

The Local Wisdom in Javanese Traditional Games (Ethnolinguistic Study)

Dyah Padmaningsih

Javanese Literature Study Program
Universitas Sebelas Maret, Surakarta, Indonesia
dyahpadmaningsih@gmail.com

Yohanes Suwanto

Javanese Literature Study Program
Universitas Sebelas Maret, Surakarta, Indonesia

Sujono

Javanese Literature Study Program
Universitas Sebelas Maret, Surakarta, Indonesia

Abstract – *This research describes improvements in Javanese language and culture that relate to the meaning and meaning of culture in traditional Javanese games. Research data is in the form of lingual unit data related to language and culture. This type of research is descriptive qualitative, which describes the language of data with portraits in the field. The results showed that traditional games, such as krelek, dakon, and stils were more beneficial than in gadgets. Traditional games are more educational, healthy, can be a medium of physical learning, are activated by children's mental development, and introduce local culture to children. The forms found were monomorphemic, polymorphemic and phrases, while the cultural meanings were related to the mindset and culture of the adherents.*

Keywords: *ethnolinguistic games, Javanese language and culture, traditional.*

I. INTRODUCTION

Javanese traditional games are one of Javanese cultures that are full of moral teachings that can be applied in everyday life. The nature of traditional Javanese games is populist, easy to do, low cost, and can be made by yourself, like a benthic game that uses two pieces of wood or bamboo in size, 15 cm long and 30 cm in size with a thousand fingers.

Javanese traditional games grew and developed in the past, now are replaced by modern games such as gadgets, electronics that can forget time. Traditional games require creativity, enthusiasm, mutual cooperation, togetherness, even though physical can even be used as a medium of physical learning and motor intelligence, containing advice or moral teachings. In addition, it trains the development of the right brain and left brain so that there is a balance of intellectual intelligence with emotional intelligence. Modern games can be done in a room, no need to move, it can even interfere with the growth of a child's soul or health.

Lately, the game is rarely done by children or the community. Only in Elementary School some traditional games are still found and on the seventeenth of August traditional games are contested with new creations, such as marbles racing on a spoon with bites, sack racing, using a negligee for fathers.

Therefore, the ancestral heritage that is aduh luhung needs to be preserved and developed again. By means of contests, festivals, as well as through research to regain interest in playing by utilizing the surrounding natural wealth. In addition, through research will be known the meaning that is expressed and implied and the values contained therein.

The terms in traditional Javanese games are easy to remember because they use simple language and symbols or equipment that is easily available around human life. This shows that there is a significant relationship between language and symbols that can describe the culture, mindset of society and the behavior of society. Traditional games are one form of culture that lives in society including in Java. This game is human creativity in creating artwork. What's interesting in this study is the expression of language and culture related to traditional Javanese games that live in the community to find out the form and meaning contained therein. Language expression is a disclosure or a stated process (ie showing or expressing intentions, ideas, ideas, feelings, etc.) using language as a medium of communication both verbally and non-verbally. Cultural expression is the expression of symbols, ideas, ideas, values, norms, rules, behavior of patterned behavior in society, as well as physical forms such as objects and artifacts.

II. LITERATURE REVIEW

According to Koentjaraningrat (2002: 11), culture is the result of the process of creativity and taste and intention of humans such as beliefs, knowledge, customs, and others. Culture is abstract, while concrete forms of culture are behaviors and real objects

produced by humans, one of which is language. Language is a communication tool used by humans in daily life. Thus, language is a communication system that becomes a subsystem of the cultural system. Language and culture have a very close relationship, because human culture cannot occur without language. Similarly, language as a means of communication is influenced by culture. While ethnolinguistics according to Abdullah (2014) is a type of linguistics that pays attention to the dimensions of language (vocabulary, phrases, clauses, discourses, other lingual units) in social and cultural dimensions (such as ritual ceremonies, cultural events, folklore and others) that are more broad to promote and maintain cultural practices and social structures of society.

Referring to Abdullah's opinion, it can be concluded that the term form of language expression in traditional Javanese games is monomorphemic, polymorphemic and phrases. Monomorphemic (monomorphemic) occurs from a morpheme (Kridalaksana, 2008: 157). is the smallest sound unit which means that there is no other form as a constituent element (Rohmadi, et al., 2012: 11). The purpose of the morpheme in this study is the basic word or basic form in the form of a free morpheme that has not undergone a morphological process and has more or less fixed meaning or lexical meaning. According to Pateda (1990: 92) that lexical meaning is a more or less fixed meaning that each word has. The lexical meaning is where lexeme when the lexeme stands alone, both in its basic form and derivation and its meaning is more or less fixed as contained in the dictionary. Whereas polymorphemic is a lingual unit that has undergone a morphological process, so that the form can be two morphemes and have a grammatical meaning. Polymorphemic is a word consisting of more than one morpheme (Verhaar, 2004: 97). Words that are classified into polymorphemic forms are the words of the morphological process in the form of a series of morphemes. Grammatical meaning is the meaning that arises because of grammatical unit relations both in the construction of morphology, phrases, clauses / sentences (Subroto, 2011). Whereas, the cultural meaning is the meaning based on the knowledge of the local community as the owner of the culture. Cultural significance is the meaning that is related to culture to interpret it must understand the cultural context behind of it.

