



**CHARACTER EDUCATION VALUES IN THE BUGIS  
TRADITIONAL GAME OF MAPPASAJANG:  
An Islamic Perspective**

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**Abstract:** This study examines the traditional Bugis *mappasajang* game and analyses the intersection of traditional values in that game with those of Islamic traditions. Based on the empirical research in Toro Village, Bone, South Sulawesi, the study employed observation and interview to collect the data. This study found that despite the negative impacts of game, like other games that often take excessive time and neglects daily routines amongst children or youth, the study shows that noble characters are inherently present in the traditional game. The player of *mappasajang* can learn how to make balance, create resilience, and establish cooperation, unity and creativity since all these characters and skills are badly needed to play the game successfully. In addition to sharpen motoric skills, unlike online games, the traditional game also helps to nurture one's personality in dealing with others and strengthen social bond and community cohesion. This is relevant to the principle of traditional game or sport promoted by Islam.

**Keywords:** Character Education, Traditional Game, Bugis, *Mappasajang*

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## Introduction

TRADITIONAL GAMES are part of the local culture that should be used in shaping children's characters because traditional games contain many character values such as cooperation, hard work, cohesiveness, patience, courage, and creativity, to mention some. Unfortunately, traditional games are eroded by the emergence of game variants that can be easily accessed online on a computer or mobile phone. The game is the methodology by which the children

will learn and internalize learning.<sup>1</sup> The game creates happiness in learning.<sup>2</sup> Haerani Nur, for example, explained that traditional games are crucial for children because they can pass on good character values.<sup>3</sup> By playing traditional games, children can learn to socialize, communicate, respect the opinions of others, obey rules, raise self-indulgence, empathize, and work together.<sup>4</sup> Modern games, such as online games, can cause addictive effects that can be detrimental to desperate people, who are stimulated to commit criminal suicide.<sup>5</sup> Therefore, traditional games contain values that can shape good characters. Before children learn modern games, the first game known to children is traditional games because these games are inherited from generation to generation.<sup>6</sup> *Mappasajan/layang-layang* (kite game) is a thin sheet of material flown ashore and connected by rope or thread to the *arateng* (controller). *Mappasajang* harnesses the power of wind gusts as their lifting device. *Mappasajang* is one of the most exciting

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<sup>1</sup> Francisco Manuel Lucas, "The Game as an Early Childhood Learning Resource for Intercultural Education," *Procedia - Social and Behavioral Sciences* 237 (February 1, 2017): 908–13, <https://doi.org/10.1016/j.sbspro.2017.02.127>.

<sup>2</sup> Khadijah Khadijah et al., "Developing The Educational Game Tool to Improve Reading Ability of Early Childhood," *International Journal of Language Education* 6, no. 1 (March 31, 2022): 25–35, <https://doi.org/10.26858/ijole.v6i1.20145>.

<sup>3</sup> Haerani Nur, "Membangun Karakter Anak Melalui Permainan Tradisional," *Jurnal Pendidikan Karakter* 4, no. 1 (June 18, 2013): 87, <https://doi.org/10.21831/jpk.v0i1.1290>.

<sup>4</sup> Fadhilah Salsabila Riadi and Triana Lestari, "Efektivitas Permainan Tradisional pada Perkembangan Sosial Siswa Sekolah Dasar di Era Digital," *JKPD (Jurnal Kajian Pendidikan Dasar)* 6, no. 2 (July 26, 2021): 122–29, <https://doi.org/10.26618/jkpd.v6i2.5392>.

<sup>5</sup> Nofrans Eka Saputra and Yun Nina Ekawati, "Permainan Tradisional Sebagai Upaya Meningkatkan Kemampuan Dasar Anak," *Jurnal Psikologi Jambi* 2, no. 2 (2017): 49, <https://doi.org/10.22437/jpj.v2i2.4796>; Herliana Cendana and Dadan Suryana, "Pengembangan Permainan Tradisional untuk Meningkatkan Kemampuan Bahasa Anak Usia Dini," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 2 (July 8, 2021): 771–78, <https://doi.org/10.31004/obsesi.v6i2.1516>.

<sup>6</sup> Lisa Sri Dwiyan, Aswil Rony, and Erni Esde, *Permainan Tradisional Sumatera Barat* (Padang: Museum Negeri Propinsi Sumatera Barat Adityawarman, 2001), 15; Selviana Selviana et al., "Identifikasi Permainan Tradisional Untuk Meningkatkan Perkembangan Anak Usia Dini Di Kota Mataram," *Jurnal Ilmiah Profesi Pendidikan* 7, no. 3c (October 4, 2022): 1797–1802, <https://doi.org/10.29303/jipp.v7i3c.772>.

children's games to play. Usually, children sing a song to cheer their *mappasajang* and hope to fly high.<sup>7</sup> The traditional game of Bugis *mappasajang* is relevant to Islamic tradition because it contains many good character values. The Prophet Muhammad loved to play and encouraged his people to familiarize themselves with games with noble character values in everyday life. Among the games commonly played by the Prophet with his companions were running, swimming, archery, and horse riding. Even the Prophet advised Muslims to teach their children to play these games or sports as the Prophet did, as narrated by Al-Baihaqi, follows:

عن ابن عمر قال: قال رسول هلا صلى هلا عليه وسلم اعلموا  
ابنائكم السباحة والرمي والمرأة المغزل

Ibnu Umar said that the Prophet said, "Teach your children to swim, throw (archery), and for women spin (weave).

