



Social-Emotional Learning Through Traditional Games at BA ' Aisyiyah Jotangan Klaten

Kartikasari

STPI Bina Insan Mulia Yogyakarta, Indonesia

Email: kartikabasuki@gmail.com

Dwi Hastuti

STPI Bina Insan Mulia Yogyakarta, Indonesia

Email: dwikuzuma900gmail.com,

Desfa Yusmaliana

Sultan Hasanul Bolkiah Institute of Education (SHBIE)

Faculty of University of Brunei Darussalam (UBD)

Email: 22h1603@ubd.edu.bn

Abstract

This article focuses on learning social-emotional skills through traditional games in PAUD based on Islamic values, namely BA ' Aisyiyah Jotangan, Bayat, Klaten. Researcher to argue that integration of conventional games like Cublak-Cublak Suweng and Engklek, not only to preserve culture locally, but also to develop social-emotional abilities in children early, especially in the context of Islamic education that emphasises character and morals. The method used is Classroom Action Research (CAR), which involves two cycles of action collaboration between teachers and researchers, including planning, implementation, observation, and reflection. Research results show improvement in the social-emotional abilities of children from 27% in the pre-cycle to 77% in the first cycle, and reached 96% in the second cycle, with significant improvement in control of emotions, empathy, adherence to rules, and social interaction. Findings this is a considerable learning model that is effective, which combines aspects of culture and spirituality in early childhood education, providing a practical solution to overcome the challenges of social-emotional development in the modern era.

Keywords: Traditional Games, Social-Emotional Learning, Early Childhood Education , Islamic Values, BA ' Aisyiyah Jotangan.

INTRODUCTION

In the ideal world, we aspire to a world where children grow up intelligent and compassionate. Early childhood education is not just about cramming numbers and letters. Is there room to breathe for souls' new little ones? They should study to name emotions, know the differences, and grow empathy. (Nugraha & Rachmawati , 2021) In that world, learning social emotional skills becomes a pulse from the curriculum, and games become a means that are not replaced to form characters rooted in noble values. (Aulia & Sudaryanti , 2023) Especially in the context of Islamic Education, forming

morals is the main objective. The child must not only be intelligent intellectually but also have a well-mannered character, be noble, be capable of managing emotions like anger and joy, and also understand when to listen and when to help. This is everlasting hope growing in the hearts of educators. Therefore, giving education of this kind from an early age is expected to form children into useful individuals for religion, nation, and state. (Ramadhani & Musyarapah, 2024)

Children's education starts early, focusing on basic education that coaches children from birth until age 6. This education is done through directed stimulation to support physical and spiritual growth and development so that the child is optimally prepared to enter the next level of education. Children aged early alone are defined as individuals who are in the range of ages 0 to 6. (Afnita & Latipah, 2021) According to Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 137 of 2014, early childhood education covers six important aspects: Religious and Moral Values, Physical and motor skills, Cognitive skills, Language skills, Social and emotional skills, and Art Skills.

But the real world often talks another way. In many PAUD institutions, especially in the outskirts of cities and villages, traditional games have been displaced by gadgets and passive entertainment. (Pratiwi & Bachri, 2024) Children aged four to five years are more familiar with animated videos than rhythm songs, cublak-cublak suweng. They are studying the press button, but not yet. Of course, they know how to share, turn or entertain a lost friend. Data from observation pre-cycle at BA 'Aisyiyah Jotangan, Bayat, Klaten disclose that only 7% of children showed behaviour, social skills, and emotional skills very well developed, and 26 % actually have not yet developed. An irony in the middle wave curriculum that glorifies character.

Traditional game is an inheritance that is not just culture but also a value-rich pedagogical strategy. In the game like cublak-cublak suweng and hopscotch, hidden exercise discipline, empathy, responsibility responsibility, and resilience. Not without reason if Sunan Giri created a song game as a medium of preaching, because the game is a Language for children. In it, Islamic values meet with wisdom local. Children Study obeying rules in games, being sportsmanlike, as well as honour friend and foe. (Habibah & Sari, 2024) This is a point meeting between play and grow between laughter and piety.

