

Integration of social values from traditional Minangkabau sports into sociology teaching to foster students' character development

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ABSTRACT

This study explored the character education values embedded in traditional children's sports games within Minangkabau ethnic culture and examined how these values can be integrated into high school Sociology teaching materials. The aim was to deepen understanding of how culture influences students' character development, thereby emphasizing the cultural role in shaping moral and social behavior. A qualitative approach was employed. Data were collected from five active high school Sociology teachers, three traditional sports experts, and two Minangkabau cultural specialists, selected through purposive sampling. Data collection methods included observation, interviews, and document analysis. The analysis was conducted using Zhang's semantic analysis and the interactive model by Miles and Huberman, involving data collection, reduction, display, and conclusion drawing. Findings revealed that five traditional Minangkabau games—Sipak Rago, Mancik-Mancik, Kuciang-Kuciang, Sipak Tekong, and Cak Bur—contain key character values such as honesty, justice, discipline, and care. Integration into Sociology teaching occurs in two stages: (1) identifying and formulating character values with a systematic link to norms, and (2) embedding local Minangkabau values into teaching materials, considering cognitive, affective, and psychomotor learning domains. This approach underscores the importance of value-based content that actively engages students in the learning process.

KEYWORDS

Traditional Games; Culture; Learning; West Sumatera

1. INTRODUCTION

Global changes have exerted pressure on individuals, and each person possesses varying levels of self-defense capabilities. Zahid (2015) explains that “globalization has not only opened informational exchange from developed to developing countries but has also led to career prospects across borders. Now, individuals are expected to develop skills and competencies so that they can attain better job opportunities and consequently enter into inter-regional competition.” The skills and competencies well-mastered by individuals will support their future lives. Therefore, in preparing the millennial generation for the ongoing impacts of globalization, it is crucial for schools to instill character education in students so that they can compete effectively and remain unaffected by external influences.

The advancement of technology is not only felt by urban populations but also by those in remote rural areas. According to Rahayu et al. (2023), both positive and negative impacts are easily accessible to everyone. The progress of technology has gradually changed the lifestyles and thought patterns of almost all communities, including those in remote areas, along with the distinctive traits that define them. Technology rapidly alters behavior, including the importance of character education, particularly for children. Character education is defined as a national movement aimed at creating a school environment that fosters ethical, responsible, and empathetic youth by exemplifying and teaching good character through an emphasis on universal values inherent within us (Pala, 2011). Kristiawan (2016) explains that character education is not merely about teaching right from wrong, but also about instilling habits (habituation) of what is good. This way, students develop an understanding (cognitive) of what is right and wrong, a sense (affective) of the value of what is good (loving the good/moral feeling), and the ability to act (moral action), as well as the habit (psychomotor) of doing good. Furthermore, Josephson Institute (2012) categorizes character values into six pillars: trustworthiness, respect, responsibility, fairness, caring, and citizenship. According to Sivo et al. (2017), the core of character education is the belief that certain virtues must be part of education for all students, with the aim of helping them become good individuals and develop ethical behavior (Singh, 2019).

The character education approach encourages students to engage in ethical discussions. This involves raising questions about values, moral dilemmas, and ethical conflicts. Such discussions help students understand the complexity of moral values and think critically about the decisions they make (Althof & Berkowitz, 2006). The teaching and learning process has been shown to yield very good results when students are provided with appropriate learning resources (Azlina et al., 2015). The

alignment of learning resources with students' needs and characteristics is one of the key factors for success in education (Ham & Heinze, 2018). The goal of social education is to develop the ability to think chronologically, critically, and creatively, as well as to build social awareness, nationalism, honesty, hard work, and responsibility (Pajriah et al., 2023). Schools, as formal educational institutions, play a crucial role in educating students to become more intelligent. Therefore, the development of students' character is essential. In sociology education, the aim is to foster creativity in students, allowing them to continuously adjust their knowledge and teaching methods to new developments in the field of education. Sociology learning can help anticipate various elements and challenges within education. While each student's character may vary, sociology education can effectively support the development of students' character (Kobatubun, 2023).