Play for children is one of the freedoms in great demand, but currently, the narrow space for children's playground is a big problem, so the freedom to play that should be given to children cannot be implemented optimally. Sigmund Freud put forward his theory that play is a fantasy or daydream; through play, children can project personal expectations and conflicts and release all negative feelings, such as unpleasant or traumatic experiences and expectations that do not manifest in reality.<sup>8</sup> Thus, playing is needed by the body to release negative energy and achieve as much positive energy as possible. Traditional games also contain characteristics of local culture.<sup>9</sup>

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<sup>7</sup> Megan Asri Humaira, "Lagu Permainan Rakyat 'Layang-Layang' Sebagai Sastra Lisan," *Bahastra: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 3, no. 2 (March 31, 2019): 25, <https://doi.org/10.30743/bahastra.v3i2.1135>; Djulianto Susanto, "Permainan Layang-layang Indonesia," *Majalah Arkeologi Indonesia*, November 2010; Ade Marzuki, "Sahabat Iptek Anak," *Orbit*, February 2010.

<sup>8</sup> Khadijah Khadijah and Lasma Roha Sitompul, "Permainan Anak Usia Dini Dalam Perspektif Islam," *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 4, no. 2 (August 23, 2020): 63–68, <https://doi.org/10.30743/mkd.v4i2.2603>.

<sup>9</sup> Dika Prasetyo Wibisono, *Mengenal Permainan Tradisional Sulawesi Selatan Warisan Nilai-Nilai Luhur yang Tak Lekang oleh Waktu* (Makassar: Arus Timur,

The object of study of this research is the elements of character education values in the Bugis traditional game *mappasajang* in Toro Village, Tanete Riattang Timur District, Bone Regency province of south Sulawesi Indonesia. To collect data, researchers obtain it through library research and field research. Library research by collecting data from various literature, books, and journal articles. Field data was obtained directly from the research site by conducting in-depth observations and interviews with informants. The subjects of research include; consisting of players, spectators, and government officials.<sup>10</sup>

Qualitative data analysis is carried out during data collection in the field and after the data has been collected with interactive model analysis techniques. Data analysis coincides with data processing that include data collection, data reduction, data presentation, and finally, conclusion or verification.<sup>11</sup>

Some previous and relevant studies on playing kite have been conducted, for example Susanto<sup>12</sup> and Almanfaluthi and Junior.<sup>13</sup> Despite similarities in the topic, this present study differs significantly from the previous studies on the main issue explored. This study focuses on character education inherent in the tradition game of kite. The implementation of character education in Indonesia is based on religious teachings, Pancasila, and culture.<sup>14</sup>

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2015), vii; Nasbahry Couto et al., *Pengantar Sosiologi Seni* (Padang: UNP Press, 2013), 19.

<sup>10</sup> Hadari Nawawi, *Metode Penelitian Sosial* (Yogyakarta: Gajah Mada University Press, 2000), 30.

<sup>11</sup> Sudarsono, *Beberapa Pendekatan dalam Penelitian Kualitatif* (Yogyakarta: Gajah Mada University Press, 1992), 326.

<sup>12</sup> Handoko Susanto, Maihasni, and Salman Assahary, "Eksistensi Permainan Tradisional Layang-layang (Studi Kasus di Kelurahan Tabin Banda Gadang Kecamatan Nanggalo Kota Padang," *Jurnal Ilmiah Mahasiswa STKIP PGRI Sumatera Barat* 2017, no. 1 (August 15, 2017): 4–8, <http://jim.upgrisba.ac.id/jurnal/view/d75>.

<sup>13</sup> Betha Almanfaluthi and Junior Junior, "Konsep Motion Graphics Pengenalan Layang-Layang Sebagai Budaya Bangsa," *Jurnal Desain* 7, no. 2 (April 29, 2020): 106, <https://doi.org/10.30998/jd.v7i2.5361>.

<sup>14</sup> Febblina Daryanes et al., "Analisis Pendidikan Karakter Berbasis Pendidikan Agama pada Era Modern di Desa Langgam Kabupaten Pelalawan Riau," *Jurnal Pendidikan Karakter* 13, no. 1 (April 20, 2022): 15–26, <https://doi.org/10.21831/jpka.v13i1.47013>.

Character education is in line with the Islamic education principle of the importance of emulating the noble morals of the Prophet Muhammad, as outlined in the Qs. Al-Ahzab/33:21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

The translation:

Indeed, it is (the) Messenger of Allah who is an excellent example for you for the one who hopes for (the mercy) of Allah and (the coming) of doomsday, and he mentions Allah a lot.<sup>15</sup>

The verse deals with the context of Khandaq's role. At that time, many of the prophet's qualities were exemplary, such as direct prophetic involvement in the war. He participated in digging trenches and burning the spirits of the war troops; he sang songs of struggle and praise to God.<sup>16</sup> Although this verse came down in the context of the Khandaq war, the order to follow the example of the Prophet Muhammad saw includes the totality of the prophet's speech, attitude and behavior. One of the missions of the prophet Muhammad saw. sent to earth was to perfect human morals. This is emphasized by the following hadith:

أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ يُونُسَ الْأَصْبَهَانِيُّ أَنَّنَا أَبُو سَعِيدٍ بْنُ الْأَعْرَابِيِّ حَدَّثَنَا أَبُو بَكْرٍ : مُحَمَّدُ بْنُ عَبْدِ الْمَرْوُورِ حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ أَخْبَرَنِي مُحَمَّدُ بْنُ عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ -ﷺ- : « إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ ». كَذَا رُوِيَ عَنِ الدَّرَاوَرْدِيِّ.

Means:

Abu Muhammad ibn Yusuf Al-Asbahani told us, Abu Sa'id bin Al-Arabi told us, Abu Bakr narrated to us Muhammad bin Ubaid Al-Marwarruziyyu, Sa'id bin Mansur, Abdul Aziz bin Muhammad, Muhammad bin Ajlan told me from Al-Qa'a'Qa'a' bin Hakim of Abi Shalih, from Abu Hurairah, may

<sup>15</sup> Departemen Agama RI, *Al-Qur'an al-Karim dan Terjemahnya* (Semarang: Karya Toha Putra, 2002), 595.

