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A Traditional Game-Based Parenting Model as a Cultural-Inheritance Medium in Early Childhood Education

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Abstract. Education related to parenting must be provided for parents to have a broad perspective in preparing a child's education. The use of traditional games in parenting can be developed to apply and preserve the local values and norms in the next generation from an early age. Based on traditional games, a parenting model is also an effort to transmit good and wise local culture to pre-school children. This research offers a parenting model based on the traditional games relevant to pre-school child education (PAUD – Pendidikan Anak Usia Dini). This type of research comprises Research and Development, which references ADDIE (Analysis, Design, Development, Implementation, and Evaluation). After the parenting model has been designed, this model subsequently goes through a validation phase with parenting-model subject-matter experts and design experts, in order to elicit suggestions for improvement until this model can be stated as suitable to be categorized as 'good'. After the validation and revision phases, the researchers conducted a trial, in order to understand student perceptions when using the model. A parenting model based on traditional games can be expected to instil an awareness of the importance of local culture, and as an effort to make best use of a child's formative years, which is seldom done. Parenting, based on traditional games, is of no less interest than other parenting models. The parenting model developed in this research contributes to the development of teaching material for pre-school children's education.

Keywords: Cultural Heritage Transfer; parenting model; pre-school children; traditional games

1. Introduction

In the formative years of pre-school age children, they are seldom given the necessary attention by the parents (Budiartati, 2016; Sharry, et al., 2005). The community, in general, has not given sufficient attention to pre-school children's education (PAUD – Pendidikan Anak Usia Dini); and it is not aware of the importance of parenting, which can be seen in the level of Pre-school children's

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Education Gross Participation Figures (APK – Angka Partisipasi Kasar) in 2019-2020 of 41.18 % or 19.118.894 pupils (Kemendikbud, 2020). The conduct of parenting in PAUD is seldom done in earnest. Hariawan et al. (2019) stated that in Mataram City, there are only several PAUD organisations that practice good parenting. Even though parenting, as a mode of the passing on of culture, is very important to do, as noted by Zhang, et al. (2013), inheriting culture can be done in two ways, that is: (a) From the parent to the descendant via the vertical transmission of cultural inheritance; or: (b) from non-parental sources, such as teachers, peers, and media, or what is called horizontal culture.

To date, the studies on the traditional games-based parenting model comprise child-rearing methods, which are multi-dimensional and dynamic. This involves a series of complex behaviors, thousands of decisions, and those interactions that influence a child's life (Ringle et al., 2019). Additionally, many studies related to parenting also examine the inter-relationship of experience, environmental factors, and internal situations, which make raising children less arduous (Kohl, 2020).

At the same time, Ozpehriz (2020) emphasizes the importance of child-raising, which is democratic, warm, and responsive, and which can help to form cognition flexibility, emotional intelligence, and a child's subjective welfare. At the minimum, according to Luo et al. (2020), there are five models of child-rearing: parental support, proactive control, punishment control, strict punishment control, and psychological control. Parents' activities are the principal manifestation of a pattern of child-rearing (Zharikova, 2018). While according to Aplin (2019), inheriting a culture implies the transferring of cultural values and norms by the older generation to the younger generation, in order to preserve their culture, so that it does not become lost. Niglio (2014) says that inheriting a culture is a human process of studying an ongoing culture, while life exists. This culture passed on is in the form of social norms, which should become the individual's guide in communal living. The process of inheriting a culture itself is done from the time the individual is small with the expectation, which the individual can understand and adapt, according to the place of birth.

The process of passing on culture is first done by the family, as the smallest unit in society. Most families maintain inter-generational relationships, where the older generation always influences the next generation (Santrock, 2017). Based on these related studies, there have not been any studies related to the Traditional Game-Based Parenting Model. The research favours the parenting model, as a medium of cultural inheritance in early-childhood education.

This paper aims to improve on previous parenting studies by showing the significance of the parenting model based on traditional games, as the transmission of a cultural heritage. While the particular aim of the research is to identify the following three problems: (1) to what extent is the significance of parenting in PAUD institutions related to the effectiveness of the passing on of culture from an early age; (2) what are the components of the parenting model, based on the traditional games, which can be used for the transmission of the cultural heritage; and (3) what is the best method of transmission of the culture through effective parenting?

This paper is built on the argument that the transmission of culture is highly effective, when undertaken in pre-school children. Pre-school children's involvement is not free from the role of parents in their everyday lives in meeting their physical and their non-physical needs. The physical needs that are completed are those of the body; while the non-physical needs are things, such as parental guidance related to the sound values from traditional games.

Consequently, a continuation of ancestors' culture can be transmitted to pre-school children through successive generations. This can be done through a parenting model that is based on simple traditional games; but it is rich in meaning and easily implemented.

