



BETAWI TRADITIONAL GAMES AND THE ETHNOPEDAGOGICAL POTENTIAL OF SETU BABAKAN FOR EARLY CHILDHOOD SOCIAL AND MOTOR DEVELOPMENT

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Abstract

Traditional games occupy a central place in early childhood education, blending physical movement, peer interaction, and local cultural values into a single activity. This paper examines how Betawi traditional games shape young children's social and motor development, and explores the Setu Babakan Betawi Cultural Village as a possible ethnopedagogical space amid growing urban modernization pressures. Using a qualitative descriptive method built on library research, the study reviews Indonesian scholarly articles published from 2016 to 2025 covering traditional games, early childhood development, Vygotsky's sociocultural theory, and the Setu Babakan setting. Thematic analysis, through reduction, categorization, and synthesis, was used to map connections among these concepts. Results indicate that games such as galasin, engklek, congklak, hide-and-seek, tug-of-war, and coconut-shell stilts foster both gross and fine motor skills while cultivating cooperation, communication, empathy, patience, and rule-following. These outcomes align with Vygotsky's Zone of Proximal Development and scaffolding concepts, underscoring social interaction's role in learning. Beyond preserving heritage, Setu Babakan shows promise as a culturally grounded learning environment for early childhood education. The study concludes that reviving Betawi traditional games demands coordinated effort among families, teachers, cultural institutions, and local government to keep these games meaningful, both as educational tools and cultural safeguards, in today's digital era.

Keywords: *traditional games; Betawi culture; social development; motor development; early childhood education*

INTRODUCTION

Play is not merely a pastime but a fundamental need and the primary vehicle through which young children learn. Through play, children build physical competence while simultaneously acquiring an understanding of rules, roles, and the relationships that bind them to others. Among the many forms of play, traditional games stand out for their strong educational value, having been transmitted across generations as a shared cultural inheritance. Unlike screen-based digital games, traditional games demand whole-body movement and sustained, face-to-face engagement with peers. A body of research confirms that these games effectively stimulate early childhood physical-motor development, advancing gross motor skills such as running, jumping, and balancing, alongside fine motor skills such as pinching, throwing, and manipulating small objects (Hasanah, 2016; Fitriani & Adawiyah, 2018).

Beyond their motor benefits, traditional games carry a pronounced social dimension. Group play requires children to take turns, follow agreed-upon rules, negotiate minor conflicts, and support peers who struggle or lose, gradually cultivating cooperation, empathy, communication, and self-regulation (Aulia & Sudaryanti, 2023; Goliah, Jannah, & Jamaludin,

2022; Wijayanti, 2018). This developmental pattern resonates with sociocultural theory, which frames children's cognitive and social growth as emerging through interaction with their surrounding social and cultural environment (Kurniati, 2025; Etnawati, 2022). Despite this evidence, traditional games, including those unique to Betawi culture, are fading from urban children's daily lives. Shifting lifestyles, shrinking open play spaces, and growing dependence on gadgets and digital games have redirected children's engagement toward screens rather than embodied, socially interactive play. Several studies flag this shift as a genuine threat to preserving the cultural values embedded within traditional games (Alvi, Jais, Ayub, Fitrilinda, & Ramadhani, 2021; Wulansari, 2017). At the same time, the DKI Jakarta Provincial Government has designated Setu Babakan as the Betawi Cultural Village, serving jointly as a cultural conservation site and an educational tourism destination (Effendi, Nurhayati, & Arifin, 2024; A'yun, Nailisa, Abimanyu, & Umami, 2024), regularly hosting Betawi arts, traditions, and folk games. Yet its potential as a culture-based learning environment for young children, particularly through traditional games, remains largely unexamined within early childhood education scholarship.