Schools should not only be centers of learning focused on academic achievement, but also places that appreciate and develop local culture, which embodies the nation's character (Sriartha et al., 2017). Therefore, it is recommended to apply a contextual learning model in sociology education by utilizing the surrounding environment as a learning resource. Through contextual learning, students can understand and analyze social phenomena in a concrete and real way. This allows students to learn directly by observing real-life situations, making it easier for them to comprehend the subject matter. In this context, sociology students can learn directly about social and cultural values from their environment, such as traditional sports games. The practice of traditional games (sports) can significantly contribute to character development, which is often reflected in one's daily behavior and actions. Therefore, it is highly beneficial to introduce traditional games at an early age, as a good start in shaping character begins in early childhood. Character refers to a person's attitude and behavior, which are considered good and virtuous. According to Rahmawati & Harsono (2018), character is a core value that must be cultivated in an individual, and its influence can be derived from both the environment and heredity. Traditional games are one of the elements that can help shape a child's character development. For children, traditional games are actually very beneficial. Since they generally require more physical effort than modern games, traditional games offer physical benefits in addition to being cost-effective. Traditional games indirectly foster creativity, agility, leadership, intelligence, and broaden children's perspectives, making them essential for both physical and mental development (Jiwandono, 2020).

In the context of sociology education at the high school level, it is important to integrate traditional games, such as those found in Minangkabau culture—like *cak bur*, *sipak rago*, *sepak tekong*, *mancik-mancik*, *kuciang-kuciang*, and *badia-badia batuang*—into sociology teaching

materials. This approach aligns with the goal of social character development that can be cultivated through the values embedded in traditional games. Based on this, the objective of this study is to explore the character education values in traditional children's games within the Minangkabau ethnic group and integrate these values into sociology teaching materials in high schools. It is expected that this integration will provide a deeper understanding of how culture influences character development in students, thus helping us comprehend the role of cultural values in shaping student character.

2. METHODS

2.1. Design and Participants

This study employed a descriptive qualitative research approach, conducted at a high school in Padang City, West Sumatra. The qualitative design was chosen to explore in-depth the integration of character education values from traditional Minangkabau children's games into sociology teaching materials.

Participants were selected using a purposive sampling technique, ensuring alignment with specific research criteria. The participants included: Active high school Sociology teachers, students taught by these teachers, sociology education experts, traditional sports experts, and Minangkabau cultural specialists.

2.2. Data Collection Techniques

Three main techniques were used for data collection:

- **Participatory Observation:** Researchers engaged directly in school activities involving traditional games to observe how character values were integrated into the learning process.
- **Structured Interviews:** Conducted with all informant categories to explore their perspectives on the inclusion of character values through traditional games in sociology education.
- **Document Analysis:** Curriculum documents such as the syllabus, lesson plans (RPP), and teaching materials were examined to assess the extent to which traditional Minangkabau games were represented in existing sociology content.

To ensure the validity of the findings, triangulation was employed by examining the data across multiple sources, methods, and timeframes. This strategy helped enhance the credibility and reliability of the results.

2.3. Data Analysis

Data were analyzed using two complementary approaches:

- **Semantic Analysis** based on the framework by Zhang & Wildemuth (2009), which was used to interpret the underlying meanings of character values within traditional games.
- **Interactive Model of Analysis** by Miles et al. (2014), involving four stages: 1. Data Collection; 2. Data Reduction; 3. Data Display; 4. Conclusion Drawing and Verification.

This combined analytical strategy allowed for both thematic depth and methodological rigor in understanding how character values from traditional Minangkabau games can enrich sociology teaching in secondary education.

3. RESULTS AND DISCUSSION

3.1. Identifying Character Values in Traditional Sports Games in Minangkabau

There are fundamental values embraced by the Minangkabau community that can be seen from what they say about themselves, their society, and their environment, or by observing their surroundings. Through the study of traditional games, the core values and norms that they have adopted as life principles can be explored, such as their philosophy of life, the meaning of life, the meaning of time, the meaning of nature, the significance of work in their lives, and the role of the individual in social relationships within the community. Terms like these can be found in Minangkabau proverbs, customary advice, life rhymes, mamangan (traditional expressions), and so on, which serve as symbolic expressions of the individual's identity and how it relates to nature, their socio-cultural environment, and life itself. These expressions are a medium through which the dominant values they adhere to can be understood and appreciated (Erianjoni, 2017).

