



LINGUISTIK INDONESIA

HIMPUNAN PROFESI MASYARAKAT LINGUISTIK INDONESIA

P-ISSN : <> E-ISSN : 25802429

0  
Impact Factor

420  
Google Citations

Sinta 2  
Current  
Acreditation

Google Scholar Garuda Website Editor URL

History Accreditation

2018 2019 2020 2021 2022 2023

Garuda Google Scholar

HEDGING THROUGH THE USE OF IMPERSONAL CONSTRUCTIONS IN INDONESIAN OP-ED ARTICLES

Masyarakat Linguistik Indonesia Linguistik Indonesia Vol 41, No 1 (2023): Linguistik Indonesia 33-44

2023 DOI: 10.26499/li.v41i1.392 Accred : Sinta 2

VITALITAS BAHASA LAMPUNG DI PEKON PENENGAHAN, KECAMATAN KARYA PENGGAWA, KABUPATEN PESISIR BARAT

Masyarakat Linguistik Indonesia Linguistik Indonesia Vol 41, No 1 (2023): Linguistik Indonesia 59-74

2023 DOI: 10.26499/li.v41i1.389 Accred : Sinta 2

Examining the Imperative Clauses in Manggarai

Masyarakat Linguistik Indonesia Linguistik Indonesia Vol 41, No 1 (2023): Linguistik Indonesia 45-58

2023 DOI: 10.26499/li.v41i1.445 Accred : Sinta 2

KATA MAJEMUK DALAM ISTILAH UANG DI MASYARAKAT ROTE DENGKA

Masyarakat Linguistik Indonesia Linguistik Indonesia Vol 41, No 1 (2023): Linguistik Indonesia 89-104

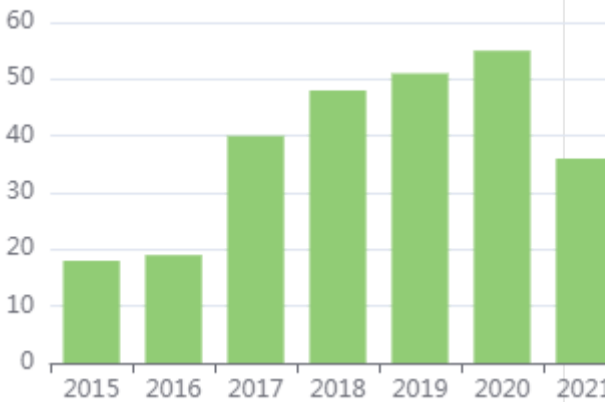
2023 DOI: 10.26499/li.v41i1.388 Accred : Sinta 2

PERGESERAN MAKNA KOSAKATA FLORA DALAM METAFORA DI MEDIA SOSIAL TWITTER: KAJIAN SEMANTIK

Masyarakat Linguistik Indonesia Linguistik Indonesia Vol 41, No 1 (2023): Linguistik Indonesia 75-88

2023 DOI: 10.26499/li.v41i1.418 Accred : Sinta 2

Citation Per Year By Google Scholar



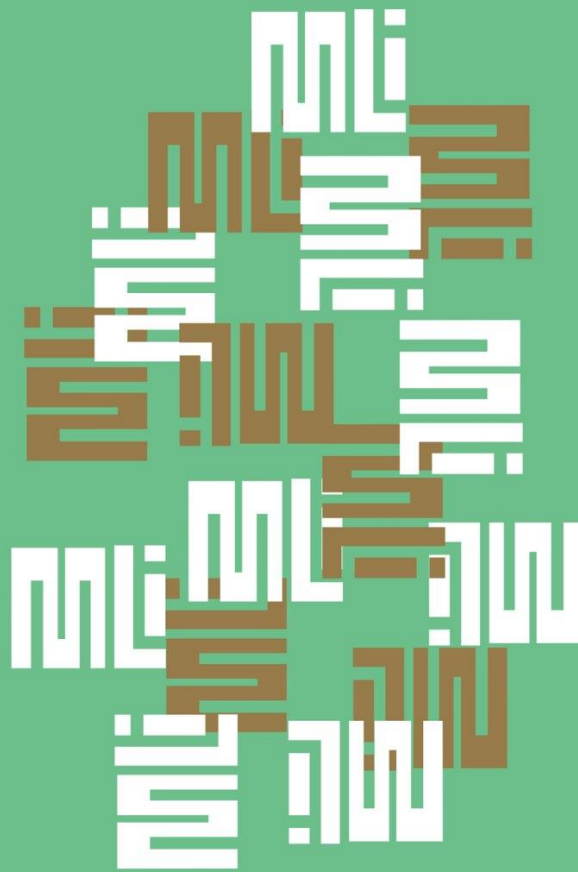
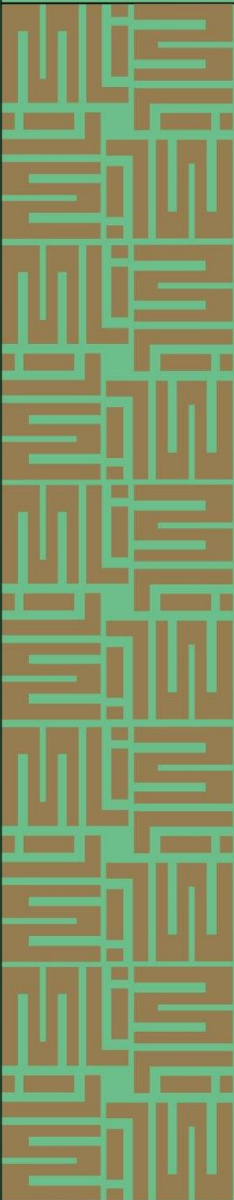
Journal By Google Scholar

	All	Since 2018
Citation	420	244
h-index	11	8
i10-index	12	7

ISSN Cetak 0215-4846  
ISSN Online 2580-2429

# Linguistik Indonesia

Jurnal Ilmiah  
Masyarakat Linguistik Indonesia  
Terakreditasi SK Dirjen Dikti No. 28/E/KPT/2019



Masyarakat Linguistik Indonesia



**Linguistik Indonesia**  
Jurnal Ilmiah Masyarakat Linguistik Indonesia

[HOME](#) [ABOUT](#) [LOGIN](#) [REGISTER](#) [SEARCH](#) [CURRENT](#) [ARCHIVES](#) [ANNOUNCEMENTS](#)

Home > About the Journal > **Editorial Team**

## Editorial Team

### Editor In Chief

NFN Nazarudin, (SCOPUS ID: 57201007673), Universitas Indonesia, Indonesia

### Editor

M. Umar Muslim, Universitas Indonesia, Indonesia

E. Aminudin Aziz, Universitas Pendidikan Indonesia, Indonesia

Bambang Kaswanti Purwo, Universitas Katolik Indonesia Atma Jaya, Indonesia

NFN Yanti, (SCOPUS ID: 8955319100), Universitas Katolik Indonesia Atma Jaya, Indonesia

