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Analysis of a Traditional Dhakon Game-Based Learning Model in Preserving Local Wisdom of Fifth Grade Students at SDN 2 Sarimulyo Kemusu

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A B S T R A C T

This study aims to identify, analyze, and describe the implementation of a learning model based on the traditional game Dhakon as a means of preserving local wisdom among fifth-grade students at SD Negeri 2 Sarimulyo Kemusu. It also explores the supporting and inhibiting factors encountered during the implementation process. A qualitative descriptive approach was employed, with data collected through observation, in-depth interviews, and documentation. The research subjects included the principal, the fifth-grade teacher, and selected students, chosen purposively. To ensure data validity, the study utilized triangulation of techniques and sources, increased observational persistence, and references to relevant literature. The findings reveal that the Dhakon-based learning model effectively instills values of local wisdom such as cooperation, sportsmanship, patience, and a love for national culture. The implementation was integrated into thematic learning, character-building activities, and local content lessons. Despite facing challenges such as limited instructional time and lack of supporting media, these issues were addressed through teacher innovation and school-wide collaboration. Thus, the Dhakon traditional game has proven to be an effective educational medium for integrating local cultural values into elementary school learning.

1. Introduction

Education plays a strategic role in instilling character values while simultaneously introducing local culture to students from an early age. One innovative approach that bridges both objectives is learning that integrates traditional games. Traditional games are not merely recreational activities but rather cultural heritage rich in educational and social values, such as cooperation, precision, and the preservation of local wisdom (Hidayat, 2018). Several examples of Indonesian traditional games that embody these values include Dhakon (also known as Congklak), Engklek, and Egrang (Wariyanti, 2021), all of which reflect cultural richness and hold great potential as contextual learning media.

However, amid the rapid tide of modernization and the growth of digital technology, the existence of traditional games is increasingly marginalized. This raises concerns about the possible extinction of local culture if it is not instilled and preserved within the younger generation (Wijayanti, 2019). In fact, games such as Dhakon are not only enjoyable but also serve to build students' character and introduce them to national cultural heritage. Integrating these games into the teaching and learning process has proven effective in enhancing student engagement and motivation, while fostering a sense of appreciation for local culture (Hestyaningsih & Pratisti, 2021).

In the context of education, the learning model serves as a crucial framework for designing effective learning strategies. According to Siregar (2019), a model is a representation or conceptual illustration used to explain and simplify reality so that it is easier to understand. A learning model outlines systematic procedures for organizing learning experiences to achieve specific objectives. In line with this, Saefudin (2020) explains that a learning model reflects the philosophy and strategic approach a teacher uses in designing and implementing learning activities. Therefore, selecting an appropriate learning model is key to creating meaningful, effective, and contextual learning experiences. The Ministerial Regulation of Education and Culture (Permendikbud) No. 103 of 2014 emphasizes that learning models should feature logical sequence patterns, a clear organizational system, and distinct cultural elements. This strengthens the urgency of applying culturally based learning models as a strategy to enhance students' identity while also supporting the achievement of academic competencies. A traditional game-based learning model, particularly using Dhakon, is one such implementation that aligns with this spirit.

Dhakon itself is a cultural heritage game that holds not only historical but also educational value. Historical studies suggest that this game entered Indonesia between the 7th and 10th centuries through trade routes and has been played across various social classes (Suyanto, 2020). In practice, this game uses a board with holes and small seeds or stones, requiring players to employ strategy and arithmetic. Hidayat (2018) notes that Dhakon enhances accuracy, counting skills, and decision-making abilities. Moreover, according to Wahyuni (2021), the implementation of Dhakon in mathematics learning helps students understand basic concepts such as addition and subtraction in a concrete and enjoyable way.

In addition to providing benefits in cultural preservation, traditional games like *Dhakon* also have great potential to improve students' social skills. Integrating traditional games into learning also serves as a bridge between local knowledge and the school curriculum, making learning materials more contextual and meaningful for students. By using *Dhakon* games, teachers not only convey cultural values but also hone cognitive skills such as numeracy, decision-making, and strategic thinking. This makes learning more enjoyable and encourages active student participation in the learning process. Thus, traditional games can be an effective medium for preserving culture while improving the quality of learning that is tailored to the characteristics and needs of students in elementary schools (Supeni, S,. Handini, O., & Al Hakim, L. 2023).