This gap frames the central problem of the present study: while prior research establishes the motor and social benefits of traditional games broadly, scholarship rarely connects Betawi traditional games specifically to sociocultural theory, nor positions Setu Babakan as an ethnopedagogical space integrable into urban early childhood education practice. Accordingly, this study aims to conceptually analyze how Betawi traditional games contribute to early childhood social and motor development, while examining Setu Babakan's potential as a locally grounded learning space amid the pressures of urban modernization. Specifically, it seeks to answer: first, how do Betawi traditional games contribute to children's social and motor development; and second, how might Setu Babakan function as an ethnopedagogical learning space that sustains these games within contemporary urban early childhood education? The study argues that Betawi traditional games remain a viable, culturally embedded medium for holistic child development, provided Setu Babakan is deliberately positioned and supported as a sociocultural learning space.

METHOD

This study adopts a qualitative descriptive approach structured around a library research design, a method that collects, critically examines, and synthesizes findings from prior scholarship to address a research problem without generating primary field data (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022). This design is justified by the study's conceptual, exploratory nature: rather than measuring developmental outcomes directly, the research seeks to build an integrative understanding of how Betawi traditional games, early childhood social-motor development, and the Setu Babakan Betawi Cultural Village relate to one another. A library-based method is therefore the most rational choice, since it allows existing empirical findings across these separate domains to be consolidated into a single analytical framework, one that can subsequently ground and inform future field-based investigation.

Data were drawn from indexed national journal articles accessed through Google Scholar, Garuda, and SINTA-accredited outlets, published between 2016 and 2025 to ensure currency and academic credibility. Searches used the keywords "early childhood traditional games," "motor development through traditional games," "social skills through traditional games," "Vygotsky's sociocultural theory in early childhood," and "Setu Babakan." Inclusion required that articles address traditional games in relation to early childhood development, engage relevant sociocultural learning theory, or discuss the Setu Babakan Betawi Cultural Village; sources lacking direct relevance to the research focus, or falling outside the specified timeframe, were excluded to preserve analytical precision. Analysis proceeded thematically across three interconnected stages. Reduction involved selecting findings most pertinent to

each source. Categorization grouped these findings into three major themes: motor development, social development, and the cultural-space dimension represented by Setu Babakan. Synthesis then integrated relationships among these themes into a coherent interpretive framework. This staged procedure ensures the analysis moves systematically from raw literature toward a unified conceptual argument, with results presented in the following results and discussion section.

RESULTS AND DISCUSSION

Setu Babakan: An Ethnopedagogical Learning Space

Functioning as a Betawi cultural conservation area in South Jakarta, Setu Babakan carries substantial potential for development into a culture-based, or ethnopedagogical, learning space for young children. Its cultural infrastructure, active local communities, and regularly organized cultural programming position the area as more than a tourist destination; it operates as a learning environment where children encounter Betawi culture directly and firsthand, rather than through secondhand representation. Effendi, Nurhayati, and Arifin (2024) note that Setu Babakan is managed as a Betawi cultural preservation site encompassing arts, culinary traditions, and traditional games, meaning that both its institutional structure and physical environment already furnish the conditions necessary for culture-based educational activity. Consistent with this view, A'yun, Nailisa, Abimanyu, and Umami (2024) assert that the area's potential extends beyond cultural tourism to encompass a genuine educational function serviceable across multiple age groups, including young children. Fajri (2024) adds that sustained collaboration between local government and the Betawi community is essential if the area's cultural preservation role, together with its educational function, is to endure over the long term rather than remain dependent on sporadic programming.

Viewed through an ethnopedagogical lens, Setu Babakan can be positioned as a learning environment offering children authentic, embodied engagement with local culture. Rather than encountering traditional games only through stories or classroom instructional media, children gain direct experience by playing these games alongside parents, village elders, or local cultural practitioners, figures who function as living cultural resources rather than passive informants. This form of contextual learning aligns with the broader principle that early childhood education becomes more meaningful when it is anchored in the social and cultural environment children actually inhabit and grow within (Wulansari, 2017), rather than delivered through abstract or decontextualized instructional content. Taken as a whole, positioning Setu Babakan as a culture-based learning space yields benefits that extend across multiple domains simultaneously. It supports children's social and motor development through embodied traditional play, while also reinforcing cultural identity recognition from an early age, an outcome that carries particular significance given the gradual erosion of traditional play patterns within urban society. In this sense, integrating Setu Babakan into early childhood education practice functions doubly: as a pedagogical strategy for holistic child development and as a deliberate, community-anchored mechanism for safeguarding Betawi traditional games against the pressures of modernization and shifting urban lifestyles.