Table 1. Social character values that can be associated with Minangkabau Traditional Sports Games

Social Character	Social Values	Values in Traditional Sports Games
Honesty	Speaking the truth and not adding or subtracting any information/data	Playing without cheating
Fairness	Not discriminating against friends and helping without bias	Being fair to all players and giving others a chance to participate
Caring	Showing empathy	Helping friends play well and assisting them during difficulties in training
Discipline	Following norms or existing rules	Adhering to game rules and club regulations in the sports practiced

According to Yenti & Nurizzati (2018), in West Sumatra, there are 22 types of traditional Minangkabau games: a) sack race, b) congklak, c) egrang, d) lore, e) patok lele, f) kalereng, g) kite, h) rubber jump, i) mancik-mancik, j) sipak rago, k) tangkelek raksasa, l) tug-of-war, m) randai, n) Silek, o) Sipak Tekong, p) galah, r) hantu buta, s) bola bekel, t) ular naga, u) suruak Lidi, v) kuciang-kuciang, and w) cak bur. This study focuses on five (5) popular games, namely: (1) Sipak Rago: A game played by boys where they form a circle and kick a ball made from rattan skin or coconut leaves. The ball should not touch the ground. (2) Kuciang-kuciang: A game played by girls using six congklak pieces or small stones and one tennis ball. The game involves throwing the ball into the air and picking up one congklak piece at a time. (3) Mancik-mancik: A game played by 10-15 children. One child hides in a place that allows for hiding, while another child's role is to find them. (4) Sipak Tekong: A game where players kick a tin can filled with small stones. The can is placed in the center of a circle and makes a sound when kicked. (5) Cak Bur: This term also refers to "galah panjang." The game is played with two teams on a field. Before starting the game, players draw squares on the ground, typically about 2x2 meters, and divide them into smaller sections. One team acts as the guards, while the other team is the players. As the name suggests, the guarding team's role is to protect the squares and prevent the players from advancing to the next square. The players must cleverly deceive the guards in order to move to the next square (Scorpio, 2023).

Figure 1 presents the traditional sports games practice by students during Sociology learning activities, following the integration of teaching materials with character-building values in the traditional Minangkabau games in Padang City, West Sumatra Province.



Figure 1. Traditional Sports Games of Sipak Rago and Cak Bur Played by Students

Next, based on interviews with 7 informants, it was found that there is a connection between the character values in traditional sports games of the Minangkabau ethnic group and social values (commonly associated with Sociology lessons). These values are also linked to the character of the Indonesian nation. For a clearer understanding, the information is presented in the following Table 2:

Table 2. Connection between character values in Minangkabau Traditional Sports Games, social values, and national character

Traditional Sports Games of Minangkabau	Values of Traditional Sports Games of Minangkabau	Social Values	National Character
<i>Sipak rago</i>	Teamwork, sportsmanship, and independence	social concern and responsibility are needed	social concern and responsibility
<i>Kuciang-kuciang</i>	Players need high concentration and perseverance	Hard work is a measure of success in this game	Hard work
<i>Mancik-mancik</i>	Cooperation and a democratic attitude are needed in this activity	Cooperation and unity are very important	Democracy and responsibility
<i>Sepak Tekong</i>	Hard work, strategic thinking, and enthusiasm are the hallmarks of this game	The value of care and tolerance is important; don't just focus on winning	Hard work and social concern
<i>Cak Bur</i>	This game requires teamwork, sportiveness, independence, and concentration	Collaboration and hard work, along with a sense of responsibility, strengthen this game	Hard work and responsibility

3.2. Integrating Sociology Teaching Material with Character Values in Traditional Sports Games

This can be done using a top-down strategy, as outlined above. However, a bottom-up strategy can also be employed, starting with two steps: (1) Identifying local wisdom values leading to the formulation of values, where it is important that there is a systematic and organized connection between values and norms. (2) Integrating local norms (the values of Minangkabau culture in traditional sports games) that have been identified, and then aligning them with the teaching material while considering the three domains: cognitive, affective, and psychomotor aspects. The emphasis should remain on values and content that stimulate student engagement in the teaching and learning process. The cognitive aspect includes material that contains meanings, definitions, concepts, the origin of those concepts, as well as data and facts. The affective aspect focuses on the social values and norms in Minangkabau traditional sports, which explicitly state what is obligatory and what is forbidden. The psychomotor aspect involves material that explains how to perform actions,

examples, and behaviors. Material that invites student participation is typically content that presents something new, something considered strange, a dilemma, a problem, something specific, and something that piques curiosity or interest in all these traditional sports games.

