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Internalization of Moral Education Values through Traditional Games at RA Athfalul Huda GUPPI

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Abstract

This study investigates the internalization of moral education values through traditional games in an Islamic early childhood education institution, focusing on the implementation of play-based activities, teacher facilitation, and children's emerging moral behaviors. Adopting a qualitative field research approach, the study was conducted at RA Athfalul Huda GUPPI, Qurnia Village, Mataram, Indonesia. Research participants were purposively selected and included the school principal, teachers, and children involved in traditional game-based learning. Data were collected through observation, interviews, and documentation, and analyzed using the Miles and Huberman interactive model, comprising data reduction, data display, and conclusion drawing and verification. Data credibility was supported through source and methodological triangulation and sustained observation. The findings identify four traditional games Cublak-Cublak Suweng, Gobak Sodor, Petak Umpet, and Dakon—as learning activities that provide opportunities for children to experience and practice moral values through shared rules, peer interactions, turn-taking, and collaborative participation. Teacher facilitation, particularly through behavioural modelling, rule reinforcement, guidance, and post-activity reflection, emerged as an important component of the moral learning process. The values addressed through these activities included honesty, trustworthiness, responsibility, patience, cooperation, sportsmanship, tolerance, humility, and social awareness. Furthermore, parent-reported observations indicated that some positive behavioral practices were also reflected in children's interactions at home. These findings highlight the pedagogical potential of culturally embedded traditional games as a context for experiential moral education. The study contributes a contextually grounded understanding of how traditional play and teacher mediation can support the development of moral awareness and emerging behavioral practices in Islamic early childhood education.

Keywords: Moral Education, Value Internalization, Traditional Games, Early Childhood Education

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INTRODUCTION

Moral education during early childhood constitutes a fundamental foundation for the development of children's character, social relationships, and behavioral dispositions. The early years represent an important developmental period in which children gradually acquire an understanding of social norms, interpersonal responsibilities, empathy, fairness, and appropriate ways of interacting with others. During this period, moral development involves more than the ability to distinguish between acceptable and

unacceptable behavior; it also encompasses the gradual development of moral awareness and the capacity to translate socially and culturally meaningful values into everyday practices. Consequently, early childhood education institutions have an important responsibility to provide learning experiences that enable children to understand, experience, and practice moral values through meaningful interactions (Yulianti, 2021; Mabrurroh, Ehwanudin, & Arifin, 2025; Hafina et al. 2022). Within Islamic educational perspectives, moral education is particularly significant because the cultivation of akhlaq (noble character) constitutes an essential dimension of holistic human development. Values such as honesty (ṣidq), trustworthiness (amanah), patience (ṣabr), humility (tawadhu'), compassion, and mutual respect are not merely principles to be communicated verbally but dispositions that need to be cultivated through continuous educational experiences and appropriate behavioral examples. Therefore, moral education in early childhood requires pedagogical approaches that connect the transmission of ethical principles with children's developmental characteristics and everyday social experiences.

Traditional games are effective media because they are both recreational and imbued with social and moral values. Games such as cublak-cublak suweng, gobak sodor, petak umpet (hiding and petting), Bentengan (fortress), and dakon (sports game) teach cooperation, sportsmanship, discipline, leadership, honesty, patience, humility, and peaceful conflict resolution (Zainuddin & Harahap, 2020; Astuti, 2022). Each game has its own moral philosophy, for example, cublak-cublak suweng teaches honesty and awareness of the afterlife (Hidayah & Kusumawati, 2022), gobak sodor instills responsibility and cooperation (Sari, 2019), petak umpet (hiding and petting) trains sportsmanship (Rachmawati, 2021), and dakon fosters patience and fairness (Hidayat, 2020). Thus, traditional games are not only entertainment, but also natural and contextual means of moral education. On the other hand, the development of digital technology is shifting traditional games because they tend to be individualistic and lack social interaction, posing a challenge for teachers and parents in selecting engaging and educational learning media (Lestari, 2021; Lathifaha et al. 2025). Yet, traditional games have great potential as a means of internalizing moral values if presented systematically and reflectively. Teachers can guide children in understanding the meaning of honesty, responsibility, and mutual respect during play, so that moral education becomes a real habit in everyday life, not just rote learning (Fadilah & Latifah, 2022).

