

# Exploring Traditional Wisdom: Values Education in the Games of the Sasak Tribe, Lombok, West Nusa Tenggara, Indonesia

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## Abstract

**Introduction:** This study delves into the concept of values education by utilizing traditional games of the Sasak-Lombok tribe in West Nusa Tenggara. The primary focus is on the endeavor to safeguard local wisdom and enhance the cultural identity of children within the region. **Material and Methods:** The research adopts a qualitative approach with a phenomenological perspective. Data collection methods encompass participatory observation, in-depth interviews with local community figures, and document analysis pertaining to local wisdom. The gathered data undergoes analysis through the stages of reduction, presentation, and drawing conclusions. Content analysis is employed to identify the values of local wisdom evident in traditional games. **Results:** The findings suggest that values education integrated into traditional games of the Sasak-Lombok tribe has the potential to conserve and instill local wisdom values, such as solidarity, precision, and responsibility, in children. Traditional games serve as a substantial medium for practically understanding and experiencing these values. **Conclusion:** In conclusion, this research implies a positive contribution to preserving the cultural heritage of the Sasak-Lombok tribe and shaping the character of the younger generation. The holistic approach undertaken can establish an educational environment that integrates cultural values into enjoyable learning experiences. This, in turn, supports children as inheritors of culture who appreciate and embody noble values.

**Keywords:** Values Education, Traditional Wisdom, Traditional Games, Sasak-Lombok Tribe, West Nusa Tenggara.

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## INTRODUCTION

Behind the calm waves on the island of Lombok, a precious treasure that is starting to be forgotten is hidden: the traditional games of the Sasak tribe. The cheerful laughter of children that once filled the air is now fading, replaced by the noise of gadgets and the hustle and bustle of modernity. However, in the midst of this sea of change, there is one voice that we want to hear again — the voice of local wisdom embedded in every step and movement of traditional games [1].

Let's follow this exploration to unearth the hidden treasure: the values of inherited wisdom of the Sasak tribe [2]. In the layers of games that used to echo in the natural environment, there are moral messages, togetherness, and responsibilities deeply embedded [3]. It is a journey that invites us to dive not only into the land of Lombok but also into the souls and characters of the children who are the heirs of this tradition [4].

Through this research project, we are not only searching but also reviving the magic of traditional

<sup>1</sup>David Hartley, "Excellence and Enjoyment: The Logic of a 'Contradiction,'" *British Journal of Educational Studies* 54, no. 1 (2010): 3–14, <https://doi.org/10.1111/j.1467-8527.2005.00331.x>.

<sup>2</sup>Ulyan Nasri, *Philosophy of Education* (Lombok: CV. Haramain Lombok, 2023), 33.

<sup>3</sup>Rulyandi Rulyandi and Ulyan Nasri, "Building Motivation for Learning Indonesian Language:

Psychological and Social Strategies," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (August 30, 2023): 1998–2003, <https://doi.org/10.29303/jipp.v8i3.2107>.

<sup>4</sup>Husnawadi Husnawadi and Ulyan Nasri, "Fanatic and Fanaticism from the Perspective of Islamic Law and Islamic Education Perspective," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (August 30, 2023): 2018–23, <https://doi.org/10.29303/jipp.v8i3.2112>.

games that are almost forgotten. Get ready to feel the excitement in every leap, the delight in every rubber band snap, and the wisdom in every small jump. Together, we will transform this page into an unforgettable story about the richness of local wisdom that adorns this island of a thousand mosques. Welcome, friends, to an adventure that takes us to the secret door of the games and noble values of the Sasak tribe on the beautiful island of Lombok.

In this era of globalization, changes in society occur rapidly, including in the preservation and enhancement of local wisdom [5]. Amidst technological developments and external cultural influences, the existence of local values is often overlooked, including the values within the traditional games of the Sasak tribe in Lombok. Although these games have been an integral part of local culture, interest in them has declined, especially among children [6].

The extinction of traditional games as a result of smartphone trends can be explained through several main factors. Firstly, there is a shift in the preferences and interests of the younger generation towards digital entertainment (Zahra Safitri & Ridwan Said Ahmad, 2021). Smartphones offer easy and quick access to various games and digital applications that can be accessed anywhere and anytime, diminishing the appeal of traditional games that require specific physical space and time [7]. Secondly, digital games often offer a more exciting and engaging experience through sophisticated graphics, sound, and interactive features that traditional games cannot match [8]. This can make traditional games seem outdated or less attractive to the younger generation growing up in the high-tech era. Additionally, the increasingly busy lifestyle and lack of leisure time may also contribute to the decreased participation in traditional games. People tend to seek entertainment that can be accessed quickly without requiring special

preparation or complex coordination, something more easily found in smartphone games [9].

Nevertheless, efforts to preserve and revive traditional games remain important for conserving cultural heritage and the values within these games. Education and promotion of traditional games as part of local cultural heritage can be steps to re-engage communities in this valuable tradition [10].

The importance of uncovering the values of local wisdom embedded in the games of the Sasak tribe is urgent, as this not only reflects valuable cultural heritage but also constitutes a source of knowledge covering moral, social, and rich cultural aspects [11]. In this context, values education plays a central role as a tool to instill in the younger generation an understanding of these rich values [12].