Furthermore, learning that combines local wisdom values and creative methods has been shown to make students more active and reflective in understanding social concepts, as well as increasing student engagement in the learning process. This approach demonstrates that integrating local culture into learning models can enhance students' understanding of subject matter in a meaningful and contextual way (Handini & Mukhlis, 2022).

Within the framework of contextual learning models, *Dhakon* also meets the core principle of connecting learning material with students' daily life contexts. According to Tarihoran (2021:76), such approaches provide opportunities for students to directly understand cultural and social values through learning activities. Furthermore, in today's digital age, traditional game-based approaches are important alternatives to reduce children's dependency on digital devices and to restore real, meaningful social interactions (Susanti & Darmansyah, 2024). By embedding cultural values into enjoyable learning activities, students not only grasp academic content more effectively but also strengthen their emotional connection with their social and cultural environment. The *Dhakon*-based learning model has also proven effective in shaping character traits such as honesty, perseverance, and responsibility.

Based on these reflections, this study focuses on Grade V students at SDN 2 Sarimulyo Kemusu, who are at an optimal developmental stage for receiving interactive and contextual learning. It is hoped that the results of this research will contribute to the development of local culture-based learning models and serve as a reference for designing relevant, applicable curricula grounded in local wisdom. Based on the background and theoretical foundation presented, the author is interested in conducting an in-depth study titled: "Analysis of a Traditional Dhakon Game-Based Learning Model in Preserving Local Wisdom of Fifth Grade Students at SDN 2 Sarimulyo Kemusu."

2. Methodology

This study employed a descriptive qualitative approach to explore the implementation of learning activities that incorporate the traditional game Dhakon at SDN 2 Sarimulyo Kemusu. The qualitative approach was chosen to allow the researcher to understand the phenomenon in its natural setting, focusing on the real-life experiences of teachers and students involved in the learning process. This method emphasizes the meaning behind behaviors and the contextual background in which the educational activity occurs. Data were collected through observations, interviews, and document analysis to provide a comprehensive understanding of how Dhakon-based learning is carried out in the classroom.

Instrument

In qualitative research, the researcher functions as the main instrument, also known as a human instrument. The researcher is actively involved in determining the research focus, selecting data sources, collecting data, analyzing findings, and

interpreting results. To carry out this role effectively, the researcher must have the ability to observe attentively, communicate clearly, and interpret social situations accurately. To support this process, additional instruments were used, such as observation sheets to document classroom interactions and the use of Dhakon, interview guides to structure the in-depth discussions with teachers and the school principal, and documentation forms to record physical evidence such as photos, field notes, and student learning outcomes.

Data Collection

Data were collected using three main techniques: observation, interviews, and documentation. First, direct observation was conducted to capture the learning process as it naturally occurred in the classroom, especially the integration of Dhakon as a learning medium. Through this method, the researcher was able to examine how students participated and how teachers implemented the game-based approach. Second, in-depth interviews were conducted with the teacher and the principal to gain insights into their perspectives, experiences, and challenges regarding the use of traditional games in learning. These interviews were semi-structured, allowing flexibility for the participants to express their views openly. Third, documentation was used to strengthen and validate the observational and interview data. This included collecting visual and written evidence such as photos of classroom activities, samples of student work, and teacher reflections**.**

Data Analysis

The data analysis process followed the interactive model of Miles and Huberman, which consists of three interconnected stages: data reduction, data display, and conclusion drawing. In the data reduction phase, the researcher selected and simplified raw data to focus on relevant information that aligned with the research questions. This involved sorting, coding, and summarizing data obtained from the field. The second phase, data display, involved organizing the reduced data in visual formats such as tables and descriptive narratives to help the researcher identify emerging themes, patterns, and relationships. The third stage, conclusion drawing and verification, required the researcher to interpret the data and formulate findings while continuously testing their validity by comparing them across different sources and techniques. To ensure data credibility, the researcher used triangulation methods, combining data from observation, interviews, and documentation, as well as cross-checking information from multiple participants.