<sup>16</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. X (Jakarta: Lentera Hati, 2012), 438–39.

Allah bless him, saying that the Messenger of Allah saw. I was sent to perfect noble morals. as narrated by al-Darawardi.<sup>17</sup>

Parents instill noble morals through family education because the family is the first and foremost educational institution.<sup>18</sup> One method of educating children is through traditional games with many character values.<sup>19</sup> This paper differs from previous writings even though it examines the same topic. This paper finds new things in the form of character education values in the traditional Bugis Mappasajang game relevant to Islamic traditions. These values include balance, hard work, never giving up, unity, patience, cooperation, and creativity. Parents use the traditional Bugis *mappasajang* game as a medium to instill character in children. Thus, mappasajang games contribute significantly to children's education in the family both as a method and as a fun learning medium.

### Characteristics of the Kite Game on Bone South Sulawesi

The kite game (*mappasajang*) is thought to have originated in China. The first note mentioned is based on documents from China around 2500 BC. From China, kites began to be disseminated to other Asian countries such as Korea, Japan, Indonesia, and India. The kite game spread to the West until it became popular in Europe. In Asia, kites are often associated with religious ceremonies or religious interests. Many kites from the PRC are made in the form of dragons from folklore—other traditional forms such as birds, butterflies, and even centipedes. In Malaysia, flying a kite over a house at night is believed to keep evil spirits away. In Korea, the name of a newborn baby is often written on a kite, then flown and left to detach itself. While in

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<sup>17</sup> Muhammad bin Abdul Baqi al-Zarqawi, *Syarah al-Zauqani al-Muathah Imam Malik*, Juz 4 (Cairo: Maktabaj al-Saqafah al-Diniyah, 1424), 404.

<sup>18</sup> Ahmad Muda Harahap, "Konsep Pendidikan Keluarga Menurut Hasan Langgulung dan Relevansinya dengan Pengembangan Kesehatan Mental Keluarga," *Turast: Jurnal Penelitian dan Pengabdian* 6, no. 1 (2018): 11, <https://doi.org/10.15548/turast.v6i1.695>.

<sup>19</sup> Rina Wijayanti, "Permainan Tradisional Sebagai Media Pengembangan Kemampuan Sosial Anak," *Cakrawala Dini: Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2014): 56, <https://doi.org/10.17509/cd.v5i1.10496>.

Japan, flying kites is a social activity. In Europe, kites became a children's game, While in several regions in Indonesia, the function of kites is different. In some regions, kites are played in certain rituals, usually associated with agricultural cultivation. The simplest kites are made of strands of paper framed from bamboo and tied with rattan fibers. This kind of kite can still be found in Sulawesi.<sup>20</sup>

To understand the meaning of the traditional game *mappasajang*, we must first distinguish the word *pasajang* from *mappasajang*. The word *pasajang* means a noun, namely a kite flown into the air, while *mappasajang* means a verb, namely playing kite. In Bugis, almost all words beginning with "ma" indicate the meaning of a verb. At first glance, if you pay attention, the *mappasajang* game is easy, but sometimes, if you are busy playing, you often forget the time. It is necessary to explain the values contained in the traditional game *mappasajang*, but first, know the parts of the *pasajang*. The parts of the *pasajang* are explained by Anas as follows:

1. *Ajulekke/ajulEkE* is a pasajang base frame that serves as a support made of solid bamboo that can last a long time. Length between 125 to 150 cm
2. *Fafa/pp* is a complementary frame that can be shaped and curved according to the desired model as a place to attach paper while functioning as a wing on the left and right sides. The size of each wing, both left and right, is about 50 cm
3. *Gundi gudi* is the tail. Depending on the maker, this tail can be short, medium, and even Very long. If short, it is usually called *jalagundi/jlgudi*. If it is called *jala gundi aduhai* it is called so because the tail resembles a skirt, so it is also called pasajang bencong or transvestite kite. As for the long-tailed one, it is called *mera'* or peacock because it resembles the tail of a long and beautiful peacock
4. *Ulu/ aulu*, which is usually in the shape of a bird's head
5. *Pabbenteng/pebet* made of thread to attach decorations (fragments of paper that are colorful or flashing with lightning) can also be used to attach lamps.
6. *Paterjuneng/ptErEjuen* is a connecting rope between *pasajang* and *gilingeng*
7. *Gilingeng/giliGE* is a long *pasajang* towing rope and is in a reel tool

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<sup>20</sup> Kerajinan Tangan, "Jualan Layang-Layang Aduan ( Fighter kite) dan Senar Gelasan: Sejarah dan Asal muasal Layang-layang," *Jualan Layang-Layang Aduan (Fighter kite) dan Senar Gelasan* (blog), Selasa, Oktober 2012, <https://warnetjualanonline.blogspot.com/2012/10/sejarah-dan-asal-muasal-layang-layang.html>.