The traditional games of the Sasak tribe encompass local wisdom that reflects values of teamwork, precision, and responsibility [13]. A profound understanding of these values will positively contribute to shaping the character of children, enabling them to grow into individuals who understand and appreciate their local traditions [14].

This research seeks to address the declining interest in Sasak tribe traditional games by exploring the values of local wisdom within them through values education. Its uniqueness lies in focusing on the Sasak tribe's games in Lombok as a representation of distinctive local wisdom. The aim of this research is to identify the values of local wisdom in traditional games and integrate them into values education. Through this research, it is hoped to provide a better understanding of the importance of preserving traditional games as part of local cultural heritage and their contribution to the values education of children in this modern era.

<sup>5</sup>Sunandi, Isep et al., "Dampak Integrasi Teknologi Pada Pengalaman Belajar Mahasiswa Perguruan Tinggi," *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 3046–54.

<sup>6</sup>Baneres, David et al., "Technology Enhanced Learning or Learning Driven by Technology," *International Journal of Educational Technology in Higher Education* 42, no. 2 (2023): 133–49.

<sup>7</sup>Anastya Zalfa, "Dampak Konten Dakwah Media Sosial Terhadap Perkembangan Religiusitas Mahasiswa PAI UNJ," *AL-IDZA'AH: Jurnal Dakwah Dan Komunikasi* 4, no. 1 (2022): 1–13, <https://doi.org/10.24127/al-idzaah.v4i01.1709>.

<sup>8</sup>Lutfiana Allisa and Agus Triyono, "Pengaruh Dakwah Di Media Sosial Tiktok Terhadap Tingkat Religiusitas Remaja Di Demak," *Jurnal Interaksi: Jurnal Ilmu Komunikasi* 7, no. 1 (2023): 26–38, <http://dx.doi.org/10.30596%2Finteraksi.v7i1.13070>.

<sup>9</sup>Effendi Sadly, "Pengaruh Sosial Media Terhadap Perkembangan Metode Dakwah Islamiyah Di Indonesia," *WAHANA INOVASI* 7, no. 1 (2018): 23–28.

<sup>10</sup>Murniaty Sirajuddin, "Pengembangan Strategi Dakwah Melalui Media Internet: Peluang Dan Tantangan," *Al-Irsyad Al-Nafs: Jurnal Bimbingan Penyuluhan Islam* 1, no. 1 (2020): 11–23.

<sup>11</sup>Purwani, Diah Ajeng, *Pemberdayaan Era Digital* (Yogyakarta: Bursa Ilmu, 2021).

<sup>12</sup>Muliadi, Erlan and Nasri, Ulyan, "Future-Oriented Education: The Contribution of Educational Philosophy in Facing Global Challenges," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (2023): 2420–27, <https://doi.org/10.29303/jipp.v8i4.1807>.

<sup>13</sup>Muslihin, Heri Yusuf, Respati, Resa, and Susanti, Putri Irma, "The Development of Marble Traditional Game Based-Prototype Curriculum," *JURNAL TATSQIF: Jurnal Pemikiran Dan Penelitian Pendidikan* 20, no. 2 (2022): 125–40, <https://doi.org/10.20414/jtq.v20i2.5972>.

<sup>14</sup>Alo Liliweri, *Makna Budaya Dalam Komunikasi Antarbudaya* (Yogyakarta: LKIS, 2003).

## MATERIALS AND METHOD

The research method employed in exploring the values of local wisdom in traditional games of the Sasak tribe in Lombok, with a focus on capturing the educational values within these traditional games, adopts a qualitative approach [15]. The research design is crafted to provide an in-depth understanding of the values embedded in these traditional games [16]. The study is conducted in various locations in Lombok that still maintain the authenticity of Sasak tribe games, involving several months of observing the games, conducting interviews, and collecting related data [17].

Research participants include traditional players, community figures, and children actively involved in Sasak tribe games [18]. Participant selection is done by considering the depth of their knowledge regarding traditional games and the values encapsulated within them [19]. Data collection techniques include participatory observation, where the researcher actively participates in the games, in-depth interviews with traditional players and community figures, as well as documentation of references to traditional games and historical-cultural aspects supporting the research [20].

The gathered qualitative data will be thematically analyzed by sorting and categorizing the values of local wisdom in each game. The analysis is conducted holistically to provide a comprehensive overview of these values' context [21]. To ensure the validity of findings, this research employs data triangulation through various sources, including observations, interviews, and documentation [22]. Additionally, the reliability of the research is

strengthened by using repeatable methods and selecting representative participants [23].

This research also pays attention to research ethics, involving permissions from relevant parties, maintaining the confidentiality of information, and ensuring the well-being of participants. All research outcomes are processed while still respecting the rights and dignity of the local community, thus making a meaningful contribution to the understanding and preservation of the values of local wisdom through traditional games of the Sasak tribe in Lombok.