3. Results and Discussion

In Grade V at SDN 2 Sarimulyo Kemusu for the 2024/2025 academic year, there are 25 students, consisting of 11 boys and 14 girls. In general, the classroom environment is quite conducive, with each student having an appropriate set of desks and chairs. The classroom is equipped with a whiteboard, storage cabinets, and supporting learning media. Until now, the teaching methods employed by the teacher have tended to be conventional, such as lectures, question-and-answer

sessions, and written exercises. Mathematics material, particularly integer operations, is delivered verbally with minimal use of concrete media, resulting in low active student participation. Students take extensive notes but often struggle to understand abstract concepts and occasionally show confusion regarding positive and negative number operations.

Moreover, the teacher has attempted to provide examples through exercises and oral explanations, but interactions remain limited. Group activities are rarely implemented routinely, so students' collaboration and communication skills have not been maximized. Social-emotionally, some students appear less enthusiastic due to the one-way teaching method, while others require more concrete and enjoyable learning experiences. This situation indicates a gap between conventional teaching approaches and students' needs for manipulative and interactive learning, which can better support conceptual understanding as well as holistic character development.

During the research and data collection, learning was conducted by integrating the traditional game Dhakon as a mathematics learning medium. The teacher prepared a Dhakon board along with seeds as manipulative tools to facilitate understanding of integer operations. During the learning process, the researcher conducted direct observations of teacher-student interactions, recording behaviors, responses, and student participation. In addition to observation, the researcher conducted in-depth interviews with the class teacher, school principal, and several students to obtain information regarding perceptions, experiences, and challenges in implementing the traditional Dhakon game as a learning medium. The interviews were carried out in a structured manner, using a prepared list of questions to obtain valid and systematic data. The results of these interviews are summarized in Table 1

Table 1. Implementation of Learning Model Based on Dhakon Game

No	Indicator	Question
1	Implementation of Learning Model Based on Dhakon Game	What is your view on the importance of innovation in teaching methods at the elementary school level?
2	Implementation of Learning Model Based on Dhakon Game	Do you see a local culture-based approach in the learning process at this school?
3	Implementation of Learning Model Based on Dhakon Game	What is your opinion about using traditional games like Dhakon as a learning medium?
4	Implementation of Learning Model Based on Dhakon Game	To what extent do teachers apply the Dhakon-based learning model at this school?
5	Implementation of Learning Model Based on Dhakon Game	Does the school provide support or specific policies to encourage learning based on traditional games?
6	Implementation of Learning Model Based on Dhakon Game	Have you ever used traditional media or games in teaching? Could you share your experience?
7	Implementation of Learning Model Based on Dhakon Game	When did you first learn about or start applying the Dhakon game in learning activities?
8	Implementation of Learning Model Based on Dhakon Game	Does learning using Dhakon have any particular challenges? How do you overcome them?
9	Implementation of Learning Model Based on Dhakon Game	How do students respond to learning using Dhakon compared to conventional methods?
10	Understanding Local Wisdom Values in Dhakon	In your opinion, what local cultural values can be introduced to students through school activities?