Integrate Islamic values in learning social emotional through traditional games, not just alternatives. He is inevitability contextual and comprehensive pedagogical. Because, in Islam, education not only sharpens resourcefulness, but also softens the heart. In the traditional gamely, PAUD teachers found method teach patient and fair without lecture, enough past turn and hompipah. Through this study, writer want to confirm that recovery return room play traditional in Islamic education is not romanticism of the past, but rather a strategy for the future For to plant strong souls and intact morals in children We.

Study this chosen because of its own distinctive distinction and offering relevant novelty. In the midst of the domination approach, academic and cognitive in education at an early age, this article confirms the importance of traditional games as a form of implementing Islamic values that are alive and united in action. Emphasis on play as a vehicle for learning, social emotional, rooted in the approach, humanistic and spiritual, two dimensions that are often lost in the world of education, which is increasingly technocratic. This is the fresh contribution that this article offers.

Selected social settings is BA 'Aisyiyah Jotangan, Bayat, Klaten a child-based PAUD institution with Islamic values that remain guarded in local community learning. Selection location: This is no coincidence, but a strong theoretical consideration: that

institution is in an ecosystem of social and religious, with openness to approach cultural and spiritual education for early children. The subject study includes teachers and children in group A, who became perpetrators of the direct learning process through traditional games. They are not just data objects, but owner experience centred on transformation, social, and emotional through an approach rooted in Islam and culture.

Incorporating traditional games as an educational strategy has gained momentum in the study of education, reflecting the increasing confidence in marking games in the learning process. Overview library This synthesises findings empirical and insightful theoretical from various studies to explore how traditional games contribute to results education in various contexts.

Traditional games have been identified as a tool effective for increasing not only student involvement, but also various cognitive skills. Tekman and Yeniasır disclose that students involved in environment learning based on game show expression a better self Good compared to with colleague those who don't playing games. (Tekman & Yeniasır , 2023) Findings This in line with results Erol 's research highlights role important game educative in push expression believe self among student.

Engagement facilitated by games traditional and educational This contribute to the improvement motivation and results learn more good . Gordillo et al. show that design strategic game educative produce impact positive significant to motivation and engagement students in various environment education . (Gordillo et al., 2021) Statement This reinforced by research Alabbasi , who recorded that element gamification can stimulate motivation intrinsic to the participants educate . (Alabbasi , 2017) In addition , research about approach learning based on game (GBL) emphasizes that integration game as tool pedagogical can in a way effective support experience Study . Kiang and Koo illustrate design and implementation educational video game that combines GBL with method pedagogical traditional . (Kiang & Chun KOO, 2023)

Utility traditional game also extends to its role in teaching complex lessons, such as mathematics and social sciences. Tokac et al. conducted a meta-analysis, which concluded that although the number of studies related to learning based on games in the field of mathematics is still limited , existing studies show a positive impact on mathematics achievement. (Tokac et al., 2019)

Apart from the cognitive benefits, traditional games also plays a role important in push interaction social and skills collaborative between students. Hoy (2018) discusses how dynamic groups in learning based on games can increase the ability to make decisions and solve problems, which contributes to positive educational results. The structured and often competitive push work The same team and involvement social , which is an important component in the learning process . (Hoy, 2018)

Thus, the challenge of designing and implementing traditional games in the world of education still exists. Dimitriadou et al. highlighted a number of obstacles faced by educators when integrating games seriously into the curriculum, including challenges of administrative and design. This critique shows the need for adequate preparation for educators when implementing learning based on games. (Dimitriadou et al., 2020)

As conclusion, traditional game as an educational strategy offer various benefits, including improvement skills communication, more involvement high, results more cognitive good, and development skills social. However, for maximize potential traditional game in education, research advanced required For overcome challenge implementation and optimization design game in accordance with diverse environment Study.