8. *Pasajang/psj*-forming waterproof wrapping paper pasted on top of the *papa*
9. Multicolored decorative lamps.
10. *Pitu-pitu/pitu-pitu* is a unique tool that can make beautiful rhythmic sounds<sup>21</sup>

These *pitu-pitu* become the source of the sound of the *pasajang* is flown. To find out what *pitu-pitu* is and how to make it A. Salamo explains as follows:

*Pitu-pitu* comes from the word "*pitu*" which means seven meanings; this particular tool was deliberately designed as a complement to *pasajang*. This instrument can produce as many as seven types of sounds so that the 7 sounds of the instrument feel combined in making sounds when they are in the air. The instruments are bass, detail, gambus, harp, flute, piano/electton, and drum. The ability to create this tool is possessed only by a specific person. This is not only because the tools are difficult to get but also because the manufacturing process requires a high level of calmness. A good *pitu-pitu* sound is impossible to come out if it is made in a hurry, especially in a state of feeling chaotic and depressed heart due to severe problems.<sup>22</sup>

From this information, it can be understood that these *pitu-pitu* cause *pasajang* to make beautiful sounds. Making it requires technique and a high level of calmness to create *pitu-pitu* that is pleasant to hear. A beautiful sound can only be made if the maker's mood is comfortable; if the feeling of being disturbed when making it, then it is challenging to give birth to a beautiful rhythm. Therefore, often these *pitu-pitu* are made at home when it is quiet or made in *dangau* (farmers' houses in the rice fields), even not infrequently also made in *empang* far from the crowd. Each *pitu-pitu* has a different rhythm depending on the material, size, and whom it is made of. Based on observations at the research site and interviews with residents, this *pitu-pitu* consists of 6 parts.

1. *Wakkongl*, also commonly known as the handle *pitu-put*, is made of smoothed bamboo or ebony with a size of length about 40 cm wide by 1 cm
2. *Langga/lg* in the form of a wire curved at the end of the *wakkong* is made of steel wire from used vespa motorcycle tires ranging in size between 9-10 cm

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<sup>21</sup> Anas, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 15, 2019.

<sup>22</sup> A. Salamo, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 15, 2019.

3. *Sange/sGE* is a type of ribbon that runs over the *wakkong* between the left and right *langga*. *Sange* is a raw material made of various materials in ancient times, it used *nipa* shoots or coconut shoots, but now it uses rool film.
4. *Sabbe/seb* is a kind of joint thread between *langga* and *sange*.
5. *Tuling/tuli* is a *sabbe* strap, usually a strong rope called a *tasi* or string. In ancient times, straps were made of coconut belts.
6. *Tulu papputara' pitu-pitu/tulu pputr pitu-pitu* is the winding rope as a tool to test the *pitu-pitu*, before being installed in the *pasajang* as well as the *pitu-pitu* strap in the *pasajang* later. To test the sound of the *pitu-pitu* newly made, the turning rope is held and then turned around the hands above the head until the *pitu-pitu* also rotates and produces a sound. The stronger the rotation, the more the wind hits it, so the sound will be more beautiful. If you are sure of the beauty of the rhythm, then the *pitu-pitu* is attached to the *pasajang*. Then, the *pasajang* was flown<sup>23</sup>

In "Of Cocks and Men," Geertz wrote, "cocks are symbolic expressions or magnifications of their owner's self, the narcissistic male ego writ out in Aesopian terms, they are also expressions--and rather more immediate ones--of what the Balinese regard as the direct inversion, aesthetically, morally, and metaphysically, of human status: animality second section, the essay describes how [cocks](#) are taken to stand in for powerful men in the villages. He notes that even the [double-entendre sense of the word "cock"](#) ("*Sabung*," which also means "hero," "warrior," and "champion") exists in the Balinese language as much as in English. He also wrote of the intimate connection that many Balinese men have with their cocks, which includes grooming them, feeding them, observing them, and discussing them with each other. In "The Fight," the third section, the essay describes how cocks are sheltered and fed in preparation for matches, followed by a description of the matches and their rules. The last half of the essay describes the rituals of betting. He concludes that the cockfight serves as the Balinese commentary on themselves, as it embodies the network of social relationships in kin and village that govern traditional Balinese life in "The Fight".<sup>24</sup>

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<sup>23</sup> A. Salamo, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 15, 2019.

<sup>24</sup> [Deep Play: Notes on the Balinese Cockfight - Wikipedia](#) downloaded on Monday, October 10, 2022.

Similar to the tradition of cockfighting in Bali written by Geertz above, based on the observations of researchers in the field and also the habits of researchers and families of the maternal lineage who are also Bugis people, the Bugis people believe that *mappasajang/mpsj* games reflect the culture, work ethic, and local values of the Bugis people that are manifested in character, way of life and hopes of the Bugis people in total. The culture of the Bugis people is reflected in their penchant for calming down after working hard to make a living by enjoying the beauty of nature and the sounds that contain art. The work ethic of the Bugis people is relatively high, as high as the flight of the *pasajang/psj*. The *mappasajang* game indirectly influences the success of the Bugis because it contains various positive characters. The character influenced the way of life of the Bugis people, who liked to live in groups, compact, and very strongly maintained a relationship with heaven. Through such a way of life, they realize their dreams by being strengthened by various tactics and strategies according to the instructions of the holy book of the Qur'an, as the Bugis were almost 100 percent Muslim. They are religious and civilized. This is explained by Jamal as follows:

We Bugis are religious and civilized. Our habits are reflected in kite games. At first glance, the game describes the totality of habits, characters, way of life, and expectations of us Bugis people. We are used to unwinding by reflecting on the beauty of nature while watching the *pasajang* fly high with the distinctive sounds it brings. This is a symbol of the loss of all burdens. This also inspired the Bugis people to wander around looking for a livelihood if their hometown had depleted natural resources. *Mappasajang/mpsj* games contain many characteristics that can be passed on to the younger generation, such as balance, cooperation (*pasajang* cannot fly without the help of others because it is extensive, comprehensive, and long), hard work (the process of making heavy *pasajang* requires a muscular physique), patient, compact, and creative (these attitudes are reflected from the process of finding materials, determining the model, the stage of working to the stage of storing the *pasajang* after being flown).<sup>25</sup>

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<sup>25</sup> Jamal, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 15, 2019.