2. The Literature Review

2.1 Parenting

Child-rearing is multi-dimensional and dynamic. It involves a series of complex behaviours, thousands of decisions, and those interactions that influence the lives of children (Ringle et al., 2019). Apart from this, experience, environmental factors, and the internal situation make child-rearing more malleable (Kohl, 2020). While Ozpehriz, (2020) also affirmed the importance of child-rearing, which is democratic, warm, and responsive, which can help form cognitive flexibility, emotional intelligence, and a child's subjective wellbeing. There are at least five models of child-rearing, according to Luo et al. (2020). These are in the form of parental support, pro-active control, punishment control, severe- punishment control, and psychological control. Parents' activities are the principal manifestations of child-rearing patterns (Zharikova, 2018; Gardner et al., 2016). In psychological and pedagogical research over the last several years, child-rearing is also considered to be a social institution, a process, a period, a state of consciousness, individual education, competence, or activity (Zharikova, 2018).

From a psychological perspective, child-rearing preparation becomes a vital need and a result of individual maturity and cultivating the best personal qualities (Zharikova, 2018; Greenhaus et al., 2003). Other studies have found that raising children is related to increased life satisfaction (Rizzo et al., 2013). All these aspects clearly reflect that child-rearing is a complex matter.

Jenkins (2012) goes into great depth on child-rearing, by examining four aspects: a) a multi-level perspective allows us to integrate across two nested structures: the biological and the cognitive systems nested within individuals; and how individuals are nested within complex social environments; b) the biological and the cognitive pathways that underlie behavioural continuities across the life course are discussed; c) inter-generational influences involve both mediating and moderating mechanisms; d) one of the most significant challenges in human studies of parenting is to isolate the roles of individuals in relationship formation.

All four of these aspects show how the various aspects of child-rearing are very closely interrelated with biological matters, and with the social environment. Cultural expectations are then added to beliefs and values, influencing parents' interactions with their children (Kim & Hua, 2019). The reference to parents here implies the mother and the father. The involvement of the mother and the father is equally important for the child's well-being (Bastais & Mortelmans, 2014). This differs slightly from the collaborative, child-rearing model, which involves the

parents and the carer. In this child-rearing model, the family and the carer are not automatically involved in managing one another. On the other hand, they are structurally connected and continually interact in the child's interests (Larsen, 2017), including realizing a child's potential. Sağkal (2019) emphasises the existence of strength-based parenting, which is defined as the effort to know and grow potential, as a force for the children themselves.

Societies, in essence, have their patterns of child-rearing. For example, the Mee tribe of central Papua have a child-rearing patterned culture beginning from the process of pregnancy (childbirth) up until the child becomes of school-age (Rerey et al., 2019). The Mee tribe signifies pregnancy as the beginning of the process for the birth of a new life in a family; and, as a result, it is very important to look after the baby's and the mother's health, as well as the whole family's welfare (Rerey et al., 2019).

To this end, food, equipment, activities, and customs need to be given attention; because it is believed that they can determine the pregnancy's process (Rerey et al., 2019). While pregnant, Mee mothers will consume a lot of prawns caught by themselves (Rerey et al., 2019). This is a form of knowledge-transfer concerning looking after children where capitalization – including food consumption – has begun while the child is still in the womb. Apart from tradition, local values are found in the parenting-education model. Kosim et al. (2021) showed a parenting-education model that contains Minangkabau's local wisdom and Islamic education. Two models are developed, namely, Becoming Great Muslim Parents and Creating a Virtuous and Civilized Generation, which has been beneficial to family management activities in West Sumatra (Kosim et al., 2021).

This study also shows that the inclusion of Islamic values and local wisdom in this model is a part of the Islamization effort to realize comprehensive Islamic education, by involving parents and a family-development program cadre (Kosim et al., 2021). Indirectly, it affirms child-rearing as something that is multi-dimensional.

2.2 The Cultural Inheritance through Traditional Games

Culture is a treasure and an inheritance from the ancestors, which constitutes the essence of ideas about the values of a nation. Culture itself is an inseparable part of mankind's way of living; because culture always lives, grows, and is dynamic, accompanying the development of mankind's standard of living. As a result, to ensure its preservation, culture has to be continually passed on from generation to generation in what could be called the transmission of the cultural heritage (Ardiansyah et al., 2018). According to Aplin (2019), this process transfers the cultural values and norms from the older generation to the younger generation, in order to preserve a nation's culture, so that it does not become extinct.

Niglio (2014) says that the inheriting of culture is the human process of experiencing culture, which continues as long as there is life. Culture, which is passed on in social norms, should guide the individual's formation within societal life. The process of instilling culture itself has commenced from when an individual is of pre-school age, with the expectation that this individual can understand and adapt to the community in which s/he was born. The process of instilling culture itself is done at the outset by the family, as the smallest societal

unit. Most members within a family maintain inter-generational relationships, in which the older generation will always leave its influence on the next generation (Santrock, 2017).

Zhang et al. (2013) maintain that the means of transmitting a culture can be done in the following two ways: (a) from the parents to their descendants – or the vertical transmission of culture; (b) from non-parental sources, such as teachers, peers, and media – and that is the horizontal transmission of culture. Further, Pereira Roders & Van Oers (2011) state that the transmission of culture covers customs, beliefs, rites, rituals, ceremonies, local knowledge, social customs and traditions, art, handicrafts, music, political beliefs, and ideology, which influence culture and behaviour, history and cultural practices.