Study this own clear distinction with focus on implementation learning social-emotional through traditional game in context PAUD based institutions Islamic values , namely BA ' Aisyiyah Jotangan Klaten. Different from Lots of studies, the previous one, which generally researches the effect of traditional games in a general way, or in the realm of cognitive and physical, research. This, in a way, highlights special social and emotional dimensions of early childhood age, combined with Islamic values and local wisdom.

This study use approach Classroom Action Research (CAR), namely a form reflection systematic towards the learning process that takes place in class , with objective For repair quality practice in a way directly and continuously. Classroom Action Research (CAR) is implemented through a series designed action in a way that is intentionally ongoing in an atmosphere collaborative between teachers and researchers, as well as focus on change real thing that happened in dynamics Study child

In context study, the Classroom Action Research (CAR) approach is designed following the model of Kemmis and McTaggart, which emphasizes existence four stages main in every cycle: (1) planning, (2) implementation action, (3) observation, and (4) reflection. *The four* stages. This process is repeated in a cycle, with possible actions that are gradually repaired based on findings and evaluations at each stage . (Kemmis et al., 2014)

In general technical, research this implemented in two cycles. Each cycle designed For reach development ability social emotional targeted children, through learning strategies based on traditional game. Action process done in a way collaborative between researchers and class teachers, with centralize attention to interaction child during play and response they to dynamics group as well as agreed rules of the game.

Data collection was carried out through three technique main, namely: observation, interviews, and documentation. Creswell (2012), observation done during the learning process in progress For to observe behavior social emotional child in context play . Interview done in a way deep with two teachers of group A for dig understanding, experience, and perception they to based learning traditional game. While that, documentation used For record various activity child, design teacher learning, as well as notes field during the process.

As for the subject in study this is 27 children from Group A in BA ' Aisyiyah Jotangan, Bayat, Klaten, consists of of 12 children men and 15 children women. They are perpetrator main in action observed learning, at the same time primary data sources in the reflection and evaluation process results.

IMPLEMENTATION OF TRADITIONAL GAMES IN EARLY CHILDHOOD LEARNING AT BA ' AISYIYAH KLATEN BAYAT HAND DANCE

Traditional game, also known as traditional sport, is a form of folk games that originated and developed in a community in a way that is hereditary. Game this is not just entertainment, but is important for developing various aspects of children, such as social motor, and cognitive skills. Through activity play that is loaded with local mark culture and wisdom, children can study communication, work together, and develop creativity at the same time to preserve their cultural heritage. (Habibah & Sari, 2024; Widyaning Tyas & Widyasari, 2023)

Traditional games not only function as entertainment or development media for children's skills, but also are loaded with Islamic values, capable of instilling positive character traits from an early age. At BA ' Aisyiyah Jotangan Bayat Klaten , researcher take advantage of two games popular traditional, namely Cublak-Cublak Suweng and

Engklek, as learning media social-emotional integration Islamic values in practice. Both games play an important role in developing social-emotional competence in children through social interaction, working together, and sharing in the context of play. Through this activity, kids, in a natural way, study control emotions, grow empathy, and build social communication skills that are rooted in local culture.

Game Cublak-Cublak Thank you. Alone, of course, is widely known in the Yogyakarta and Central Java communities. The game is played in groups with one child playing the role of "Sir Empo", who hides pebbles in his hand while accompanied by a song that originated from a poem work of Sunan Giri in the 15th century. Function game covers development skills, social and communication, work, and introduction mark through a playing process involving rules and interactions in a group.

Chop Chop Suweng is a game of Javanese music played in groups with small objects, like pebbles, hidden in the hands of children sitting in a circle while singing a traditional song. Games teach togetherness and unity (ukhuwah Islamiyah), appropriate teachings of the Quran in Surah Al-Hujurat verse 10, which emphasises the importance of taking care of brotherhood between fellow believers. Children study and play together without being picky, mutually helpful, and appreciative friends, including no mock moments when someone loses.