## RESULTS

### Traditional Games of the Sasak Community, Lombok

Traditional games in the current era are increasingly rare to be seen or less favored by children. Efforts to preserve traditional games begin with introducing children to various forms of these games. One effective approach is actively involving children in the world of Sasak traditional games on the island of Lombok. The goal is for children to better understand the meanings and values embedded in these traditional games. Here are some types of Sasak traditional games:

#### 1. Selodor

Selodor is a traditional game that emphasizes teamwork and alertness in every step. At the beginning of the game, a line is drawn to define the playing area. West Nusa Tenggara Governor, Zulkifli Mansyah, explained the Selodor game technique, where some participants are chosen as guards responsible for protecting the area [24]. Other players, as explorers, must

<sup>15</sup> Ulyan Nasri, Ulin Nuha, and Yunita Nabila, "Literature Review And Practical Guide: Bibliographic Research Method In The Formation Of Conceptual Framework," *BIMSALABIM: Jurnal Ilmiah Ilmu Pendidikan Dan Pembelajaran* 1, no. 1 (2024): 10–16.

<sup>16</sup> Magaly Brodeur et al., "A Call for Qualitative and Mixed-Methods Research on Gambling and Cannabis," *Addictive Behaviors Reports* 17 (June 2023): 100494, <https://doi.org/10.1016/j.abrep.2023.100494>.

<sup>17</sup> Nasri, Ulyan, "Exploring Qualitative Research: A Comprehensive Guide to Case Study Methodology," *Al-Hikmah: Jurnal Studi Islam* 4, no. 3 (2023): 72–85, <https://doi.org/10.51806/al-hikmah.v4i3.5627>.

<sup>18</sup> Tondra L. Loder-Jackson et al., "Critical Race Theory and Educational Research Utilizing Qualitative Methods," in *International Encyclopedia of Education (Fourth Edition)* (Elsevier, 2023), 67–77, <https://doi.org/10.1016/B978-0-12-818630-5.11007-3>.

<sup>19</sup> Busra Çırak Sağdıç, Gamze Bozkul, and Sabri Karahan, "Experiences, Difficulties and Coping Methods of Female Nurses Caring for Breast Cancer Surgery Patients: A Qualitative Study," *European Journal of Oncology Nursing* 69 (April 2024): 102511, <https://doi.org/10.1016/j.ejon.2024.102511>.

<sup>20</sup> Tom Hargreaves, Michael Nye, and Jacquelin Burgess, "Making Energy Visible: A Qualitative Field Study of How Householders Interact with Feedback from Smart Energy Monitors," *Energy Policy* 38, no. 10 (October 2010): 6111–19, <https://doi.org/10.1016/j.enpol.2010.05.068>.

<sup>21</sup> Nasri, Ulyan, "Islamic Educational Values in the Verses of the Song 'Mars Nahdlatul Wathan' by TGKH. Muhammad Zainuddin Abdul Madjid from Lombok," *International Journal of Sociology of Religion* 1, no. 1 (2023): 128–41.

<sup>22</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook, Edition 3* (United States of America: Sage Publications, 2014).

<sup>23</sup> Suparman, Nasri, Ulyan, and Zulkifli, Muh, "Recontextualization of Islamic Educational Thought within Fazlur Rahman's Intellectual Framework," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (2023): 1945–50, <https://doi.org/10.29303/jipp.v8i4.1639>.

<sup>24</sup> Ulyan Nasri, *Bersahabat Dengan Ilmu: Sebuah Pengantar Filsafat Ilmu* (Lombok: CV. Haramain Lombok, 2017), 23.

carefully cross the area without being caught by the guards. If a team is caught, the roles between guards and explorers will switch. This game involves not only physical and tactical aspects in performing their roles but also encourages teamwork and caution to achieve the set goals. Selodor builds awareness of the importance of cooperation and caution in achieving success within a team, enhancing participants' strategic skills and coordination. This game relies on team strength and alertness in every step. A line is drawn, and some participants act as guards. Players must be careful, and when a team is caught, their roles switch (Interview, October 13, 2023).

## 2. *Jingklak*

Jingklak is a traditional game of the Sasak-Lombok tribe that can be enjoyed by all age groups and uses small stones as its playing pieces. The Central Lombok Regent emphasized, when met in his office, the rules of playing Jingklak. Participants in this game are a minimum of two people [25]. They throw small stones into the air and try to catch as many stones as possible with their palms. The player who successfully catches the most stones at the end of the game becomes the winner. This game not only entertains but also hones participants' motor skills and hand-eye coordination. Through the actions of throwing and catching stones, participants learn to control their body movements precisely. Additionally, the competitive aspect of the game encourages participants to improve their catching skills and develop strategies to win more stones than other participants (Interview, October 20, 2023). Jingklak also creates an environment that fosters togetherness, where participants can have fun while engaging in healthy competition. Thus, this game is not just a recreational activity but an opportunity to enhance motor skills, coordination, and a spirit of healthy competition among participants. The game is for all age groups and uses small stones as playing pieces. Participants throw stones into the air and try to catch as many as possible. The player with the most stones at the end of the game is the winner (Haerani Nur, 2013).