Waring and Wood (2020) state that the transmission of culture is done as follows: (1) socialization processes, in which individuals adapt themselves to the surrounding social cultural values. In this socialization process, individuals accept the influences from figures with whom they are the closest family member; (2) internalization – this is the process of accepting socialization. In the internalization process, an individual accepting the socialization process interprets the received values, primarily involving meanings that are seen and heard; and (3) culturalization, which is an individual process occurring when studying or adjusting thoughts and attitudes to the existing culture. The phases are successive, beginning from family influences and peers, and leading to community matters, which are even more extensive.

Games cannot be separated from the world of children, with most experts convinced that happy children are the foundation of parenting success in child-rearing (Rakhmawati, 2015). In relation to games, local games are a heritage from the ancestors, which are used for entertainment and have values and messages. Likewise, local games have become important in training children's physical movements; and they have high moral value (Hidayati, 2020). Concurrently, using local games can instil the character values of co-operation, solidarity, creativity, responsibility, self-confidence, commitment, and honesty (Sudrajat et al., 2015).

In other words, games have a place as a study medium primarily in relation to the values in life. In this matter, games are based on the real environment encountered by children. As a result, they can then provide new experiences for children (Prastowo, 2018).

Traditional games influence two matters: mental health, and character formation. The mental health outcome is tangible if the education for a game is based on an effective relationship between the parent and a child (Anggraini et al., 2020). In the same vein, games of importance are used to develop children's social and emotional aspects (Joshi & Stone, 2021). Consequently, in physical activities, playing (Reynolds et al., 2017) should help children to improve their co-ordination and power of resistance to life's pressures. In addition, they influence the forming of character (Ernawati et al., 2018; Sembiring et al., 2019).

The situations that are created have specific rules and aims as well as production activities in actions with objectives (Susilo & Salliyanti, 2019). Consequently, children are bound by rules in games, thereby creating a character model (Rihatno, et al., 2020; Genggong, 2018). In this manner, games become an important aspect in forming character and mental health for children.

3. The Method

3.1 The Research Design

Research and development (R&D) have been employed to produce a parenting model, based on traditional games. The parenting model is developed as education, which can be applied in the family by using the sources available within the family and in the playing environment, which is in the form of independent learning activities. Apart from this, a parenting model is developed in cultural transmission for the educational participants. In relation to R&D, this references the procedures developed by Thiagarajan (1974) that are '4D', which covers the phases of define, design, develop and disseminate.

The first phase is to define. This phase aims to determine and define the learning conditions in PAUD. The activities conducted in the defining phase are as follows: (1) the initial-final analyses are undertaken, in order to understand the basic problem faced in PAUD learning activities, that is, for the transmission of culture in student circles. New learning materials for the transmission of culture are developed, however, thereby utilizing the existing materials in the developed curriculum; but these are added to by using the traditional games-based parenting model; (2) an analysis of students is done to identify systematically, the details and to compile the main parts of relevance to be studied by students, based on the initial-and-final analyses, (4) a task analysis is done to formulate the learning objectives, which are to be developed by a local games approach oriented to an understanding of parenting concepts, (5) learning objectives, which were derived from the materials' analytical objective and task analysis, which are stated in the daily student traditional game. The learning objective is formulated on the basis of the PAUD learning outcome.

The second phase is design, with the objectives of designing the parenting model based on local games and a model-assessment instrument. This phase begins after the objectives of the model's construction have been determined. The activities in this phase are: (1) selecting traditional games by using the exact criteria delivered in the parenting model. This is adjusted by the subject analysis and the available facilities in the school; (2) the selection of the format, adjusted by those factors that have been analyzed in the parenting model objectives. The chosen form sets the design, the appearance, the content, and the selection of the parenting application strategy; (3) the initial design is from the model designed covering the parenting objectives. The parenting objectives include an explanation of the parenting materials, and parents' implementation procedures.

The third phase of development is to produce learning material in a traditional games-based parenting model. The activities conducted in this phase are: (1) validation of the parenting model, including, amongst others, the contextual validation of the traditional games, which is implemented in the parenting model, the materials' validation, covering the subject adaptation to the students' parental

needs, the materials' coherence, the adaptation of the concept with the materials, and the construction validity, as well as the students' cognitive developmental condition, and format validity, including lettering, illustrations, spaces, typing, font, language usage, and symbols; (2) the model trial's main objective is to determine whether the parenting model usage is implementable and compatible with a local wisdom context for PAUD students. The trial results are used to perfect the parenting-model product.

The fourth phase of dissemination is conducted to produce an analysis related to evaluating the model's practicality and effectiveness. The model's practicality is ascertained from a questionnaire given to the students and to the students' parents.

3.2 The Research Subject

The research was conducted at the Annawa PAUD, Cirebon Regency, Indonesia. This early childhood-education school was chosen; because it has a superior parenting program routinely carried out every week. The research subject has been adapted in the research and development phases. It is the target audience that has been made the research subject: students, students' parents, teachers, and school, including the Principals. Apart from this, the research subject also uses community representatives (school committees).

In the traditional games-based parenting model, the subject validation uses subject-matter experts, language experts, media experts, and parenting experts (PAUD subject-program lecturers).

