

## **BAB 1**

### **INTRODUCTION**

#### **1.1 Background of the Study**

Indonesia is a country rich in diversity, with numerous traditions and cultures spread across the archipelago from Sabang to Merauke. Traditional clothing is a cultural heritage that has existed and developed within society from generation to generation. It is not merely a form of attire, but also embodies noble values upheld by the local community. Traditional clothing serves as an important symbol representing ancestors, culture, and traditions that have been preserved for centuries. Across the Indonesian archipelago, traditional clothing reflects distinctive characteristics manifested through various forms, materials, and colors. Each region possesses its own traditional attire with unique features that represent the identity and beliefs of its people. These differences are often evident in the patterns and colors used, which are strongly influenced by geographical conditions, customs, and the belief systems practiced within each community.

More than merely clothing, traditional attire also serves as a visual representation of customs and traditions that have become an inseparable part of community life. Within each stitch, color, and motif lies a profound meaning that reflects the history and values firmly upheld by the local people. Thus, traditional clothing is not only a symbol of a group's identity, but also a medium for preserving the culture and traditions that exist throughout the Indonesian archipelago. Clothing is also capable of conveying messages or images to those who observe it, as is the case with traditional attire (Firliyana & Afria, 2023).

The various traditional attires in Indonesia carry different functions and meanings, depending on the beliefs and cultural values upheld by the communities in each region. One example is the traditional attire of Yogyakarta, which is known for its diverse types and symbolism that reflect an individual's caste and position within the royal court. These garments are designed not merely as complements to appearance, but also as markers of social status, responsibilities, and roles in traditional life. This was conveyed by Dra. Rr. Lilik Indriati, S.Pd., M.Pd., a cultural expert residing in Surabaya, during an interview conducted by the researcher on November 28. In the interview, she explained that Yogyakarta's traditional attire not only represents cultural aesthetics but is also rich in philosophy deeply rooted in Javanese society. Every detail of the traditional clothing carries its own meaning, from the materials and motifs to the manner in which it is worn, all of which are adjusted according to customs and the wearer's social position. This traditional attire thus serves as a tangible manifestation of the preservation of tradition and cultural identity that continues to be maintained to this day.

In an interview, Dra. Rr. Lilik Indriati, S.Pd., M.Pd. emphasized that the learning and introduction of traditional clothing for elementary school (SD) and Islamic elementary school (MI)

students is highly important. According to her, *“introducing traditional attire to children at the kindergarten and elementary levels is essential as an early cultural and traditional education for the next generation. However, such learning must be adjusted to an appropriate level. At the kindergarten and elementary stages, children can be introduced to several traditional attires, such as those from Surabaya (Cak and Ning), Jakarta, Madura, Yogyakarta, Ponorogo, Dayak, Minangkabau, Papua, Banten, and Bali, as these ten types are relatively simple and iconic for children to recognize. The introduction should not only cover the region of origin but also the functions and conventions of the attire.”* From her statement, it can be inferred that the introduction of traditional clothing to children should be limited, since Indonesia has an extensive variety of traditional attire, many of which are complex and not easily introduced due to their deep rooted cultural and traditional contexts.

At present, students at the elementary (SD) and Islamic elementary (MI) levels already receive sufficient education regarding morals and proper conduct. This can be seen in the current curriculum, particularly in the Pancasila subject. The subject places strong emphasis on teaching Pancasila values and moral principles within society. Such learning helps students to understand the importance of ethics, attitudes, and behaviors that align with social norms. Furthermore, in grades 3 and 4, there are specific chapters that discuss Indonesian culture and traditions. At this stage, students are introduced to various customs and traditional clothing from different regions across the archipelago. However, the teaching of customs and traditional attire does not stop at classroom learning. Several schools also organize special activities, such as carnivals, in which students are required to wear traditional clothing from certain regions. These activities are expected to further enhance students' understanding of Indonesia's cultural diversity and traditional attire. Throughout the year, there are also several important occasions where students are encouraged to wear traditional clothing, such as Kartini Day on April 21 and Indonesia's Independence Day on August 17. Through such activities, schools aim to instill in students an appreciation for the nation's cultural heritage while introducing them to the richness of Indonesia's traditional attire.

In an interview with Mrs. Nanik Parindra, a teacher at MI Darun Najah, she stated that her school rarely organizes events requiring students to wear traditional clothing. This decision is not without reason. The school aims to avoid causing difficulties for students and parents in finding and providing traditional attire for their children. In this way, families are not burdened with the need to prepare clothing that may be difficult to obtain or require additional costs. However, this decision also has negative implications. One of the impacts is that students have fewer opportunities to experience and become familiar with traditional clothing directly. Their exposure is limited to lessons in the Pancasila subject, specifically in grades 3 and 4, and even then, only within certain chapters. This is considered insufficient for providing a deeper understanding of the importance of preserving culture, including traditional attire, for the future. Mrs. Nanik also noted that the lack of variety in teaching methods, particularly in the introduction of traditional clothing, has caused students to feel less engaged

with the material. Without visual experiences or hands-on practice, learning tends to be less appealing and less effective in fostering a meaningful understanding of Indonesia's rich cultural heritage.