## 3. *Dengklek*

Dengklek is a traditional game that introduces a style of playing using one leg. East Lombok Regent, Sukiman Azmi, explained the Dengklek game technique when met in his office. Players draw a line and hold a piece of roof tile called "katuk." The katuk is pushed with the player's toes to the next line, and if it goes beyond the line, the player's turn changes. At the beginning of the game, participants draw a line as the playing area, and each player holds a small piece of roof tile called "katuk." This unique style of play requires balance and precision skills from each participant. Each katuk must be pushed by the player's toes to the next line without going beyond that boundary. If the katuk goes beyond the specified

line, the player's turn will change to another participant. This process continues, and participants strive to keep the katuk inside the line for as long as possible (Interview, October 26, 2023). East Lombok Customary Head, Mamiq Milasih, explained that Dengklek not only creates a physical challenge by introducing the element of playing on one leg but also teaches coordination and concentration skills. Participants learn to control their leg movements precisely to keep the katuk on its path. In this way, Dengklek becomes a game that involves motor skills and the mental focus of participants while maintaining the uniqueness of playing on one leg (Interview, October 23, 2023).

## 4. *Jeletik Karet*

Jeletik Karet is a game that uses rubber bands as its playing tool. East Lombok Vice Regent, Rumaksi, explained the rules of playing Jeletik Karet. Players in this game aim to collect rubber bands and throw them onto the ground. The ultimate goal of this game is to find a single rubber band among the many thrown on the ground. The process involves skill in collecting and accurately throwing the rubber bands (Interview, October 26, 2023). West Nusa Tenggara Vice Governor, Siti Rahmi Jalilah, explained when met in her office, that each player tries to find a separate rubber band while other players connect the rubber bands on their thumbs [26]. These rubber bands are connected one by one, and the player who successfully connects them to their thumb until all are gathered is considered the winner. Jeletik Karet not only tests skills in collecting and throwing rubber bands but also demands speed, coordination, and precision in connecting the rubber bands to reach a single band (Interview, October 27, 2023).

## 5. *Karem / Tolang Bagek*

Karem or Tolang Bagek is a traditional game that uses local fruit seeds known as "tolang bagek" as its playing elements. Aikmel Village Chief of Aikmel Subdistrict, Sunarno Sabirhan, explained that in this game, participants collect tolang bagek seeds and try to throw them into a designated hole. Skill and precision in throwing the seeds are key to success in this game. The winner is determined by the participant who manages to place the most tolang bagek seeds into the hole. Besides entertaining, Tolang Bagek also teaches motor skills, concentration, and healthy competition to its players. This game creates a friendly competitive atmosphere, where participants can enjoy moments of togetherness while experiencing the joy of winning by collecting tolang bagek seeds.

## 6. *Cepok*

Cepok is a traditional game played by two people, showcasing martial arts skills in a game context. East Lombok Customary Head, Mamiq Burhanuddin, explained the rules of playing Cepok when met at his

<sup>25</sup> Ulyan Nasri, *Menjemput Ilmu: Sebuah Pengantar Filsafat Ilmu* (Yogyakarta: Semesta Ilmu, 2016), 37.

<sup>26</sup> Ulyan Nasri, *Menziarahi Filsafat: Sebuah Pengantar Filsafat Umum* (Yogyakarta: Semesta Ilmu, 2016), 59.

home. Players face each other with the goal of demonstrating their martial arts skills. The winner is determined by the player who successfully touches their opponent's head with the martial arts skill they showcase. Cepok is not just a game but an experience that combines physical, skill, and strategic elements. This game promotes self-discipline and unity in developing martial arts skills while rewarding players who can demonstrate excellence in the game (Interview, October 28, 2023).

### 7. *Beledokan / Pletokan*

Beledokan or Pletokan is a traditional game generally played by males and uses bamboo sticks as its main equipment. Central Lombok Vice Regent, when met in his office, explained that in this game, there are two pieces of bamboo with different functions. One bamboo piece is plain, resembling a cannon, while the other is shaped like a sword [27]. This game involves using natural ammunition, such as bullets from guava flowers or other natural materials rounded small, placed inside the plain bamboo piece. The sword-shaped bamboo piece is used to push the bullets out of the plain bamboo piece (Interview, October 29, 2023). Beledokan or Pletokan combines strategic and precise elements in manipulating bamboo sticks and launching bullets towards the desired target. This game not only tests agility and skills but also requires tactical understanding and expertise in controlling the thrust force for the bullets to reach the target accurately. Beledokan or Pletokan becomes an enjoyable game that promotes healthy competition among its players.

### 8. *Benteng*

Benteng is a game involving two teams, where one team acts as attackers trying to touch or catch participants from the opposing team, while the other team acts as defenders running and trying to avoid capture. In this game, each team has a fortress that serves as the central defense point [28]. Sasak Customary Figure, Mamiq Dulaji, explained that participants from the attacking team try to infiltrate the opponent's area to touch the fortress or capture participants from the opposing team. Meanwhile, participants from the defending team run to avoid capture and defend the fortress to keep it safe. The fortress is considered fallen or taken over by the attacking team if all participants from the defending team are successfully captured. Benteng promotes teamwork, defensive strategy, and running skills in an exciting competitive atmosphere (Interview, October 26, 2023).

