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submitted: 11/6/2024 revised: 30/6/2024 accepted: 7/7/2024 published: 8/7/2024 pages: 44-56

## UTILIZATION OF TRADITIONAL GAMES AS TEACHING MATERIALS IN BIPA LEARNING

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**Abstract:** *Congklak* is a traditional game known by various names throughout Indonesia and played by two players. Apart from being a game, *congklak* teaches local wisdom and religious moderation. This study examined the traditional game of *congklak*, which is associated with the principles of religious moderation in BIPA (Indonesian Language for Foreign Speakers) learning at UIN Raden Mas Said Surakarta. Researchers specifically investigated traditional games based on local wisdom and religious moderation as teaching materials. The current study's design was descriptive qualitative since the data in this study were local wisdom-based materials using the traditional game of *congklak* with data sources in the form of documents and several references relevant to the research. The results showed that the conventional *congklak* game could be used as fun and effective teaching materials for BIPA learning because, in addition to being used as an introduction to Indonesian culture, it also contains at least seven values of religious moderation in the form of *tawasuth*, *tawazun*, *i'tidal*, *tasamuh*, *musawah*, *syura*, and *ishlah*.

**Keywords:** local wisdom, religious moderation, BIPA, teaching materials

### Introduction

Local wisdom is part of a form of culture. Local wisdom can be defined as a local cultural wealth that contains life policies, a way of life that accommodates wisdom, and life wisdom (Dokhi et al. 2016, 1). Culture explains how humans experience and understand the world. Meanwhile, the world is a reference for humans to experience and understand various cultural issues (Abidin 2021). In this context, human views on local wisdom must be balanced with religious values or what is better known as elements of religious moderation. The existence of local culture can also be meaningful if it contains positive religious teachings, which can be used as a person's outlook on life (Isang and Dalmasius 2021). Religion cannot be an area of culture that stands alone and is indifferent to cultural developments. On the other hand, religion can encourage cultural expressions used to express goals and meaning (Ministry of Religion of the Republic of Indonesia 2019). Local wisdom is a set of values that originate from the noble cultural values of a local community and are created, developed, and maintained as an identity or personality. Local wisdom contains noble values that guide people's lives when facing various challenges and problems. It is a national cultural heritage that needs to be preserved and developed.

The Indonesian nation, which has cultural diversity and local wisdom, must be able to absorb and filter foreign culture that enters and has the potential to decline the existence of local Indonesian wisdom. This issue requires Indonesian society to control all types of foreign culture. One effective alternative to maintaining the existence of local Indonesian culture is through education (Suradi 2018). The efforts require stages

that are highly considered for the sustainability of the Indonesian nation. The main effort needed is internationalizing the Indonesian language as stated in Law Number 24 of 2000 concerning the Flag, Language, National Emblem, and National Anthem. Internationalizing the Indonesian language is included in the efforts that can be made to maintain Indonesian culture (Maulida 2020). This can be done through the Indonesian Language for Foreign Speakers or well known as *Bahasa Indonesia bagi Penutur Asing* (BIPA). BIPA programs are very diverse depending on the needs and learning objectives. However, BIPA learning, which contains values such as culture and religious moderation, can also color the diversity of BIPA students in Indonesia (Faznur et al. 2021). A balanced perspective, always acting reasonably and not being extreme in religion as a form of practice of religious moderation that is accommodating to local culture, appears in proverbs as part of local wisdom (Isang and Dalmasius 2021: 104). Anis Malik Toha (in Widodo and Karnawati 2019, 10) said that a moderate person must be able to control himself not to use violence but rather bring peace and grace to all nature and also understand that Islamic law is permanent and some things can change according to the times, without any coercion. Considering that currently, there is a widespread crisis of tolerance between religious communities, which leads to less moderate people, thinkers are required to be able to solve problems as far as possible. In order to create peace (Al-Ayya 2022, 19), local content teaching materials linked to the value of religious moderation can provide a broad understanding of living in harmony with religion and respecting differences (Aziz et al. 2019).

Religious moderation in local cultural content through traditional games with an insight into local wisdom presented in BIPA teaching materials should be preserved. Apart from preserving traditional games from a local perspective, it can also link religious teachings with respect for differences among people (Adejulaian et al. 2024). Every year, the number of foreign speakers studying Indonesian is increasing. To meet the needs for learning Indonesian, teaching materials that align with the needs of foreign speakers are needed. According to Andika (2015), the problem found in BIPA learning is that BIPA students are very interested in studying Indonesian but it is not equipped with teaching materials that are adapted to the needs of foreign speakers. This can be seen from the small number of Indonesian language teaching materials for BIPA students. Thus, teachers need help using appropriate teaching materials to help students achieve competency in learning.