III. METHODS

The type of this research is descriptive qualitative, means the research explores information on the object of research by describing all who can provide insight in depth. The source of this research data came from the selected informants. This research data is in the form of words, phrases, Javanese sentences used in traditional Javanese games.

Data collection uses the see method. Refer method is data collection method by listening to language usage (Sudaryanto, 1993: 133). The technique used is interview technique, the advanced technique is recording technique and note technique. After the collected data is followed up by using note-taking techniques. Recording relevant linguistic data is done with certain transcriptions according to their interests (Edi Subroto, 1992: 42).

To get the informant using purposive sampling technique means the data source is directed to data sources that produce productive data (many) that are relevant to the formulation of the problem, research objectives, and research theory (Sutopo, 2002: 36).

In analyzing data using agih or distributional methods, and matching. Agih or distributional method is a method of data analysis that determines the part of the language itself (Sudaryanto, 1993: 18). Distributional methods are used to analyze the forms of language and cultural expressions contained in traditional Javanese games. Equivalent method is a method used to study or determine a particular lingual unit identity by using determinants that are out of language, regardless of language and not part of the language concerned (Edi Subroto, 1992: 55). This method is to analyze the cultural meaning and moral teachings contained in traditional Javanese games.

IV. RESULT AND DISCUSSION

In this discussion will be described traditional games that are still often carried out by children or adolescents until now. includes: terms in language expressions and cultural meanings in cultural expressions of traditional Javanese games

A. *Form of language expression in traditional Javanese play*

1. CASTERS (*KASTI*)

Casters include monomorphemic forms and noun categories. Play games using sticks and balls. This game is usually played by a group of women, at least 10 people, consisting of two teams, one team (5 people) and one team playing (5). The one who wins in abundance, plays first one by one hits the ball that the opponent is singing on the bat. The ball soars to be captured by the opponent. And the player runs to the post one to the last as well as the other. If the ball can be captured by an opponent and can be hit on the player then the opponent turns to play and the other groups stand guard. The lexical meaning of the castle is: a game that uses sticks and balls. In this game requires strategy, team cohesiveness and agility. In addition, this game can be used as a means of physical training and training in children's brain development.

2. DAKON

Dakon includes monomorphemic forms in the noun category, Dakon has a lexical meaning that is dolanan interferes with kecsp. ing kayu lesungan mawa cluwekan jentrek-jentrek rong the ringing array of ana cluwekan big is spread over the barn (Poerwadarminta: 1939: 101). "Games that use sapodilla seeds and so on (gravel, small tile fragments) in perforated wood lined with 2 rows (each row of 7 holes) and at the end (right and left) there is a large hole called a barn". Sapodilla seeds are used 98 seeds evenly divided into 14 holes .. In the development of dakon is one of the traditional Javanese games, which is usually played by two daughters. Each player only has one barn that must be filled in each spin and cannot fill the opponent's barn. This game trains the motor of the right brain and the left brain, because it requires

strategy, calculation, and fluency if it is wrong to run the seeds in a hole that is available so it cannot take the opponent's seeds.

3. BENTHIK

Bentik including monomorphemic forms which are noun categories. The benthic lexical meaning is 1) *gathuk lan nyuwara thik* (merges and says *thik*), 2) *arane dolanan* (designation for a game) (Poerwadarminta: 1939: 11). This game uses two sticks the size of a thumb with a size of 15cm and 30cm. How to play: first make a small hole in the ground, then the small wood is placed tilted on the hole, then the wood is hit with a 30 cm hard wood so that it is difficult to catch, after a small rod is caught and thrown about a long stem that is placed transversely in the hole there is a change of player. This game is usually played by women and men at least 2 people. This game requires dexterity, and concentration to train children's mental development.

4. KITES.

The basic word for kite is the kite which has a lexical meaning '*dluwang kang tinulisan dikirimake minangka ganting rerembukan*' written paper to send in exchange for speaking' (Poerwadarminta: 1939: 256).

