

The effect of traditional game *Congklak Lidi* with BERLIAN method to improve honest attitude to the children



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Iswinarti¹

Abstract

The Congklak Lidi is a traditional game that has high values in building children's character. The good values in this game is to build an honest attitude. Among the various traditional games that have been researched, found that the traditional Congklak Lidi has values that could stimulate children's honesty. The purpose of this study was to determine does the game of Congklak Lidi could increase honesty in children. The research was experimental design with pretest-posttest control group. The research subjects were elementary school students in Dau (a sub-district in Malang). The research instrument used an attitude of honesty scale and was completed with interviews and observations. The data were analyzed by using t-test. The results of the study showed that the game of Congklak Lidi with the BERLIAN method significant increase the attitude of honesty in children. The honesty attitude occurs in aspect of cognitive, aspect of conative, and aspect of affective.

Keywords

congklak lidi, traditional game, honest attitude, experimental study

Introduction

The character means characteristic of a person or a group or nation that are very prominent so that they can be recognized in various situations or are a trade mark of that person (Tilaar, 2008). Pendidikan Penguatan Karakter (PPK) is a program to reform national education. Nawa Cita (the government vision) was stated that the government will carry out a revolution in the character of the nation. The Ministry of Education and Culture implements strengthening the character of the nation's successors through the PPK movement which was launched in 2016 (Kementerian Pendidikan dan Kebudayaan, 2017).

Among several characters that must be instilled in children, the honest character is one of the main characters that must be built in children. Furthermore, Durham (2017) says that being honest with others is important for building and maintaining healthy relationships, moreover being honest with ourself is very important for personal development and growth, as well as acceptance and self-esteem. Honesty is considered a part of character. Honesty has several levels. They are being honest in words, intentions, fulfilling desires and actions (Batubara, 2015). Honesty in words can be seen from how someone conveys informations. Someone who is honest in his actions will show sincerity in doing something as it is and from his heart. Furthermore, honest in religion.

Honesty has a deeper meaning than just not lying. Honesty can be understood as speaking the truth and obeying the rules. Honesty can also be interpreted as

never falsifying reality to get grades. Honesty can also be interpreted as behavior in the form of words, actions, and work that can be trusted (Rochmawati, 2018). Honesty is a will be the behavior of an individual in acknowledging, saying or providing information that is in accordance with reality or the truth (Batubara, 2015). So that honesty can be understood as an action (speaking the truth, rejecting lies), a trait, and a tendency (habits to reveal the relevant truth). On the other hand, lying or dishonesty is considered a part of everyday social interactions, which is normative and common to the most people (Halevy et.al., 2014).

Honesty creates the trust for people who interact with someone. Being trust is only created because there is honesty between each other's. On the other hand, dishonesty will lead to be hatred. Research by Halevy et.al. (2014) found that lying is positively correlated with cheating and psychopathic tendencies in real life. Moreover, dishonesty will disturb the mood of the perpetrator, because the habit of it will require other dishonesty to cover it up. Lies or dishonesty can be classified into real lies, white lies, and gray lies. Real lies are the most serious one. This attitude close to malicious intent, negative consequences, self-serving, and inconsiderable. The real lies do not reveal the truth. It was also followed by a complete forgery.

Universitas Muhammadiyah Malang¹

Korespondensi:

Iswinarti, Fakultas Psikologi, Universitas Muhammadiyah Malang
Email: iswinarti.psi@gmail.com

Meanwhile, white lies can be known as a partial truth (Halevy et.al., 2014).

In each of the characteristics of lies there are significant differences in terms of intentions, consequences, beneficiaries, truth, and acceptance. Intention is the motivation to lie. The liars' intentions were found to be different for each real lies, white lies, and gray lies. This intention can be very different from a lie that is told with the intention of hurting someone or deliberately misleading others for personal gain or because it really wants to hurt another person, compared to lies that are accompanied by harmless intentions (Bryant, 2008).

Lies are viewed from the consequences that occur when lies are exposed. The act of lying and the impact of lying need to be evaluated to see what kind of lie is being committed. The consequences can range from serious to trivial (Stoll, 2013). Furthermore, the recipient of a lie is described as an individual who benefits from the lie committed (Bryant, 2008). The classification of lies in terms of recipients ranges from selfish to altruistic (concerning the interests of others rather than self) which is aimed at protecting or benefiting others.