Katharina E. Sukanto, SCOPUS ID: 57219333075, SINTA ID: 6008571, ORCID: 0000-0002-2084-074X, Universitas Katolik Indonesia Atma Jaya, Indonesia

Luh Anik Mayani, Badan Pengembangan dan Pembinaan Bahasa, Indonesia

### Managing editor

Winci Firdaus, (SCOPUS ID: 57205062723), Badan Pengembangan dan Pembinaan Bahasa, Indonesia

### International Editorial Board

Totok Suhardijanto, Universitas Indonesia, Indonesia

Dwi Noverini Djenar, (SCOPUS ID: 15841418400), University of Sydney, Australia

### Copy Editor

Sonja Riesberg, University of Cologne, Germany

Kity Karenisa, Badan Pengembangan dan Pembinaan Bahasa, Indonesia

### Layout Editor

Ladislau Laga Monang, Badan Pengembangan dan Pembinaan Bahasa, Indonesia

### Proofreader

Busro Busro, (SCOPUS ID: 57205022652) UIN Sunan Gunung Djati Bandung, Indonesia

Linguistik Indonesia Indexed By



@2019



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

### Linguistik Indonesia

d.a. Pusat Kajian Bahasa dan Budaya

Unika Atma Jaya

Jl. Jenderal Sudirman No. 51

Jakarta 12930 - Indonesia

Focus & Scope

Article Processing Charges

Author Guidelines

Online Submissions

Reviewer Acknowledgement

Editorial Team

Publication Ethics

Authorship Agreement

Ethic statement

Copyright statement

Journal History

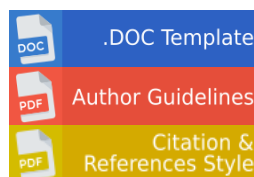
Abstracting and Indexing

Contact Us

### TOOLS



### TEMPLATE



### VISITORS



View My Stats

### BARCODE

P-ISSN





# Linguistik Indonesia

Jurnal Ilmiah Masyarakat Linguistik Indonesia

HOME ABOUT LOGIN REGISTER SEARCH CURRENT ARCHIVES ANNOUNCEMENTS

Home > Archives > Vol 37, No 2 (2019)

## Vol 37, No 2 (2019)

### Linguistik Indonesia

#### Table of Contents

##### Articles

**TODAY'S LOCAL VALUES OF TRADITIONAL CHILDREN'S GAMES: A METHAPHORICAL ECOLINGUISTICS VIEW**  
DOI : 10.26499/li.v37i2.102

*Kunjana Rahardi, Yuliana Setyaningsih*

PDF  
101--118

**KEEGALITERAN SAPAAN ANDA PADA RANAH AKADEMIK (Egalitarian of Anda as Term of Address in Academic Domain)**  
DOI : 10.26499/li.v37i2.103

*Kity Karenisa*

PDF  
119--130

**IDEOLOGI PENERJEMAH DALAM TERJEMAHAN KATA TABU PADA FILM 22 Jump Street**  
DOI : 10.26499/li.v37i2.104

*Muhammad - Arif, M.R. Nababan, Riyadi Santosa*

PDF  
131--144

**ANALISIS PERBANDINGAN TERJEMAHAN UNGKAPAN YANG MENGANDUNG SIKAP SEKSIS ANTARA TOKOH LAKI-LAKI DAN PEREMPUAN DALAM NOVEL RONGGENG DUKUH PARUK**  
DOI : 10.26499/li.v37i2.105

*Maria Dita Manggarrani, M.R. Nababan, Riyadi Santosa*

PDF  
145--158

**KETERAMPILAN NARASI SISWA TULI PADA TINGKAT MIKRO**  
DOI : 10.26499/li.v37i2.107

*Alies Poetri Lintangari, Wahyu Widodo, Rachmawati Ayu Kuswoyo*

PDF  
159--168

**WUJUD DAN MAKNA PRAGMATIK BAHASA NONVERBAL DALAM KOMUNIKASI MASYARAKAT JAWA: KAJIAN ETNOPRAGMATIK**  
DOI : 10.26499/li.v37i2.111

*NFN Pranowo, Neneng Tiya Ati Yanti*

PDF  
169--184

**COHESIVE MARKERS IN SOCIAL MEDIA DISCOURSE: CASE IN INDONESIAN FACEBOOK CONVERSATIONS**  
DOI : 10.26499/li.v37i2.120

*M Zainal Muttaqien, Amir Ma'ruf, Tofan Dwi Hardjanto*

PDF  
185--202

Linguistik Indonesia Indexed By



@2019



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

Focus & Scope

Article Processing Charges

Author Guidelines

Online Submissions

Reviewer Acknowledgement

Editorial Team

Publication Ethics

Authorship Agreement

Ethic statement

Copyright statement

Journal History

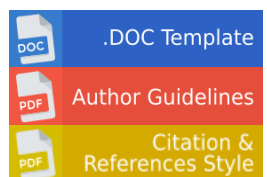
Abstracting and Indexing

Contact Us

#### TOOLS



#### TEMPLATE



#### VISITORS



View My Stats

#### BARCODE

P-ISSN



## LOCAL WISDOM VALUES OF JAVANESE CHILDREN'S TRADITIONAL GAMES: A METHAPHORICAL ECOLINGUISTIC VIEW

R. Kunjana Rahardi<sup>1</sup>      Yuliana Setyaningsih<sup>2</sup>  
Sanata Dharma University<sup>1, 2</sup>  
kunjana.rahardi@gmail.com<sup>1</sup>

### Abstract

This research focuses on the description of local wisdom values in the traditional children's games based on the local Javanese culture. The locational research data source was the Javanese children living in a Javanese community, especially those in Yogyakarta. The substantive data was the local wisdom values contained in the traditional children's games. The data was gathered by using the observation method, namely by observing texts of traditional children's games available during the research timeline. The techniques used to apply the observation method were recording and note-taking. Besides the observation method, interviewing methods were also applied. Interview was conducted to several experts who understand the local wisdom values contained in the Javanese traditional children's games. In addition, the interview was conducted to children who play the traditional children's games. Data analysis was carried out using distributional and content analysis methods. This research applies the methaphorical ecolinguistic view – which involves social, cultural, and ethnic perspectives – to analyze the data. The local wisdom values found in this research are (1) solidarity, (2) balance, (3) synergy, (4) sportsmanship, (5) agility and resilience, (6) agility and precision, and (7) obedience to norms.