11	Understanding Local Wisdom Values in Dhakon	How does the Dhakon game reflect those values?
12	Understanding Local Wisdom Values in Dhakon	Do students better understand local wisdom values after participating in Dhakon-based learning?
13	Understanding Local Wisdom Values in Dhakon	Do you intentionally associate values like cooperation, sportsmanship, and accuracy while playing Dhakon?
14	Understanding Local Wisdom Values in Dhakon	How do students respond to these values in learning activities?
15	Understanding Local Wisdom Values in Dhakon	Are there any rules or special things in Dhakon that you think are important and must be followed?
16	Attitude Towards Preserving Local Culture	In your opinion, does the school play a role in preserving local culture? If yes, how is it implemented?
17	Attitude Towards Preserving Local Culture	Do you see any change in students' attitudes toward traditional games after this learning activity?
18	Attitude Towards Preserving Local Culture	Is there a plan for the school to further develop local culture-based activities like this?
19	Attitude Towards Preserving Local Culture	What is the role of teachers in instilling awareness of local culture in students?
20	Attitude Towards Preserving Local Culture	Do you feel it is important to maintain Dhakon as part of the learning process? Why?
21	Attitude Towards Preserving Local Culture	Is there support from the school or parents for implementing learning based on local culture like this?
22	Implementation of Learning Model Based on Dhakon Game (Students)	Do you like playing traditional games such as Dhakon? Can you mention the games you have played?
23	Implementation of Learning Model Based on Dhakon Game (Students)	Have you ever learned while playing Dhakon in class? How does it feel to learn this way?
24	Implementation of Learning Model Based on Dhakon Game (Students)	What do you usually do when playing Dhakon with your friends at school?
25	Understanding Local Wisdom Values in Dhakon (Students)	What do you learn from playing Dhakon besides how to play it?
26	Understanding Local Wisdom Values in Dhakon (Students)	Do you know that Dhakon teaches cooperation and mutual respect? Can you share your experience playing Dhakon with friends?
27	Understanding Local Wisdom Values in Dhakon (Students)	Are there any rules or special things in Dhakon that you think are important and must be followed?
28	Attitude Towards Preserving Local Culture (Students)	After playing Dhakon, do you want to keep playing and invite friends or family to play as well? Why?
29	Attitude Towards Preserving Local Culture (Students)	Do you enjoy learning about culture and traditional games at school? Explain why.
30	Attitude Towards Preserving Local Culture (Students)	In your opinion, is it important to preserve traditional games like Dhakon so that they are not lost? Why?

The findings of this study indicate that the implementation of a learning model based on the traditional game *Dhakon* significantly contributes to enhancing the quality of learning as well as preserving local cultural values at SDN 2 Sarimulyo Kemusu. This model does not merely function as an enjoyable educational tool but also serves as a strategic medium to integrate cognitive, affective, and psychomotor elements in a comprehensive and holistic manner (Suyanto, 2020; Saefudin, 2020). In practice, the Dhakon game becomes a learning platform that is not only enjoyable

and engaging but also rich in cultural, social, and educational values (Hanif, 2021; Hendrawan, 2023). It helps shape student character, train cognitive skills, and reinforce cultural identity—especially important in an era where traditional games are increasingly forgotten by younger generations (Krishna, 2023; Suryani, 2020).

From the cognitive perspective, Dhakon has been proven to enhance students' understanding of basic mathematical concepts, particularly in addition and subtraction operations (Handini & Mukhlis, 2022; Lestari, 2021). As students move the game pieces from one hole to another on the board, they engage in concrete counting activities that mirror real-life experiential learning. This aligns with the Concrete–Visual–Abstract (CVA) approach promoted in the *Merdeka Curriculum*, where abstract mathematical concepts are introduced through concrete experiences (Setiawan, 2022). The act of counting while planning game strategies indirectly trains students to think logically, arrange steps systematically, predict outcomes, and make quick decisions—abilities that strengthen numeracy literacy and support the development of critical thinking skills through contextual and interactive learning (Johnson, 2017; Sugiyono, 2020).