The next factor to review a person's level of lying is through the level of truth. Each lie is considered untrue, but the degree can vary based on the degree of truth. Lies can have some truth to the point of being completely fabricated or untrue. Furthermore, acceptance factor is used to distinguish if the lie is reasonable the level of justification in a lie is often associated with white lies rather than real lies. Justifiable lies are considered more acceptable than unjustified lies (Halevy et.al., 2014). Lies can still get justice and are justified in some circumstances, while on the other hand there are lies that cannot be tolerated in any context (Bryant, 2008).

Honesty can be built through various means and media. Parents are the main part in instilling an honest attitude from an early age. Along with increasing age, the social life of the children is also getting wider. In elementary school-age children, peers have a strategic role in child development. One of the elementary school children activities is play. The problem is that the games played by children today are digital games. Although digital games from gadgets have benefits, they also have negative consequences such as addiction, lack of socialization, and lack of physical activity.

Meanwhile, in Indonesia actually has many traditional games which in several studies have shown positive benefits. Traditional games are games that are passed down from generation to generation that contain positive, good, valuable, and desirable values (Bishop & Curtis, 2001). Traditional games contain values in the formation of children's character, such as honesty, sportsmanship, creativity, tenacity, patience, motor skills, balance, dexterity, and the ability to cooperate with others (Sujarno et.al., 2013). One of the benefits of traditional games is that it gives pleasure to the players and the game is done voluntarily and regulated by a rule (Susanti et.al., 2010). Traditional games could be a medium to improve social competence including

problem solving, empathy, and self-control skills (Isiwinarti, 2017). There are three groups in traditional games, namely games for playing or recreational media, games for signing or being competitive, and games being educational.

One of the traditional games in Indonesia is *Congklak Lidi*. The *Congklak Lidi* game is a game that has high problem solving values (Isiwinarti & Suminar, 2019). Some of the benefits obtained from the game of *congklak lidi* according to (Isiwinarti, 2017) are to train motoric development, besides that it also improves cognitive abilities, social development, personality development, and emotions. In motor development, children will be trained to use hand skills, namely when children try to be able to pick up scattered sticks one by one. The cognitive ability that can be improved through the game of *congklak lidi* is that children are required to concentrate on picking up one by one sticks that are scattered about by not touching the other sticks.

When playing *Congklak Lidi*, children will be required to be careful and thorough, learn to make decisions on which sticks to take, and be responsible for the decisions that have been taken. This game also trains children to be patient and control themselves or control emotions. Patience is needed by children in picking up sticks so that other sticks don't move. If another stick moves even though the child has been careful in taking it, then the child needs to control his emotions (Isiwinarti, 2017).

Congklak Lidi also has high values in moral development (Isiwinarti & Suminar, 2019). One of the important aspects in moral development is honesty. The game of *Congklak Lidi* can teach children honesty, because when playing, children are required to play honestly. This can be seen when playing, where children want to admit if the stick they want to take touches another stick (Isiwinarti, 2017).

In this study, a game of *Congklak Lidi* was used which was accompanied by an experiential learning method. According to Isiwinarti (2017) with the BERLIAN (Bermain-ExpeRiential-LearnIng-ANak) method in traditional games, children will be invited to understand the purpose and benefits of the game. *Congklak Lidi* with the BERLIAN method can be a medium to increase honesty in elementary school-aged children. Children will also get feedback from the games they play, find solutions to various problems and events that occur during play related to honesty. This study aims to increase the attitude of honesty in children through the game of *Congklak Lidi* with the BERLIAN method.

The results of this study are expected to provide information to the public that the game of *Congklak Lidi* with the BERLIAN method can improve children's honesty. This research is expected to add references to the contribution of traditional games to children's development. In the future, the community can strive for a community or forum for children to apply the game of *Congklak Lidi*. The results of this study are also useful for the school to apply the game *Congklak Lidi* with the BERLIAN method as a medium for learning the character of honesty in students.

In the family environment, the application of the game *Congklak Lidi* with the BERLIAN method can be applied by children with their parents. The benefits felt by the family are not only trained in the honesty attitude of children, but also can strengthen the relationship between parents and children.