Betawi Traditional Games: Types and Developmental Impact

A range of Betawi traditional games continues to circulate within the Setu Babakan area and Betawi residential neighborhoods throughout Jakarta, including galasin (gobak sodor), engklek or dampu (hopscotch), congklak (dakon, a mancala-type board game), petak umpet (hide-and-seek), tarik tambang (tug-of-war), egrang batok kelapa (coconut-shell stilts), and rope or rubber-band jumping. The majority of these games are played collectively in open spaces, relying on simple, low-cost equipment, with several requiring none at all. This accessibility renders traditional games particularly well suited to early childhood education,

since they demand minimal financial investment while still delivering diverse developmental stimulation to children (Hasanah, 2016). To present the relationship between game type, activity form, and the developmental dimensions each stimulates in a more systematic manner, the synthesized findings are organized in Table 1, below.

Table 1. Varieties of Betawi Traditional Games and the Developmental Dimensions They Stimulate

No	Game	Form of Activity	Motor Dimension	Social Dimension
1	Galasin (Gobak Sodor)	Running past a guarded line in a group	Gross motor: running, agility, balance	Teamwork, joint strategy, communication
2	Engklek/Dampu (Hopscotch)	Hopping on one foot across drawn squares	Gross motor: balance, leg strength	Patience in waiting turns, compliance with rules
3	Congklak / Dakon	Moving seeds between the holes of the board	Fine motor: hand-finger coordination	Carefulness, patience, sportsmanship in winning and losing
4	Petak Umpet (Hide-and-Seek)	Hiding and searching for friends by turns	Gross motor: running, agility, reflexes	Trust, cooperation, problem-solving
5	Tarik Tambang (Tug-of-War)	Pulling a rope in a group against an opposing team	Gross motor: muscle strength, endurance	Mutual cooperation (gotong royong), group solidarity
6	Egrang Batok Kelapa (Coconut-Shell Stilts)	Walking using coconut-shell footholds tied with rope	Gross motor: balance, coordination	Courage, perseverance

Source: synthesized from Hasanah (2016), Fitriani and Adawiyah (2018), Agustini (2020), Darmawati and Widyasari (2022), Wariyanti, Nur, and Ananda (2022), Aulia and Sudaryanti (2023), and Goliah, Jannah, and Jamaludin (2022).

The synthesis in Table 1 reveals that each Betawi traditional game possesses a distinct activity profile, and consequently generates a distinct pattern of developmental stimulation. Games such as galasin, engklek, and egrang batok kelapa primarily engage gross motor skills, driven by running, jumping, and balance-dependent movements, whereas congklak instead foregrounds fine motor coordination through the precise manipulation of small game pieces between the board's holes. This distinction indicates that traditional games, taken as a collective repertoire, address both major domains of physical development rather than favoring one to the exclusion of the other (Fitriani & Adawiyah, 2018). Notwithstanding these divergent physical

demands, every game examined contributes comparably to children's social development, instilling habits of cooperation, communication, rule compliance, and sportsmanship (Aulia & Sudaryanti, 2023; Goliah, Jannah, & Jamaludin, 2022). Petak umpet, for instance, builds trust and collaborative problem-solving through its turn-based hiding-and-searching structure, requiring children to negotiate roles and anticipate others' actions (Agustini, 2020). Tarik tambang cultivates group solidarity and mutual cooperation, or gotong royong, through coordinated collective effort mobilized against an opposing team (Darmawati & Widyasari, 2022). Congklak, meanwhile, demands carefulness and patience, alongside an early capacity to accept both winning and losing gracefully, since the game's turn-based structure exposes children directly to outcome-based consequences (Wariyanti, Nur, & Ananda, 2022). Engklek similarly reinforces patience while waiting for a turn and consistent compliance with agreed-upon rules, competencies that transfer readily beyond the immediate play context.