**Keywords:** local wisdom, traditional children's games, ecolinguistic perspective

### Abstrak

*Penelitian ini berfokus pada penggambaran nilai-nilai kearifan lokal dalam permainan tradisional anak-anak berbasis kultur lokal. Sumber data penelitian lokasional ini adalah anak-anak dalam masyarakat kultur Jawa, khususnya yang tinggal di Yogyakarta. Adapun sumber data substantifnya adalah nilai-nilai kearifan lokal dalam permainan tradisional anak-anak yang sudah mengakar kuat dalam masyarakat. Data penelitian ini adalah teks-teks yang mengandung nilai-nilai kearifan lokal. Data dikumpulkan dengan metode simak, yakni dengan menyimak teks-teks permainan anak tradisional yang dijangkau di seputar waktu penelitian. Teknik yang digunakan dalam rangka menerapkan metode simak adalah teknik rekam dan teknik catat. Selain metode simak, digunakan juga metode cakap atau wawancara. Wawancara dilakukan kepada sejumlah tokoh yang memahami nilai-nilai kearifan lokal permainan anak-anak tradisional. Selain itu, wawancara juga dilakukan kepada anak-anak yang menjadi pelaku permainan anak-anak tradisional termaksud. Analisis data dilakukan dengan metode distribusional dan analisis isi. Penelitian ini menggunakan perspektif ekolinguistik metaforis – yang melibatkan perspektif sosial, kultural, dan etnis – untuk menganalisis data. Nilai-nilai kearifan yang ditemukan dalam penelitian ini adalah (1) kesetiakawanan, (2) keseimbangan, (3) sinergisitas, (4) sportivitas, (5) ketangkasan dan ketangguhan, (6) ketangkasan dan kecermatan, dan (7) kepatuhan terhadap norma.*

**Kata Kunci:** kearifan lokal, permainan anak tradisional, perspektif ekolinguistik

## INTRODUCTION

The Industrial Revolution 4.0, which is now happening, emerged as a result of the demand of the 21<sup>st</sup> century skills and ability (Osowiec, 2014; Binkley et al., 2014). The digital technology has grown in importance and is inevitable in all facets of life. The development of science and technology, including research – both pure as well as educational research – cannot escape from the impacts of the industrial revolution. In this regard, the existence of local wisdom values is threatened and marginalized by the rapid development of digital technology (Sartini, 2008; Teasdale & Ma Rhea, 2000). Thus, facts in the natural ecolinguistics and metaphorical linguistics embedded in language and culture are inevitable and non-debatable (Kravchenko, 2016; Gerbig, 2003).

For this purpose, the preservation of local wisdom values is highly urgent to be studied and preserved. Therefore, this research uses the metaphorical ecolinguistic perspective and focuses on the description of local wisdom values contained in the traditional children's games (Van Eck, 2006; Yudiwinata & Handoyo, 2014; Gelisli & Yazici, 2015). In our view, this research is urgent because nowadays, children have been exposed to all sorts of digital game materials which are not based on local culture. These children may be assisted and educated using relevant values to develop their characters (Fajarini, 2014; Blommaert, 2007) through traditional children's games. The focus of this ecolinguistic research is: Which local wisdom values are contained in the Javanese traditional children's games which are beneficial to prevent the spreading impact of digital-based games in the 21<sup>st</sup> century?

The instilment of values of good characters found in this research can be implemented in an integrated learning model (Science et al., 2017; Luardini & Simbolon, 2016), especially in elementary education. The underlying theory of this research is the ecolinguistic theory (Fill & Penz, 2017; Peace & Mühlhäusler, 2006), despite the fact that the theory has not been widely used and spread in Indonesia. Ecolinguistics can be divided into two, namely natural ecolinguistics and metaphorical ecolinguistics (Kravchenko, 2016; LeVasseur, 2015; Mühlhäusler & Peace, 2006). Natural ecolinguistics studies language embedded in the natural ecology which covers herbal plants, medicine, food, topography, and toponymy, animals and other natural environments (Mühlhäusler & Peace, 2006). On the other hand, metaphorical ecolinguistics studies language that is embedded in social, cultural, ethnic ecology, etc. (Kravchenko, 2016).

The ecolinguistic research accommodates the limitation of the metaphorical ecolinguistics because any discussions on local wisdom values cannot be separated from the social, cultural, and ethnic contexts where the values are lived by (Rahardi, 2018). In addition, the theory of local wisdom becomes the frame of reference in the ecolinguistic research. The local wisdom values cannot be separated from the community and the culture because local wisdom has become one fundamental substance of cultural entity (Teasdale & Ma Rhea, 2000). As a cultural product, local wisdom emerges from the good practices shared in the community. Those good practices in a communal life must be understood and passed on to the next generation, especially to the young generation who is entering a new era, which is totally different from the previous era (Binkley et al., 2014). The beginning of the new era poses some problems in the communal and state life, and in this context the preservation of local wisdom values gains the most fundamental and underlying position (Mydland & Grahn, 2012). This is why this study is deemed important as the Javanese tradition is full of cultural and local wisdom values, which is actually very essential to be preserved.

## METHOD

The methaphorical ecolinguistic research on local wisdom values contained in the traditional children's games is a descriptive qualitative research (Science et al., 2017). This research does not involve numeral and statistical computations because the nature of the data source and the purpose of the research do not demand the use of numbers and figures with all the computational variants. The data source of this ecolinguistic research is divided into two, namely locational and substantive data sources (Mahsun, 2005; Sudaryanto, 2016).

The locational data source in this ecolinguistic research is the Javanese children living in the Javanese community and culture, especially in Yogyakarta. The substantive data is the local wisdom values contained in the traditional children's games, namely (a) *Jejamuran*, (b) *Umbul Gambar*, (c) *Egrang*, (d) *Sunda Manda*, (e) *Gobak Sodor*, (f) *Cublak-Cublak Suweng*, (g) *Delikan*, (h) *Biyok*, (i) *Nekeran*, (j) *Yeye*, which are all rooted deeply in the community. Interviews were done to several people who were knowledgeable of local wisdom values in the Javanese community and culture, especially in Yogyakarta. The researchers were able to garner substantive data intuitively in this methaphorical ecolinguistic research considering that the researchers have a close lingual and cultural distance (Chen, 2017; Bandura, 2002) with the object of the research. The object of the research is the local wisdom values contained in the traditional children's games (Wijana & Wijana, 2013). The research data was gathered using the observation method (Mahsun, 2005), namely observing the traditional children's games in the community available during the timeline of the research. The technique used in the observation method in the research is the recording and note-taking techniques (Harrison, 2018).

In addition to the observation method, the data was also obtained by means of interviews with a number of experts who were very knowledgeable about the the local wisdom values contained in the traditional children's games in Yogyakarta and its surrounding areas. In addition, interviews were also conducted to the children who were involved in the traditional children's games. The gathered data was then classified and typified (Bowen, 2009; Sudaryanto, 2016) in order to distinguish them into categories and types of data. The next step was the analysis and interpretation of the data. The analysis was done using distributional and content analysis methods.

The result of the analysis was presented in an informal presentation method. Informal presentation of research findings did not involve formula in delivering the norms regarding the local wisdom values. Instead, it used a descriptive language. The result of the data analysis was then triangulated (Marshall, 2004) with experts in local wisdom values from Sanata Dharma University and Gadjah Mada University to guarantee that the analysis and interpretation done by the researchers are accurate and they meet the criteria of validity.