Methods

Design

This study is a quasi-experimental study with a pretest posttest design control group design. The experimental group will receive treatment in the form of a traditional game of *Congklak Lidi* with the BERLIAN method. The control group did not get the treatment as given to the experimental group. Both groups will be given a pretest and posttest about honesty.

Subjects

The subjects of the study were elementary school-aged children (aged 9-11 years) who were in the fourth and fifth grades with a total of 113 children. The determination of the experimental and control groups was not done randomly. The criteria for research subjects are subjects based on the results of the pretest in the low and medium categories. In this study, the subjects involved in the study consisted of men and women.

Instrument

The research instrument uses a scale of honest attitude that was made specifically for this study. The scale consists of 10 items. Items in the form of stories that may occur in the daily life of children. The story is made in such a way that it will reveal the child's attitude towards honesty and lies. Attitude includes cognitive, affective, and conative components.

Reliability tests were conducted on 226 subjects. Test the reliability of the items on the Honesty Scale obtained the value of Cronbach's Alpha 0.810 which means that the Honesty Scale items are very reliable. The recommended item discrepancy index is > 0.3 . On the Honesty Scale there are 10 items that have a discriminating power index > 0.3 and are good items to use. There were three aspects that consist the instrument: cognitive, affective, and conative. Each aspect consisted two parts of attitudes items that refer to the item in the instrument. There were speaking true and rejecting lies. In the cognitive aspect, the speaking true consisted of two items that have power index 0.522 & 0.612. Then rejecting lies consisted of two items that have power index 0.549 & 0.492. In the affective aspect, the speaking true consisted of one item that has power index 0.482. Then rejecting lies consisted of two items that have power index 0.523 & 0.451. In the conative aspect, the speaking true consisted of two items that have power index 0.469 & 0.300. Then rejecting lies consisted of one item that has power index 0.477.

Procedures

The treatment in the study consisted of seven sessions including opening, simulation and explanation of the game of *Congklak Lidi* in session 1 and 2. In sessions 3 – 6, the practice of playing *Congklak Lidi* with various procedures and reflections on the honest attitude in this game is carried out. Session 7 is an evaluation of the entire session and closing. The implementation of the *Congklak Lidi* game program is divided into several sessions, there were:

Session 1: Opening Opening and Introduction to the Game In the first session the facilitator introduced himself and built a rapport and gave an honesty scale, then introduces the traditional game of *Congklak Lidi*. The purpose of this session was to promote intimacy between the facilitator and the children and to introduce traditional games which had been forgotten due to gadgets so that these games could form honest characters in children. The time required for this session is 60 minutes. The equipment needed were stationery and *Congklak Lidi* as examples for children. In this session the facilitator introduced himself and builds a rapport to become more familiar with the children, then gives a pre-test and introduces the game of *Congklak Lidi* along with the rules and how to play it. Feedback what was gained from session one was the familiarity between the facilitator and the children, the children could know the traditional game of *Congklak Lidi* and know how to play and the rules of the game.

Session 2: Work Phase Roleplay of Congklak Lidi The purpose of this activity is to make children aware of the traditional game of *Congklak Lidi*, the first method, and to play *Congklak Lidi* together. The time required for this session is 45 minutes. Equipment needed were painted sticks and a camera for documentation. This session the facilitator directed participants to play the first method of *Congklak Lidi*, which was a stick with a pointed tip brought by each participant of the game. Then the other sticks were played by scattering and scattering again each time a participant fails.

The first method used was when the game starts, sticks are scattered first, one participant would play and the others would pay attention. If the participants who were playing hits another stick, then they were considered a failure, then the sticks were scattered again and change players, and so on until the sticks run out. After the sticks were used up, a point calculation would be made for each participant based on the color of the sticks obtained, the winner would be the one with the most points. The pink color scores 1, the blue color scores 2, and the purple color scores 3. Feedback session that participants could recognize and played *Congklak Lidi* using the first method correctly.