Although previous studies have explored traditional games as instruments for character education and social development, further empirical investigation is needed into the processes through which moral values are communicated, experienced, and gradually incorporated into children's behavioral practices. In particular, the interaction between game rules, peer relationships, teacher guidance, behavioral reinforcement, and children's understanding of moral expectations requires closer examination. The role of teachers is especially important because the presence of moral values within traditional games does not automatically ensure that children recognize their significance. Teachers may facilitate this process by explaining rules, modelling appropriate behavior, managing disagreements, reinforcing positive actions, and encouraging children to reflect on their experiences. Furthermore, the integration of traditional games within Islamic early childhood education raises an important contextual question concerning how local cultural practices can be connected with Islamic moral principles through developmentally appropriate learning activities (Nurhidayati, 2020; Sari & Widodo, 2021; Alotaibi, 2024). Addressing this issue requires attention not only to the values associated with individual games but also to the interactions and educational practices through which those values are introduced and experienced. Preliminary observations at RA Athfalul Huda GUPPI, Qurnia Village, Mataram, indicated that children were familiar with traditional games, although these activities had not always been systematically integrated

into moral education. Some game activities were primarily conducted as recreational or physical activities, while their potential as structured opportunities for discussing and practicing moral values had not been fully developed. This institutional context provides an opportunity to examine how traditional games are incorporated into educational practices and how teachers facilitate children's engagement with the moral values associated with these activities.

To address these issues, the present study investigates the internalization of moral education values through traditional games at RA Athfalul Huda GUPPI, Qurnia Village, Mataram. Specifically, it examines the forms of traditional games incorporated into learning activities, the ways in which teachers facilitate the understanding and practice of moral values during play, and the moral behaviors that emerge through children's participation and social interactions. Particular attention is given to four traditional games: Cublak-Cublak Suweng, Gobak Sodor, Petak Umpet, and Dakon. By examining these activities within an Islamic early childhood education institution, the study seeks to develop a contextually grounded understanding of the relationship between traditional play, teacher facilitation, and moral education. Its contribution lies in shifting the analytical focus from merely identifying moral values embedded in traditional games toward examining the educational processes through which children encounter, understand, and practice those values (Fadilah & Latifah, 2022; Rüdisüli et al., 2024). The study also seeks to provide practical insights for early childhood educators concerning the integration of culturally grounded play activities into moral education, while illustrating how local cultural resources can be meaningfully connected with Islamic educational principles. In doing so, the research contributes to discussions on culturally responsive, experiential, and developmentally appropriate approaches to moral education in early childhood settings.

METHOD

This study is a field study using a qualitative approach aimed at understanding in depth the process of internalizing moral education values through traditional games at RA Athfalul Huda GUPPI, Qurnia Village, Mataram. This approach was chosen because it can reveal the meaning, process, and dynamics of social interactions that occur during early childhood play activities (Moleong, 2021). The research subjects were determined purposively, including the RA principal, teachers, and students directly involved in implementing traditional game-based learning. Data collection was carried out through observation, interviews, and triangulation documentation to ensure the depth and validity of the data (Sugiyono, 2022). Observations were used to observe children's behavior during play, interviews to explore teacher strategies and institutional policies, while documentation served as supporting data. Data analysis was conducted using the Miles and Huberman interactive model which includes data reduction, data presentation, and drawing conclusions (Miles & Huberman, 2014), while data validity was maintained through triangulation, observation persistence, and credibility, dependability, and confirmability tests, so that even though the research was limited to one location, the findings remained relevant to the context of other RA institutions with similar characteristics in traditional game-based moral education.

RESULTS AND DISCUSSION

Early childhood education is a fundamental phase in the formation of character and morals because during the golden age, children are very sensitive to the values and customs of their environment. Internalization of moral education values is not enough through verbal delivery, but requires an approach that is appropriate to the world of children through fun and contextual play activities, so that traditional games become a strategic medium that contains elements of togetherness, rules, and moral values such as

honesty, responsibility, cooperation, patience, and sportsmanship. Through the process of play, these values are not only understood, but also internalized and manifested in daily behavior, in line with the principles of experiential learning in Islamic education to form noble morals. This research was conducted at RA Athfalul Huda GUPPI Qurnia Village, Mataram, an early childhood education institution with a religious and local cultural nuance that combines academic learning, religious habits, and traditional games. Teacher support, a conducive school environment, and community involvement are important factors in the process of internalizing moral education values through traditional games at the institution. The following is a form of internalization of moral education values through traditional games at RA Athfalul Huda GUPPI, Qurnia Village, Mataram, namely:

1. The Suweng River

Based on observations at RA Athfalul Huda GUPPI Qurnia Village, Mataram, the Cublak-Cublak Suweng game was implemented in a structured manner within thematic learning activities, where the teacher had the children sit in a circle and explained the rules of the game before starting. The head of the RA stated that this game was chosen because it suited the character of early childhood and was full of moral values, especially honesty and responsibility, while the teacher emphasized that through the game, children could understand values without coercion. During the game, children were trained to obey the rules, not cheat, and control themselves, especially for those holding the "suweng" to remain calm and not give signals, with supervision and verbal reinforcement from the teacher about honesty (ṣidq). Parents acknowledged that children often enthusiastically recounted their experiences playing at school, indicating that the internalization of moral values takes place through direct, enjoyable and meaningful experiences.

Figure 1. The Cublak-Cublak Suweng game



Interviews with students showed that they understood the reasons for not cheating while playing, as it would make friends sad, get scolded by teachers, and be disliked by God, reflecting a simple yet meaningful understanding of moral values. Teachers emphasized that the instillation of values was carried out using language that children could easily understand, through examples of fairness and honesty during the game and consistent supervision. Evaluation of internalization was carried out through observations of children's behavior during play and interactions after the game, which showed that values such as trustworthiness, honesty, and responsibility were instilled continuously.

Interviews with parents indicate that the game also impacts children's behavior at home, such as becoming more honest, daring to admit mistakes, and more patient when interacting with siblings, which indicates the transfer of values from school to the family environment. Overall, the Cublak-Cublak Suweng game functions as a

contextual moral learning medium, instilling values through direct experience, simple reflection, habituation, and teacher role models, so that children not only understand the values, but begin to practice them, while simultaneously forming positive characters in accordance with the goals of moral education in early childhood.

2. Gobak Sodor

Based on observations, the Gobak Sodor game is routinely held in the yard of RA Athfalul Huda GUPPI Qurnia Village, Mataram, as part of thematic learning, with teachers dividing children into small groups, explaining the rules using simple language, and supervising the game. The head of RA emphasized that this game is effective in instilling the values of cooperation, sportsmanship, discipline, and fairness through physical activity, in accordance with the character of early childhood who like to move and play in groups, while parents support it because it is more educational than digital games. During the game, children learn to maintain roles and positions, wait their turn, obey rules, and treat friends fairly, so that the internalization of moral values takes place through direct experience, social interaction, and consistent teacher reinforcement.

Figure 2. Gobak Sodor Game



Interviews with teachers revealed that Gobak Sodor emphasizes sportsmanship, encouraging children to accept the outcome of the game gracefully, wait their turn, and avoid teasing. Teachers model polite behavior, use a persuasive approach when rules are broken, and evaluate children's behavior through classroom observations and during free play, resulting in children becoming more patient and able to control their emotions. Students expressed enjoyment and enthusiasm in participating in the game, understanding the importance of fair play, cooperation, and waiting their turn, making the game a fun and meaningful way to learn morals.

From the parents' perspective, children show behavioral changes at home, becoming more cooperative, disciplined, and able to give in when playing with siblings or friends, which indicates the transfer of values from school to family. The game of Gobak Sodor has been proven effective in internalizing the values of cooperation, sportsmanship, discipline, and emotional control through direct experience and social interaction, with teachers acting as facilitators and role models. Children learn not only from the rules of the game, but also from the attitudes of teachers and peers, so that the internalization of moral values occurs naturally, is enjoyable, and has a positive, ongoing impact on the social development of early childhood.

3. Hide and seek

Based on observations, the Hide and Seek game is routinely held at RA Athfalul Huda GUPPI Qurnia Village, Mataram, as part of outdoor learning, with teachers explaining the rules slowly and using language that is easy for young children to understand. The head of the RA said that this game is effective in naturally training children's patience and honesty, while parents support it because it is safe, simple, and educational. During the game, children who act as guards are trained to count

honestly, teachers supervise to ensure that the rules are followed, and provide verbal reinforcement and praise to instill the value of honesty. Thus, the process of internalizing moral values takes place through direct experiences that are fun and close to children's lives.