3.3 The Data-Collection Technique

The data-collection technique used in the research includes interviews, questionnaires, and observations. The research instrument before being used, was the first the instrumental analysis carried out. The instrumental analysis uses validity and reliability. It was found that the results of the research instrument-validity test met the data-collection standards with valid and reliable categories.

The Interviews included interviewing teachers concerning parental activities in PAUD student circles. The data-collection technique was done through questionnaires completed at the time of the subject matter and local cultural experts' validations. In addition, the questionnaire field trial was filled out by the educational participants. Observations were used to gain a picture of the parenting activities' processes by using this model.

3.4 The Data Analytical Technique

The data used in the research were both quantitative and qualitative. The qualitative data were analyzed by using the statistical descriptions, the conclusions of which were inputs to improve or revise the product (module of the parenting model), which had been developed. Whereas the quantitative data obtained from the validation results were in the form of assessment scores from subject-matter experts, parenting-model experts, local cultural experts, teachers, and students using a four-point scale, with a span of values from four for the most suitable category: three for suitable, two for not very suitable, and one for not suitable.

The quantitative data were also obtained from student-response questionnaires on the use of the traditional games-based parenting model; whereas the qualitative data were obtained through interviews. The analysis of the qualitative data was done in three phases, namely, the data reduction, the data display and the data verification (Huberman & Miles, 2002). The data were then analysed descriptively and in depth, in order to obtain a precise model base.

The parenting model's suitability data-analysis technique used a Likert scale. The scores obtained were then converted to the values on a four-level scale. The suitability of the model development result was ascertained as good from the material and the subject aspects. The data, in the form of a score, were then changed to qualitative data with a four-level scale (Wu & Leung, 2017). The score conversion key is the four-level scale, as seen in Table 1 below.

Table 1. Score Conversion to a Four-Level Scale

Score	Interval	Information
4	$x \geq 3.1$	Very suitable
3	$3.1 > x \geq 2.5$	Suitable
2	$2.5 > x \geq 1.9$	Less than suitable
1	$x \geq 1.9$	Not suitable

In the analysis of the model's use, a data-analysis technique was conducted by using a percentage-data analytical technique (see Table 2). The parenting model's utilities are seen in the student-response questionnaire results, and also in the students' parental response questionnaires. The students' response questionnaire aims to measure the model's utility in parenting activities, as seen from the aspects of content, presentation, attractiveness and benefit.

The students' parental response questionnaires aim to assess the model's utility in parenting activities. The aspects evaluated in the students' parental response questionnaires include: the material, the appearance, and the parenting implementation in using this model (Mirahmadizadeh et al., 2022).

Table 2. Questionnaire Percentage Analysis Criteria

Interval	Criteria
85-100	Very good
75-84	Good
60-74	Adequate
40-59	Deficient
0-39	Fails

4. The Results

4.1 Conditions and Potential of Parenting-Activity Implementation in PAUD

The instilling of culture in pre-school children, undertaken through education, is of great importance, with one means being through parenting activities. Parenting programs can provide education to parents when conducted systematically, at regular intervals, and with clear materials. Parenting materials contain local wisdom in the form of traditional games, which have almost vanished. What is intended by 'systematically' here is parenting using teaching materials prepared

through research, systematically provided with a thematic and regular program, and clear material with the essence of high-quality Cirebon culture. Consequently, parenting activities are of great importance to be undertaken in an effort to transmit Cirebon's cultural heritage.

The Field data show that parenting activities are an important activity in PAUD. Each PAUD, in its learning activities, pays attention to parenting activities because, among other reasons, teachers are aware that parental activities are very important and beneficial for success in the transmission of culture. An indicator of the importance of this parenting activity can be seen in the data, with 84% of teachers in Cirebon responding with 'strongly agree' and 16% 'agree'; while only 16% disagree or are undecided.

There are 2053 teachers at PAUD, comprising 998 pre-school teachers (Guru Taman Kanak-Kanak) and 1055 play-group teachers (Guru Kelompok Bermain) in the Cirebon Regency. The transmission of high-quality culture through parenting activities would have a significant impact. Cultural transmission can be done extensively over stages from parent to child. Educational activities in PAUD run each day, then become an experimental site and an exploration of local games applied by using this model. In this way, the process of cultural transmission would occur quite naturally.

A traditional games-based parenting model is taught thematically to pre-school children through the pupil's parents in parenting. The parenting model describes the type of game, the cultural values, and an evaluation, in order for the parents to assess the level of understanding. There is a great potential for this parenting model to become a model that can be used as a parental guide for educating pre-school children with the values of traditional games. Remembering that the assault of foreign culture through information technology is currently very vigorously assailing social life. Consequently, this model becomes a quite comprehensive instrument for the transmission of Cirebon's local culture.

4.2 The Local Wisdom-Based Parenting Model Development Results

The Define Phase

The define phase aims to define and determine the conditions for the treatment of parenting. The definition phase is undertaken through observation and interview activities. Observations were done through the monitoring of three Cirebon Regency PAUD in Indonesia. In addition, so as to strengthen the research data results, interviews were also conducted with the parents (Respondent Code; R-SF), teachers (respondent code; R-XY), school principals (Respondent Code; R-AG), and community figures (Respondent Code; R-YY).