## Models of Kites that Are Popular in Bone

Based on observations at the research site, the *pasajang* played in Toro village, Tanete Riattang Timur District, Bone Regency, is unique compared to the *pasajang* that elementary school children usually play. If an ordinary kite is small, it is cheap, sold freely, and generally a stingray model. To find out more about the shape of the kite in Toro subdistrict, Tanete Riattang Timur district, Bone regency according to H. Caco as follows:

The kite or *pasajang* in Toro Village is unique because in addition to its larger size than usual, there are also various models, there are also various calm flying, usually called *mera'* characteristics have a very long tail, sometimes up to 7 meters. Some cannot calm down their flight swaying continuously called *gundi* nets. Another uniqueness of *pasajang* (kite) is that it can cause a beautiful sound because it is given a kind of instrument that can cause various sounds, such as musical instruments called *pitu-pitu*. *Pasajang* is usually flown after *Dzhuhur* until late at night and often flies until the morning. At night, the colorful lights are sometimes considered sparkling stars in the middle of the night or planes at first glance.<sup>26</sup>

From this information, it can be understood that kite games in Toro, usually enliven the harvest party. If, in other areas, traditional games are not contested but only shown as entertainment. In Toro, however, this is often contested, especially if there are sponsors who are willing to fund them. Otherwise, the citizens only fly it as entertainment.

The traditional game of *mappasajang* in Toro, is very different, primarily related to the kite model. The *pasajang* model is unique because, in addition to its large size, it also has many models that fly calmly without swaying although it has a long tail up to 7 meters. The name *mera'* is taken from the name of a bird with a beautiful tail, namely peacock. There are also those whose flying sways continue to be called *jala gundi* taken from the name of starlings, who like to chirp very agilely and cannot calm down. *Jala gundi* nets also have a mesh-like model of a type of fishing gear. This *pasajang* can cause a distinctive sound because it is given a *pitu-pitu* tool. *Pitu* means seven, which means that this instrument can cause seven types of musical instrument sounds if hit by the

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<sup>26</sup> H. Caco, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 15, 2019.

wind in space when flying mightily above the sky. Another case at the research site has a large size with decorations like *pitu-pitu* and lamps. *Pitu-pitu* can produce a beautiful rhythm while the lights can emit colorful light in the darkness of the night. As for the kite models themselves, they are various. Based on observations in the field and interviews with lovers of *mappasajang* traditional games in Toro, the following *pasajang* models can be stated:

1. *Jala Gundi/jl gudi* is a *pasajang* model that resembles a net (a fishing tool in the form of a net thrown into the water but has a handle rope until it is easily pulled if it reaches the bottom of the sea. When thrown, it forms a circle that can easily catch the sea creatures underneath because along the end, it is given ballast in the form of small stones, which in Bugis language a remarkable stone of mesh called *tumera*). That is why this type of *pasajang* uses much yarn, and then beautiful decorations made of pieces of metallic wrapping paper are on the threads. A distinctive feature of this *jala gundi* model is that its movements are very agile in the air, precisely like starlings and agile eagles fly. The eagle in Bugis is called *Jana* because it is a type of *pasajang jala gundi*, often also called *Jana gundi*. *Gundi* means to sway, so *jala gundi* means a swaying bird.
2. *Lopi/Lopi* (boat), this model without the tail forms a boat; hence, the tail is very short but wide, resembling a boat.
3. *Mera'/mEr* from a peacock that has a characteristic tail that is very long, up to 5 meters, dangling until it is airborne in space; the flight is very calm and full of authority
4. *Garuda's/grud* is the new model of the current era modification, which is a combination of *jala gundi/ jl gudi* with *mera'*
5. *Stingrays/bel pri* are also commonly called *lela-lela/ell-ell*. This model *pasajang* is intended for young children and is often modified, such as drawing idol cartoon characters in their kites. Idol cartoon characters that are often seen are Spiderman, Batman, and Spongebob
6. *Jala gundi Aduhai/jl gudi aduhai* is a type of *pasajang* whose tail resembles a female skirt, also called *jala gundi bencong*.<sup>27</sup>

If you look at these *pasajang* models, it is seen that the *pasajang* model is not far from the activities of the Bugis people whose main job is sailors. They make a living using nets, boats, and fish. In addition, the bird model was also raised because the Bugis people liked to keep roosters on boats as an entertainer for those who

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<sup>27</sup> *Bencong*, in Bugis terminology, is a man resembling a woman, commonly also called *calabai*, whereas if, on the contrary, a woman wants to resemble a man, it is called *calalai*. So *bencong* is also called a drag queen.

were at sea, as well as a natural strategy to wake sailors from their sleep. It can even be a disaster dispelling from the lunge of a giant fish about to hit a boat because they think they are in danger. The sound of the rooster crowing indicates that the land is imminent so that the giant fish behind the bow does not approach the boat.

### **The Values of Character Education in Traditional Bugis Mappasajang Game from an Islamic Perspective**

Based on observations on the traditional game field, Bugis traditional game *mappasajang* contains the following values of character education:

1. Balance (*mappasitinaja/mpsitinj*) This character in Islam is called التوازن.

*Mappasajang/mpsj* turns out to contain deep philosophical values.

The *mappasajang* to be flown must have a balance. If the *mappasajangs* are not balanced, then the *mappasajang* will certainly not be able to be flown, as humans in human life must also be balanced in establishing life in the world and a relationship with the creator. If the two are evenly matched, humans will survive in later life. The tail of the *mappasajang* has a philosophy of how to position man before the creator. When the *mappasajang* is flown, the tail of the *mappasajang* close to the *mappasajang's* body will be stationary or slightly moving.