## FINDINGS AND DISCUSSION

In this section, each type of traditional children's games in the Javanese community and culture, especially in Yogyakarta, will be described. Pictorial illustrations are provided to clarify each of the traditional children's games. Researchers also conducted contextualization (Mey, 2003; Fetzer, 2010) of the values contained in the traditional children's games in today's contexts to see how far the local wisdom values are preserved as the popular culture invades our society nowadays. In the following section, each of the traditional children's games preserving local wisdom values is described.

### **LOCAL WISDOM VALUE OF SOLIDARITY**

Solidarity is the roots of the communal spirit of mutual cooperation, collaboration, and synergy in the Javanese community (Martin, 1995). The value of solidarity in the traditional children's game *jejamuran* and *umbul gambar* will be elaborated in details.

#### ***Jejamuran traditional game***

In the Javanese society, there are various types of *jamur* 'mushroom'. Located in a tropical country, Java is highly humid which allows fungi to easily develop. With its ubiquity, mushrooms are familiar among people. Local values in the community are described by means of mushrooms to make them more acceptable among the community (Rakimahwati, & Putri, 2017). The *jejamuran* game symbolizes the value of solidarity that exists in the daily life of the Javanese community because only through solidarity they would be able to collaborate and work in mutual cooperation (Rakimahwati, & Putri, 2017; Suhono & Sari, 2017).



Figure 1. Children are playing *jejamuran*

The traditional children's game *jejamuran* in the Javanese community is usually presented in the form of *gendhing dolanan* or playful musical ensemble (Susanto, Widodo, & Haryono, 2017). Using *gendhing dolanan*, the game is more familiar for children. The local wisdom values of the *jejamuran* game teach children to foster camaraderie or friendship with their friends. Each person must realize that he/she is a *homo socius* or a social being who will be complete after associating with other people (Dippold, 2012). To live with others, one must be able to adapt to the environment. Adaptability and agility are the predictors of success in the social and communal life (Gu, 1998). In *jejamuran*, this idea is evident in the phrase *jamuran ndhoge gethok*, *jamur opo* which means that everyone is expected to anticipate what is happening in the surrounding environment and society. Thus, when the phrase is continued with the words *jamur*

*payung* ‘toadstool’, for instance, children are expected to be able to act out the character and behavior of a toadstool. The children’s agility to act out the behavior of a toadstool is the measure of success in solidarity, collaboration, and cooperation with their peers (Pamungkas, 2017).

### ***Umbul gambar traditional game***

The *umbul gambar* game is played by at least two players. In the past, the game is called *adu gambar*. The game is played by contesting pictures of the Javanese puppet show characters such as Kresna, Abimanyu, Werkudara, etc. (Lieberman, Fisk, & Biely, 2009). The picture contest is carried out by requiring each player to submit the picture of his contestant to be jumbled together with the other contestants. Afterwards, the pictures are tossed up or *diumbul*. When the pictures of the contestants fall face down, it means that the “character” dies or loses. In contrast, when the picture faces upward, it means that the character lives or wins (Yudiwinata & Handoyo, 2014; Yudiwinata & Handoyo, 2014).

The player whose picture falls facedown must pay his defeat with a certain number of pictures as agreed in the beginning of the game, namely *nggoro*, *nggopat*, *nggoluh* and so on and so forth. The term *nggoro* means that the defeated player must pay with two pictures because the word *ro* refers to *loro* or two. In addition, *nggopat* means that the defeated player must pay four pictures because *pat* refers to *papat* or four. This game contains values of ‘loyalty’ to traditions (Lotter, 1994). The pictures being tossed upward are pictures of Shadow Puppet characters. It is important to instill the love of shadow puppet characters to children so they learn the values since early age (Yudiwinata & Handoyo, 2014).



Figure 2. Children are tossing the pictures up in the air in the *umbul gambar* game

The character of ‘loyalty to traditions’ is an important value to be instilled in the hearts of children since early age. The Javanese says that *tradisi kudu diuri-uri* or we must preserve cultures. It means that the norms, traditions, local cultural values, local wisdom must be imparted in the children’s minds so that they develop as they grow older (Yudiwinata & Handoyo, 2014).

By preserving the value of loyalty to local wisdom values in the past, the cultural values that live in their surrounding will be maintained. Loyalty to the traditions will ensure the harmony of life among the people. On the contrary, the destruction and erosion of the values will happen when people start to ignore the value of loyalty to the past traditions. The *umbul gambar* game clearly fights to preserve this value of loyalty (Culpeper, 1996; Miller, 2017).

### **LOCAL WISDOM VALUE OF BALANCE**

It is not easy to maintain balance in associating with others, especially in the era that offers luxury and ease (Wenjuan, 2017; Affandy & Wulandari, 2012). However, one's maturity is seen from one's steadfastness in keeping the balance in life so as not to get into trouble. Children in the past were trained to maintain balance through *egrang* or walking on stilts and *sunda manda* games which will be elaborated in the following section.

#### ***Egrang traditional game***

Stilts are traditional poles made of bamboo with footrests high off the ground on which someone balances and walks. The footrests can be adjusted to the height of the players. The higher the footrests, the more skill is required from the players to balance their body. It shows that the higher the position one has in the society, the more skill is required from the person to maintain the balance of living with other people in the community (Sartini, 2008; Kasa, 2011). In addition to the value of balance, walking on *egrang* or stilts trains people to be brave to walk graciously. The courage to walk is highly important because the player will hobble and fall when he hesitates and falters.

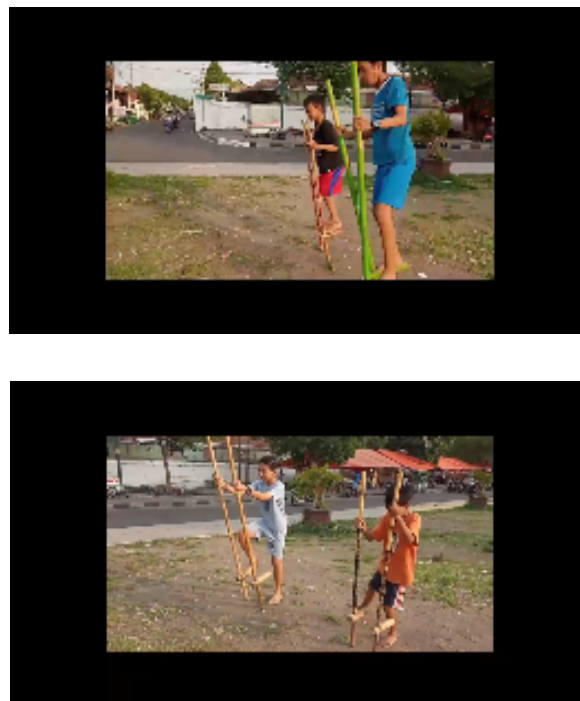


Figure 3. Children are walking on stilts or *egrang*

The local wisdom value of courage and balance exercised in the game of stilts among children may spark the courage to make the right decisions when the person is in charge of leading organizations when they grow up (Akbar, 2017; Ningrum & Sukoco, 2018). The local value of balance in walking in stilts can also sow the seeds of strong adults who are able to maintain balance and equality in personal, professional, and social life (Cummings, 2009; Yusuf, Adams, & Dingley, 2014). However, today's parents' fear does nothing but discouraging the children from practicing to maintain balance to walk on stilts. Despite the fact that gadgets and other technological gizmos contain children's games available at their disposal, local wisdom values found in the *egrang* game is important to be instilled and implanted among children.