Session 3: Work Phase Roleplay of Congklak Lidi This activity aims to make children aware of the traditional game of the second method of *Congklak Lidi* and to play *Congklak Lidi* together. The time required for this session is 45 minutes. Equipment needed were painted sticks and

a camera phone for documentation. In this session the facilitator directed and explained to participants about the method or rules in the second method of playing *Congklak Lidi*. Children were directed to play the second method of *Congklak Lidi* with the instructions or how to play that had been explained by the previous facilitator. The game was carried out by taking turns without wasting any more sticks if there were players who fail. So, the stick remains in the initial position when scattered. This game was carried out until the stick runs out. After the sticks were used up, a point calculation would be made for each participant based on the color of the sticks obtained. The winner would be the one with the most points. Pink had a score of 1, blue had a score of 2, and purple had a score of 3. Feedback was given that participants recognized and played the *Congklak Lidi* correctly using the second method.

Session 4: Work Phase Roleplay of Congklak Lidi The purpose of this activity was to make children aware of the third method of the traditional game of *Congklak Lidi* and to play *Congklak Lidi* together. The time required for this session is 45 minutes. The tools needed were sticks that had been previously painted and a cellphone camera for documentation. In this session, the third method of playing *Congklak Lidi* entered the activity stage. In this stage, when playing *Congklak Lidi*, all sticks would be combined along with sticks with sharp ends to be scattered simultaneously. Children were directed to play the third method of *Congklak Lidi*, namely the game of *Congklak Lidi* was done by combining sharp sticks with other sticks to be scattered simultaneously. So the children had to use their bare hands when picking up the sticks until they managed to take the sharp sticks and the other sticks were used up. After the sticks were used up, a point calculation would be made for each participant based on the color of the sticks obtained, the winner would be the one with the most points. The pink color scores 1, the blue color scores 2, and the purple color scores 3. Feedback was given to participants that they could recognize and played the *Congklak Lidi* correctly using the second method.

Session 5: Closing The purpose of this session were end the activity and tell the benefits of the traditional game of *Congklak Lidi*. The time required for this session is 45 minutes. In the last session, conclusions were drawn from each session and explained the benefits of the traditional game of *Congklak Lidi* as well as providing a post-test. The facilitator gives the honesty scale to the children. Evaluation related to the activities that had been carried out, namely telling the benefits of the game of *Congklak Lidi*, knowing how to play the game of *Congklak Lidi*, and saying thank you to the children who had participated in the activities. In this session, what was gained was being able to play the traditional game of *Congklak Lidi* on a daily basis and being able to interpret the game of *Congklak Lidi* as forming the honest character and character of the children themselves.

Implementation of the *Congklak Lidi* game implementation program was carried out in three game methods.

Game Method 1

1. In 1 group consisting of 4-5 people, the game starts by doing hompimpa to determine who will be the first person to start the game
2. Sticks are combined into 1 then they scattered
3. The first person who plays this game will take a stick using a longer stick as desired but in taking a stick the player must not touch another stick
4. If the first player in taking a stick does not touch another stick then the first player will continue the game until it touches another stick
5. When the player touches the stick, the game will be repeated as before and continued by the next person
6. Then the game will continue until the next person has a turn
7. The game will stop when the game time runs out or the stick to be taken is finished

Game Method 2

1. In 1 group consists of 4-5 people, the game starts by doing hompimpa to determine who will be the first person to start the game
2. The sticks are combined into 1 then the sticks are scattered
3. The first person to play this game will take the sticks they want by using a longer stick, then immediately continued by the next person until all players have had a turn to play
4. When one of the players touches the stick then the game will be restarted like all and will be continued by the next person
5. The game will stop when the game time runs out or the stick to be taken runs out

Game Method 3

1. In 1 group of 4-5 people, the game starts by doing hompimpa to determine who will be the first person to start the game
2. The sticks are combined into 1 then the sticks are scattered
3. The first person who plays this game will take sticks as desired by using hand n, then immediately continued by the next person until all players have had a turn to play
4. When one of the players touches the stick, the game will be restarted as before and will be continued by the next person
5. The game will stop when the game time runs out or the stick to be taken runs out

Data Analysis

Homogeneity test was conducted to see the extent to which the variable data used in the study were homogeneous or equivalent. The results of the homogeneity test on the honesty variable showed that overall the data on the honesty