Taken together, these findings demonstrate that Betawi traditional games furnish holistic developmental stimulation, since motor and social competencies are cultivated concurrently within a single, integrated play activity rather than through separate or sequential interventions. This dual-dimension contribution underscores the pedagogical value of preserving and reintroducing these games within early childhood settings, positioning them not merely as recreational heritage but as a functional, low-cost developmental tool applicable across both motor and social learning domains simultaneously.

Traditional Games as a Socialization Space: A Socio-Pedagogical View

Viewed through a socio-pedagogical lens, traditional games function as more than mere recreation; they constitute genuine spaces of socialization in which children forge relationships with their peers. Through games such as galasin and petak umpet, children internalize distinct roles, whether as guard or runner, learn to comply with agreed-upon rules, practice waiting their turn, and accept outcomes without disrupting ongoing peer relationships. This experience unfolds as a natural, embedded form of social learning rather than an explicitly taught lesson. Goliah, Jannah, and Jamaludin (2022) found that incorporating petak umpet into structured learning activities strengthened children's social skills, particularly cooperation and peer communication, a result corroborated by Meli, Masturah, and Yuli (2022), whose study documented measurable improvements in the social competence of four- to five-year-olds following the routine application of petak umpet within an early childhood education setting. These converging findings are further supported by Aulia and Sudaryanti (2023), who argue that children's participation in traditional games builds their capacity to form peer relationships, collaborate within groups, and gain confidence during social interaction. Wijayanti (2018) similarly contends that traditional games function as an effective medium for social skill development, since their inherent structure necessitates cooperation, communication, and continual role negotiation among players. This dynamic is vividly reflected in Betawi games such as tug-of-war, whose outcome depends entirely on the simultaneous, coordinated effort of every group member, thereby giving children direct, embodied experience of how collective success hinges on individual contribution (Agustini, 2020).

Collectively, these findings align closely with Lev Vygotsky's sociocultural theory, which situates social interaction as the primary engine of child development. Central to this framework are the Zone of Proximal Development (ZPD) and scaffolding, concepts explaining that children advance most effectively when guided by peers or adults possessing greater skill or experience. Within traditional games, this dynamic surfaces clearly: a child unfamiliar with a game's rules or techniques receives targeted guidance from others until independent mastery is achieved. Etnawati (2022) similarly observes that ZPD and scaffolding jointly furnish the support children require to accomplish tasks previously beyond their independent capability, while Kurniati (2025) stresses that the surrounding social and cultural environment remains

inseparable from children's overall learning process. Accordingly, Betawi traditional games practiced at Setu Babakan hold considerable promise as a contextual learning medium, one that draws on parents, village elders, and the broader cultural community as active learning resources supporting children's social development.

Motor Stimulation through Betawi Traditional Games

From a physical-motor development standpoint, Betawi traditional games offer a diverse repertoire of movement activities capable of stimulating children's motor abilities comprehensively. Games centered on running, jumping, and balance, such as galasin, engklek, and coconut-shell stilts, primarily advance gross motor development, whereas congklak instead emphasizes finger-and-hand coordination, thereby cultivating fine motor skills (Fitriani & Adawiyah, 2018). This variation demonstrates that although each game carries a distinct stimulation profile, together they form a complementary system supporting young children's physical development in a holistic manner. This pattern is corroborated by Darmawati and Widyasari (2022), whose research shows that engklek meaningfully improves early childhood gross motor ability, since hopping on one foot trains leg-muscle strength, body balance, and movement coordination simultaneously. Hasanah (2016) further explains that traditional games, considered broadly, stimulate strength, endurance, agility, and body coordination in a more varied and embodied manner than digital games, which remain largely confined to on-screen activity. Traditional games thus encourage children toward greater physical activity while simultaneously furnishing motor experiences well matched to their developmental stage. Beyond their physical contribution, several studies indicate that motor stimulation gained through traditional games unfolds concurrently with children's social-emotional development, rather than as an isolated process. Wariyanti, Nur, and Ananda (2022) report that engklek not only enhances gross motor ability but also supports social-emotional growth and rudimentary scientific reasoning, as children must estimate jumping distance, wait their turn, and respond constructively to playmates' successes and failures. This finding underscores that play activities generate an integrated developmental experience, wherein motor and social growth do not proceed as separate trajectories but instead reinforce one another continuously within the same play activity, reflecting the multidimensional value traditional games hold for early childhood development.