At the childhood stage, particularly at the elementary (SD) and Islamic elementary (MI) levels, children tend to greatly enjoy playing with their peers. Such play activities involve both physical movement and cognitive processes, which directly support the development of children's motor skills and logical thinking. According to Budi Darmo, Agnes Tashya, and Ariani Wardhani (2022), board games are a type of play that can sharpen skills and logical thinking, making them highly beneficial for children. At this age, children also possess strong memory capacity, particularly in relation to visual elements. They tend to remember more easily the things they see or experience directly during certain activities. For this reason, learning methods that focus solely on theoretical material are often less effective. Children may become bored if learning is delivered passively, which risks causing them to lose interest and pay less attention to the subject matter. Therefore, the introduction of teaching methods that incorporate elements of play can be highly beneficial in increasing their motivation to learn. Play not only makes learning more enjoyable but also helps children process information more deeply. One method that can be applied is through the use of games, such as board games. Such games are not only entertaining but also train critical thinking skills, decision-making, and collaboration with peers. By integrating elements of play into the learning process, children can become more active, engaged, and capable of understanding the material in a more effective and enjoyable way.

Board games provide significant benefits for brain development, particularly for children. Many board games are designed to encourage players to think strategically, plan, and make appropriate decisions. This process stimulates brain development while also enhancing children's motor functions. Therefore, board games are often recommended as a positive and educational play activity for children, as they can foster both cognitive abilities and social skills.

A board game is a type of game that uses a board as its main medium of play. However, it is not limited to the board alone, as it also involves supporting components such as cards, dice, pawns, and other elements that are adapted to the rules or gameplay. In some cases, the materials used are also carefully designed to enhance the playing experience, with examples including plastic, wood, glass, paper, paperboard, and other materials. Popular board games that have long been known in Indonesia include *Monopoly*, *Ludo*, and *Snakes and Ladders*. In addition to these mainstream board games, there are also many others that are less familiar in Indonesia but offer equally engaging experiences, such as *Modern Art*, *Dungeons and Dragons*, and *Deep Sea Adventure*. Furthermore, Indonesia has also produced local board games worth exploring, such as *Kata Emak*. Each game possesses unique characteristics that challenge players to think strategically and develop various skills, making them an attractive and educational alternative to digital games.

This board game is designed to introduce several types of traditional clothing in Indonesia to students in grades 3 through 6 at elementary (SD) and Islamic elementary (MI) schools. The selection of these grade levels is based on the current curriculum, in which the study of traditional attire is first introduced in grade 3 and continues through grade 6, using a gradual and integrated approach across several subjects. In grade 3, students begin to learn about various types of traditional clothing from different regions of Indonesia. The material includes the introduction of clothing forms, colors, ethnic origins, and regional backgrounds. In addition, students are gradually introduced to local languages related to the traditional attire as part of cultural enrichment.

This learning process is integrated into subjects such as Indonesian Language, Pancasila Education, and Social Studies. Through this approach, students not only study traditional clothing visually but also gain an understanding of the cultural values embedded within it. The goal is to enhance students' comprehension of Indonesia's cultural richness while simultaneously fostering a sense of national pride. By utilizing this board game, the learning process becomes more interactive and enjoyable. Students are able to learn while playing, which makes it easier for them to understand and retain information about traditional clothing. This method is also expected to motivate students to develop a greater appreciation for Indonesia's cultural diversity.

## **1.2 Problem Identification**

Based on the explanation presented in the background, the problems identified in this study are as follows :

1. The lack of varied learning methods at the elementary (SD) and Islamic elementary (MI) levels has become one of the main reasons students feel bored when school begins. Learning that generally focuses only on the delivery of theoretical material creates a monotonous atmosphere and makes the learning process less engaging for children.
2. In the learning materials provided by the current curriculum, children tend to receive less emphasis on lessons related to customs, traditions, and traditional clothing. This has resulted in their limited understanding of the cultural diversity that exists in Indonesia. The lack of focus on local cultural aspects in education prevents children from having sufficient opportunities to learn about and appreciate the richness of traditions from various regions across the archipelago.
3. The researcher will select several traditions and traditional attires that will serve as the basis for developing the board game intended for children. For this purpose, the researcher will refer to several types of traditional clothing as described in the book *ENSIKLOPEDIA NEGERIKU PAKAIAN ADAT* by Dian K & Agnes B.

### **1.3 Problem Statement**

How can a board game about traditional clothing be designed for students in grades 3–6 of elementary school?

### **1.4 Scope of the Study**

The limitations of this study are as follows :

1. Designing the board game to provide an enjoyable playing experience and to ensure that it can be replayed multiple times
2. Incorporating various types of traditional clothing as the main content of the game.
3. Identifying suitable materials to be used as the primary medium for the board game.

### **1.5 Design Objectives**

This board game is designed with the objective of providing knowledge to students in grades 3–6 of elementary school regarding Indonesia's traditional attire. Through the implementation of this board game, it is expected that students will gain a better understanding of the uniqueness and diversity of traditional clothing in Indonesia, while also contributing to the preservation of the nation's cultural heritage.