Tabel 1. Relationship between Research Variables

Variable	t	p	r
Comparison between experimental group - control	4.939	0.000**	
Posttest comparison			
Experimental group	19.759	0.000**	0.88
Control group	0.129	0.898	0.78

Note: * sig ≤ 0.05; ** sig ≤ 0.001

variable was homogeneous or equivalent ($p = 0.860; p < 0.05$). In each aspect of the honesty variable, namely the cognitive, affective, and conative aspects, it shows equality or homogeneous ($p = 0.891; p = 0.698; p = 0.791; p < 0.05$). Hypothesis testing using paired test to compare scores of honesty variable before being given treatment and after being given treatment to each group. In the experimental and control groups, an independent t-test was

Result

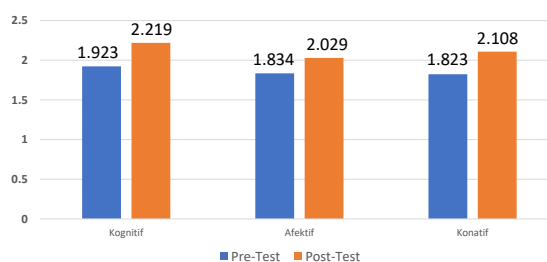
Research Variable Description

Honesty scale score were consisted of 1 to the lowest score and 3 to the highest score. The result showed the increasing score the pre-test to the post-test which is indicated by the difference between the pre-test and post-test scores which are positive. In the aspect of honesty, the difference between the increase in the pre-test to the highest post-test was in the cognitive aspect ($\Delta M = 0.296$), then the conative aspect ($\Delta M = 0.285$), and the affective aspect ($\Delta M = 0.195$). The pretest in the experimental group had a smaller mean ($M = 1.81; SD = 0.413$) than the control group ($M = 1.95; SD = 0.494$). In the posttest results, the mean ($M = 2.34; SD = 0.411$) in the experimental group was higher than the control group ($M = 1.95; SD = 0.415$). This happened because the mean of the experimental group that was given the Congklak Stick game treatment with the BERLIAN method experienced an increase in the honesty score. In the control group that was not given treatment, the mean value remained constant.

Hypothesis Testing

The results of hypothesis testing showed that the increasing score in the pretest to post-test scores in the experimental group experienced a significant increase. This shows that the increase in honesty in the experimental group was caused by the treatment of the *Congklak Lidi* game with the BERLIAN method. The comparison of the experimental and control groups also shows that there were significant differences. This shows that a significant increase in the honesty score occurred because of the effect of the treatment when compared to the group that did not receive treatment. So the research hypothesis that the game of *Congklak Lidi* with the BERLIAN method is acceptable.

The next analysis was carried out on every aspect of honesty, namely cognitive, affective, and conative aspects. In each aspect of honesty showed an increase



Gambar 1. Comparison of pre-post-test scores for each aspect of the Honesty Scale

in the score on the post-test when compared to the pretest score. The highest score increase occurred in cognitive ($\Delta M = 0,296$), then conative ($\Delta M = 0.285$), and affective ($\Delta M = 0.195$). The graph of the increase in the pre-test - post-test scores can be seen in Figure 1.

Discussion

The results proven that the traditional game of *Congklak Lidi* with the BERLIAN method could increase the attitude of honesty in children. The increase in honesty attitude was also followed by an increase in each aspect of honesty. The highest score increase occurred in the cognitive, then conative, and affective aspects.

According to Isiwarti (2017) the *Congklak Lidi* game is to train motor development, also improves cognitive abilities, social development, personality development, and emotions. In motor development, children will be trained to use hand skills. Children try to pick up scattered sticks one by one. The cognitive ability can be improved through the *Congklak Lidi* game when the children are required to concentrate on picking up one-by-one scattered sticks by not touching the other sticks.

When playing *Congklak Lidi*, children will be required to be careful and thorough, learn to make decisions on which sticks to take, and be responsible for the decisions that have been taken. This game also trains children to be patient and control themselves or control emotions. Patience is needed by children in picking up sticks so that other sticks don't move. If another stick moves even though the child has been careful in taking it, then the child needs to control his emotions. In addition, the game of *Congklak Lidi* can train honesty in children, because when playing children are required to play honestly. This can be seen when playing,

where children want to admit if the stick they want to take touches another stick (Isiwinarti, 2017).