### ***Sunda manda traditional game***

The traditional children's game *sunda manda* can be played by both girls and boys. This game is played using chips of broken roof tiles or *kereweng* and a playing arena drawn in a specific pattern on the ground as in the hopscotch game. The player who gets the turn to play will take the chip and throw it on the square one by one, each time getting farther away gradually (Purwaningsih, 2006). Next, he / she must hop with one leg and stomp both feet when he/she enters the specific square. When the player arrives at the top square, he/she must hop back on one leg and retrieve the chip without stepping on the border line. To do this, he/she must maintain balance and precision when hopping (Masduki & Kurniasih, 2017; Rahmawati, Buchori, & Bhihikmah, 2017).



Figure 4. Children are playing *sunda manda* in the alleys of the village

The local value learned from the traditional children's game *sunda manda* is the concept of balance in life. People must always consider balance in living their lives with other people to maintain harmony in social life (Binkley et al., 2014; Rahardi, 2016). Maintaining balance between work and recreation, working overtime and socializing, storing wealth for oneself and

sharing wealth with others or charity is inevitable and cannot be ignored in order to maintain harmony. All the examples of balance have been trained to children since early age, since they play and jest around with their peers. The *sunda manda* game or known also as *jlong jling* trains people to maintain a balanced life, balanced attitude, and behavior (Masduki & Kurniasih, 2017). Other than the value of balance, the *sunda manda* game contains the value of precision in living with others, as shown in the rule of the game which prohibits the players to go outside the boundaries of the lines. In living with others, people must always realize that there are norms imposed on the community members to maintain harmony (Halliday, 1978).

### ***THE LOCAL WISDOM VALUE OF SYNERGY***

No matter how excellent someone is, one must admit the existence of the Higher Power who bestows the excellence. People sometimes forget that the excellence he possesses does not come from his own, but from God the Creator. The *gobak sodor* game has a value of synergy, and most importantly it has the philosophical value related to 'the return' to the Pearly Gates, or the end of life (Herliana, 2015; Geertz, 1957). Similarly, the essence of the *cublak-cublak suweng* game is the awareness of God's existence (Sugiyo & Purwastuti, 2017).

#### ***Gobak sodor traditional game***

The *gobak sodor* game is played by two teams, each trying to win the game in swift agility and great synergy. The opposing team must guard the gate in the lines that have been determined. Their job is to catch the members of the opposing team who tries to enter the gates. The playing team must move deftly and escape dexterously from the hands of the guarding team (Kinanti, 2018). The cultural value contained in the traditional children's game is that one must synergize and collaborate with other people deftly and flexibly in order to reach success.



Figure 5. Children are playing *gobak sodor*

The local wisdom value contained in the traditional children's game is that in order to gain success and win a competition, one must act intelligently, dexterously, and nimbly. As a matter of fact, the local wisdom value has existed since the pre-independence time. The *gobag sodor* game is derived from an English game called 'go back to the door' which was famous during the Dutch colonial times (Setiawan, Kartikadarma, & Haryanto, 2013). The colonial government wanted to educate the children of the Dutch East Indies so they would develop into individuals who could think quickly and act swiftly. The value is in contradictory to the existing value of *saktekane* as reflected in the old adage *alon-alon waton klakon* which literally means 'it does not matter to walk slowly as long as we get to the destination.' This deep-seated value was believed to be the culprit of the Indonesian people's slow and sluggish way of thinking and behaving in the daily life. Through the *gobag sodor* game, the people are aware and have left the life principle of *alon-alon waton kelakon* in their work. Ability to think and act quickly has been the demand of someone's professionalism in the globalization era.

#### ***Cublak-cublak suweng traditional game***

The *cublak-cublak suweng* game is played by 3-5 girls in the Javanese community. The literal meaning of *suweng* is a kind of jewelry worn on a girl's left and right ears. The philosophical meaning of *suweng* refers to the existence of the omniscient God Almighty. The words *cublak-cublak* means 'looking for' to find something (M. K. Sari, 2018). Even though the game is played by children, each of the lyrics has a very profound meaning.



Figure 6. Children are playing *cublak cublak suweng*

The value of traditional children's game *cublak-cublak suweng* is the reminder for everyone to always remember God the Creator in the communal life. The value is revealed not only through the phrase *cublak-cublak suweng* which means 'searching for God', but also from the phrase *Pak Empok lera lere, sopo ngguyu ndhelekake*. The phrase means that when someone has not found God, he would search for God in confusion as reflected in the words *lera lere* or turning to the right and to the left. However, someone who has found God seems to cheer at the confused person so that he would soon find his God. Before the phrase, the line says *suwenge ting kelender* (A. Sari & ., 2018). This phrase is connected with the word *suwung* or empty. It means that God the Creator is omniscient, even in the saddest moments of life, as in the phrase *mambu kemundhung gudel* (Pramudyani, 2018).

### **LOCAL WISDOM VALUE OF SPORTSMANSHIP**

The value of sportsmanship is the nature of human beings as *homo socius*. In one's life, one must admit the existence of other people and must know one's place among other people. In regards to this, one must be sportive to admit one's weakness and take advantage of one's strength for the good and benefit of other people in the community. The value of sportsmanship has been ingrained since early age through children's games, such as *delikan* game.

#### ***Delikan traditional game***

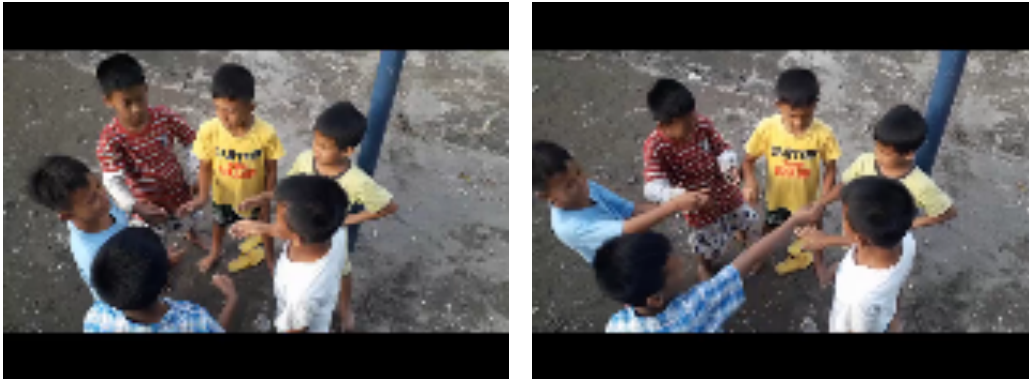


Figure 7. Children are discussing to play *delikan*

In English, *delikan* game is the same as 'hide-and-seek' game, which is played by several children, one being the seeker and the other players hiding. In this game, the seeker must find the other players who are hiding. If he can find one of the players, he must replace him as a seeker. The local wisdom value found in the *delikan* game is sportsmanship or responsibility. This is realized in the willingness of each player to be found and to replace the role of a seeker. Thus, it can be said that the value of responsibility in the Javanese traditional community has been implanted since the children are at the early age (Saroh et al., 2018).