The values of honesty and trust are also taught. Deep game this, in line with Surah Al-Ahzab verse 72, which emphasises the importance of nature that can trust. Children driven for honest deep hide and guess gravel, as well as no cheating deep play. In addition, the game this teach patience and obedience to the rules, as teachings patient in Surah Al-Baqarah verse 153. Children trained waiting turn with be patient and obey rules for the game walking smooth and enjoyable.

Temporary Hopscotch is a traditional game which has spread across various regions of Indonesia with different names. Although the game of legendary hopscotch is included in Indonesia, the origin of hopscotch originates from Roman times. Games This practice gross motor skills, balance, and coordination through activities such as jumping and taking turns. Engklek also teaches strategy and organization. Turn, which supports development aspect social-emotional child.

Game Hopscotch involving activity jump with one foot over boxes drawn on the ground, while throw and take "gacuk" or object small. In the game this, value sportsmanship and sincerity are highly emphasized. Children taught for accept victory and defeat with broad-minded, appropriate with hadith which mentions that strong man is capable withhold anger. Children Study give Happy to winners and losers angry moment lost.

Game this also trains independence and building confidence self, according to with the word of Allah in Surah Ar-Ra'd verse 11 which teaches that change only happen If individual try change self alone. Children given chance For try alone, supported moment experience difficulties, and praised on business them. In addition, perseverance and patience become mark important growing through hopscotch, as taught in Surah Al-Asr verse 3 which recommends each other to advise in truth and patience. Children pushed For Keep going train although face failure for progress ability.

IMPLEMENTATION TRADITIONAL GAME IMPROVE CHILDREN'S SOCIAL EMOTIONAL SKILLS AT BA ' AISYIYAH BAYAT KLATEN HAND DANCE

According to Achievement Level Standards Child Development (STPPA), indicators social-emotional child age 4-5 years covering awareness self, sense of responsibility answer to self yourself and others, and behavior prosocial. Indicators the covers ability control feeling, showing believe self, obey rule games, as well as attitude empathy and cooperation. Traditional game potential support achievement indicators This through interactions and inherent rules in games.

Pre-observation at BA ' Aisyiyah Jotangan show that ability social-emotional child Group A is not optimal. Found a number of reluctant child play together friend, not yet understand rule games, and tend to selfish as well as want to win alone. Condition This show need interventions that encourage development social-emotional in a way effective and contextual.

Based on condition said, researchers implement traditional game Cublak-Cublak Suweng and Engklek as a learning medium social-emotional at BA ' Aisyiyah Jotangan . Approach This expected capable increase ability child in interact social, manage emotions, sharing, and obeying rule in a way fun and meaningful.

Game Cublak-Cublak Suweng and Engklek provide context-rich learning for building attitude, discipline, empathy, and responsibility. Children Study control self moment turn playing, waiting with patient, appreciate the winning friend or lose , and develop skills communication naturally in a fun and lively atmosphere culture.

Through game this, child No only playing, but also experiencing a learning process social -emotional rooted in values culture and religion. This is in line with mission education at BA ' Aisyiyah Jotangan that prioritizes aspect development social-emotional child as foundation formation character since early.

1. Implementation of the Suweng Cubak-cublak Game

The teacher prepares the play area and pebbles for Cublak-cublak Suweng. The teacher divides the children into 4 groups. Then each group determines the Pak Empo by performing a hompimpah. The lyrics of the hompimpah are hompimpah alaiyung gambreng, pious children should not be whiny while turning their hands over, and when the lyrics stop, then stop turning their hands over, the player with the different hand position will be the Pak Empo. After the Pak Empo is determined, the Pak Empo takes a position like prostrating with a straight back and is surrounded by other players. Other players place their palms open (the inside facing up). Then other players sing the Cublak-cublak Suweng song while spinning pebbles on the palms of their hands on Pak Empo's back. The lyrics of the Cublak-Cublak Suweng song are as follows:

The smacking of the head
Thank you for being so happy
The bamboo is covered with a thick layer of bamboo
Mr. Empo is very funny
Who is this guy?
Sir sir pong dele is empty
Sir sir pong dele is empty

After singing the song, one of the players hides the pebble by holding it, and the other players who are not hiding the pebble also hold their hands as if they are all hiding their pebbles. Then Mr. Empo sits back down and guesses who the player who hid the pebble is. If his guess is wrong, then he will become Mr. Empo again until he finds the correct holder of the pebble, but if his guess is right, then the player who is caught hiding the pebble will become Mr. Empo, replacing Mr. Empo who became.

2. Implementation of the Engklek Game

Before starting the game, the teacher draws an Engklek area on the floor/yard, by drawing an 8-level pattern and 1 semicircle pattern at the top on the ground or on the floor. Then, all players rock, paper, scissors, or hompipah to determine the order of the play. Next, the players will determine the gaco, usually using broken tiles or ceramics. The player who gets the first order must throw the gaco in the first box, then jump on one foot (engklek) to boxes 1,2,3, and so on until they reach box 8, which is in a semicircle shape, to do a U-turn jump, then engklek back to the first box to take the gaco. Next, the gaco is thrown to box number 2 and jumps like at the beginning until finished. But if a player throws the gaco, the player who threw it stops and the next player in the order starts playing from box 1. Other players are not allowed to step on the box that contains the opponent's gaco and are also not allowed to step on the line. The first player to reach the end or semicircular field will turn his back on the playing field and throw the gaco towards the box behind him, the box where the gaco falls will be his territory and must not be stepped on by the opponent (must be jumped over). The player who has the most territory is the winner.

IMPROVING SOCIAL EMOTIONAL ABILITIES OF GROUP A CHILDREN AT BA 'AISYIYAH JOTANGAN BAYAT KLATEN

Pre Cycle

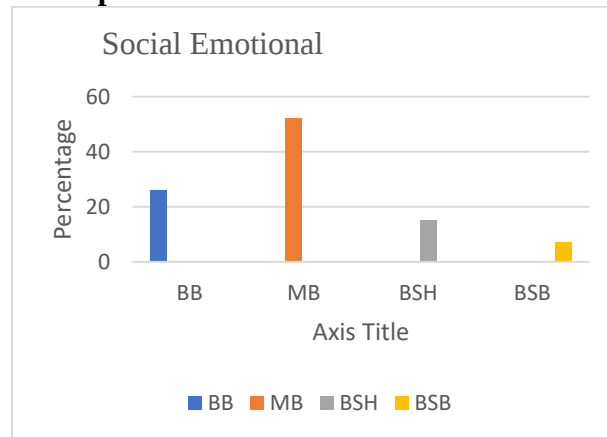
Before starting the study action class, the researcher will do observation beginning on August 28, 2024. Activities pre-action This aiming For understand condition beginning ability social emotional children Class A at BA ' Aisyiyah Jotangan , Bayat, Klaten, via sheet observation. In addition to observation, researchers also conduct evaluation to activity child. Based on observation beginning said, obtained results as following:

Table 1: Initial Observation Results in Pre-Cycle

No.	Indicator	(1) BB	(2) MB	(3) BSH	(4) BSB
1.	The child wants to play the game	5	15	5	2
2.	Obey the rules that apply in the game	8	13	4	2
3.	Children empathize by not making fun of friends who lose.	7	14	4	2
Average Child Ability		7	14	4	2
Percentage		26%	52%	15%	7%

Based on the data in the table, it can conclude that the social emotional ability of children in Group A in BA ' Aisyiyah Jotangan before he did study still needs improvement. This is seen from average percentage of children in each category, namely 26% (7 children) still are at the Not Yet Developing (BB) stage, 52% (14 children) are at the Starting to Develop (MB) stage, 15% (4 children) have reached stage Develop As Expected (BSH), and only 7% (2 children) are at stage Very Well Developed (BSB).