In contrast, the one far from the *mappasajang's* body will continue to move. Likewise, in man's relationship with the creator, the human being will not go astray if man and the creator are close. On the other hand, if man is far from the creator, man will easily get lost. When the player is going to fly a *mappasajang*, they must first pull the measuring of the *mappasajang* so that it can fly high. To make it high, the *mappasajang* must be stretched out and pulled to stabilize. Reaching out means that someone who wants to move forward must pin the highest possible expectations, and pull means that they must be able to reach those expectations in their way and try to realize them.<sup>28</sup> Unwittingly, the *mappasajang* game has taught a lesson to humans. Therefore, the *mappasajang*

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<sup>28</sup> Susanto, "Permainan Layang-layang," 27.

game is not just a game but a life lesson for all human beings. It is also known that *mappasajang* have many functions, including ritual functions, fishing aids, and a tool for scientific research, as well as alternative energy media<sup>29</sup>

2. Hard work (*reso temmangingngi/erso tEmGiGi*) This character in Islam is called العمل الجاد

This character can be seen before the player flies the *pasajang* and must first observe the wind conditions. If the wind is seen as strong enough, then play *mappasajang*. In Toro, there is a unique benchmark tool: the flagpole. This flagpole is much higher than the usual size of 3 to 5 meters, so the size of the flagpole is a benchmark for playing kites at the research site up to 10 m. With this height, a red and white flag flying at the end of the pole can be seen pounding, and a strong flutter from a distance is a sign of the direction of the wind and its speed as a tool for analysis of players flying *pasajang*.

3. Spirit never gives up (*Sumange' teya lara/sumGE ety lr*). This character in Islam is called العاطفة

The unyielding character is seen when the *pasajang* falls because the wind is not strong or the *pasajang* breaks, so the player flies it again vigorously. Even if there is a falling *pasajang*, the other players and the compact spectators run, trying to fly the kite again.

4. Unity (*masseddi-seddi/mesdiesdi*) This character in Islam is called الوحدة

Unity can be seen in all the processes of making *pasajang* by involving many elements united to support each other in the success of the kite race every year at the harvest party. The involvement of family members (children and wives), colleagues, spectators, and local government figures is necessary.

5. Patience (*sabbara'*): This character in Islam is called الصبر  
*Pasajang* can only fly if the player is patient because they have to wait for the right wind gusts to challenge the wind direction

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<sup>29</sup> Priyanto Sunarto, "Wawasan Layang-Layang Nusantara," *Journal of Multimedia Department, Faculty of Fine Arts and Design [FRSD] IIB IV* (January 1999): 1-3.

to fly the *pasajang*. Raising the *pasajang* also requires patience because not all *pasajang* can fly only once, trying to sometimes many times, and then can fly and need the help of others to help fly it.

6. Cooperation (*sibantu-bantu/sibtu-btu*): This character in Islam is called التعاون

In this game, at least two people are needed during the flight process, especially if the *pasajang* is large. The trick is that one person is in charge of bringing the *pasajang* forward called *panganjong* (the person who lifts the kite into the air) while the other person holds the rope and stretches it out after the *pasajang* holder arrives at the agreed point of *panganjong* then lifts the *pasajang* higher above the head with two hands then the *pasajang* aviator instructs to remove the *pasajang*. In contrast, the *pasajang* rope holder runs fast while stretching or pulling the thread to *pasajang* can fly perfectly in space. Patience, cooperation, and creativity are needed between the rope holder and the *panganjong*, not to scold one of them in case of failure in flying the *pasajang*.

7. Creative (*macaradde'/mcred*): this character in Islam is called الإبداع

This nature is illustrated in the creativity of the players making various models and from various materials as well. Equipped with various accessories such as *pitu-pitu*, lamps, and types of paper that can last a long time, beautifully patterned, shiny, or shiny are generally made of gift wrapping paper that is not translucent to water. However, for this type of kite, it is enough to use oil paper. This type is the most abundant because it is sold freely in the market or stalls near elementary schools at relatively cheap and affordable prices for children of primary school age. In addition, *pasajang* for its lovers is cared for as a baby stored in a safe place because the kite season has passed or if the rainy season has fallen as a sign that the farming season has come and it is time to hang the *pasajang*.

To understand in more detail the character values contained in the traditional game Bugis *mappasajang* Muhiddin explained as follows:

The traditional game Bugis *mappasajang* contains positive values but also negative values. Its positive value as a means of entertainment can also be a means of passing on character values such as hard work, cooperation, *sabbara* (patience), *macaradde* (kreatif), containing high artistic value. As for the bad grades, sometimes the players forget the time to work and forget to eat. Sitting and waiting for the *pasajang* under the scorching eyes of the day can cause illness, especially in children.<sup>30</sup>

From this information, it can be understood that in the traditional game *mappasajang* there are character values that can be exemplified, namely the values of patience, hard work, cooperation, and creativity. However, it turns out that it also has the opportunity to contain negative values such as forgetting to work time and forgetting to eat. Just sitting and waiting for the *pasajang* under the scorching eyes of the day can cause disease, especially in children. Not infrequently, sailors gave up their intention to go to sea because they were fascinated by the beauty of the *pasajang* sound. In ancient times *pasajang* was often pitted against who fell, so the owner of the *pasajang* had to pay according to the agreement with the owner of the surviving kite. Therefore, *mappasajang* games are often a gambling arena. However, the people of Toro Village, as a religious community, are firm in maintaining the values of Islamic education, so the negative element of gambling has long been abandoned. On the contrary, the positive values of this game alone are preserved: do not become addicted to forgetting to eat, forgetting to work to get sick.