The traditional games-based parenting model for pre-school children is taught through parenting activities to the pupil's parents. Parenting activities were carried out effectively through simple explanations, direct practice involving parents; and the embedded values in the games were explained. As a result, parents were able to teach high-value culture in stages and on a continuing basis to pre-school children. The simple explanations of the parenting material were a consequence of parents already being familiar with the material from when they were children.

Hands-on practice was undertaken to feel the special nature of the game, and to get an explanation of the values of the game, as being cultural values, which must be preserved. In this way, the model can be structured by the presentation of a simple model, which directly involves pupils' parents in its implementation. The following is an interview result of a pupils' parent.

Interview Result 1

(P-CW with R-SF)

Question:

What has made the parenting program important for you?

Answer:

Parenting is important because we have to keep studying as parents.

Question:

What material did you get in the parenting activity?

Answer:

Game material and Cirebon cultural values, which I have just found out.

Question:

Is the use of the parenting model sufficiently effective?

Answer:

For me, as a lay person, it is quite effective because it is simple and does not need a deep understanding; but the results can be applied to educate my child, who is still at the PAUD school.

Based on the results of interview 1, the parent's interest in parenting is clearly quite high. This interest is seen in the awareness of the importance of pre-school education by schooling their child at PAUD, and a desire to study to be a parent, who can serve to the fullest extent in meeting the child's needs. Schooling is one such opportunity, based on an awareness of fulfilling the children's formative years, so that they can be part of a brilliant generation in the future. Meanwhile, the effort to meet parents' study interests can be met in parenting activities. In this way, both aspects complement each other, thereby becoming an inherent ability possessed by the parents.

Parenting activities, actually, are determined by two components, which are: the natural parenting teaching-material load and the parenting-teaching package. One of the parenting materials to meet parents' needs can be supplied by the values and traditional games, which have almost disappeared. Cultural transmission is in our best interests; so that there is a continuity of noble values and games from the past to the present.

The parenting package also determines the changes of content, which are not merely doctrinal. The relationship of both entities in this way greatly influences parenting success and effectiveness. Furthermore, the parenting model's needs are also deepened through the interviews with teachers. The teacher-interview results are as follows:

Interview Results 2

(P-CW with R-XY)

Question:

What makes the parenting program important to you?

Answer:

Parenting is important because it helps parents in educating pre-school children at home.

Question:

What materials did you get in the parenting activities?

Answer:

The materials usually given were normally concerned with being pre-school children in learning.

Question:

Was the use of the parenting model sufficiently effective?

Answer:

For me, in the educational context, it would have a significant impact on pupils and their immediate families.

From the teacher's perspective, parenting activities are viewed as important because they are a part of education conducted by the school in providing a complete service, not only in the school, but also in equipping pupils' families to be with their children when they are studying at home.

The importance of parenting activities, given these answers, is to give the best possible education in interactions between the family and the school. Furthermore, interviews were also conducted with school principals. The results of the interviews with a school principal are as follows:

Question:

What materials did you find in the parenting activities?

Answer:

Everyday material concerning parents' and pre-school children's relations, in order to equip the parent at home, and not to panic over the pre-school child's behaviour at home.

Question:

Was the use of the parenting model sufficiently effective?

Answer:

As far as I know, for those who participated, it was quite effective; because it represented the wishes of parents needing extra guidance in coming into contact with PAUD activities primarily in the use of current gadgets.

The school principals, as the responsible party for the continuation of learning activities, certainly have a stake in parenting activities, and their views of the daily material, which needs to be mastered by parents, in facing the dynamics of the relationship with PAUD. The anxiety of parents in using gadgets is a common complaint conveyed to school principals; and consequently, parental activities offer a very suitable response to this anxiety, thereby enabling parents to understand and to respond adequately when seeking to overcome daily obstacles. Consequently, what is needed also is an understanding of the urgency of local games in parenting activities, which are applied to pre-school children among community figures.

The interview result with a community figure, related to this matter, is as follows:

Interview Result 4 (P-CW with R-YY)	
Question:	What makes the parenting program important to you?
Answer:	<i>Parenting for me is quite important because I see many parents who have varying levels of education, this matter certainly greatly influences parents' management of their children.</i>
Question:	What material did you get in the parenting activity?
Answer:	<i>The game materials and Cirebon cultural values for me are very important, because as a Cirebon resident, these have high-quality values which can be developed and passed on to the younger generation.</i>
Question:	Is the use of the parenting model sufficiently effective?
Answer:	<i>In my view, it is sufficiently effective; because as far as I know, this model is based on research, which has explored the Cirebon culture and values.</i>

The community figures around the school are those entities who have given close attention to school activities. Their role, without doubt, is very important in the school's relationship with the community, as also is one of their opinions that the position of parenting in PAUD activities is very important.