The local wisdom value of responsibility or sportsmanship in the children's game *delikan* is an important value that teaches children to be mature and responsible adults. The research team believes that the irresponsible people who spread hoaxes and hate speeches and who get public attention are actually cowards who are not humble enough to admit other people's success. They are certainly not shaped by the value of responsibility and sportsmanship learned from the children's game *delikan*. The instilment of the local value of responsibility and sportsmanship cannot be done instantaneously and immediately. It must be initiated since early age so as to be ingrained in the person's habits and culture (Fajarini, 2014).

### **LOCAL WISDOM VALUE OF AGILITY AND RESILIENCE**

The traditional children's game *biyok* teaches the value of agility and resilience in life. Life must be lived with prayers and efforts. One may not always succeed in making efforts. Sometimes, one can fail, and fail miserably. This value is shown in the *biyok* game which is played using rubber bands thrown to an even surface. Some rubber bands may fall to the ground, some others may stay on the ledge.

***Biyok traditional game***

The traditional children's game *Biyok* is played by two or three players. Each player hands over a number of rubber bands to be put together with the other players' rubber bands. Usually, the traditional game is played by girls. The place to play this game is usually the front of the house or the side of the house using the ledges on the wall for the rubber bands to fit after being thrown out. The game can also use chairs or benches. This act of throwing out is called *biyok* in Javanese. Winning and losing is determined by the number of rubber bands that stay on the ledge and the number of rubber bands that fall on the ground. The children's game *biyok* contains the value of agility. Since childhood, Javanese children have been introduced to the value of agility, with the hope that they could become agile and resilient adults in the world of work.

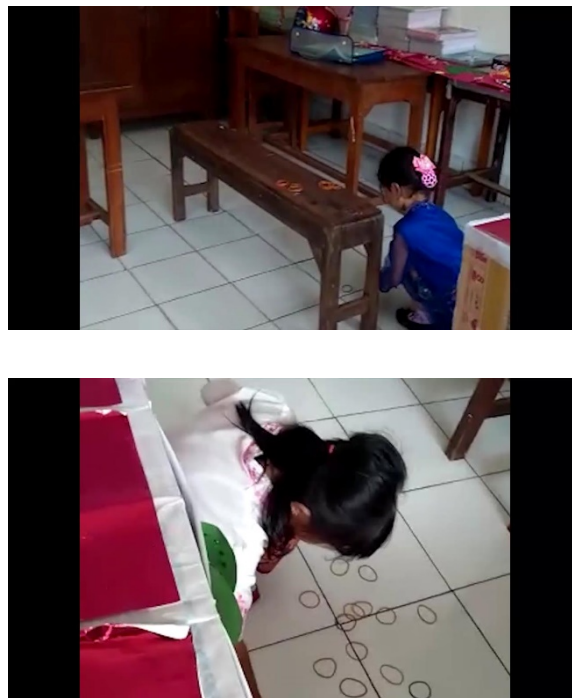


Figure 8. Children are playing *biyok*

Agility and resilience are very important cultural values to be instilled among the Javanese children. Since early age, they are accustomed to working dexterously. With the value of agility implanted since childhood, it is expected that children will develop into mature adults who can work with agility and resilience. Thus, the values of agility and resilience have been instilled in the children's minds since early age. The stereotype that Javanese people are slow and sluggish as reflected in their principle *alon-alon waton klakon* or 'slowly but surely' and that Javanese people cannot work deftly is incorrect (Irawanto, Ramsey, & Ryan, 2011). The colonizers tried to make their subjects 'not agile' and 'not resilient' so they remained *inlanders*. The truth of the matter is, actually our ancestors have implanted the values of agility and resilience long time ago.

### **LOCAL WISDOM VALUE OF AGILITY AND PRECISION**

Agility and precision are values in life that must be strived for. A successful person is usually agile in facing problems of life. In the agility, the value of precision and accuracy is very important to strive for because the lack of precision in solving problems may result in fatal consequence.

#### ***Nekeran traditional game***

*Nekeran* or 'playing marbles' is one of the traditional children's games played by boys. This game used to be the favorite among Javanese boys. The game *nekeran* is played by at least two boys by means of marbles or *neker*. Marble is a round crystalized rock used for playing and it is available anywhere. The first player is the winner of the handgame *pingsut* or *hompipa*, a handgame to determine a winner as in 'paper, scissor, and rock' handgame. Afterwards, all the players toss the marbles simultaneously on the ground to approach the hole they have dug. The player whose marble falls closest to the hole or falls into the hole gets the first turn to play his *neker*. If the player can hit the target precisely to direct the other marble, he wins and he can take the other players' marbles (Kusumaningtyas & Setyoadi, 2017).



Figure 9. Children are playing *nekeran*

The values of agility and precision are very important to be developed in one's life especially in the modern life. It is highly likely that only agile and accurate adults will survive in the community and professional life. The values of agility and precision cannot be created instantaneously. On the contrary, these values must be instilled and developed painstakingly slowly since early age. The traditional society has trained their children these values since early childhood through the traditional game, such as *nekeran* (Ningrum & Sukoco, 2018). In this game, children's agility and precision are trained and tested to achieve victory and success. In the past, children played *nekeran* in the houseyard and this game was the children's favorite. Unbeknownst

to them, *nekeran* game actually trained them to be successful in their adult life. Success must be built with agility and precision.

### **LOCAL WISDOM VALUE OF OBEDIENCE TO NORMS**

Human beings live with other human beings in the community. Obedience to norms imposed on communal life is very important to maintain harmony. Thus, the local wisdom value of obedience to norms must be put first in a communal life.

#### ***Yeye traditional game***

The traditional children's game *Yeye* is played by 3 players by means of rubber bands interwoven to create a long chain of rubber bands. Two players hold the ends of the rubber-band rope with the height of 25-30 cm above the ground. The third player is playing by winding her right leg around the rubber-band rope several times and then unwinds it again several times. The same is done with the left leg. The cultural value contained in the game is obedience to the norms. In a communal life, obedience to social, religious, and other norms is crucial to maintain harmonious life in the society (Burke & Peyton Young, 2011).



Figure 10. Children are playing *yeye*

The local value 'obedience to norms' in the Javanese society is implanted since early age. Because the value is implanted since early childhood, the Javanese people have a harmonious relationship with the natural and social environments. This good habit is the result of the predecessors' continuous efforts to instill the values through traditional children's games. Parents in the past encouraged their children to go out and play with other children so they would learn the values of local wisdom tacitly and unconsciously. It is likely that learning the value of

obedience through the *yeye* game is done unconsciously because the value is learned indirectly when they play with their friends (Burke & Peyton Young, 2011).