### **1.6 Design Significance**

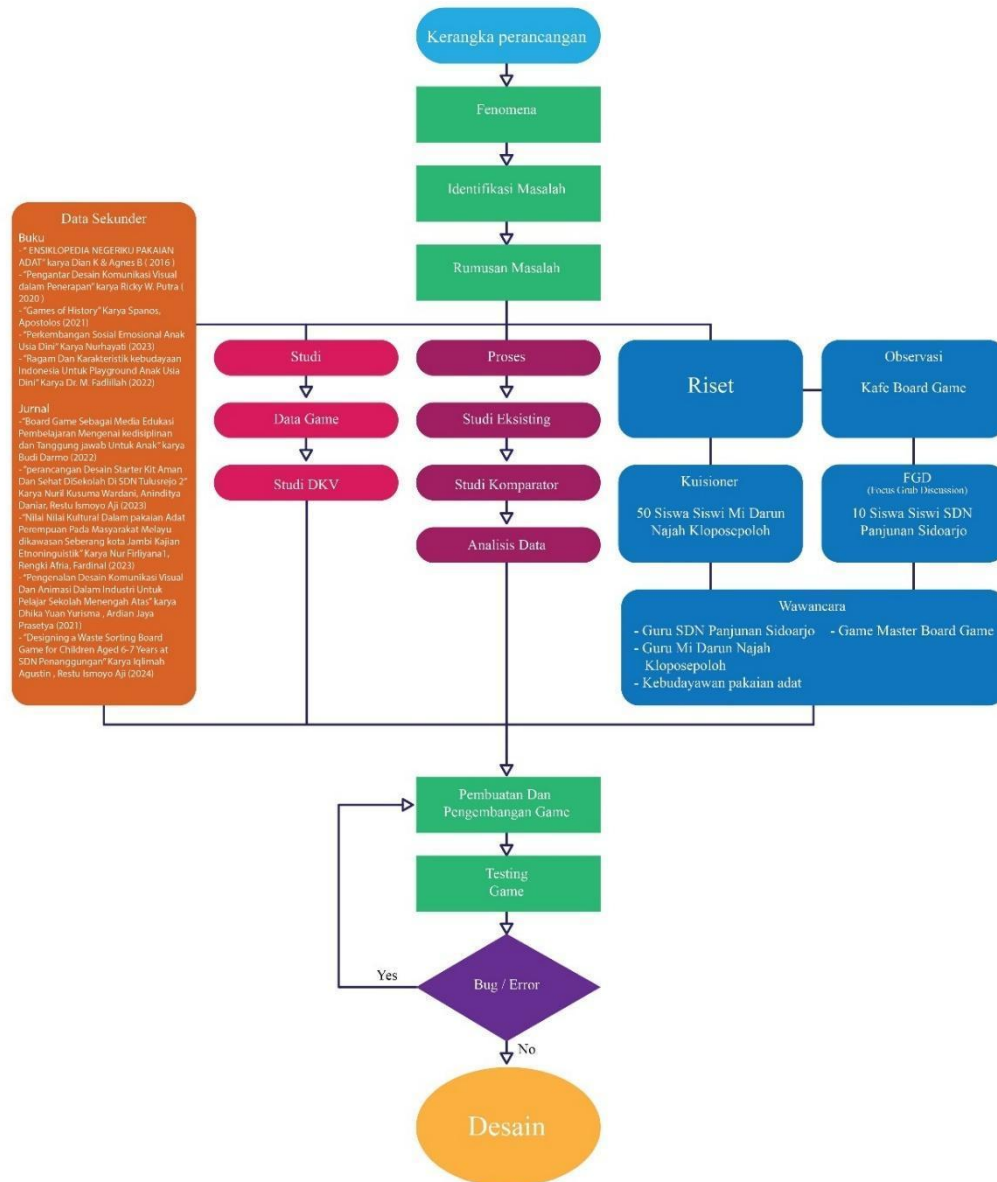
The design of this board game holds significant benefits, particularly in introducing the traditions and cultural heritage of traditional clothing to elementary school students. At this developmental stage, children are in a crucial phase of absorbing cultural values and local traditions. Through the use of board games, learning about traditional attire becomes more interactive and engaging, allowing students to better understand and appreciate the cultural heritage surrounding them. This method not only provides cultural knowledge but also strengthens their identity as part of a society rich in traditions.

In addition to the cultural aspect, this board game is also designed to stimulate children's cognitive and motor development. During the gameplay, students are faced with challenges that require critical thinking, strategic planning, as well as hand–eye coordination. Such activities are highly valuable in supporting both cognitive and physical growth. Children learn to think logically, formulate plans, and enhance their motor skills. All of these processes are carried out in an enjoyable manner, motivating them to continue learning and developing.

In conclusion, the design of this board game is not merely intended as a recreational tool, but rather as an educational medium. By integrating elements of cultural learning, cognitive and motor stimulation, as well as minimizing excessive exposure to digital media, this board game provides an

effective alternative to support the academic, social, and personal development of elementary school students.

## 1.7 Design Framework



**Figure 1. 1** Design framework  
(Source : Personal Documentation)