The grammatical meaning of the word kite is that *dolanan awujud dluwang didokoki ragangan diuluke tinalenan ing kenur utawa benang*, a game which uses a string of bamboo which is flown using string or thread. (Poerwadarminta: 1939: 256). In the development of kites as traditional games are made from paper which is given a bamboo frame and then threaded to air with the help of the wind. This game is done by men and requires patience and playing strategies. The game trains children's mental development, and introduces local culture to children.

5. BEKELAN

The word bekelan comes from the basic form of bekel and the -an ending. The grammatical meaning of *Bekelan* is *dolanan nganggo bekel lan bal* 'the game that uses bekel and the ball. In its development this bekelan is played by girls. Bekelan play needs to be repeated in order to play well because this game requires strategy, expertise and dexterity. As for the game the *bekelan* prepared is a small bekel ball and six bekel seeds. The play through the first few steps of the *bekel* position is prone, the second is tilted to the right, the third is tilted to the left, and the fourth step is supine. Every step of the way is the same, by singing the sabil ball to take all bekel seeds one by one, two-two, three-three and six in one chant. The end of the six-shot game is taken all on one ball in taking the bekel with the index finger extended or *dulit*. This game trains releksasi and skills. Traditional games can be a medium of learning and train children's mental development, and introduce local culture to children.

6. RECKLESS (*NEKERAN*)

Grammatical meaning is the meaning of words that have undergone a morphological process. *Nekeran* contains grammatical meaning that is the game of children using setin. Plug or set 'round' marbles like glass. This game is played on a flat ground and is followed by 3-5 boys by throwing marbles from the specified limit of the target or the point of the throwing marbles. After that, the one closest to the target point first pokes the opponent's marbles and has to hit them. If the opponent's marbles are affected, the marbles become the playing property. In the development of this game you can collect 3-5 marbles in a circle, then from the boundary line about 2 meters from the roundabout the players throw towards the roundabout, but are not allowed to enter. Whoever the marbles closest to the roundabout have the right to play first by flicking a collection of marbles out of the circle, the marble that can be removed becomes his property. *Nekeran* game trains dexterity and focus on the target. Besides this game can foster honesty and cooperation and discipline for children to train children's mental development.

7. GOBAK SODOR

Gobak sodor comes from gobak, namely *dolanan anak* (Poerwadarminta: 1939: 158). and sodor, namely *tumbak nganggo jebeng (dianggo watangan)*. Poerwadarminta: 1939: 578)

Gobak sodor is a Javanese traditional game that is played by 2 groups of children, each containing 5 people. The core of the game is a group of guards blocking the opposing group so they cannot pass the fort line back and forth. Each line is guarded by a player who will pounce on an opposing player who tries to pass through his fortress. This game is very useful in training agility, intimacy, cohesiveness in the team and strategy of the child and as a medium of physical learning.

B. Cultural Meanings in Cultural Espresi Traditional Javanese Games

1. KASTI.

The cultural meaning of kasti is a symbol of the mindset of Javanese people in doing something needs a strategy in the form of patience and focus, as well as readiness before acting which is depicted the position of the beater when it will hit the ball from the opponent. In addition, the mirror will be agile in carrying out an action until deciding on an opinion. This is symbolized in hitting the ball or catching the ball, it requires careful calculation, not based on emotion, so that it is on target. Caster needs energy and enthusiasm, so it is very good for physical activity, thought and energy. In addition, team cohesiveness is evident in the game, honest in attitude or behavior, if one admits wrong, togetherness is reflected in the attitude of mutual cooperation or mutual cooperation in the team or community.

2. EGRANG

Egrang are a symbol of the mindset of Javanese society, that life needs a solid footing as a basis for living a balance of life, simplicity and prosperity because stilts are made from the produce of the surrounding nature such as bamboo or wood. Besides that, in life, togetherness, harmony, mutual help and creativity are needed. It reflects the balance of life between human and human relationships with God, as well as human relations with the surrounding environment.

3. DAKON

The cultural meaning of dakon is a reflection of Javanese culture and mindset about honesty, mutual respect and creativity. The point in living in a society requires honesty of oneself, others and the Creator so that life will feel comfortable and peaceful. In the game the dakon is symbolized by the rules that have been agreed upon together, such as the rotation of the seeds from the hole and not taking the seeds in the opponent's hole. In life, respect is needed both in words and behavior. And creativity to create new things, especially in experiencing life difficulties, requires careful calculations to act. This is symbolized in choosing the first hole to divide the seeds in order to shoot the seeds in the opponent's hole. The meaning of related culture with the tools used is a reflection of natural wealth, with a symbol of mortar made of any type of wood, and sapodilla seeds that can thrive in the tropics.