From the affective dimension, the implementation of Dhakon within the learning process offers considerable influence on students' social and emotional character development. Throughout gameplay, students engage in social interactions that implicitly convey moral and ethical values, such as sportsmanship, patience, cooperation, and tolerance (Wahyuni, 2021; Yuliana & Haryanto, 2020). Through these interactions, students learn to respect turns, handle loss gracefully, and celebrate victories with humility demonstrating emotional maturity and empathy (Yuliana, Sugiyono, & Mehta, 2020). This activity also fosters appreciation for local cultural heritage that may have previously been unfamiliar to certain students (Hanif, 2021; Hendrawan, 2023). Many students, after being introduced to Dhakon, expressed sustained interest and chose to continue playing it beyond classroom hours. This trend supports the argument that educational practices grounded in cultural elements can promote not only academic growth but also cultural preservation and affective engagement (Suryani, 2020; Supeni, Handini, & Al Hakim, 2023). From the psychomotor perspective, engaging in Dhakon encourages students to use fine motor coordination and hand–eye synchronization. When students move the game pieces systematically, they train physical precision aligned with cognitive processes (Hidayat, 2018; Hidayat, 2018b). These skills extend beyond play, improving handwriting, spatial awareness, and attention to detail (Suhartono, 2018; Saefudin, 2020). Thus, Dhakon supports psychomotor development while simultaneously providing a joyful, culturally meaningful learning experience (Tarihoran, 2021).

Student engagement emerged as another crucial aspect of this study. During Dhakon-based lessons, students displayed greater enthusiasm and participation. Previously passive classrooms transformed into active and interactive spaces, where students collaborated, guided peers, and discussed strategies (Setiawan, 2022; Lestari, 2021). This confirms that culturally relevant learning approaches enhance intrinsic motivation and create meaningful learning experiences beyond the cognitive domain (Siregar, 2019; Wahyuni, 2021). The success of this model's

implementation is inseparable from teacher creativity and a supportive school environment. Teachers acted as facilitators and innovators who designed practical Dhakon-based modules aligned with the *Merdeka Curriculum* goals (Saefudin, 2020; Johnson, 2017). School leaders and parents also contributed by encouraging cultural learning projects and providing game materials, forming a collaborative ecosystem grounded in local wisdom (Hanif, 2021; Supeni et al., 2023). Such synergy reinforces the sustainability of local culture in education (Hendrawan, 2023).

In relation to existing literature, these findings strengthen previous results by Handini & Mukhlis (2022), showing that Dhakon games improve arithmetic skills. They also align with Johnson's (2017) theory of *Contextual Teaching and Learning*, emphasizing connections between learning and students' real-life contexts, including cultural backgrounds. Similarly, research by Yuliana and Haryanto (2020) highlights that traditional games serve as effective pedagogical tools, shaping both cognitive and moral dimensions. Despite these strengths, certain challenges were identified—limited instructional time and lack of traditional materials (Lestari, 2021). These can be mitigated through integrating Dhakon into project-based and thematic learning or extracurricular programs involving community participation (Hanif, 2021; Supeni et al., 2023). In conclusion, the Dhakon-based learning model proves effective not only in improving academic performance but also in strengthening character and fostering appreciation for cultural heritage (Wahyuni, 2021; Suyanto, 2020; Suryani, 2020). It represents a holistic approach that unites learning, character, and culture—realizing the vision of independent and joyful education rooted in local wisdom (Saefudin, 2020; Hendrawan, 2023).

4. Conclusion

Based on the results of the research on the implementation of a traditional *Dhakon* game-based learning model to preserve local wisdom among fifth-grade students at SDN 2 Sarimulyo Kemusu, it can be concluded that this model effectively enhances learning quality while introducing students to local cultural values. The implementation followed a systematic process involving planning, execution, and assessment stages. The planning stage included designing a teaching module integrated with the *Dhakon* game; implementation was carried out through collaborative and participatory methods, and assessment was conducted holistically. The positive impact of this model was experienced not only by students who showed improved understanding of mathematical concepts and developed positive attitudes toward local culture but also by teachers, school leaders, and the surrounding community. Teachers became more motivated to innovate, and the school principal supported the approach as it aligned with the goals of the Merdeka Curriculum. Furthermore, family and community involvement strengthened the cultural preservation process within the educational context. This model achieved not only the academic objectives of mathematics learning but also served as an effective means of instilling character values such as cooperation, sportsmanship, and appreciation for cultural heritage. Therefore, the traditional *Dhakon* game-

based learning model represents a holistic, contextual, and relevant approach to 21st-century education. In the future, this model holds great potential to be further developed and applied across other subjects or educational levels to strengthen the integration of academic learning and cultural preservation.

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