4th ICES

International Conference on Education and
Social Sciences

Semarang, May 13, 2015

PROCEEDING

Social Conservation based on Nation Character Building

Organized by:

**Faculty of Social Sciences
Semarang State University**

C7 Building 2nd Floor, Unnes Campus, Sekaran, Gunungpati, Semarang,
Central Java, Indonesia

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BANJAR TRADITIONAL GAME AS LEARNING MODEL OF SOCIAL SCIENCE EDUCATION IN SOUTH KALIMANTAN

Dr.Herry Porda Nugroho Putro, M.Pd

FKIP Universitas Lambung Mangkurat, Banjarmasin, Indonesia

E-mail: pordabanjar@gmail.com

Abstract: Learning Social Science Education (social studies) continues to innovate, in order to achieve the goal of Social Science Education. Its learning development lies on the characteristics of the students, so that students can catch a holistic reality of social phenomena in the vicinity. Learning techniques which have been developed in a model of cooperative learning show a variety of games. Various regions in Indonesia have traditional games that can be used as a learning technique. South Kalimantan has a variety of Banjar traditional games containing the values of education and character building, the development of Banjar traditional games as learning techniques in social studies lies on learning theories, such as: multiple intelligences, L. Vygotsky, Peaget, Bruner, and Ausubel.

Key word: social studies, cooperative learning, traditional game, learning theory.

A. Background

Learning in the 21st century is required to adjust to the demands of the times. The 21st century is marked by the rapid development of science-technology, and information. The developing basis of science is scientific thinking because basically science is scientific.

Learning model for the 21st century is centered on students and cooperative work. Teachers act as a mediator, facilitator and motivator. Students are expected to play an active role through scientific learning activity. This form of learning in Indonesia is cooperative learning, contextual teaching learning, and scientific learning.

Learning in the 21st century seems to be strange to students, learning models should conform to everyday life such as the contextual teaching students learning. Cooperative learning is grounded in unity in solving the problem. Students solve problems through various models, such as: picture and picture, jigsaw, number of head together, role play, square, talking sticks and so on.

Togetherness is a main feature of the lives of children, basically children always do activities together. Both within the family and outside the home. Togetherness is seen from the game children who have lived in various regions in Indonesia.

Traditional children's games in various regions in Indonesia is now faded. This is due to the development of technology and electronic media that many broadcast for children. As a result,

children nowadays tend to be more sitting in front of the TV or playing with game technology. Schools as educational institutions and cultural institutions have a responsibility to redevelop the traditional children's games.

Cooperative in children's games is in accordance with cooperative learning, basically the use of the environmental aspect of students can build interest and motivation to learn. An environment where students play and do activity. The diverse forms of traditional games are in various regions in Indonesia. The variety of traditional children's games are based on the characteristics of the environment.

Social Sciences Education or social studies have a learning approach that emphasizes togetherness. This is in accordance to the nature of educational science and social sciences which are related to the individual and society. Social problems which become the object of social studies is very complex, thus it needs a holistically-integrated approach, and interdisciplinary. Learning in social studies should be inline with the purpose of social studies which is preparing students to be able to play an active role in society.

This paper tries to describe traditional children's games in South Kalimantan as a model for social studies learning. South Kalimantan has a culture that is known as Banjar culture.

B. Banjar Traditional Game

Banjar is identical with Banjar tribe in South Kalimantan Province, which is part of the diverse ethnic groups in Indonesia. Growing cultures in South Kalimantan has its own characteristics, different to other regions in Indonesia. This difference is due to the geological characteristics of South Kalimantan, which consist of many rivers and swamps. Traditional games are part of the culture, its appearance is closely related to geography.

Edi Sedyawati (2008: 60) says that the traditional children's games contained in the various tribes in Indonesia have physical training aspects, speed of thinking (speed and accuracy using words), internalization of social values and the values of a specific art . Gobag Sodor game is such an emphasis on the physical skills, many children's games are characterized by guessing as an exercise of thinking, and a variety of games that contain honesty, solidarity, and sportive.

Amir Hasan Kiai Bondan (1953) describes traditional games of Banjar boy, i.e. *basingkut*, *basingki*, *bagasing*, *batengger*, *baasin-asinan*, *bainting-intingan*, *babatischen*, *baasut-asutan*,

balogo, batjirak, baasam-asaman, bakecek, bakalekeran, bakalajangan, bapedak keminting, batjus. While traditional games of Banjar girls are: *bakecek* (stone or skin loves), *bagiau* (shaking the skin of sihi in Parapatan), *bararumahan, badjadjualan, bapangentanan, bamamasakan, basasarangan, baranakan, and baelang-elangan*.