### **Contribution of Bugis *Mappasajang* Traditional Game Character Values in Childhood Education**

#### **1. Balance (*mappasitinaja/mpsitini*)**

In Toro, parents uphold *mappasitinaja* values in community life. A person will be considered to have good and noble character if, in life, he can apply balance. Balanced in treating self and others, earning a living and worship, and balancing time between rest and work. Therefore, parents instill these characters from an early age through kite games. The kite will only fly if the weight of

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<sup>30</sup> Muhiddin, Head of Village of Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 16, 2019.

the left and right halves is balanced. As explained by H. Caco, as follows:

The character of balance is instilled in children from an early age through kite games. Our children love to play kites, so we give our children advice while playing. When children watch kites flying high snaking through our air, parents say it can happen because of the balance of left and proper weight. However, we often find kites challenging to fly due to unbalanced weight, especially if the kite is tailless. We also said it was difficult for the kite to fly because there was no balance. This is a crucial parable showing that a person can succeed in the future and achieve high goals when able to apply the character of balance in various things.<sup>31</sup>

This proves that instilling balanced character in children can be done by parents when the child watches kite games.

## 2. Hard work (*reso temmangingngi' / lerso tEmGiGi*)

Regarding the cultivation of complex work character, parents instill in children by giving parables about making kites as explained below:

When our children watch kite making, we give the parable that whatever is done earnestly so that the work succeeds quickly and perfectly. Making a kite a kite maker can be completed in only one week or sooner than that time, but it can also not be completed in a long time depending on the sincerity in making kites<sup>32</sup>

This shows that educating children in instilling complex work characteristics can be done through traditional mappasang games

## 3. Spirit Never give up (*Sumange' teya lara' / sumG Eety Ir*)

One of the methods of parents in Toro village instilling unyielding character in children is when watching and flying kites. As stated by Anas as follows:

The process of flying kites is a method of instilling unyielding character in children. When they want to fly, we explain that kites require extra power, enthusiasm, and unique strategies by considering many things, including size, weight, and wind direction. Kites often do not fly

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<sup>31</sup> H. Caco, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 23, 2023.

<sup>32</sup> Jamal, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 15, 2019.

because of lack of enthusiasm and lack of concentration when flying them<sup>33</sup>

The results of the interview explained that parents can do the cultivation of unyielding character values in children through kite games.

#### 4. Unity (*masseddi-seddi/mesdi-esdi*)

The character of unity is seen in the kite game, and it is stated by H. Siking as follows:

The traditional Bugis mappasajang game cannot be successful without unity between makers, spectators, and the government, including wives and children. For us, the community of kite lovers must have the support of wives and children. This is because the time used to make the kite is long, as well as the storage process must be assisted by the wife and children so that it is not damaged<sup>34</sup>

The interview results showed that the traditional game of Bugis *Mappasajang* contributes to education by instilling a character of unity in the family.

#### 5. Patience (*sabbara'/sbr*)

Instilling patient character in children is carried out by parents through the traditional game Bugis *Mappasajang*. As explained below:

For us, parents who like to make and play kites use this opportunity to instill patient character in children, especially during the process of making kites. Making a kite requires patience because the process is long and complicated. We also involve children in making this *pasajang* process to help stick paper or get tools that we will use to make *pasajang*. That is when we use the opportunity to advise children on the importance of patience. <sup>35</sup>

The interview results showed that the traditional game Bugis *Mappasajang* contributed significantly to helping parents instill patient character in children. This proves that traditional games

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<sup>33</sup> Anas, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 23, 2023.

<sup>34</sup> H. Siking, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 23, 2023.

<sup>35</sup> A. Salamo, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 23, 2023.

can be a medium for parents to instill patient character in children in the family environment. This is in line with the message of Allah Almighty. which means "verily God is with the patient".

#### 6. Cooperation (*sibantu-bantu/sibtu-btu*)

The character of cooperation is reflected in the traditional Bugis *Mappasajang* game. Therefore, parents use this game as a medium to educate children. As stated by H. A. Supardi, as follows:

The character of our cooperation can be instilled in children when watching the making and process of flying the *pasajang*. This is because the large *pasajang* typical of the Bugis Bone people is generally made in groups because of the amount of equipment needed, and the size is enormous and heavy. Therefore, to produce good quality *pasajang*, the key is the cooperation of several people. As the village government, we help this community by giving prizes and mobilizing spectators during the competition.<sup>36</sup>

The interview results showed that the contribution of *mappasajang* games is substantial for parents in instilling the character of cooperation in children in the family environment.

#### 7. Creative (*macaradde'/mcred*)

Making *pasajang* requires creativity because it must be made with a significant, beautiful, balanced model, decorated with many colorful lights, and paired with special tools that can cause beautiful pitched sounds and long tails. As H. Caco explained as follows:

*Pasajang* is made by expressing high imagination to create creativity. We use this opportunity to guide and involve children in making it so that children have creative characters. Children are involved in all processes, such as Material collection, manufacturing, flight, and competition, at least being a spectator.<sup>37</sup>

The interview results showed that traditional *mappasajang* games contribute to forming creative characters for children

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<sup>36</sup> H. A. Supardi, SE. Head of Village of Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 23, 2023.

