

# Panjol Game With Java Ethics Character

Much Arsyad Fardani<sup>1</sup>, Ika Ari Pratiwi<sup>2</sup>, Tutik Khotimah<sup>3</sup>, Zuhdan Kun Prasetyo<sup>4</sup>, Samsuri<sup>5</sup>

<sup>1,2</sup>*Elementary School Teacher Education Study Program, Muria Kudus University Indonesia*

<sup>3</sup>*Informatics Engineering, Muria Kudus University Indonesia*

<sup>4</sup>*Science Education, Yogyakarta State University Indonesia*

<sup>5</sup>*Citizenship and Legal Education, Yogyakarta State University Indonesia*

*Email: arsyad.fardhani@umk.ac.id & ika.ari@umk.ac.id*

***Abstract: The development of an increasingly rapid era brought a change in several aspects. The changes were seen in the advancement of technology that is around us. The smartphone's existence has begun to penetrate the world of children more bring a negative impact on the development of children's character. Fade friendly characters as an impact on excessive use of the smartphone. For this reason, researchers are trying to develop android-based learning media called Panjol. Panjol is an extension of (Java Online Game). The aim of this research to explore the ethics of Javanese culture in Panjol game. From the results of the discussion found several Javanese cultural ethics contained in Panjol game. Some of Javanese cultural ethics include guyub rukun and tulung tinulung.***

***Keywords: Panjol Game, Character, Javanese Ethics***

## 1. INTRODUCTION

Revolution 4.0 has given significant impacts in various fields. One of them is the occurrence of changes in human behavior and behavior. The existence of the 4.0 industrial revolution brought very striking changes to human life. It is marked by the presence of a physical cyber system, namely the combination of physical technology with cyber or internet power. A very striking condition is the use of technological tools that facilitate human life. One example is the existence of smartphones (Vishal K J, 2017; Krishnan et al., n.d.).

The existence of a smartphone itself can have positive and negative impacts on children. The use of a smartphone that matches the portion will have a positive impact on children. Conversely, excessive smartphone use will hurt children. One of the negative impacts that can be seen from the excessive use of smartphones is the reduced intensity of interactions with fellow friends (Schwab, 2018; Singh & Samah, 2018).

When the interaction between friends is reduced, it will affect the disruption of children's communication. Children will tend to have fun playing with their smartphones rather than having to play with their friends. This will have an impact on the low friendly character of students. Students will tend to prefer to use smartphones instead of chatting during recess (Muflih & Puniawan, 2017).

Solihati, N (2017) states that education is not only related to acquiring knowledge but must be balanced with mastery of attitudes. The world of children is filled with games, which should foster a friendly character in children. Cooperation in a game will foster a sense of mutual help between children. Besides, they will also be able to foster a high sense of solidarity in a game. This can only be found in traditional games.

The Panjol game is an android-based game that is made in such a way as to help children have a friendly character. *Panjol* stands for Java Online Games. This game is a game made with Javanese cultural settings, characters, and content. The main character in this

game has a mission to save several people from various tribes and ethnicities who are being held captive by the enemy.

Through the missions in this game, it is hoped that children can take friendly contained character values. This game consists of six levels with several different obstacles. In the first, third, and fifth levels, materials and quizzes are inserted as a prerequisite for proceeding to the next level. While levels 2, 4, and 6 have a mission to save people from various tribes being held captive by the enemy.

Solihati (2019) argues that through the games teachers on the slopes of Mount Merapi can instill 131 character education, one of which is a friendly character. In addition to instilling a friendly character, this Panjol game is expected to provide insight to children about some of the Javanese cultural ethics in it. Several Javanese cultural ethics can be taken from this Panjol game, including *guyub rukun* and *tulung tinulung*.

Ethics is a form of culture and can be defined as a philosophy in the moral field (Sumiyardana, 2012). Ethics is related to the morals that each person has. Suseno (2003) defines ethics as the overall norms and judgments used by the community concerned to find out how humans should live their lives. So with ethics, someone will be easy to put themselves, behave, and behavior that can be used to develop their identity in society.

Javanese ethics have two basic principles in people's lives, namely the principle of harmony and the principle of respect. The principle of harmony aims to maintain society in a harmonious state (Suseno, 2003). The Javanese people have been taught how to maintain community harmony through the principle of harmony. Harmony makes all elements of society consciously live in a state of peace, cooperate, and accept one another. Furthermore, (Mulder, 2008) states that harmonious behavior can remove signs of tension in society or between individuals so that social relationships remain harmonious.