Figure 3. Hide and Seek Game



Interviews with students showed that playing hide-and-seek helped children understand the importance of honesty and patience, such as not peeking while on guard and patiently waiting their turn. The children enjoyed playing with their friends, and their emotional involvement was evident in their enthusiasm and expressions of joy. Teachers at RA Athfalul Huda GUPPI conducted evaluations by observing the children's behavior before and after the game, as well as by simply reflecting on the lessons they learned. This allowed for the internalization of values to occur gradually, repeatedly, and meaningfully.

From the parents' perspective, children showed behavioral changes at home, becoming more patient, cooperative, and honest when playing with siblings or peers. Parents considered that learning morals through play was more effective than verbal advice alone, indicating the transfer of values from school to family. Overall, the game of Hide and Seek has proven effective in instilling the values of honesty, patience, and responsibility through direct experience, game rules, habituation, and the reinforcement of teachers as guides and role models, so that moral education is contextual, enjoyable, and has a positive impact on children both at school and at home.

4. The door

Based on observations, the Dakon game was implemented in small groups in the RA Athfalul Huda GUPPI class in Qurnia Village, Mataram, with teachers preparing the game equipment, explaining the rules in simple language, and ensuring that every child had the opportunity to play. The RA head stated that Dakon was chosen because it can train children's patience, accuracy, responsibility, and cognitive aspects, while parents supported it because it was safe and educational. During the game, children were trained to count seeds patiently, follow the rules in an orderly manner, be honest, and be responsible for their decisions, with consistent teacher supervision and direction. After the game, the teacher invited the children to do a simple reflection to emphasize honest, patient, and orderly behavior, so that the internalization of moral values takes place through direct experience, self-control, and continuous habituation.

Figure 4. Dakon Game



Interviews with students showed that children enjoyed and were interested in playing Dakon, as it helped them learn to count in a fun way while simultaneously understanding the concept of honesty. Children realized that cheating harms their friends and makes the game unfair, and that every action has consequences. Moral values were instilled through repeated, hands-on practice, so children began to learn about honesty, patience, thoroughness, and responsibility in simple yet meaningful ways.

From the parents' perspective, children exhibit behavioral changes at home, becoming more patient, less easily angered when losing, and more meticulous in daily activities. Parents believe that playing Dakon helps shape children's character gradually, signifying the transfer of values from school to family. With directed play experiences, habituation, and the reinforcement of teachers as facilitators and role models, playing Dakon has proven effective in internalizing moral values in a contextual, enjoyable, and sustainable manner for young children.

DISCUSSION

Internalization is the process of deepening and appreciating values until they become part of an individual's daily awareness and behavior. The Great Dictionary of the Indonesian Language (2017) defines internalization as a deep appreciation of a value that shapes an individual's awareness and concrete actions. Conceptually, internalization is understood as the process of incorporating values into a person, influencing thought patterns, attitudes, and ways of interpreting social reality (Fatmasari, Aziz, & Hasyim, 2024; Smits-van der Nat et al. 2024). This process is said to be successful if the instilled values are not only understood cognitively but have become integrated into the personal value system, thus encouraging actualization in real behavior (Widyaningsih, Zamroni, & Zuchdi, 2019). Internalization occurs through stages of value transformation through verbal delivery, transactions through two-way interactions, and transinternalization through deepening mental attitudes and the role models of educators (Nindhika, Bain, & Sodiq, 2020). In the context of education, internalization plays a role in shaping students' attitudes, norms, and behaviors to align with societal values. The values of moral education are Islamic moral principles derived from the Qur'an and Hadith to shape the personality of students as a whole (Sari & Nur, 2020; Luke et al. 2022), which not only emphasizes cognitive aspects of good and bad but also habituation and exemplary behavior (Khirunnisa & Setiawan, 2022), so that its success is marked by internal moral awareness that encourages good behavior without external coercion (Qiptiyah, 2020) and is reflected in an attitude of honesty, trustworthiness, patience, tolerance, humility, social care, and shame in making mistakes (Hidayati & Fitriana, 2021; Rifa'i & Nurhidayat, 2022; Sulistyawati, 2020).