This is a strong endorsement of how much parenting needs to be thought about and the quality thereof increased, something confirmed by many among the pupils' parents with varying levels of education. Certainly, in getting a common perception in educating needs, an activity, which can accommodate this is parenting, which fits. The community figure's proposal of recommended material to research Cirebon forebears' values is appropriate for consideration in the implementation thereof.

Design

The parenting model has been structured on the basis of a family's work balance dimension, that is, an increase in the balance of time and commitment of nurturing, playing, routine and discipline. The traditional games-based parenting model comprises six sections. All of the six sections found in the parenting model are presented in Table 3 below, which is a summary of the model.

Table 3. A Summary of The Traditional Games-Based Parenting Model

Model Sections	Description
Parenting Guide	This section explains the parenting implementation background, basic understanding, the legal basis, the aim of the guidance, and the targeted traditional game-based parenting education users.
Method	There are five methods, which can be used in parenting activities: lectures; group discussions; role-playing/simulation; field visits, and practical.
Parenting Material	Broadly, there are six discussions, which can be developed; and these are: common values; belonging to each other; tolerance; responsibility; and honesty. These are important

Model Sections	Description
	components in the traditional games-based parenting process.
Media/Teaching Aids	The media used in the parenting program include: 1) Information pamphlets (leaflets, brochures, posters); 2) Flipcharts; 3) Audio-visual (VCD, radio, television, projectors, film); 4) Clippings (news compilation from various print media); 5) Booklets; 6) Comics and accompanying reading material related to traditional games.
Evaluation	Traditional games-based parenting evaluation covers the achievement of parenting implementation, improving the processes of implementation, in addition to the feedback in improving the activities, the method and the parenting activity's implementation.
Type of Traditional Game	The traditional games, which can be applied to parenting activities include: <i>slodoran</i> , <i>engklek</i> , <i>injit-injit semut</i> , <i>ular tangga</i> , <i>congklak</i> , <i>lompat tali</i> and more. (See Figures 1 and 2 below.)

Traditional games-based parenting activities comprise four sessions: the first session is about the role of the child's parents; the second session is about quality time and a parent's involvement in the child's world, that is, traditional games; the third session comprises the materials related to the strengthening of shared values, belonging to each other, tolerance, responsibility and honesty. While the fourth session (implemented a week after sessions one, two, and three) is a reflection and sharing session.

In the parenting activity phase, the traditional game-based parenting model is taught thematically to the pre-school children through the pupil's parent, as part of parenting. This parenting model is presented by portraying the type of game, its cultural values, and an evaluation for the parent to assess the level of understanding. There is very great potential for this parenting model to become a model, which can be used as a parental guide, in order to educate pre-school children in the values of traditional games, remembering that the assault of foreign culture through information technology is strongly assailing present social life. Consequently, this model is a comprehensive instrument, as a Cirebon local cultural-heritage guide.



Figure 1. Slodoran – A Local Game

The composition of the local wisdom-based parenting model comprises: a description; an explanation; cultural values; an evaluation, and feedback. The descriptions contain brief explanations from the model's theme, with characteristics of philosophical values or games. Based on Figure 1, for example, Slodoran traditional game is a game comprising two groups of three – to play or guard the fort against the enemy seeking to enter. The explanation contains detailed information on the theme. The cultural values explain the intrinsic aspects of the games' themes.

The evaluation involves a test, which is administered, in order to measure the parents' levels of understanding of the theme. The feedback contains aspects obtained from the game, in order that a benefit that can be ascertained and applied to everyday life. Because of this, the model is quite comprehensive, with the provision of additional values in parenting activities. Apart from this, a variety of other traditional games can be used in parenting activities in this model, which among others, appear in Figure 2 below.



Figure 2. Various Traditional Games played in Indonesia

Development

The results of the development of the parenting model are evaluated by subject-matter experts, media experts, language experts, and parenting-model experts. The results from all four groups of experts' assessments are as follows.

Firstly, the subject matter experts assessed the material content, which is found in the local wisdom-based parenting model. The materials' validation questionnaire comprises three main aspects, that are: the suitability of the contents, the presentation, and the contextual aspects. The revisions from the subject matter experts are presented in Table 4 below.

Table 4. Suggestions from Subject Matter Experts

Comment/suggestion	Results of the follow-up
The material in the model must provide further explanation in the parenting phase through the traditional games that are used.	The adding of explanations to the traditional game-based parenting phase.
This model lacks a manual, which was directed by the researchers and this product also lacks a parenting-implementation procedure; and thus, its organization is unclear.	Students were given an additional manual. The organization in the presentation of parenting material was improved; and as a result, it is more systematic.
This model greatly assists parents in parenting, which is suited for millennial children, and which needs to be stressed and clarified with examples of traditional games in the cultural heritage.	The model's material further strengthened the students' knowledge through the transmission of culture in the form of the traditional games.
This model is easily understood by the parents; because in this model, the explanations are connected to pictures.	The presentation of material in the form of pictures was further sharpened by increasing the quality of the resolution (pixel density)
Examples from the game's illustrations need to be increased; and lengthy sentences in the form of descriptions, need to be redesigned, so that the material is interesting for parents to read.	The additional choice of traditional games in the model; as a result, the types of traditional games were increased.