A teacher's ability and experience in mastering the Minangkabau cultural values embedded in traditional sports games greatly influence the development of meaningful and high-quality sociology teaching materials. The process of integrating local wisdom values into disaster education content can be done through teaching modules, learning materials, Student Worksheets, or modules that are developed either individually or through discussions in Sociology Subject Teacher Associations (MGMP) at the district/city or provincial level. Efforts to integrate local wisdom values as part of the development of sociology teaching materials need to consider the contextual aspects of the school's location and the types of traditional sports that are popular, which can vary from one region to another. For further clarity, please refer to the following table (Table 3):

Table 3. Model of integration of sociology teaching materials with Minangkabau Traditional Sports Games

Sociology Teaching Material	Traditional Sports Games	Relevance of Social Character Values to Teaching Material
Social Interaction	<i>Sepak rago, kuciang-kuciang, mancik-mancik, sepak tekong, and cak bur</i>	Building associative social interactions and communication within a team
Social Values and Norms	<i>Sepak rago, kuciang-kuciang, mancik-mancik, sepak tekong, and cak bur</i>	Adherence to the rules and mechanisms of the game
Social Control	<i>Mancik-mancik, sepak tekong, and cak bur</i>	Self-awareness and individual patience within the team
Social Group	<i>Mancik-mancik and Cak Bur</i>	Ability to cooperate within a team
Status and Role	<i>Sepak Tekong and Mancik-mancik</i>	Recognizing social positions in society
Social Mobility	<i>Sepak rago, kuciang-kuciang, mancik-mancik, sepak tekong, and cak bur</i>	Readiness to win or lose in a game
Local Wisdom	<i>Sepak rago, kuciang-kuciang, mancik-mancik, sepak tekong, and cak bur</i>	All traditional sports games carry the values of Minangkabau local wisdom

In Table 3 above, six sociology teaching materials at the senior high school (SMA) level are integrated with Minangkabau traditional sports games, based on interviews with 10 informants from various backgrounds (Sociology teachers, experts in traditional sports games, and Minangkabau cultural experts). It is evident that there is a connection between these three aspects: sociology teaching materials, Minangkabau traditional sports, and the social character values that are fostered in sociology learning at SMA in Padang City.

Durmuş & Akkoyunlu (2019) state that traditional games play an important role in the emotional development of children. Through traditional games, children can better recognize, manage, and express their emotions. They learn to face challenges in the game, overcome failure, and manage any anxiety or frustration that may arise. This process helps develop emotional skills such as perseverance, mental resilience, and self-control. Müller (2013) explains that traditional games significantly contribute to improving children's motor skills. Through traditional games that involve physical movement, children develop both fine and gross motor skills. They practice body coordination, balance, speed, and movement precision.

Teaching children traditional games in Indonesia is one way to engage them in play. Traditional sports games are activities that combine specific cultural values and serve to teach essential life skills to children. These games help children learn counting, improve thinking agility, prevent emotional overreaction, promote emotional control, teach honesty, foster resilience, and encourage sportsmanship (Hidayati, 2020). Putra & Hasanah (2018) argue that there is a connection between character values and traditional games. The journey to reach the highest point is not easily attained; it requires struggle. Life has both happy and difficult times, and happiness is achieved after overcoming the difficulties one faces. Traditional games offer real-life interaction for players. Their flexible nature, which allows them to be played at any time during leisure, makes traditional games an effective educational medium with numerous benefits. Thus, traditional games carry noble values that can serve as learning tools for children.

4. CONCLUSIONS

Globalization has impacted the character development of students, leading to various social behavior crises. Various efforts have been made by educational institutions, such as schools, one of which is integrating character education into the learning process. An innovative approach implemented in Sociology teaching at senior high schools (SMA) is the integration of traditional sports games into the Sociology teaching materials, as observed in high schools in Padang City, with

five Minangkabau traditional sports games that contain numerous character values. The research findings indicate that the identification of character values in the five traditional sports games—Sipak rago, Mancik-mancik, Kuciang-kuciang, Sipak tekong, and Cak bur—encompasses values of honesty, fairness, discipline, and care. The integration of character values into traditional sports games is carried out in two steps: 1) Identifying local wisdom values leading to the formulation of values, where it is important to establish a systematic and organized connection between values and norms. 2) Integrating the identified local values (the character values of Minangkabau in traditional sports games) into the Sociology teaching materials, while considering the content of the three domains: cognitive, affective, and psychomotor aspects, but still emphasizing the values and content that stimulate student involvement in the teaching and learning process.

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CONFLICTS OF INTEREST

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