### 9. *Main Sungkit / Ketek / Pantok Lele / Katrik*

Main Sungkit, also known as Ketek, Pantok Lele, or Katrik, is a traditional game that involves players using wood of various lengths as the main tool. Arman from Aikmel Village recounted his experience playing Sungkit, explaining that in this game, players are challenged to demonstrate specific skills and techniques. Woods of various lengths are used to create variations in the game. Players can score points with various techniques such as disungkit (flipping), dipantok (pushing with a stick), and dikandik (using the end of the wood to catch or hit the target). Each technique requires skill and precision in execution to score points. Main Sungkit creates a creative challenge in using wooden tools, sharpens motor skills, and accuracy, while providing space for creative expression for its players (Interview, October 19, 2023).

### 10. *Sebok Pete / Geleng / Maen Kaileng*

Sebok Pete, also known as Geleng or Maen Kaileng, is a game that challenges players to showcase skills in creating sounds. Widya Ningsih, when met at her home in Kalijaga Village, East Lombok, shared her childhood experience, explaining that in this game, there is a seeker whose task is to find other players who are hiding. Players hiding try not to be detected by the seeker while playing their skills in creating sounds. If the seeker cannot quickly find the hiding player, the hiding player becomes the seeker in the next round. Sebok Pete creates a fun gaming atmosphere and sharpens the sensory hearing skills of players, stimulating creativity in creating sounds to interact in the gaming environment (Interview, October 16, 2023).

### 11. *Jump Rubber / Merdeka / Play Spin Jump*

Jump Rubber, also known as Merdeka or Play Spin Jump, is a traditional game primarily played by girls. Intan Purnamasari, when encountered at her home in the Praya Timur District of Central Lombok, explained her childhood experience, stating that the game involves actions of jumping or spinning around a rubber band pulled into a circular shape on the ground. Each player takes turns jumping or spinning according to agreed-upon patterns or difficulty levels. Players aim to reach a specific boundary without touching or stepping on the rubber band [29]. Jump Rubber creates enjoyable physical activity while involving elements of coordination and motor skills, promoting the fitness and motor intelligence of its players. The game also fosters healthy competition and camaraderie among participants (Interview, October 15, 2023).

<sup>27</sup> Ulyan Nasri, *Ngaji Bareng Filosof: Sebuah Pengantar Filsafat Umum* (Lombok: CV. Haramain Lombok, 2019), 99.

<sup>28</sup> Ulyan Nasri, *Philosophy Is Mother of Science: Pengantar Filsafat* (Lombok: CV. Haramain Lombok, 2019), 49.

<sup>29</sup> Ulyan Nasri, *Akar Historis Pendidikan Perempuan Refleksi Pemikiran TGKH. M. Zainuddin Abdul Madjid* (Yogyakarta: Deepublish, 2015), 35.

## DISCUSSIONS

### Values Education in Sasak-Lombok Traditional Games

In the contemporary era where traditional games are slowly fading from the enthusiasm of the younger generation, the preservation of cultural heritage requires innovative strategies. One commendable approach involves the active participation of children in the intricate world of Sasak-Lombok traditional games on the island of Lombok. These games not only provide recreation but also serve as vessels for deep values and meanings embedded in the cultural heritage of the Sasak community.

In various Sasak-Lombok traditional games, *Selodor* stands out, emphasizing cooperation and vigilance within a designated playing area [30]. *Jingklak*, a game using small stones, encourages participants to master the art of throwing and catching, developing agility and hand-eye coordination skills [31]. *Dengklek* introduces a unique one-legged playing style, promoting balance and precision as players navigate the game using pieces of tile called "katuk" [32].

*Jeletik Karet* incorporates rubber bands into its gameplay, challenging players to strategically collect and throw them to the ground [33]. *Karem*, or *Tolang Bagek*, introduces local fruit seeds as a game element, with participants trying to throw them accurately into a hole, showcasing skills and accuracy (A. D. Pellegrini & Peter K. Smith, 2021). *Cepok*, a game inspired by martial arts played by two people, adds a physical dimension to the cultural experience. *Beledokan*, typically played by males, involves manipulating small bamboo sticks,

combining strategic elements and precision [34]. *Benteng*, a dynamic game of fortress defense and conquest, reflects teamwork and strategic planning as participants defend the fortress from the opposing team. *Main Sungkit* features the agility of martial arts using a wooden stick, emphasizing physical skills and discipline [35].

*Sebok Pete* challenges players to demonstrate skills in creating sounds, adding an auditory dimension to the repertoire of traditional games. *Loncat Karet*, commonly played by females, involves elements of agility and coordination as participants jump or spin around a rubber band [36].

Each of these Sasak-Lombok traditional games shapes a narrative of values and cultural significance [37]. As children actively participate in these games, they not only engage in a source of entertainment but also absorb valuable lessons and wisdom contained in the rich Sasak-Lombok cultural heritage. In this way, the revival of traditional games becomes a gateway to the preservation and transmission of cultural values to future generations [38].