The media experts assessed the aspects of the suitability of the graphics, which comprised various indicators, such as the model's size, the cover, and the local wisdom-based parenting model's design. The revisions from the media experts for the validation of the teaching material are found in Table 5 below.

Table 5. Suggestions from the Media Expert

No	Initial design	Comment/suggestion	Results of follow up
1.	Adapting the pictures to the material.	The pictures were not appropriate to the material.	Improved by adjusting the pictures to the material.
2.	The colour of elements of the layout and in the writing of titles.	Elements of colour and picture layout were not compatible; there were too many writing combinations in the titles.	Improved by adjusting the colours and picture layout and not using combinations of lettering styles in titles.

3.	Model cover illustrations.	The forms of colour, size, and object proportion were distorted.	Improved by adjusting the forms of colour, size, the object's proportions need to be adapted to reality.
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Language experts assessed the language aspects, comprising several indicators that are simple, communicative, dialogical and interactive, adapted to the development of the participants, adapted to the norms of language and the use of terms and symbols/icons. Revisions from the language experts are to be found in Table 6 below.

Table 6. Suggestions from Language Experts

No	Comment/suggestion	Results of follow-up
1.	Greater attention to word or sentence usage. Make a distinction with sentences or words that are standard and that are included in the Indonesian Language Comprehensive Dictionary (KBBI - Kamus Besar Bahasa Indonesia).	Sentences and words were improved, in accordance with the KBBI standards.
2.	More attention is needed to the textual design.	Lettering was improved, no use of combinations of types of texts.
3.	Page layout	The placing of the titles, sub-titles, illustrations, and illustration captions do not distract from the understanding.
4.	Illustrations	The contents are able to reveal the intent/meaning of the object

In the next phase, the parenting model is assessed by parenting experts. The assessment involves three experts in the field of parenting. It covers three aspects comprising, accuracy, suitability and usefulness. The validation results of these experts are presented in Table 7 below.

Table 7. Parenting Model Experts' Validation Results

Assessment Aspect	Assesment score		
	Expert 1	Expert 2	Expert 3
1. Accuracy			
Accuracy of material	3	3	3
Accuracy of aim and concept	4	3	3
Accordance between pictures and material	3	3	3
Average	3.33	3	3
	3.11		
2. Suitability			
Suitability of product	4	4	3
Suitability of implementation	3	4	4
Cost effectiveness, time and energy	3	3	3
Average	3.33	3.67	3.33
	3.44		
3. Use			
Effectiveness of using the product	4	3	3

The impact the provision of the product towards the transmission of culture.	4	3	3
Local wisdom-based parenting model becomes parenting which is an alternative and innovative.	3	3	4
Average	3.67	3.00	3.33
	3.33		

Based on the validation results in Table 7, the traditional games-based parenting model meets all three assessment aspects. Starting with accuracy, suitability and use, all are stated as being in the category 'very suitable'. This being the case, the model can be used for parenting activities through the application of traditional games.

4.3 The Effectiveness of Applying the Traditional Games-based Parenting Model

In the disseminate phase, a trial was conducted with students and students' parents in Annawa PAUD, Cirebon Regency, Indonesia. In this phase, a traditional games-based parenting model was used, which had been revised in an earlier phase. Further, in this phase an evaluation was done to see the practice and the effectiveness of the parenting model. The practice of the model is seen in the respondents' and students' parents' questionnaire results. The results of both responses are to be found in Table 8 below.

Table 8. Student Responses to The Use of The Parenting Model

Aspect	Percentage (%)	Criteria
Interest	80	Good
Benefit	76	Good
Presentation	76	Good
Contents	83	Good
Average	79	Good

The research into the benefit was in a student statement, in which they felt that the model which had been constructed gave them direction to develop their knowledge. As a result, they fully understood the material through the application of the games-based parenting model. Furthermore, the questionnaire was assessed by the students' parents after the parenting activity was conducted by using this model. The results from the students' parents' responses are in Table 9 below.

Table 9. Stuent's Parents' Responses to The Use of The Parenting Model

Aspect	Percentage (%)	Criteria
Contents	96	Very Good
Appearance	100	Very Good
Parenting implementation	88	Very Good
Average	95	Very Good

The total average of these three aspects is 95 percentage with the criterion 'very good'. The questionnaire originates from the students' parents to the implementation aspect in parenting activity, which obtained a percentage of 88%,

with a criterion of 'very good'. This indicates that parents did not have difficulty in conducting the parenting activity when using this model.

5. Discussion

For the transmission of a cultural heritage to be done effectively and to preserve the high-quality culture, it is very important to use the parenting model (Riany et al., 2017). In this model, the transmission is done by the parents of pre-school children. This parenting is done at PAUD, as an indirect educational process to pre-school children via the parents. The use of the traditional games-based parenting model contains a number of traditional games, which can be taught thematically. The traditional games-based parenting model is taught effectively to pre-school children. It is conducted directly through the parenting activities to the students' parents (Harf et al., 2015; Van Rijen, et al., 2014).