Play is a conscious and voluntary activity that provides both enjoyment and meaningful learning experiences for children, thus becoming a primary means of stimulating motor, cognitive, language, social-emotional, and creative development, as well as values and attitudes (Suyadi & Maulidya, 2019; Tan and Kaveri, 2024). Educational games are designed to enable children to learn through direct experience in a fun atmosphere (Wiyani, 2020), and play-based learning has been shown to increase engagement and effectiveness in early childhood learning (Rahmawati & Kurniawan, 2021). Traditional games, as a local cultural heritage, are played with simple rules and strong social interactions, effectively instilling the values of cooperation, honesty, discipline, tolerance, and social awareness while stimulating children's multiple intelligences (Putri & Lestari, 2020; Nugraha et al., 2022). However, the development of digital games has caused traditional games to be abandoned and has resulted in reduced social interaction in children. Therefore, integrating traditional games into learning is an important step to preserve local culture while supporting holistic child development (Hidayah & Prasetyo, 2023).

Traditional games are not only a form of entertainment but also contain local wisdom and serve as a medium for moral education. Through simple games, children learn honesty, cooperation, responsibility, and sportsmanship, in line with national cultural values. Each game has a moral meaning that supports character development from an early age, such as Cublak-Cublak Suweng, Gobak Sodor, Petak Umpet, and Dakon.

1. The Suweng River

   The Cublak-Cublak Suweng game internalizes the values of honesty, patience, and responsibility in students through the activity of searching for "suweng" honestly. The value of honesty (ṣidq) is evident when children hide and guess the position of the "suweng" without giving a signal to their friends, reflecting the alignment between words and actions according to the rules. The value of trustworthiness emerges when children carry out their respective roles with full responsibility, while patience and self-control are seen when waiting their turn and refraining from cheating (Kurniawan, 2022). This finding is in line with Hidayati & Rachmawati (2020) that traditional games instill a natural attitude of trustworthiness and honesty, so Cublak-Cublak Suweng plays an important role in shaping children's moral integrity from an early age.

2. Gobak Sodor

   The game of Gobak Sodor instills the values of sportsmanship, cooperation, and discipline in students in a fun and contextual way. Children learn to obey rules, respect the roles of teammates, and accept game outcomes with grace, thus developing a social character that is fair, responsible, and tolerant (Ningsih & Hartati, 2021; Sulistyawati, 2020). The values of trustworthiness and responsibility are evident when children maintain their respective positions for the team's success, while patience and determination emerge when they continue trying despite defeat (Kurniawan, 2022). These findings indicate that Gobak Sodor is effective in internalizing social morals and strengthening children's ability to build harmonious relationships in the school environment and in everyday life.

3. Hide and seek

   Hide and Seek instills the values of patience, honesty, and responsibility in students in a fun and contextual way (Sari & Rahman, 2020). Honesty is reflected when children do not peek while counting, patience is seen when waiting their turn or hiding according to the rules, and responsibility is seen in consistently carrying out their respective roles (Hidayati & Fitriana, 2021; Kurniawan, 2022). Furthermore, feelings of shame when making mistakes and receiving teacher reprimands demonstrate children's internal moral control (Suryani & Fadillah, 2020). These

findings indicate that Hide and Seek effectively strengthens children's moral character development naturally through direct experience and social interaction.

4. The door

   The Dakon game instills the values of patience, precision, and responsibility in children through hands-on experiences that involve thinking before acting and accepting the consequences of each step (Wulandari & Fitri, 2019). The value of trustworthiness is reflected when children play Dakon seeds according to the rules without harming their friends, while humility (tawadhu') is seen when they accept defeat and are open to teacher guidance (Hasyim, 2021). Furthermore, empathy and social awareness emerge when children help friends who have difficulty counting the seeds, reflecting compassion and social awareness (Anshari & Susanto, 2023). These findings indicate that Dakon effectively strengthens children's personal and social integrity naturally through enjoyable and meaningful play practices.

Based on the research results, the internalization of moral education values through traditional games at RA Athfalul Huda GUPPI Qurnia Village, Mataram, takes place systematically, contextually, and sustainably through the games Cublak-Cublak Suweng, Gobak Sodor, Petak Umpet, and Dakon, which are not only a means of playing, but also an effective medium for moral education because they involve children directly in the experience of values. The values that are successfully internalized include honesty, trustworthiness, tolerance, patience, humility, compassion, social awareness, and shame for making mistakes, which are instilled through game rules, social interactions, teacher guidance, verbal reinforcement, simple reflection, and consistent habituation so that children are able to understand, internalize, and practice these values. Teachers act as facilitators, guides, and role models, while traditional games create concrete and enjoyable moral learning experiences. Internalization of values does not only occur at school but continues at home, seen from changes in children's behavior who are more honest, patient, obedient to rules, able to cooperate, humble, and caring for others, which indicates the successful transfer of values from school to family. Thus, traditional games are able to bridge Islamic values and local culture in natural, contextual, effective, and sustainable moral learning for early childhood.