4. BENTHIK

Games that require agility and enthusiasm. This game symbolizes people in society, don't always be bent or clash in any case so as not to harm yourself. Life needs to be zealous in pursuing the future, and dexterity or skill in finding opportunities or earning a living without sacrificing others is worthy of the foundation of every human being. Skills or skills possessed must be accompanied by effort and prayer and expertise, so as not to cause jealousy with others.

5. KITES

Kites of symbols stretch the mindset of humans in living life, when success is not in the air, if it fails, it does not feel cramped in this life. Therefore patience, calculation is very necessary and the strategy in responding to life is very meaningful, such as paper and the framework of prudence and balance of kites so that the kites fly high in the clouds according to the wind direction.

6. BEKELAN

This game requires relaxation and skill. This game is a picture in the community, every human being needs a relaxation attitude. Relaxation contains the purpose of responding to life needs to be calculated so as not to harm yourself or others. So that skills are needed in the form of ability, expertise, and socializing in the community. Attitudes and actions cannot be decided suddenly or suddenly. In the community need to agree together. As in playing bekelan by positioning bekel from tengkurep, tilting leftward, tilted right, supine. Likewise in taking the bekel from step to step in ball chanting.

7. RECKLESS (*NEKERAN*)

The game is skilled in training dexterity, honesty, discipline and cooperation. Nekeran is done in groups, fighting agility to get points. It is as a symbol and perspective of the adherents in the community and living their lives. Plugging in a symbol of life like a ball that rolls sometimes in luck sometimes good luck is less friendly. If all of that is addressed with honesty and cooperation will feel light. So that the need for dexterity in completing work, honesty, discipline and cooperation in dealing with life individually and in a community.

8. GOBAK SODOR

Gobak Sodor team game so that it requires teamwork, speed and strategy. From this game contains cultural meaning that is very good for the mirror or the life picture of Javanese society, that is compactness means mutual cooperation, harmony and tolerance. The purpose in the community requires mutual cooperation in completing obligations, with fellow human beings always maintaining harmony, if there is incompatibility avoiding conflict, but resolved by deliberation, and tolerance with others will bring inner peace. These three attitudes grow and develop in people's lives.

V. CONCLUSION

Traditional Javanese Games are one of the cultures that live in Javanese society, especially with the noble values that are still relevant today. Amun unfortunately the presence of traditional Javanese games faces challenges from the game of gadget. So as to preserve and maintain the need to promote socialization, festivals and research on Traditional Javanese Games.

From the results of research on Language Expression and Culture in Javanese Traditional Games, it was found the term form of language expression in the monomorphemic which has lexical meaning, poimorfemi form and phrases containing grammatical meaning. While the cultural meaning in cultural expression reflects the mindset and culture based on the knowledge of the local community as the owner of culture

Acknowledgment

The author would like to thank the support given by Sebelas Maret University of Surakarta, especially for Cultural Sciences Faculty.

Reference

- Abdullah, Wakti dan Dwi Purnanto. 2014. "Kearifan Lokal Petani dan Persepsinya terhadap Pekerjaan Nonpetani di Kabupaten Ngawi (Kajian Etnolinguistik)." *Laporan Hibah Penelitian Unggulan Perguruan Tinggi Tahun III*. Surakarta: Universitas Sebelas Maret
- Koentjaraningrat. 2002. *Pengantar Ilmu Antropologi*. Jakarta: PT.RINEKA CIPTA
- Kridalaksana, Harimurti. 2008. *Kamus Linguistik*. Jakarta: PT Gramedia Pustaka Utama
- Pateda, Mansoer. 1990. *Linguistik (Sebuah Pengantar)*. Bandung: ANGKASA
- Poerwadarminta, W.J.S. 1939. *Baoesastra Djawa*. Batavia. J.B. Wolters Uitgevers Maaatschappij. N.V. Groningen.
- Rohmadi, Muhammad, dkk. 2012. *Morfologi Telaah Morfem dan Kata*. Surakarta. Yuma Pustaka.
- Sarwiji Suwandi. 2011. *Semantik Pengantar Kajian Makna*. Yogyakarta. Media Perkasa.
- Subroto, Edi, 1992. *Pengantar Metode Penelitian Struktural, Surakarta. Sebelas Maret University Press*
- _____. 2011. *Pengantar Studi Semantik dan Pragmatik (Buku 1. Pengantar Studi Semantik)*. Surakarta: Cakrawala Media
- Sudaryanto. 1993. *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan secara Linguistik*. Yogyakarta: Duta Wacana University Press.
- Sutopo, HB. 2002. *Metode Penelitian Kualitatif*. Surakarta: Universitas Sebelas Maret Press
- Verhaar, J.W.M. 2012. *Asas-asas Linguistik Umum*. Yogyakarta: Gadjah Mada University Press