The use of the traditional games-based parenting model is a breakthrough that schools can do, in order to transmit the cultural heritage and its preservation. In cultural maintenance efforts, it can be provided directly, by choosing themes that are sourced from the traditional games, which have almost disappeared. Conservation efforts have been undertaken through parenting activities that involve parents at PAUD, which it is hoped, will spread to pre-school children by direct practice. In this way, the processes of transmission and conservation can occur concurrently.

The conservation of culture through parenting activities at PAUD is done with enthusiasm. This shows that parents desire to explore the paths of high-quality culture. This exploration of high-quality culture can only be seen through film screenings that are sometimes sourced from fictional stories. Parents are guided to understand and practice games and exalted values through parenting activities. As a result, the community is not alienated from its historical roots.

The use of the parenting model, sourced from traditional games, leads to interesting findings, if we look at the research, showing that a community basically has its own pattern of self-nurturing. For example, the Mee tribe, which lives in the central part of Papua, has child-rearing patterns of culture beginning from pregnancy, delivery, until the child enters school age (Rerey et al., 2019). The people of the Mee tribe signify a pregnancy as an early process in the birth of a new life in the family.

Consequently, it becomes very important to ensure the health of a baby, the mother, and the safety of the family (Rerey et al., 2019). To this end, food, equipment, activities, and customs must be given attention because it is believed that these can determine the pregnancy process (Rerey et al., 2019). In pregnancy, the Mee tribe mother consumes a lot of prawns caught by herself (Rerey et al., 2019). It is a form of knowledge transfer concerning looking after the child, where habituation—including food intake—were begun from the time that the child was still in the womb.

Apart from being found within tradition, local values are also contained within the education-parenting model. Kosim et al. (2021) showed the development of the education parenting model, which includes Minangkabau local wisdom values and Islamic education. There are two models, which are developed. These

are: Becoming Great Muslim Parents and Creating a Virtuous and Civilized Generation. They are practical and have benefits for family development activities in West Sumatra (Kosim et al., 2021).

This study also shows that the inclusion of Islamic values and local wisdom in this model amount to an effort in Islamization, which aims to realize comprehensive Islamic education and involves parents and a family development-program cadre (Kosim et al., 2021). Indirectly, this affirms child rearing as something which is multi-dimensional. Given this, an important matter given great attention in parenting, among others, is to make efforts when selecting the parenting material. This matches closely the parents desire to know well what is in the past; to take positive values from activities in past periods; and to duplicate traditional games, in order to introduce them to pre-school children.

Culture is a treasure and a heritage of the nation's ancestors, which comprise the essence of ideas about a nation's values. Culture itself is an inseparable part in mankind's life; because culture always lives, grows and is dynamic, at the same time as the development of a human's life. As a result, in order to ensure its preservation, culture is continually passed from generation to generation, by what can be called the transmission of the cultural inheritance (Ardiansyah et al., 2018).

According to Aplin (2019), the transmission of a cultural heritage is a transfer of values and cultural norms by the older generation to the younger generation, with the intention to preserve culture, so that it does not die out. Niglio (2014) says that the transmission of a cultural heritage is a human process in studying culture, which is continuously moving, as long as life exists. Culture, which is bequeathed, is in the form of social norms, which should be turned into guidance by individuals in the life of the community.

The process of inheriting culture itself is done while individuals are still young, with the expectation that they can understand and adapt to their places of birth. The process of transmission of a cultural heritage is at first done by the family, as the smallest unit in the community. Most in a family will maintain inter-generational relations, where the older generation always leaves its influence on the next generation (Santrock, 2017).

The parenting activities undertaken to use this traditional game-based model are to be found in the context of the transmission of the cultural heritage, as an effort of accommodation and conservation of Cirebon's high-quality culture. An attitude of accommodation is shown in the openness of revisiting a high-quality heritage, which has fallen into disuse. In the meantime, conservation is shown by re-instilling the spirit of traditional games by duplicating and teaching pre-school students at PAUD.

6. Conclusion

This paper concludes that the traditional games-based parenting model can be used in early childhood-education programs; because it can grow the awareness of the importance of, in particular, the transmission of Cirebon's cultural heritage. Apart from this, the insights or understanding related to children's formative years have been further opened up as a result of making greater use of, in this regard, traditional games-based parenting. Because of this, the application of the

traditional games-based parenting model is an effective method of transmission of a cultural heritage.

Pre-school children are faster at processing information in these formative years. Previously, the communication of a cultural heritage was not considered that significant; because parents and the community, in general, tended to idolize foreign culture, rather than traditional culture. Notions of inferiority, such as these, should have begun to be erased.

This research has added to previous findings in PAUD parenting: parenting that contains the values of forbears in traditional games and is no less interesting than parenting themes that tend to be based on modernity. Apart from this, the traditional games-based parenting model has made a tangible contribution; and it offers a new alternative in teaching media development for pre-school education.

Finally, to develop a more comprehensive finding, it most certainly needs a follow-on study, involving a wider community group and a more diverse range of informants. In addition, there is an opportunity for researchers to widen further and disseminate the parenting-model test. To date, a suitability test of this parenting model has yet to be done extensively. The recommendation of this research is to develop model materials that are more comprehensive and tiered, with a view to representing the age span at PAUD.

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