### Restoring Sasak Tribe Traditional Games for Cultural Preservation

The decline in the presence and interest in traditional games in contemporary society, especially among children, highlights the urgency of preserving this cultural heritage. To address this challenge, a multi-faceted approach has been adopted, emphasizing children's involvement in direct gameplay. This not only serves as a form of entertainment but also as a profound educational experience, allowing them to interpret the

<sup>30</sup> Rowena Passy and Sue Waite, "Excellence and Enjoyment Continuing Professional Development Materials in England: Both a Bonus and Onus for Schools," *Professional Development in Education* 34, no. 3 (2020): 311–25, <https://doi.org/10.1080/13674580802003300>.

<sup>31</sup> Iwan Fajri *et al.*, "Pendidikan Nilai Dan Moral Dalam Sistem Kurikulum Pendidikan Di Aceh," *Jurnal Pendidikan Kewarganegaraan Undiksha* 9, no. 3 (2021): 710–24.

<sup>32</sup> Iin Nur'aeni and Hidayat Mupid, "Pentingnya Menanamkan Pendidikan Nilai Di Indonesia Dalam Membentuk Karakter," *The Journal of Social and Economic Education* 10, no. 2 (2021): 195–220.

<sup>33</sup> A. D. Pellegrini and Peter K. Smith, "Physical Activity Play: The Nature and Function of a Neglected Aspect of Play," *Society for Research Child Development* 69, no. 3 (2021): 577–98, <https://doi.org/10.1111/j.1467-8624.1998.tb06226.x>.

<sup>34</sup> Karen Malone and Paull. J. Tranter, "School Grounds as Sites for Learning: Making the Most of Environmental Opportunities," *Environmental Education Research* 9, no. 3 (2021): 283–303, <https://doi.org/10.1080/13504620303459>.

<sup>35</sup> Sue Waite, "Teaching and Learning Outside the Classroom: Personal Values, Alternative Pedagogies and Standards," *Education* 39, no. 1 (2011): 65–82, <https://doi.org/10.1080/03004270903206141>.

<sup>36</sup> Rusli Yusuf, Sanusi, and Maimun, "The Actualization of Local Wisdom Values in Strengthening Student's Character," *Proceeding of the First International Graduate Conference (IGC) On Innovation, Creativity, Digital, & Technopreneurship for Sustainable Development in Conjunction with The 6th Roundtable for Indonesian Entrepreneurship Educators 2018 Universitas Syiah Kuala*, 2019, <http://dx.doi.org/10.4108/eai.3-10-2018.2284351>.

<sup>37</sup> Moshe Re'em, "Young Minds in Motion: Interactive Pedagogy in Non-Formal Settings," *Teaching and Teacher Education* 17, no. 3 (2020): 291–305, [https://doi.org/10.1016/S0742-051X\(00\)00058-5](https://doi.org/10.1016/S0742-051X(00)00058-5).

<sup>38</sup> Geert Kelchtermans, "Teachers' Emotions in Educational Reforms: Self-Understanding, Vulnerable Commitment and Micropolitical Literacy," *Teaching and Teacher Education* 21, no. 8 (2020): 995–1006, <https://doi.org/10.1016/j.tate.2005.06.009>.

meanings and rich values embedded in these Sasak-Lombok traditional games.

#### 1. Selodor: Cooperation and Vigilance

Selodor reflects the importance of cooperation and vigilance. The strategic placement of guards and the need for players to move carefully underscore the significance of collaboration and individual wisdom within a community.

#### 2. Jingklak: Skills and Agility Across Generations

Jingklak transcends age boundaries, providing an inclusive platform for players of all ages. The use of small stones as playing tools demands skills and agility, fostering healthy competition while celebrating the diversity of participants.

#### 3. Dengklek: Balance in One-Legged Play

Dengklek introduces a unique one-legged playing style, where players use pieces of tile called "katuk" to navigate specific lines. This game not only tests physical balance but also emphasizes adaptability, a crucial trait in facing challenges.

#### 4. Jeletik Karet: Collectivism and Precision

Jeletik Karet combines the use of rubber bands, transforming a simple collection activity into a game that requires precision. The interconnectedness of the rubber bands strengthens the concept of collectivism, showcasing the beauty of unity in diversity.

#### 5. Karem / Tolang Bagek: Cultivating Patience and Accuracy

Tolang Bagek involves the use of "tolang bagek," local fruit seeds, in an effort to throw them accurately into a hole. The game cultivates patience and accuracy, virtues essential in both gameplay and daily life.

#### 6. Cepok: Martial Arts as Cultural Expression

Cepok goes beyond mere physical strength, incorporating martial arts skills into the game. The touch-based victory criteria reflect the cultural expression of strength and agility, adding layers of significance to the competition.

#### 7. Beledokan / Pletokan: Precision and Strategy

Primarily played by males, Beledokan / Pletokan introduces precision and strategy. The dual functionality of bamboo sticks as cannons and swords reflects the integration of tools in the game, requiring players to think strategically.

#### 8. Benteng: Team Dynamics and Strategic Planning

Benteng emerges as a strategic game emphasizing team dynamics. The concept of fortress defense instills the importance of strategic planning, teamwork, and quick decision-making amid challenges.

#### 9. Main Sungkit / Ketek / Pantok lele / Katrik: Speed in Martial Arts

This game involves the use of wooden sticks, showcasing the speed in martial arts. The goal of touching the opponent's head adds a friendly competition layer while maintaining the authenticity of martial arts culture.