The second rule is the principle of respect. This principle says that everyone in speaking and carrying themselves must show respect for others according to their degree and position (Suseno, 2003). The principle of respect teaches a person to be able to use polite language and behave politely towards others. The two principles are related to one another. Harmony in society will be realized by mutual respect between one another.

## 2. METHOD

In this study, the authors used a qualitative descriptive method. The approach used in this article uses a case study approach. Case studies as a form of description and in-depth analysis of limited systems (Merriam & Tisdell, 2015). This study describes the types of Javanese ethics found in online Javanese games. The findings of Javanese ethical elements in the study were obtained through analysis of the game flow which contained elements of help. The element of help that is found is based on two basic principles in Javanese life. The basic principles of Javanese life which include the principle of respect and harmony are integrated into the online Javanese game.

The research data was obtained through the process of observing children playing the Panjol game. Through these games, children can understand the elements of helping that the Panjol figures do. Besides, data were obtained through interviews with children who played the Panjol game. The results of the interview were used to determine the child's understanding of elements of Javanese ethics related to elements of harmony. The online Javanese game was then tested on elementary school-age children to find out the elements of Javanese ethics in the game.

## 3. RESULT AND DISCUSSION

The very rapid development demands humans to be able to make the best use of it so that it can have a positive impact on themselves or others. The use of technology that is

currently developing will make it easier for humans, including in learning. The times have also brought games that are packed in technology. Games that use technology are called games. Android-based games that generally can only be played by one child will have an impact on the lack of a child-friendly character. Because the game system based on Android that is individual will have an impact on the individualistic attitude of the child.

Parents have a very important role in instilling character values in their children. The family becomes the first school for children. In a family environment, parents should teach character education to their children. Wulandari (2019) revealed that the positive habits of parents in the family environment will have a positive impact on cultivating character values in children. To anticipate this, the Panjol game is made which is an Android-based game. This game has a friendly character load. With the Panjol game, it is hoped that it can eliminate children's individualistic attitudes into a friendly attitude.

Some several games or games have been developed into learning tools for children. Fidiyanto (2015) has conducted several studies that have developed the game, which has developed an Android-based Game of the History of the Struggle of Kapitan Patimura. The game developed made it easy for children to learn the history of Captain Patimura in Fort Zeelandia from Dutch hands. Besides, Hernawan et al., (2016) also developed an Ambarawa battle game using unity 3D. as a result, the game can convey the story of Indonesian history well. Through this game, children as players are positioned as fighters who participate in defending Indonesian independence. Thus the child will get the experience that occurred in the historical events of the Ambarawa battle.

In line with several studies that have produced educational games, the Panjol game is designed to help nomophobia children to have a friendly character. This Panjol game consists of six-game levels which are divided into two types, 3 levels of learning material and 3 levels of play.



Picture 1 level of the Panjol Game

The Panjol game is equipped with a summary of learning material and quizzes which must be accessed as a prerequisite before playing the game. Learning materials are at levels 1, 3, and 5.

The material presented is divided into three parts. The first part discusses the diversity of ethnic groups. This section is at level 1 *Panjol*. The material at the first level contains an understanding of the concept of ethnicity, characteristics, ethnic diversity in Indonesia, and how to respect ethnic diversity in Indonesia. Through the material presented at level 1, it is hoped that students can maintain tolerance between ethnic groups as a result of the diversity of ethnic groups in Indonesia. This attitude can be seen in Picture 2.



Picture 2 material at level 1

Level 3 describes the material on the cultural diversity of my country. The material at level 3 teaches about the diversity of cultures that exist in Indonesia. In particular, he also introduced the existing culture in Kudus Regency. To confirm the level of students' understanding of the material given, students are given evaluation questions at the end of the material at level 3. Picture 3 shows the evaluation questions which aim to measure the level of students' understanding of the types of Javanese culture.



Picture 3 Level 3 Evaluation Questions

Level 5 contains material about unity and integrity. The material at level 5 explains the importance of unity and integrity in diversity. Students are also given several examples of traditional foods from several regions that contain the philosophical meaning of unity and integrity, as seen in Picture 4.



Picture 4 material level 5

The adventures of the Panjol character in this game can be found at levels 2, 4, and 6. *Panjol* characters have a mission to save several of his friends from various tribes who are being held captive by criminals. The selection of friends who come from various ethnic groups illustrates the harmony between ethnic groups in Indonesia. Meanwhile, the villain character is depicted with the character of an invader. The choice of the character of the colonizer was intended to provide a picture of the unity and integrity of the nation that each ethnic group possessed when colonialism occurred in this country. Picture 5 shows the adventures of Panjol when releasing his friend from the captivity of the invaders.