Syamsiar Seman (2008) has written about traditional games of Banjar consisting of thirty five people who had a rare game. The Banjar traditional games are: *ba-a-tillers, babanga, babutaan, bacirak, bacukcuk bimbi, badadamaran, badaku, bagasing, bagual, bagulungan, baguguntingan, bahasinan, ba-i-intingan, bajajangkirikan, bajaran, bajujukungan, bajujungatan, bakakapalan, bakalikir, baccarat, bakalayangan, bakakatikan, bakujur, balogo, bapidak, basamsaman, basimban, basusumpitan, batatalipunan, batatapakan, batitimbakan, batungkau, ba-u-review, ba-u-upauan*.

Banjar traditional games have a lot of value, Syamsiar Seman (2008) formulates some values on traditional games, namely: mutual cooperation, mutual help, friendship, develop imagination, develop creativity, skills training, neatness, and cleanliness, thinking skills, and physical skills.

Regional Research and Development Body (2007: 438-491) has brought together thirty-five traditional Banjargames some described as follows:

Ba-A-Anakan

Ba-a-anakan from the word "child" to get the prefix "ba" (Banjar language) with the repetition of syllables beginning of "a" means to play a kind of wooden boy doll. Tools which are for the game is the wooden from rag-rag cloth, tied or sewn that was cut in a shape like a small man or child-tillers. Can also be a doll made from plastic or ceramic. Ba-a-tillers game is usually accompanied by two or three girls sitting in the veranda of home in the afternoon. Can also be done in the morning as the school holiday, Sunday. Anak-tillers were composed or arranged on a small stool that paved with pieces of cloth or handkerchief. Sitting children each frolic as involved in a particular event, such as the introduction events, meetings and others. The game is made up Air-hours duration until they get bored and dissatisfied and ultimately restore his wooden boy to be used again the next day.

Babanga

The game is called *Babanga*, which is taken from the word "Banga" with additional prefix of the word "ba" (Banjar language), a game which is usually done by male children age of elementary school during the day, taking place on the home backyard, above a dry and flat ground, although it is not necessarily large. The tools of *babanga* game consists of several pieces of rubber seeds. For those who are far from rubber plantations usually use *keminting*

fruit. Furthermore, made a circle of the plate on the ground for a couple of *babanga*. Players of *babanga* use "undas", i.e. keminting fruit was selected. *Babanga* game is usually done by 2 boys, each had agreed to partner as much as 5 or 10 pieces of rubber. Each partner put into a circle. Furthermore, from a distance of about 5 meters from the circle of the couples, both take turns throwing their "undas" toward the circle. Undas that goes into the circle is considered dead and lost their turn. The closest "undas" fell to the circle, become the first to throw the couple with his "undas". The couple who got thrown with undas and out of the circle, one, two or three BIGI, become the right of the one who throw it. Throw with undas interchangeably, depending on the number of players, two or three people. If undas is thrown into the circle, it is also declared "dead" and not allowed to throw it again. *Babanga* aims to try to get as many pairs of rubber BIGI as possible. If the couple had too little, for example, the remaining 2 or 3 BIGI, the players agreed to add the rubber BIGI respectively of 5 BIGI and the game begins again,

Bajujunggatan

The game "bajujunggatan" is taken from the word "junggat", with additional prefix "ba" (Banjar language) and the suffix "an" as well as the repetition of initial basic word "ju", i.e. junggat-junggatan game. The game is made by the child bajujunggatan ren men and also by girls aged of elementary school. They "bajujunggatan" to take place around the house or in the garden at this time of day light. The game consists of a tree or a piece of a strong board with a size of about 2.5 to 3 m. trunk or board is placed exactly in the middle of it on a stump which is about 40 cm. in order to stem or the board may be on top of the stumps, then on the left and right using the backing with a strong wood. The game is played by 2 bajujunggatan children or 4 children, who each sits on both ends of the rod or the board. Their sitting should be balanced, each person (for 2 players) or each 2 persons (for 4 players). Holding on, then they have to move the rod or board by using their feet. At the time of the trunk lifted upwards, then their legs pushing upward, while the next to go down, their legs lifted up, trunk or board seat, they will always be adversely fluctuate between a player next to the other. An interesting thing of this game is their bajujunggatan two strand poem recited three stanzas as you play, one that reads as follows:

Junggat batang mancigu.