#### 10. Sebok Pete / Geleng / Maen Kaileng: Sound as an Art Form

Sebok Pete / Geleng / Maen Kaileng transforms sound-making into an art form. The dynamics between seekers and hiders teach participants the value of sharp listening skills and quick responses.

#### 11. Loncat Karet / Merdeka / Maen Loncat Puter: Graceful Movements and Coordination

Specifically played by females, Loncat Karet / Merdeka / Maen Loncat Puter revolves around graceful movements. Synchronized jumping and spinning require coordination, highlighting the cultural significance of this rhythmic game.

In conclusion, the discussion of the research findings explains how Sasak-Lombok traditional games function as a channel for cultural preservation, fostering values such as cooperation, skill development, adaptability, precision, and strategic thinking. By embracing and reviving these games, the community ensures the transmission of cultural heritage to future generations [39].

### Construction of Theory in Research Findings

Theory construction is the process of developing a conceptual framework that explains the relationships between various variables or phenomena. In the context of values education in the traditional games of the Sasak-Lombok tribe, we can construct a theory that includes several key elements [40]. The Theory Construction in the research findings titled "Values Education in Sasak-Lombok Tribe Traditional Games" includes:

#### 1. Main Variable: Values Education

Values education is the main variable in this theory construction [41]. It encompasses the delivery, understanding, and internalization of the values of local

<sup>39</sup> Erlan Muliadi and Ulyan Nasri, "Future-Oriented Education: The Contribution of Educational Philosophy in Facing Global Challenges," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (November 13, 2023): 2420–27, <https://doi.org/10.29303/jipp.v8i4.1807>.

<sup>40</sup> Masyhuri and Ulyan Nasri, *Politik Hukum Pemerintahan Daerah Di Indonesia* (Yogyakarta: Semesta Ilmu, 2017).

<sup>41</sup> Fahrurrozi, "Budaya Pesantren Di Pulau Seribu Masjid, Lombok," *Karsa: Jurnal Sosial Dan Budaya Keislaman* 23, no. 2 (2015): 325–46.

wisdom embedded in the traditional games of the Sasak-Lombok tribe [42].

## 2. Supporting Variable: Sasak-Lombok Tribe Traditional Games

Traditional games serve as a supporting variable that explores how these values are applied and experienced by participants, especially children [43]. This variable includes the types of games, rules, and cultural aspects influencing the formation of values [44].

## 3. Relationship Between Variables: Integration of Values Education in Games

The theory construction highlights a positive relationship between values education and traditional games [45]. The process of values education occurs through active participation in games, where children learn to understand, appreciate, and apply the values of local wisdom [46].

## 4. Mechanism of Value Internalization: Direct Play Activities

The process of internalizing values occurs through direct play activities [47]. Children not only learn conceptual values but also experience and imbibe these values through practical experiences in traditional games [48].

## 5. Cultural and Social Context: Local Wisdom of the Sasak-Lombok Tribe

The theory construction also acknowledges the crucial role of cultural and social contexts in shaping and preserving the values of local wisdom. Traditional games

provide a platform where these values can be applied according to the context of life in the Sasak-Lombok community [49]. With this theory construction, we can understand that values education in the traditional games of the Sasak-Lombok tribe is not just about transferring knowledge but also about creating profound experiences to shape character and strengthen cultural identity [50].

## Recommendations for Sasak-Lombok Tribe Traditional Games Study

Proposed recommendations to strengthen values education through traditional games of the Sasak-Lombok tribe include the integration of values of local wisdom into school curricula. This can be achieved by incorporating subjects or extracurricular activities that specifically focus on understanding and direct experiences with traditional values. It is also essential to provide training for teachers and education staff to deeply understand the values of local wisdom and effectively transfer them to students. Collaboration with the local community, community leaders, and traditional players can be key to creating a more authentic and relevant learning environment.

Furthermore, the development of interactive learning materials based on traditional games can be an engaging tool for students. This includes storybooks, educational videos, or games specifically designed to convey the values of local wisdom in an interesting manner [51]. The adoption of educational technology that highlights local wisdom should also be considered, such as online platforms or educational apps [52].

<sup>42</sup> Nasri, Ulyan, *Philosophy of Education* (Lombok: CV. Haramain Lombok, 2023).

<sup>43</sup> Fahrurrozi, "Ekspresi Keberagaman Masyarakat Islam Indonesia: Mozaik Multikulturalisme Indonesia," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 7, no. 1 (2015): 15–34, <http://dx.doi.org/10.24014/trs.v7i1.1419>.

<sup>44</sup> Muhammad Usman Ali, Hamzani Wathoni, and Mohd Muslim, "Exploring the Impact of Islamic Education Philosophy on Emotional Intelligence Development in Muslim Students," *Nadwa: Jurnal Pendidikan Islam* 17, no. 1 (2023): 1245, <https://doi.org/10.21580/nw.2023.17.1.17066>.

<sup>45</sup> Wasitohadi, "Gagasan Dan Desain Pendidikan Multikultural Di Indonesia," *Scholaria* 2, no. 1 (2012): 116–49.