Picture 5 of Si Panjol's adventure

*Panjol* games are used to increase the friendly character of students. Several indicators that show children have a friendly character include: 1) a school atmosphere that facilitates interaction between school members, 2) communicates in polite language, 3) respects each other and maintains honor, 4) association with love and sacrifice, and not maintaining distance and 5) not discriminating in communication (Kemendiknas, 2010).

From several friendly indicators proclaimed by the Ministry of National Education reflect some Javanese cultural ethics. The first indicator shows the term *guyub rukun* the Javanese have. The second indicator is manifested in the use of upload-upload basa for Javanese when talking to other people. the third indicator shows the taste of *tepa slira*. Then the fourth indicator shows the habit of Javanese people who easily *tulung tinulung* (please help). Meanwhile, the fifth indicator reflects *grapyak* attitude.

Of the Javanese cultural ethics that are implemented in the friendly character indicator, only the ethics of *rukun* and *tulung tinulung* can be seen in the game *Panjol*. The two ethics have a very close relationship. *Tulung tinulung* is a part of achieving a harmonious life between communities. The harmonious ethic of the people is part of the principle of harmony which is always held firmly by the Javanese. The principle of harmony aims to maintain society in a harmonious state (Suseno, 2003).

*Friendly* has the meaning of togetherness, while *rukun* means harmony without conflict. It means that the term "*guyub rukun*" is a form of social order which has harmony and togetherness without any conflict. This ethic can be implemented in a friendly character. The emergence of a friendly character in a person will have an impact on harmony in the community. Putting common interests over individual interests is the benchmark for Javanese people in creating harmony between communities. The taste of *tulung-tinulung* has become a habit of Javanese people to maintain community harmony. *Tulung tinulung* is manifested in several activities by the Javanese people.

In the game *Panjol*, the attitude that reflects the *tulung tinulung* ethics is very dominant. This can be seen from the mission given in the game, which is to save several people from various tribes who are being held captive by the enemy. Picture 6 shows Si Panjol who managed to save his friend from being held captive by the invaders.



Picture 6 The Panjol character after successfully helping a detained friend

The Panjol character who is the main character in this game tries to save all the people who are held captive regardless of race, ethnicity, and religion. The real manifestation of the *tulung tinulung* character that exists in the common community can be seen in several

development activities carried out by rural communities. They will selflessly help the process of building houses for residents or places of worship in their villages. Javanese society has a "splice" phenomenon which comes from the word *sambat* (ask for help), which is to help without giving any wages in the form of money (Lestari, 2016).

The *tulung tinulung* attitude began to exist in students after the children played this Panjol game. It can be seen in the observations of children helping each other complete this Panjol game. In Picture 7, you can see that the children are getting used to helping each other when playing the Panjol game.



Picture 7 Children Completing the *Panjol* Game Together

This is in contrast to the findings of (Ratnaya, 2011) which states that the tendency of children to play games on cellphones is more individualistic. The existence of supervision on children when playing the Panjol game is the key to the emergence of an attitude of helping students. Meanwhile, the impact of the mission is the creation of harmony between individuals. The atmosphere of harmony was illustrated when Si Panjol managed to save all of his friends from being held captive by the invaders. Panjol's arrival was greeted with joy by the people he had helped. The harmony is shown in Picture 8.



Picture 8 At the end of the game, Panjol shows the harmony

The character of harmony has long been owned by this nation as a form of heritage from the ancestors of this nation. Before the founding of this country, the concept of harmony was already owned by the tribes who were in the territory of the Republic of Indonesia. The independence that this country has achieved is the result of the harmonious concept that has been implemented by the Indonesian people.

Through the use of the Panjol game in children, it can foster an attitude of harmony between people. This harmony is seen when children play the Panjol game. As seen in Picture 9, the children show harmony with their fellow students. This can be seen when they play the Panjol game they can do it alternately. The negative words that are often thrown at children when playing games are starting to decrease.



Picture 9 Children Playing Panjol Game Alternately

Fitriyana et al. (2020) state that android-based game modifications can help children interact with their friends. Fitriyana's statement strengthens the findings in this study that through the Panjol game, children can generate mutual respect among their friends so that harmony can arise.