Based on the table above regarding the social emotional abilities of group A children at BA 'Aisyiyah Jotangan, Bayat, this can be seen more clearly in the following graph:

Figure 2: Graph of Initial Observation Results in Pre-Cycle**Cycle 1**

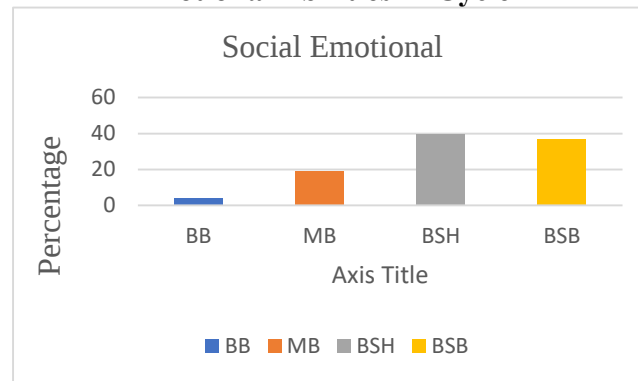
In cycle 1 the game played was the Suweng cublak-cublak game with the following results:

Table 3: Results of Observations of Children's Social Emotional Abilities in Cycle 1

No.	Indicator	(1) BB	(2) MB	(3) BSH	(4) BSB
1.	The child wants to play the game	1	6	10	10
2.	Obey the rules that apply in the game	1	5	11	10
3.	Children empathize by not making fun of friends who lose.	1	4	12	10
Average Child Ability		1	5	11	10
Percentage		4%	19%	40%	37%

Based on the table above, it can be explained that the increase in social-emotional in children in group A has increased compared to the initial observation. This is shown in the table above, namely children who have not yet developed (BB) namely 1 child of 4%, Starting to Develop (MB) 19% namely 5 children, Developing According to Expectations (BSH) 40% namely 11 children and Developing Very Well (BSB) 37% namely 10 children. If displayed in the form of a graph is as follows:

Figure 3: Graph of Observation Results of Children's Social Emotional Abilities in Cycle 1



The results in cycle 1 showed that children experienced an increase in social emotional abilities from 27% in the pre-cycle to 77% in the first cycle, thus achieving an increase of 50%.

Cycle 2

Based on the results of observations of children's social emotional abilities in cycle 1, it was not as expected by the researcher, so cycle 2 was continued with the following observation results:

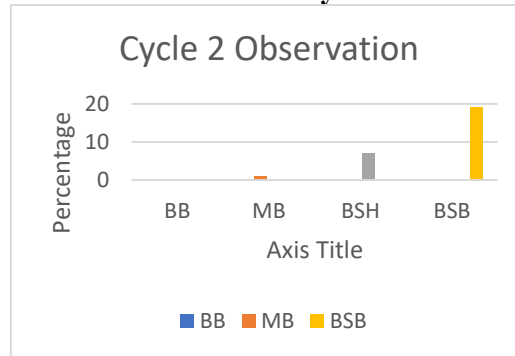
Table 4: Results of Observations of Children's Social Emotional Abilities in Cycle 2

No.	Indicator	(1) BB	(2) MB	(3) BSH	(4) BSB
1.	The child wants to play the game	0	1	7	19
2.	Obey the rules that apply in the game	0	1	6	20
3.	Children empathize by not making fun of friends who lose.	0	1	9	17
Average Child Ability		0	1	7	19
Percentage		0%	4%	26%	70%

The table clearly shows that ability social-emotional students experience progress in cycle 2. The indication is that there are No There is Again students who are categorized as Not Yet Developing (BB). The proportion of students in the Beginning to Develop (MB) category became 4% (1 child), category Develop According to Expectations (BSH) became 26% (7 children), and some big students, namely 70% (19 children), achieved category Very Well Developed (BSB).