The findings of this study indicate that the process of internalizing moral education values through traditional games at RA Athfalul Huda GUPPI, Qurnia Village, Mataram, occurs systematically, contextually, and continuously. Children acquire moral values not through theoretical explanations, but through direct experience during play, such as learning to be honest when determining the winner, being trustworthy when maintaining roles, learning to patiently wait for their turn, and understanding the importance of cooperation in group games. Teachers act as facilitators, guides, and role models so that the moral values instilled are not only understood but also exemplified through concrete actions. In addition, parents observe positive behavioral changes at home, such as children being more honest, polite, and patient, which indicates the transfer of values from the school environment to the family environment.

When compared to previous research, the findings of this study have several differences and extensions. Astuti's (2022) study emphasized that traditional games improve children's social interactions, while this study focuses more on the internalization of Islamic morals such as honesty, trustworthiness, and humility. Zainuddin and Harahap (2020) found that traditional games foster discipline and sportsmanship, but this study adds a dimension of value transfer to the home that was not previously discussed. Hidayah and Kusumawati (2022) examine the philosophy of games.Theoretically, while this study examines field implementation, emphasizing how teachers guide children through rules, habituation, and reflection. Sari (2019) explains that *Gobak Sodor* While increasing cooperation, this study found additional value in the form of children's emotional control when facing defeat. Rachmawati (2021) concluded that*Hide and seek* While traditional

games teach sportsmanship, this study adds a post-game reflection mechanism that helps children understand the meaning of honesty more deeply (Yin et al., 2021; Wang at a., 2024). Thus, this study not only complements previous findings but also expands the study by providing empirical evidence regarding the process of internalizing Islamic moral values through traditional games.

This research contributes to the theoretical and practical foundations for the use of traditional games as a means of moral education for early childhood. Theoretically, this research offers a model for internalizing moral values through rules, habituation, role models, and reflection. Practically, this research provides guidance for RA teachers in integrating moral values into games, so that moral learning is not verbal or rote, but rather realized through enjoyable, hands-on experiences. From a socio-cultural perspective, this research supports the preservation of traditional games as a cultural identity relevant to the principles of Islamic education and early childhood development.

Despite its significant findings, this study has several limitations. It was conducted at only one RA institution, so the generalizability of the findings is limited to similar contexts. The study duration was also insufficient to examine long-term changes in children's morals. Furthermore, the data relied heavily on observations and interviews, which are subject to subjectivity on the part of both the researcher and the informants. The games studied were also limited to four types of traditional games, making them unrepresentative of the broader range of Indonesian games.

Based on these limitations, further research is recommended involving more schools for more representative results. Longitudinal research is also needed to observe children's moral development over the long term. Furthermore, a variety of traditional games from various regions needs to be studied to discover the potential for more diverse moral values. Quantitative research methods or*mixed methods*can be used to measure the effectiveness of traditional games on moral development more objectively. Future research could also include other variables such as parental involvement, social environmental influences, or the impact of digital technology on the internalization of moral values in early childhood.

CONCLUSION

Based on the research findings, it can be concluded that the internalization of moral education values at RA Athfalul Huda GUPPI Qurnia Village, Mataram, is realized through the systematic and comprehensive implementation of traditional games. Games such as Cublak-Cublak Suweng, Gobak Sodor, Petak Umpet, and Dakon serve as learning tools that enable children to instill the values of honesty (ṣidq), amanah (responsibility), tolerance and respect for others, patience and steadfastness, tawadhu' (lowliness of mind) and modesty, compassion and social concern, and shame in making mistakes. These values are acquired through direct play experiences, social interactions, compliance with rules, and the guidance of teachers who serve as role models and facilitators. In addition, internalization is also seen in the continued application of values at home, as evidenced by changes in children's behavior to become more cooperative, patient, honest, and caring towards others. With an approach that emphasizes experience, enjoyment, and active involvement of children, traditional games have proven to be an effective strategy in instilling morals from an early age. Therefore, the form of internalization of moral education values through traditional games media in this institution can be said to be successful, relevant to child development, and in line with cultural values and Islamic educational principles.

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