Revitalizing Betawi Traditional Games: Challenges and Opportunities

Notwithstanding their considerable value as a learning medium, embedding Betawi traditional games within early childhood education continues to confront several obstacles. Alvi, Jais, Ayub, Fitrilinda, and Ramadhani (2021) observe that the character values embedded within traditional games are growing increasingly unfamiliar to younger generations, a consequence of limited early exposure compounded by the steady rise of digital gaming. Wulansari (2017) adds that traditional games are frequently relegated to a supplementary role within learning activities rather than treated as a deliberately designed instructional strategy in their own right. This challenge is further intensified by the shrinking availability of open play spaces in urban areas, a constraint that has made space-intensive games such as galasin increasingly rare in children's daily play. Even so, considerable opportunity exists for revitalizing Betawi traditional games, provided the effort is pursued through coordinated collaboration among multiple stakeholders rather than isolated initiatives. Early childhood educators are positioned to deliberately integrate traditional games into structured motor and social-emotional learning activities, moving these games beyond incidental use. Families, meanwhile, remain the first environment in which children are introduced to traditional play, while cultural communities, working alongside Setu Babakan's management, can design educational programs granting children direct, hands-on play experience within an authentic

cultural setting. Local government support proves equally indispensable, particularly through policies that actively promote traditional games as a component of locally grounded curricula, since such policy backing helps sustain cultural preservation efforts beyond individual or community-level initiative alone.

This multi-stakeholder synergy, spanning educators, families, cultural communities, and government, aligns closely with the sociocultural perspective, which positions the surrounding social environment as an essential, inseparable component supporting children's learning and development (Kurniati, 2025). Read together, these challenges and opportunities indicate that reviving Betawi traditional games is neither a purely cultural undertaking nor a purely educational one, but rather a shared responsibility requiring sustained, coordinated action across every layer of children's social ecosystem if these games are to remain a living, relevant part of early childhood education in the digital era.

CONCLUSION

This study demonstrates that Betawi traditional games carry substantial potential for supporting early childhood development across both motor and social dimensions simultaneously. The various forms of traditional games examined stimulate gross and fine motor abilities while concurrently cultivating social competencies such as cooperation, empathy, communication, and rule compliance, competencies that emerge together rather than in isolation. These findings correspond closely with Vygotsky's sociocultural perspective, which holds that children's development unfolds through social interaction embedded within the cultural context surrounding their growth. Within this theoretical framework, Setu Babakan, as South Jakarta's designated Betawi Cultural Village, emerges as a space with genuine potential to be developed into an ethnopedagogical environment, one that connects young children to the heritage of traditional games through direct, authentic learning experiences rather than secondhand instruction.

Realizing this potential, however, depends on coordinated synergy among families, educators, cultural communities, and local government, ensuring that traditional games are not merely preserved as static cultural heritage but actively and sustainably woven into early childhood education practice. It should be acknowledged that this study remains conceptual, having been developed entirely through library research rather than direct fieldwork. Subsequent field-based inquiry, incorporating participatory observation and in-depth interviews with children, parents, educators, and Setu Babakan's management, is therefore needed to validate, refine, and enrich the conceptual findings this study has produced.

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