<sup>37</sup> H. Caco, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 23, 2023.

because parents instill these characters in children by involving children in all *mappasajang* game processes. Anas as follows:

One of the character values that can be learned from this kite game is the *macaradde* (creative) nature. This nature is illustrated in the creativity of the players making various models from various materials and equipped with various accessories such as *pitu-pitu*, lamps, and types of paper that can be durable, beautifully patterned, shiny, or shiny. In addition, it is fitting for us lovers like babies who are always cared for and should not be left alone. Making, playing, and caring for this requires creativity.<sup>38</sup>

From the above information, one of the character values that can be learned from this kite game is the *macaradde* (creative) nature. This nature is illustrated in the players' creativity, making various models from various materials. Equipped with various accessories such as *pitu-pitu*, lamps, and types of paper that can last a long time, beautifully patterned, shiny, or shiny are generally made of gift wrapping paper that is not translucent to water. However, for this type of kite, it is enough to use oil paper. This type is the most abundant because it is sold freely in the market or stalls near elementary schools at fairly cheap and affordable prices for children of primary school age. In addition, *pasajang/psj* for its lovers is cared for as a baby stored in a safe place because the kite season has passed or if the rainy season has fallen as a sign that the farming season has come and it is time to hang the *pasajang/psj*.

### **The Impact of the Bugis Traditional Game *Mappasajang* on the Bone Community**

To find out the impact of Bugis traditional game *mappasajang* on the community is expressed by H. Caco as follows:

*Mappasajang* games can bring a sense of comfort that cannot be judged with money and can also relieve work stress due to the burden of being a sailor and heavy farmer, entertaining themselves, their family, and residents, the wife is happy because if you need her husband, obviously the headquarters is easy to contact and not wandering everywhere, children are also less interested in playing online games, besides that with *mappasajang* it can cure gout, the heart and receipt are light because players must be able to run challenging the wind direction, especially in the process of *pasajang* flight.

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<sup>38</sup> Anas, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 15, 2019.

After all, *mappasajang* is also the right alternative sport for the residents of Toro Village. Other benefits are calming and relaxing the brain, comforting residents, and establishing *silaturrahim*.<sup>39</sup>

From this information, it can be understood that playing *mappasajang* can have a positive impact, such as bringing a sense of comfort that cannot be judged by money, relieving stress, entertaining themselves, family and residents, calm wives, children are also less interested in playing online games, besides that with *mappasajang* it can cure gout, heart disease, and light receipts. Other benefits can cause calmness and relaxation of the brain and establish *silaturrahim*.

Based on observations at the location where the players felt a sense of comfort that could not be judged by money, it was obtained when they saw the high-flying *pasajang* (kite) dancing around by displaying beautiful and varied models accompanied by the sound of *pitu-pitu* that touched the deepest recesses of the soul in it felt that there was a deep longing for the creator, there was satisfaction with the work. Thus, it affects the ability to relieve stress and entertain yourself, your family, and residents.

Meanwhile, the wife is calm, even though she has not come home until late at night because they are sure that her husband is gathering with Bugis traditional game *mappasajang* lovers. The wife will watch this game at night while bringing her husband *sanggara peppe* and hot coffee. Children are also less interested in playing online games because they make *pasajang* by sticking paper on the frame that has been made. Children are even specially made *pasajang* which is smaller and decorated (their idol cartoon character characters such as sponge bob, spider man, and others).

Teenagers are also often involved even though adult men and children outnumber their involvement. Even for adult men, *mappasajang* can cure gout, heart disease, and light receipts. This is possible because when the *pasajang* is broken, it will automatically chase until unconscious, which was previously difficult to move his legs because of gout, and mild strokes can run fast and

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<sup>39</sup> H. Caco, a person at Toro Village, Tanete Riattang Timur District, Bone Regency, Interview in Toro Village on August 15, 2019.

eventually heal even though it is cassowary but absolute. Other benefits can cause calmness and relaxation of the brain and establish *silaturrahim*.

This is the case in the Bugis traditional game, namely *mappasajang*. The Bugis traditional game *mappasajang* has good benefits for the child's physical and mental development because it can develop children's intellectual intelligence by measuring and preparing varied *pasajang* models. This game also contains elements of mental or emotional intelligence because this *mappasajang* game requires patience from the players, especially when making *pitu-pitu*, to create a beautiful rhythm. Muhammad Rusydi stated:

Kites are a powerful medium for instilling independence in children and an effective learning medium. This can be seen in the necessity of the *pasajang* to challenge the wind direction so that the *pasajang* can fly, meaning that the child should not be spoiled, but parents must give the child the opportunity to dare to challenge the current in order to achieve success. In addition, the kite must be held on the rope, meaning that in educating the child, parental control should not be loose, and the most interesting thing is that learning while playing is better than being serious in learning.<sup>40</sup>

## Conclusion

Based on the presentation of the research results, it can be concluded that *Mappasajang* games reflect the culture, work ethic, and local values of the Bugis people that are manifested in the character, way of life, and hopes of the Bugis people. The culture of the Bugis people is reflected in their penchant for calming down after working hard to make a living by enjoying the beauty of nature and the sounds that contain art. The Bugis people's work ethic is quite as high as the flight of the *pasajang*. The *mappasajang* game indirectly influences the success of the Bugis because it contains various positive characters. The character influenced the way of life of the Bugis people, who liked to live in groups, compact, and very strongly maintained a relationship with heaven. Through such a way of life, they realize their dreams by

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<sup>40</sup> Muhammad Rusydi, "Implementation of Character Education Values in Buginess Traditional Games Di Bone Regency" (Paper presentation, the Grup Discussion Forum, Toro Village, Tanete Riattang Timur District, Bone Regency, August 16, 2019).

being strengthened by various tactics and strategies according to the instructions of the Qur'an.

The traditional game of Bugis *mappasajang* contains several excellent character values applicable to mold childrens' character both with the family and community or society. While playing, children can learn those values from what they are performing and doing in the game. Parents can use *mappasajang* to educate children while playing and can also be a medium for transferring character values through creating, flying, watching, and storing. Through the preservation of the Bugis traditional game, the community can get a positive impact in the form of children who are less interested in playing online games but make them calm and relaxed, comfort residents, and establish social relationships and interactions.

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