<sup>46</sup> Muhamad Restu Fauzi and Muhammad Chirzin, "Epistemology of Islamic Education in the Qur'an and Its Urgency in the Development of Islamic Education," *Nadwa: Jurnal Pendidikan Islam* 17, no. 1 (2023): 1247, <https://doi.org/10.21580/nw.2023.17.1.15069>.

<sup>47</sup> Rustam, Ibrahim, "Pendidikan Multikultural: Pengertian, Prinsip, Dan Relevansinya Dengan Tujuan Pendidikan Islam," *Jurnal ADDIN* 7, no. 1 (2013): 17–25,

<http://journal.stainkudus.ac.id/index.php/Addin/article/view/573>.

<sup>48</sup> Muhammad and Nurhilaliati, "Women's Education in West Nusa Tenggara: An Exploration of Educational Materials and Gender Equality," *Nadwa: Jurnal Pendidikan Islam* 17, no. 1 (2023): 1273, <https://doi.org/10.21580/nw.2023.17.1.18229>.

<sup>49</sup> Alo Liliwari, *Makna Budaya Dalam Komunikasi Antarbudaya*.

<sup>50</sup> Gaffar, Abdul, Riza Zahriyal Falah, and Zainuddin Syarif, "Inclusive Islamic Education in the Framework of Inter-Religious Harmony: A Study of Mohammad Talbi's Thoughts," *EDUKASIA: Jurnal Penelitian Pendidikan Islam* 17, no. 2 (2022): 207–20, <https://journal.iainkudus.ac.id/index.php/Edukasia/article/view/16434>.

<sup>51</sup> Rosli Hady and Ulyan Nasri, "Innovative Learning: Utilizing Card Sort Media to Amplify Arabic Vocabulary Understanding in NW Lenek Junior High School," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (August 30, 2023): 1982–87, <https://doi.org/10.29303/jipp.v8i3.2101>.

<sup>52</sup> Suparman Suparman and Ulyan Nasri, "Revitalization of Islamic Education at Madrasah NWDI Lombok: Reviving the Heritage of National Heroes during the Colonial Era," *Journal of Advances in Sports and*



Organizing educational events and festivals featuring traditional games of the Sasak-Lombok tribe can strengthen appreciation for cultural heritage. Additionally, there needs to be a guidebook for parents so they can support the development of values of local wisdom at home. Finally, periodic evaluation and monitoring are crucial to measure the effectiveness of implementing values education through traditional games and identify areas for improvement.

## CONCLUSION

In the context of values education through traditional games of the Sasak-Lombok tribe, it can be concluded that efforts to preserve local wisdom can be achieved by integrating these values into children's play experiences. The construction of a theory linking values education with traditional games serves as the foundation for understanding and applying the values of local wisdom in an educational context. The process of values education is not limited to the transfer of concepts but creates practical and meaningful experiences. Through traditional games, children not only understand value concepts such as solidarity, precision, and responsibility but also experience these values in their daily actions. Games provide a space for the natural and enjoyable internalization of the values of local wisdom.

The local wisdom of the Sasak-Lombok tribe, reflected in traditional games, also enriches the cultural identity of children. Therefore, efforts to sustain traditional values through education can positively contribute to the preservation of cultural heritage and the character formation of the younger generation. By exploring local wisdom through traditional games, we can create a holistic educational environment that integrates cultural values with enjoyable learning. As a result, children become not only cultural heirs but also shapers of the future who appreciate and uphold the noble values inherent in the traditional games of the Sasak-Lombok tribe.

### Patent

Patent Title:

"Exploring Traditional Wisdom: Values Education in the Games of the Sasak Tribe, Lombok, West Nusa Tenggara, Indonesia."

Summary: This patent pertains to the development of methods and systems for values education through traditional games played by the Sasak Tribe on the island of Lombok, Indonesia. The system is designed to support the teaching and learning of cultural values, ethics, and social skills through the experience of playing traditional Sasak games.

## Exemplification of Implementation

**Identification of Sasak Traditional Games:** Describing the steps for identifying and documenting Sasak traditional games that have potential educational values.

**Development of Educational Materials:** Explaining how the cultural and moral values of these games can be integrated into formal or informal education curricula.

**Educational Technology:** Detailing the use of educational technology, such as mobile applications or online platforms, to support the teaching of values through traditional Sasak games.

**Teacher Training:** Describing training programs for teachers or facilitators who will implement this method in educational settings.

### Advantages

**Cultural Preservation:** Facilitating the preservation and dissemination of cultural and traditional values of the Sasak Tribe.

**Holistic Education:** Supporting holistic education encompassing social, ethical, and cultural aspects.

**Community Involvement:** Engaging the local community in the process of education and preservation of values.

### Author Contributions

Erlan Muliadi, Akhmad Asyari, Jumarim, Ulyan Nasri. Contribution details include conceptualization by Ulyan Nasri, Erlan Muliadi, and Jumarim; methodology by Ahmad Asyari, and Ulyan Nasri; investigation by Erlan Muliadi, and Jumarim; and review and editing by Ulyan Nasri. The project administration was handled by Erlan Muliadi. All authors have read and approved the final version of the manuscript.

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