Baju habang adingku.

Junggat batang mancigu.

Baju habang umaku.

Junggat batang mancigu.

Baju habang niniku.

While playing they remember and praise her sister, mother and their grandmother.

Babubutaan

Babubutaan game is taken from the word "buta" or "blind" which means can not see. By getting the prefix "ba" (Banjar language) and the repetition of syllables beginning of "bu". The game is done by boys and girls from elementary school age. But, it is never played jointly between girls. The game of babubutaan uses a simple tool that is quite a game which is handkerchief. Then make a circle on the ground boundary of a diameter about 2.5 meters, as the playing field. The babubutaan game is played by at least 3 children and can also be up to 6 children. To determine who is among those who "go blind", then they hold the first "umpimpah" and "basiun". Finally the one who lost basiun goes blind. He/she has to cover his eyes with a handkerchief. The blind really can not see, because his eyes closed tidely. Game begins when one of the players shouted "already!". The blind man stretched out his hands, trying to catch one of his friends who are in the circle line. The players should not be out of the loop line. Friends will be running to escape from the custody of the Blind, the atmosphere becomes festive. If the Blind managed to catch one of his friends, then he may fumble the captured body from the head to the limit of hips. When he/she is already sure who was captured, then the Blind will mention his name. Where exactly is the proper name of the person who called, then it will be a friend of the Blind replacement. But if it is false, then he will remain Blind. That babubutaan game turns holding the role of the Blind until they are tired and satisfied.

Ba-i-intingan

The game is called ba-i-intingan taken from the word "intingan", with an additional early "ba" (Banjar language) and with the repetition of the syllable initial "i", is a male kids or elementary school age girls. Ba-i-intingan can also be done by a mixture of both types of children which are implemented by taking place at the home yard in the area that is not so wide, as long as the land is dry. Ba-i-intingan only use pebbles of 5 BIGI thumb for each player usually followed by 2 or 5 children. Between 2 or 3 children who will play ba-i-intingan, first they prepare each 5 BIGI gravel. Then set the line the start and finish line, on the start and finish line, each of them make a roundabout line at the plate and put 5 BIGI pebbles at each hole at the finish line. The player that consists of 2 means making a circle 2 x 2 loop, so some are 3 people, means 3 x 2 circles. The game begins with each standing next to the starting circle. After the cue called 1, 2, 3, then they immediately run toward the finish then each to pick up pebbles in a circle at the finish line and then put into a circle at the starting line, which respectively per BIGI stone. Racing to pick up and put down gravel pebbles into the circle, participants should not run by using both feet. But only with one foot, and this is called ba-i-intingan, a funny thing, festive and joyful. During the completion of the finish circle and put into a circle at the start shall, provided that remain with one foot from the start to finish and gravel should not be out of bounds circle. Where the requirement can not be met, then the player is declared lose.

Bakujur (Bacit)

The game is called bakujur, taken from the word "honest" to get the prefix "ba" (Banjar language). Kujur means straight, someone can win this game when he/she can lie

straight kujuran. The game is made by children boys and girls primary school age, also by teenagers and even by adults. The game uses a simple tool, limestone or pencil to make lines on the surface of the board. The lines are in the form of a rectangular box at the side of the 15 x 15 cm to 20 x 20 cm. In the middle of a rectangular box, two crossed lines on all four sides are made. Furthermore, they make diagonally crossed the line from the four corners, so it comes to pass in the middle 9 huddled 45 degree angles. The things function in this game is not angular, but the lines as lane way kujuran child, as shown as follows:

Kunjuran lines are made from 5 BIGI stone with 5 small pieces of wood. Those may also be 5 pieces of paper, cut into sticks 5, 5 pieces of leaves and other miscellaneous pieces with two different types as opposed to. The game is done by 2 opposing players and may be assisted by his friend for a help, because it requires energy. Previously, it allows both players to basium first to determine who will go first. They may also not to basium, if they agree who will go first. For example, between two players A and B. Player A has a rectangular paper and B is with cobblestone. Player A arranges a meeting of his kujuran on 5 lines in front of him with the rectangular paper. B also arranges his kujuran on 3 lines in front of him with the cobblestone, as in the picture:

For the first palyer, he usually place the kujuran line at the center position, since the midpoint of that one point which is the requirement for a "stiff" (win). Furthermore, the road turns way forward, to the right, to the left side, backward or diagonally. It depends on the players' strategy. Player who can expertly shut or lock the opponent, so that his opponent was forced (opportunities and the opponent) can play with stiff or win. The state of stiff or win is if 5 lines kujuran are positioned straight, either horizontally, vertically or diagonally, which kujuran is definitely one must be at the midpoint. Here are two pieces of the picture in a state of rigid each with stiff diagonally and horizontally.

Kujur Diagonally

Kujur Horizontally

That is game bakujur with a short time can be rigid, depending on the position the child's shrewdness kujuran players on the board. Two players can take turns bakujur indeed, with an attractive and lively atmosphere apa-bila there are some people who helped in the game.

Basamsaman (Balalasaman)

The name of this game is called basamsaman, taken from the base word "samsaman" to get the prefix "ba" (Banjar language) is a game that is usually done by the children of elementary school age girls. Sometimes it is also played by the male children. They play in the yard, on a flat dry land. Basamsaman uses simple field on the ground by creating lines of the rectangular shape of the letter T on it big and dihabungkan with circle called gugunungan. Players usually consist of 2 people having shaped stone grain flat with a diameter of about 5 cm, called "undas". This Undas may also be used on pieces, board size of 5 x 5 cm. Prior to bet both the child must first be "basiun" to determine who among the "up" or play first. For example, between A and B, who won basiun is A, then A has the right to play first. A start was standing near the box 1, with lines facing samsaman he threw undas started to box 1. Box that there should not be trampled the undas.

Therefore, A is not allowed to step on box 1 where his undas is placed. He jumped into the box 2 carefully not to be stepping on the line. A jump to the next leg called "ba-inting ting", continue to box 3, box 4, box 5 and 6 boxes he may set his legs (not ba-inting-inting), continue to the mountain of 7 he jumps with both feet and turn around to face back to box

6 he may set his legs. Then, with one foot into the box 5, to box 4, to box 5 to box 2. Then he took his undas in box 1 and then jump out to the original place. A further will continue the game by throwing his undas to box 2. A further, if he managed to go on to the mountains of 7, then with his undas in hand he would throw it (by the relevant how to turn one's back) If undas falls in box 1, for example, to the second box, the box 2 to be his "home". Players together declare "dead", then his position is replaced by another, which in this case when A is declared dead, then he was replaced by B. Things that can be declared dead for a player are: 1. players should use two feet by one foot only, namely bainting-inting. 2. The player stepped on the dividing line. 3. The player stepped on the his undas box. 4. The player stepped on a box that has become home. 5. Players throw undas falls outside the lines. 6. Players throw undas fall into another box that should be addressed. Basamsaman games usually uses quite a long time and hardly even a child can play at the same time can achieve a home or more. He usually "dead" when undas often throw out a line or undas one entry to another box of the addressee.

C. Banjar Traditional Game as Social Studies Learning Model

Social Science Education (social studies) is an education based on the development of students, the actual atmosphere around the students is delivered and used as the study material in the classroom. Subjects in social studies education starts from social facts (culture, economics, geography, history) on students, developed in the family, the community (about students, and national), continues to grow widespread.

Learning in Social Science Education is based on the 2013 curriculum, students are invited to learn the scientific basis in the form of a scientific approach. The technique used in the learning process is problem-based learning, discovery learning, project learning, inquiry learning. On the learning with a scientific approach, interest and motivation of student to learn can be grown by using the play atmosphere that has evolved in the region, namely the traditional game, with regard to the scientific nature of learning.

Psychology of learning as the basis for the development of traditional games for learning, sees child as a student having the universal potential. The continuing education throughout the life cycle of mankind have produced ideas to grow the potentials possessed by a student either as individuals or a group. Potentials of students which are grown in education is to prepare them to be mature and independent in carrying out life. Some of the potential have to be built and grown, such as the one pertaining to multiple intelligence.