## CONCLUSION

To conclude, we have found seven local Javanese wisdom values contained in the traditional children's games discussed in this study. They are (1) solidarity, (2) balance, (3) synergy, (4) sportsmanship, (5) agility and resilience, (6) agility and precision, and (7) obedience to norms. These seven local wisdom values should be considered very beneficial for the re-actualization and development of the Indonesian children's characters through education. The writers hope that this study will help the appreciation and preservation of the traditional children's games.

## NOTE

This research is supported by the *United Board for Christian Higher Education in Asia*, New York, USA. The writers would like to thank the board for the consecutive supports given for some years.

## REFERENCES

- Affandy, D., & Wulandari, P. (2012). An exploration local wisdom priority in public. *Ijer*.
- Akbar, S. (2017). Value and character learning through playing egrang: qualitative study at tonaker playground ledokombo jember Indonesia. <https://doi.org/10.2991/icet-17.2017.54>
- Bandura, A. (2002). Social cognitive theory in cultural context. *Applied Psychology*. <https://doi.org/10.1111/1464-0597.00092>
- Binkley, M., Erstad, O., Herman, J., Raizen, S., Ripley, M., Miller-Ricci, M., & Rumble, M. (2014). Defining twenty-first century skills. In *Assessment and teaching of 21st century skills*. [https://doi.org/10.1007/978-94-007-2324-5\\_2](https://doi.org/10.1007/978-94-007-2324-5_2)
- Blommaert, J. (2007). Sociolinguistics and discourse analysis: Orders of indexicality and polycentricity. *Journal of Multicultural Discourses*. <https://doi.org/10.2167/md089.0>
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*. <https://doi.org/10.3316/QRJ0902027>
- Burke, M. A., & Peyton Young, H. (2011). Social norms. In *Handbook of Social Economics*. <https://doi.org/10.1016/B978-0-444-53187-2.00008-5>
- Chen, J. (2017). Research trends in intercultural pragmatics. *Australian Journal of Linguistics*. <https://doi.org/10.1080/07268602.2016.1204903>
- Culpeper, J. (1996). Towards an anatomy of impoliteness. *Journal of Pragmatics*. [https://doi.org/10.1016/0378-2166\(95\)00014-3](https://doi.org/10.1016/0378-2166(95)00014-3)
- Cummings, L. (2009). *Clinical Pragmatics*. <https://doi.org/10.1017/CBO9780511581601>
- Dippold, D. (2012). Pragmatics for language educators. *Journal of Pragmatics*. <https://doi.org/10.1016/j.pragma.2012.01.011>
- Fajarini, U. (2014). Peranan kearifan lokal dalam pendidikan karakter. *Sosio didaktika: Social Science Education Journal*. <https://doi.org/10.15408/sd.v1i2.1225>
- Fetzer, A. (2010). Hedges in context: Form and function of sort of and kind of. In *New Approaches to Hedging*. [https://doi.org/10.1163/9789004253247\\_005](https://doi.org/10.1163/9789004253247_005)

- Fill, A. F., & Penz, H. (2017). *The Routledge Handbook of Ecolinguistics*. <https://doi.org/10.4324/9781315687391>
- Geertz, C. (1957). Ritual and social change: A Javanese example. *American Anthropologist*. <https://doi.org/10.1525/aa.1957.59.1.02a00040>
- Gelisli, Y., & Yazici, E. (2015). A study into traditional child games played in Konya region in terms of development fields of children. *Procedia - Social and Behavioral Sciences*. <https://doi.org/10.1016/j.sbspro.2015.07.247>
- Gerbig, A. (2003). The ecolinguistics reader: Language, ecology and environment. *Current Issues in Language Planning*. <https://doi.org/10.1080/14664200308668051>
- Gu, Y. (1998). Doing pragmatics. *Journal of Pragmatics*. [https://doi.org/10.1016/S0378-2166\(97\)82074-7](https://doi.org/10.1016/S0378-2166(97)82074-7)
- Halliday, M. A. K. (1978). Language as social semiotic : The social interpretation of language and meaning. *American Anthropologist*. <https://doi.org/10.1525/aa.1981.83.3.02a00360>
- Harrison, A. K. (2018). *Ethnography*. <https://doi.org/10.1093/oso/9780199371785.001.0001>
- Herliana, E. T. (2015). Preserving Javanese culture through retail activities in Pasar Beringharjo, Yogyakarta. *Procedia - Social and Behavioral Sciences*. <https://doi.org/10.1016/j.sbspro.2015.05.081>
- Irawanto, D. W., Ramsey, P. L., & Ryan, J. C. (2011). Challenge of leading in Javanese culture. *Asian Ethnicity*. <https://doi.org/10.1080/14631369.2011.571829>
- Kasa, I. W. (2011). Local wisdom in relation to climate change. *J. ISSAAS*.
- Kinanti, J. (2018). Pengaruh permainan gobak sodor terhadap peningkatan kompetensi sosial anak ditinjau dari jenis kelamin. *Persona: Jurnal Psikologi Indonesia*. <https://doi.org/10.30996/persona.v6i1.1303>
- Kravchenko, A. V. (2016). Two views on language ecology and ecolinguistics. *Language Sciences*. <https://doi.org/10.1016/j.langsci.2015.12.002>
- Kusumaningtyas, N., & Setyoadi, Y. (2017). Rancang bangun alat permainan edukatif jenis gelinding kelereng untuk pendidikan anak usia dini kelompok usia 4-6 tahun. *Rotasi*. <https://doi.org/10.14710/rotasi.19.1.29-35>
- LeVasseur, T. (2015). Defining “Ecolinguistics?”: Challenging emic issues in an evolving environmental discipline. *Journal of Environmental Studies and Sciences*. <https://doi.org/10.1007/s13412-014-0198-4>
- Lieberman, D. A., Fisk, M. C., & Biely, E. (2009). Digital games for young children ages three to six: From research to design. *Computers in the Schools*. <https://doi.org/10.1080/07380560903360178>
- Lotter, H. P. P. (1994). A Postmodern Philosophy of Science? *South African Journal of Philosophy*.
- Luardini, M. A., & Simbolon, M. (2016). Ecolinguistics for teaching English. *Asian EFL Journal*.
- Mahsun, M. (2005). Metode Penelitian Bahasa. *Jakarta: PT Raja Grafindo Persada*. <https://doi.org/10.1200/JCO.2008.17.1991>
- Marshall, J. (2004). Language change and sociolinguistics: Rethinking social networks. *Palgrave Studies in Language Variation*.
- Martin, T. (1995). Cultural contexts. *Ethics & Behavior*. [https://doi.org/10.1207/s15327019eb0503\\_11](https://doi.org/10.1207/s15327019eb0503_11)
- Masduki, L. R., & Kurniasih, E. (2017). Pengembangan model permainan tradisional sunda manda dalam meningkatkan multiple intelegensi siswa dan mahasiswa. *JIPMat*. <https://doi.org/10.26877/jipmat.v2i2.1980>