The above, when presented in graphical form, is as follows:

Figure 4: Graph of Observation Results of Children's Social Emotional Abilities in Cycle 2



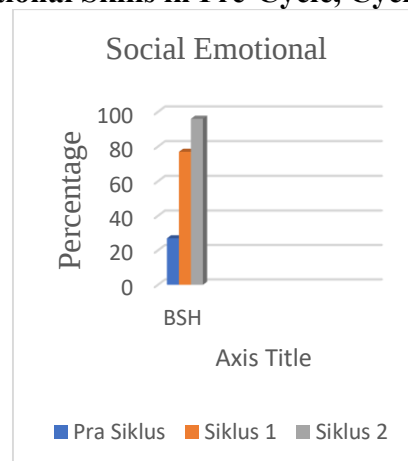
After going through cycle 1 and cycle 2 actions with some improvements in each cycle, the study showed that children's social-emotional abilities developed as expected. This can be seen through a comparison of observation results in each cycle as follows:

Table 6: Comparison of Observation Results of Social Emotional Skills in Pre-Cycle, Cycle 1 and Cycle 2

No.	Capability Indicator	Pre Cycle	Cycle 1	Cycle 2
1.	Not Yet Developed (BB)	26%	4%	0%
2.	Starting to Grow (MB)	52%	19%	4%
3.	Developing as Expected (BSH)	15%	40%	26%
4.	Very Well Developed (BSB)	7%	37%	70%
BSH +BSB Percentage		27%	77%	96%

The table above shows an increase in social emotional ability from the pre-cycle which was originally 27% up 50% in cycle 1 to 77%. Then it increased again in cycle 2 by 19% so that the average social emotional ability in cycle 2 became 96%. If the table is displayed in graphic form, it is as follows:

Figure 5: Comparison Graph of Observation Results of Social Emotional Skills in Pre-Cycle, Cycle 1 & Cycle 2



The graph above compares the results of children's social-emotional abilities increasing from 27% pre-cycle to 50% in cycle 1 to 77% in cycle 2. From cycle 1, there was an increase of 19% to 96% in cycle 2, thus explaining that traditional games can improve children's social-emotional abilities in group A BA 'Aisyiyah Jotangan, Bayat, Klaten.

Thus, the increase in social-emotional skills through traditional games increased by 69%. This proves that the traditional games of engklek and cublak-cublak suweng do have implications for improving children's social-emotional aspects. When playing, children learn to obey the rules, because it is fun. children become interested in doing it and because through the game, when they win, children are not arrogant, when they lose, children also do not cry or feel sad.

CONCLUSION

The results of the study showed that the implementation of social-emotional learning through traditional games, Cublak-Cublak Suweng and Engklek at BA 'Aisyiyah Jotangan, Bayat, Klaten, can significantly improve the social-emotional abilities of early childhood . Children experience development in ability control emotion, empathy, obey rules, and interact positive with Friend same age through activity structured and fun play.

On cycle first, it happened improvement ability social-emotional child by 50% compared to condition pre-cycle, which is characterized with more Lots child who shows behavior social-emotional in accordance hope and very good. Next, in the cycle second, ability social-emotional child increase return by 19%, so that in a way overall achieve 96% achievement category develop in accordance hope and very good.

of traditional games. This not only means developing social and emotional skills, but also provides experience in contextual and meaningful learning, appropriate with Islamic values and local culture. Children Study discipline, sharing, and manage victory and defeat in a way healthy, all of them strengthen character and morals they since early.

Findings of the study his own significance for the development education child age early. especially in early childhood education institutions based on Islamic values. Utilising traditional games as a learning medium for social-emotional learning is an effective strategy that can integrate cultural and spiritual aspects comprehensively, overcoming the challenges of social-emotional development in the modern era. Therefore this approach worthy used as a recommended learning model for applied in a wider range of various educational institutions education age early.

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