Multiple intelligences continues to grow in line with the child's age, intelligence development can be fostered through the environment which continually provide a forum to create or creation. Schools as educational institutions also continue to conduct studies to cultivate multiple intelligences of the students. Gardner (Campbell, 1996: xv) describes the human intelligence, that "human cognition is unitary and that, individuals can be adequately described as having a single, quantifiable intelligence." Furthermore, Gardner (Campbell, 1996: xv) defines intelligence as: "the ability to solve problems that one encounters in real life, the ability to generate new problems to solve, the ability to make-something or offer a service that is valued within one's culture. "Gardner described the theory of multiple intelligences known as" multiple intelligences. "Seven intelligence is (Campbell, 1996: xvi)" linguistic intelligence, logical-mathematical intelligence, spatial intelligence, bodily-kinesthetic intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence. "

In addition to Howard Gardner, basic educational psychology can be used to develop learning with traditional games are theories of Peaget, L. Vygotsky, Bandura, Bruner, Dewey.

Piaget (1929) states that there are four types of processes in the stage of development of a child's cognitive, namely: assimilation, accommodation, conservation, and reversibility. A child is always in touch with the environment to continuously gain knowledge in the form of assimilation into schemata, then there was accommodation. Previous experience of the environment is always combined with new things. This stage is reversibility. While conservation with regard to the child's ability to think logically. Traditional games based applications also by learning the theory of Vygotsky (1994, 339):

The case histories of children we have studied, have put us in a better position to be more exact and precise, and to say that the essential factors which explain the influence of environment on the psychological development of children, and on the development of their conscious personalities, are made up of their emotional experiences (perezhivaniya). The emotional experience (perezhivaniya) arising from any aspect of his environment, determines what kind of influence this situation or this environment will have on the child.

Opinion of Vygotsky showed that a child's development can not be separated from the interaction with all existing environment. Vygotsky (1994: 7) says that the nearest zone of the child or the "zone of proximal development" is a children's area to learn of any near or around children, in this case the children's social environment.

Traditional game of Banjar is done in the form of a group (cooperative), each game contains issues that must be done, usually in the form of physical activity and thinking in order to get the value and become superior. The game is done with the processes and stages, early stage usually determine who will start first. The next stage is in the form of activities, physical and think, each group tries to get the value to be superior to the opposing group. Interactions occur between members of the group, and between groups. The atmosphere in the traditional game is the same as in classroom activities, namely: cooperative, syntax, social systems, principles of reaction, support system (Joyce, B., Weil, M., Calhoun, E., 2009).

Nuturent effects or accompaniment impact of Banjar traditional games such as values, is useful for the formation of the student's character, physical growth, and multiple intelligences. Syamsiar Seman (2008) has formulated the values contained in the traditional game of Banjar, the values contained in the game are:

No	Game	Value
1	<i>ba-a-anakan</i>	mutual assistance, mutual help, friendship and develop creative hayal nature. Also can provide skills training, neatness and cleanliness.
2	<i>Babanga</i>	practice physical skills, thinking and strengthening the friendship
3	<i>Babutaan</i>	train your memory, honesty, sportsmanship and strengthen friendship
4	<i>Bacirak</i>	develop skills, honesty, cooperation and strengthen friendship
5	<i>becukcuk bimbi</i>	cooperation, containing entertainment sportsmanship and strengthen friendship
6	<i>Badadamaran</i>	togetherness, mutual assistance, entertainment and the friendship. Physically, the game is almost extinct tradition
7	<i>Badaku</i>	practice the skills, honesty, solidarity and the friendship
8	<i>bagasing</i>	practice the skills, agility sport, honesty in play, solidarity and friendship
9	<i>Bagual</i>	educational value of cooperation, fostering sportsmanship and honesty, having aspects of sport and solidarity and strengthening the friendship
10	<i>Bagugulungan</i>	cooperation, mutual help, are entertainment and strengthen friendship
11	<i>Baguguntingan</i>	foster an attitude of cooperation, tolerance and the friendship. The most interesting is to imagination, which acts as a being shaved with submissive and role as an expert barber with his work
12	<i>Bahasinan</i>	practice the skills, sports, honesty, solidarity and strengthen friendship
13	<i>ba-i-intingan</i>	contains the value of education and sport, encouraging the creation of entertainment, spectacle can be simple and strengthen brotherhood
14	<i>Bacacangkirikan</i>	practice the skills of craft work itself, containing entertainment and strengthen friendship