- Mey, J. L. (2003). Context and (dis)ambiguity: A pragmatic view. *Journal of Pragmatics*. [https://doi.org/10.1016/S0378-2166\(02\)00139-X](https://doi.org/10.1016/S0378-2166(02)00139-X)
- Miller, V. (2017). Phatic culture and the status quo: Reconsidering the purpose of social media activism. *Convergence*. <https://doi.org/10.1177/1354856515592512>
- Mühlhäusler, P., & Peace, A. (2006). Environmental discourses. *Annual Review of Anthropology*. <https://doi.org/10.1109/IranianCEE.2014.6999833>
- Ningrum, N. F. M., & Sukoco, P. (2018). Pengembangan model permainan untuk meningkatkan perseptual motorik dan perilaku sosial siswa sekolah dasar kelas bawah. *Jurnal Keolahragaan*. <https://doi.org/10.21831/jk.v5i2.7905>
- Pamungkas, J. (2017). Stimulasi perkembangan nilai-nilai agama dan moral pada anak usia dini melalui estetika gerak permainan tradisional masyarakat Yogyakarta. *Jurnal penelitian ilmu pendidikan*. <https://doi.org/10.21831/jpipfip.v8i2.8265>
- Peace, A., & Mühlhäusler, P. (2006). Environmental discourses. *Annual Review of Anthropology*. <https://doi.org/10.1146/annurev.anthro.35.081705.123203>
- Pramudyani, A. V. R. (2018). Kurikulum holistik integratif berbasis permainan tradisional pada paud di Yogyakarta integrative holistic curriculum based on traditional games at kindergarten in Yogyakarta. *Jurnal Penelitian Ilmu Pendidikan*. <https://doi.org/10.21831/jpipfip.v10i2.17910>
- Purwaningsih, E. (2006). Permainan tradisional anak: salah satu khasanah budaya yang perlu dilestarikan. *Jantra*. <https://doi.org/10.1021/acs.est.6b01215>
- Rahardi, K. (2016). Personal and communal assumptions to determine pragmatic meanings of phatic functions. *Lingua Cultura*, 10(2), 95. <https://doi.org/10.21512/lc.v10i2.897>
- Rahmawati, N. D., Buchori, A., & Bhihikmah, B. (2017). Pengembangan strategi permainan tradisional sunda manda pada pembelajaran matematika di SMP. *JIPMat*. <https://doi.org/10.26877/jipmat.v1i2.1243>
- Rakimahwati, D., & Putri, R. F. (2017). Efektiveness jamuran game to increase the children's gross skill at pendidikan anak usia dini terpadu Tunas Bangsa Bukittinggi. <https://doi.org/10.2991/icset-17.2017.62>
- Sari, A., & Purwadi (2018). Permainan tradisional egrang bathok kelapa sebagai potensi lokal untuk kecerdasan kinestetik anak pada kelompok b di TK Tunas Rimba Sumbawa Semarang tahun ajaran 2016/2017. *Paudia : Jurnal penelitian dalam bidang pendidikan anak usia dini*. <https://doi.org/10.26877/paudia.v6i1.1861>
- Sari, M. K. (2018). Patterns of Child Friendly Education through the Among System and Traditional Game Teachings of Ki Hadjar Dewantara. In *Proceeding of International Conference On Child-Friendly Education*.
- Saroh, U., Kristanto, M., & Khasanah, I. (2018). Interaksi sosial anak dalam permainan cublak-cubla suweng pada usia 2-4 tahun di tpa pena prima tahun 2017. *Paudia: Jurnal penelitian dalam bidang pendidikan anak usia dini*. <https://doi.org/10.26877/paudia.v6i2.2107>
- Sartini, S. (2008). Menggali kearifan lokal Nusantara: Sebuah kajian filsafati. *Jurnal Filsafat*. <https://doi.org/10.22146/jf.33910>
- Schilling, J. (2006a). On the pragmatics of qualitative assessment. *European Journal of Psychological Assessment*. <https://doi.org/10.1027/1015-5759.22.1.28>

- Schilling, J. (2006b). On the pragmatics of qualitative assessment designing the process for content analysis. *European Journal of Psychological Assessment*. <https://doi.org/10.1027/1015-5759.22.1.28>
- Science, L., Company, P., Long, M. H., Canagarajah, S., Peterson, R. A., Nagel, J., ... Backus, A. (2017). An introduction to discourse analysis: Theory and method. *Journal of Pragmatics*. [https://doi.org/10.1016/0346-251X\(88\)90022-X](https://doi.org/10.1016/0346-251X(88)90022-X)
- Setiawan, A., Kartikadarma, E., & Haryanto, H. (2013). Preservation of gobak sodor traditional games using augmented reality computer game simulation. In *2013 International Conference of Information and Communication Technology, ICoICT 2013*. <https://doi.org/10.1109/ICoICT.2013.6574579>
- Sudaryanto. (2016). *Metode dan Aneka Teknik Analisis Bahasa* (1st ed.). Yogyakarta: Sanata Dharma University Press.
- Sugiyono, R. & Purwastuti, L. A. (2017). Local wisdom-based character education model in elementary school in Bantul Yogyakarta Indonesia. *Sino-US English Teaching*. <https://doi.org/10.17265/1539-8072/2017.05.003>
- Suhono, S., & Sari, Y. A. (2017). Retrofitting Javanese traditional games as Indonesia culture identity: Providing English vocabulary. *JURNAL IQRA'*. <https://doi.org/10.25217/ji.v2i1.123>
- Susanto, I., Widodo, & Haryono, S. (2017). Karawitan Tari Wanara Parisuka di objek wisata Goa Kreo Kota Semarang : Kajian garap gendhing tari garapan baru. *Jurnal Seni Musik*.
- Teasdale, G. R., & Ma Rhea, Z. (2000). Local knowledge and wisdom in higher education. *Issues in higher education*.
- Van Eck, R. (2006). Digital game-based learning: it's not just the digital natives who are restless. *Educause Review*. <https://doi.org/10.1145/950566.950596>
- Wenjuan, Z. (2017). Ecolinguistics: Towards a new harmony. *Language Sciences*. <https://doi.org/10.1016/j.langsci.2017.04.004>
- Wijana, I. D., & Wijana, I. D. P. (2013). Slogan sebagai wacana persuasif: Studi kasus wacana kampanye pemilihan BEM dan SM Fakultas Sastra Universitas Gadjah Mada Yogyakarta 1996. *Humaniora*. <https://doi.org/10.22146/jh.v0i4.1913>
- Yudiwinata, H. P., & Handoyo, P. (2014). Permainan tradisional dalam budaya dan perkembangan anak. *Paradigma*. [https://doi.org/S0025-326X\(05\)00576-X](https://doi.org/S0025-326X(05)00576-X) [pii]r10.1016/j.marpolbul.2005.12.009
- Yusuf, M., Adams, C., & Dingley, K. (2014). Research philosophy and methodologies of e-Government: Update From ECEG and ICEG. In *Proceedings of the European Conference on e-Government, ECEG*.