During the hectic issue of divisions that are rife in Indonesia, efforts are needed to re-instill a harmonious character in the younger generation. It is hoped that the inculcation of a harmonious character will be able to reopen the insight of the younger generation that this country can be independent thanks to the harmonious character of its people. Through this Panjol game, it is hoped that students can re-perceive the importance of a harmonious character for the integrity of this nation.

#### 4. CONCLUSION

Based on the above discussion, it can be concluded that the five friendly indicators that have been proclaimed by the Ministry of National Education reflect Javanese cultural ethics. The first indicator reflects the relationship ethics, the second indicator reflects the use of upload-upload basa, the third indicator reflects *tepa slira*, the fourth indicator reflects *tulung tinulung* ethics, and the fifth indicator reflects *grapyak* ethics.

Of the five Javanese ethics that reflect a friendly character, the game Panjol can teach the ethics of *rukun* and *tulung tinulung*. Both ethics can be seen from the mission at each level of the game. The main character named Panjol has a mission to save several people from various tribes who are being held captive by the enemy. Regardless of race and ethnicity, the Panjol figures saved the prisoners. After everyone has been saved, the arrival of the Panjol character is greeted with joy by the people who have been saved as a form of harmony.

#### 5. REFERENCE

- [1] Fidiyanto, D. e. (2015). Game of History of the struggle of the Kapitan Patimura based on Android. *2nd SNATIF Proceedings*.
- [2] Fitriyana, N. (2020). Android-Based-Game and Blended Learning In Chemistry: Effect on Students' Self-Efficacy and Achievement. *Educational Horizons*. 39(3).
- [3] Hernawan, A. (2016). Making Ambarawa Battle Game Using Unity 3D. *Journal of Computer Science and Information Systems Tarumanegara University*, 4(1).
- [4] Krishnan, U., Jurčić, I., Corte, V. Della, & Ferdinand-James, D. S. (n.d.). *Industry 4.0*: 138–156. <https://doi.org/10.4018/978-1-5225-6207-8.ch006>
- [5] Lestari, R. (2016). The Transmission of Prosocial Values to Javanese Youth. *Indigenous Journal*. 1(2), 33-44.
- [6] Merriam, S., & Tisdell, E. (2015). *Qualitative research: A guide to village sign and implementation*. San Francisco: Jossey-Bass.

- [7] Ministry, N. I. (2010). *Guidelines for Character Education in Junior High School*. Jakarta: Depdiknas.
- [8] Muflih, H., & Puniawan. (2017). Use of Smartphones and Social Interaction of Adolescents in SMA Negeri 1 Kalasan Sleman Yogyakarta. *Idea Nursing Journal*, VIII(1), 12-18.
- [9] Mulder, N. (2008). *Mysticism and Everyday Life in Contemporary Java Cultural Persistence and Change*. Singapore: Singapore University Press.
- [10] Ratnaya, I. G. (2011). Negative Impact of Information and Communication Technology Development and How to Anticipate it. *JPTK*, 8 (1).
- [11] Schwab, K. (2018). the Fourth Industrial Revolution (Industry 4.0): A Social Innovation Perspective. *Tap Chí Nghiên Cứu dân Tộc*, 7(23), 12–21. <https://doi.org/10.25073/0866-773x/97>
- [12] Singh, M. K. K., & Samah, N. A. (2018). Impact of Smartphone: A Review on Positive and Negative Effects on Students. *Asian Social Science*, 14(11), 83. <https://doi.org/10.5539/ass.v14n11p83>
- [13] Solihati, N. (2017). Aspects of Character Education in Hamka's Poetry. *LITERA Journal*, 16(1).
- [14] Solihati, N. e. (2019). The Value of Character Education in Folk Games on the Slopes of Mount Merapi. *Yogyakarta State University Educational Journal*, 3(1).
- [15] Sumiyardana, K. (2012). Ethical Values in Wuruk Respati Fibers. *Sabda Journal of Cultural Studies*, 7(1).
- [16] Suseno, F. M. (2003). *Javanese Ethics (A Philosophical Analysis of Javanese Life Wisdom)*. Jakarta: Gramedia Pustaka Utama.
- [17] Vishal K J, K. (2017). Industrial revolution. *The Causes of the Industrial Revolution in England, March*, 31–52. <https://doi.org/10.4324/9781315172163-2>
- [18] Wulandari, o. e. (2019). Character Education in the Family through Parenting Patterns. *Yogyakarta State University Educational Journal*, 3(1).