15	<i>Bajajaran</i>	increase the power of thought and intelligence and strengthening the friendship
16	<i>Bajujukungan</i>	cooperation, mutual assistance and solidarity skills
17	<i>Bajujunggatan</i>	foster an attitude of cooperation, containing entertainment and strengthen friendship
18	<i>Bakakapalan</i>	train thinking skills and intelligence, utilizing scraps of paper into useful, cooperation and strengthening the friendship playing together
19	<i>Bakalikir</i>	skills, foster honesty and strengthen friendship
20	<i>Bakarat</i>	training skills, fosters honesty, cooperation and strengthen friendship
21	<i>Bakalayanan</i>	improve the skills of cooperation, aspects of the sport, can read and understand the weather and the friendship. Special games can foster kalayanan cormorant coordinative value, be interesting and tourism aspects
22	<i>Bakakatikan</i>	togetherness, mutual help and strengthen and celebrations
23	<i>Bakujur</i>	practice the skills, creative thinking, cooperation and strengthen mutual friendship
24	<i>Balogo</i>	improve skills, fosters honesty, cooperation, strengthen friendship
25	<i>Bapidak</i>	teamwork, trains attitude sportsmanship
26	<i>Basamsaman</i>	cooperation, foster honesty, sports, sportsmanship and strengthen friendship
27	<i>Basimban</i>	practice the skills, strengthen solidarity and friendship
28	<i>Basusumpitan</i>	cooperation, improve skills, mutual help and strengthen the brotherhood
29	<i>Batatalipunan</i>	on building a sense of togetherness, mutual help, can develop positive imagination and strengthen friendship
30	<i>Batatampurungan</i>	can foster cooperative behavior, improving skills, has the aspect of sport and strengthening the friendship
31	<i>Batatapakan</i>	foster a sense of cooperation, aspects of the sport, sportsmanship and competition aspects of the friendship
32	<i>Batitimbakan</i>	train handicraft skills, containing entertainment and increase friendship
33	<i>Batungkau</i>	contains the value of the skills and the confidence to yourself. In the race batungkau can foster a sense of cooperation and improve the performance and solidarity
34	<i>ba-u-ulasan</i>	reviews forged an agreement, containing entertainment, fostering discipline and strengthening the friendship
35	<i>ba-u-upauan</i>	cooperation, sports, increasing the power of thought and the friendship

Banjar traditional games can be developed into a model of learning such as the development of learning models in learning cooperative learning, because in traditional games there are positive

interdependence, individual responsibility, face to face, communication between groups, and the evaluation process of the group (Anita Lie, 2003).

Techniques used in cooperative learning is basically a game, for example, Bamboo Dance. Anita Lie (2003: 66) has developed a type of bamboo dance as cooperative learning, students lined face like two pieces of bamboo in the bamboo dance. Furthermore, students exchange information. Students learning with bamboo dance techniques mutual exchange of information, mutual information processing. The problems in the study of all subjects can be done by getting students to use bamboo dance. In addition to bamboo dance other techniques developed in cooperative learning also relies on the game such as: finding a partner (make a match), swapping couples, think-pair-foursome (think-pair-share), exchanging greetings and questions, the head are numbered (numbered Heads), two guest quarters (two stay two stray), studs jingling, around the class, small circle big circle (inside outside circle).

D. Conclusion

Traditional games which have ever developed in various regions in Indonesia can be used as a learning technique, since traditional games have educational values and character formation.

Banjar traditional game is a game made by children of Banjar in the past, now it does not exist anymore. This is caused by the development of rapid technology and information, nevertheless can be revitalized for the benefit of education, the used language is Banjar language, the nature of the game if full of Banjar nuance. Characteristics of Banjar traditional game would be beneficial to the development of learning, especially learning techniques Socieal Science Education, the nature will grow motivation and interest to learn.

Banjar traditional games have shared values, responsibility, discipline, and cooperation, persistant and respect for others. The focus of the game needs a group's resolution, each group should be responsible for the results that have been fought, the game must follow the rules, if not, will be considered as lost.

Integration of Banjar traditional games into the learning of Social Science Education can foster students' multiple intelligences. The esence and goal of Social Science Education can be

achieved, because the Banjar traditional game is basically an implementation of social skills and thinking skills.

Cooperative learning techniques basically contains aspects adapted from the game for learning objectives, thus Banjar traditional games can be developed as a cooperative learning in learning social studies by taking into account the characteristics of the students and the learning objectives

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