At the beginning of the explanation regarding the introduction of traditional games in general and *Congklak Lidi* in particular, the children showed a less enthusiastic attitude. They were still busy with their respective devices. The children began to appear more enthusiastic when they began to practice trying the *Congklak Lidi* game. There were some children who already understand how to play *Congklak Lidi* but some of them were still confused about how to play it.

Each child was given the opportunity to do role play. At the time of role play, there were children who had complied with the rules of playing *Congklak Lidi* some of them were still not according to the regulations, such as a stick that moved because it was hit but continued to play. If it was still done during the game, it would be a form of cheating. During the role play, the facilitator explained to the children what actions were appropriate and what were not. So that they could be considered when playing the game later. The role play activity aimed to provide a practical explanation of the game of *Congklak Lidi* and found out how far the children understand the explanation of the game they were going to do.

There were some children who were new players to the game of *Congklak Lidi*. Also there were children who had known and played the *Congklak Lidi* game since childhood. Children who had been familiar with the *Congklak Lidi* game since childhood, seem quite proficient in playing the game. Children who were familiar with the game would be considered cheating if they continued to play even though other sticks were moving. In contrast to children who were already proficient, children who were new player can be tolerated if some sticks move because they were touched. It was considered as a process in understanding the game. Even so, both children who already know and those who are new player to each other were said to be cheating when they continued to play when a stick was moving (touched). The children who played honestly, when the sticks moved they immediately stopped the game and then the other participants continued. There was also a child who did not accept that he failed. He also tried to dodge and stated that his stick was not moving. But then he admitted he failed even though he was angry when he admitted it. Then he scattered the sticks into more scattered while laughing.

When the actual game was being played, the children seemed so interested and enthusiastic. They were no longer busy with their respective devices. The *Congklak Lidi* game is carried out in the form of a competition. It makes the children more enthusiastic in playing. The enthusiasm of the children manifested when the game was over. They wanted to play again.

Although there were role-play opportunities, there were still children who did not understand the game. So they often made mistakes in playing. The child tries to keep his mistakes from being seen by those around him so he commits fraud. Some of the cheating that the child did

also happened because several times he failed to move the stick, so he tried to be successful. The child cheats once or twice so that he can feel once or twice the success of moving the stick. There are also types of children who are persistent in playing and still pay attention to the rules. They also indicated that they found it difficult to move the sticks because of some obstacles that made it difficult to move the sticks. Some of the children still tried to be honest and did not cheat, instead they showed tenacity and continued to think about and evaluate the method they used to move the sticks.

This *Congklak Lidi* game was not only held in one day, but also it held continued the next day. The activity began with an explanation from the facilitator. Unlike the explanation on the first day which focused on introducing the game of *Congklak Lidi*, this second meeting focused on explaining what needs to be considered and how to try to solve difficulties without cheating. Children were given psycho-education about the character of honesty which was much more important than winning or losing in the game.

At the second meeting, there was no more cheating from the children. They tried to focus on trying to move the sticks, even though they had difficulties but they still tried to overcome these difficulties. The children did not focus on success or failure in moving the stick compared to the previous meeting. They focus more on the game process and try to admit that there were sticks that shake during the process of moving other sticks.

At the second meeting, the children also interacted more socially with other children. They talked to each other, remind each other, and exchange opinions about their experiences while playing. This interaction was also shown by encouraging each other when other children were playing. Their enthusiasm was not only shown when playing, but also after playing, even when the game session was over and they continued playing until they get home.

Conclusion

The traditional game of *Congklak Lidi* with the BERLIAN method can increase the attitude of honesty in children. The increase in honesty attitude is also followed by an increase in each aspect of honesty. The highest score increase occurred in the cognitive, then conative, and affective aspects.

In this study, randomization has not been carried out, so for further research it can be randomized. Further research can also add a variety of other traditional games in order to compare various types of traditional games in increasing honesty in children. This research can be applied by children both in the home environment (with family), school, or community. In the home environment, children can play *Congklak Lidi* with parents act as facilitators to provide feedback and learning. Likewise in the school environment, teachers can act as facilitators. Within the community, communities can be formed that apply traditional games consistently or periodically.

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