UIN Raden Mas Said Surakarta is an educational institution providing the BIPA program. The BIPA curriculum at UIN Raden Mas Said Surakarta has integrated Islamic cultural values, which are advantages in educational institutions under the auspices of State Islamic Religious Universities or well known as *Perguruan Tinggi Keagamaan Islam Negeri* (PTKIN). Based on the competency units, BIPA learning at PTKIN includes integrated language skills and linguistic aspects, national and Islamic insight, and culture. In the ancient aspect, BIPA learning refers to the principles of religious moderation, so the learning considers the values of Islamic teachings in a moderate manner. In the context of learning materials, consider the dominant religious values in the PTKIN environment.

Teaching materials can be adapted to apply language to the context of religious life, especially Islamic teachings, thereby providing BIPA students with a broader experience and perspective. Another advantage of BIPA learning at UIN Raden Mas Said Surakarta is that it allows for local Islamic content values that underlie teaching materials' development by considering cultural and social environment aspects. This is based on the environment in Surakarta, which is closely related to Javanese cultural traditions and Islamic values, which reflect the value of tolerance. This is reinforced by the opinion (Inderasari et al. 2024), which states that BIPA students understand local culture to facilitate communication before intensive learning, which aims to increase self-confidence.



Figure 1 BIPA learning process

Traditional games have cultural and historical value and potential as teaching materials. Traditional games can be integrated into BIPA learning based on local wisdom as time passes. This is because traditional games tend to shift to modern games with digital technology. Hence, traditional games as teaching materials will be remembered by the younger generation and remain an essential part of the nation's cultural wealth. This can provide a deeper understanding of cultural heritage and develop social, motor, and cognitive skills. Traditional games have a cultural value that can be implemented in BIPA learning. In this case, traditional games are essential in increasing BIPA students' involvement, enriching cultural knowledge, and making learning enjoyable. In this regard, Graham Mar (in Hali et al. 2023) states that cultural content can be added to foreign language learning to improve mastery of the target language or Indonesian. Through cultural materials, guidance is needed to increase awareness. Thus, cultural learning can be added to the learning curriculum. Cultural learning can be integrated with material related to language skills. In this case, language skills can be realized by reading texts, listening to material, telling, or writing about culture in the target language that is mastered.

Using traditional games as BIPA teaching materials is one effort to provide exciting experiences through learning based on local wisdom. Through material containing traditional games, BIPA students can experience learning with local cultural nuances and an understanding of the diversity of the Indonesian language and culture. In line with this, (Ismadi 2022) believes that cultural understanding has a role in broadening insight and appreciation in studying people's lives in Indonesia. Indonesian as a communication tool can reflect Indonesia's diverse cultural background. When studying Indonesian, BIPA students must understand that cultural diversity can reflect thought, lifestyle, and ethnic patterns. Through learning based on local wisdom, BIPA students can have a pleasant learning experience and provide experiences that can be implemented in everyday life. In addition, traditional games provide experiences in an authentic cultural context. Through cultural context, students can understand the meaning of the vocabulary used more broadly. Traditional games can also provide various life values such as cooperation, cooperation, gratitude.

One of the traditional games that can be used as teaching material is a *congklak* or *dakon* game. The *congklak* game is enjoyable to use as teaching material because it has historical and philosophical value. In addition, the *congklak* game can be an exciting teaching material and can improve the language skills of BIPA students. Suppose students are directly involved through practice in the *congklak* game. In that case, BIPA students play an active role in learning Indonesian culture directly and can produce new stimuli for language skills. This is also supported by Yusuf (2024) adding that role-playing is a class activity where students play an active role in the oral learning process. Role play is often associated with stimulation. These activities can help recreate the language used in the learning process. This is in line with the opinion of Andayani (2020) which

states that the traditional *congklak* game in BIPA learning is classified as effective because it has been proven to improve the speaking skills of international students.

The *congklak* game can be used as teaching material for reading skills, namely by making the *congklak* game a text that is used as teaching material. The hope is that using traditional games as teaching materials can increase reading interest. This is as stated by Fitriyani (2022), who stated that interest in reading can be increased with the support of teachers who provide assignments or projects related to reading. Learning Indonesian through formal institutions at every level through any learning media is directed at mastering at least one reading skill. BIPA students are expected to have adequate reading skills so that they can comprehend reading according to context (Siahaan et al. 2023). Reading is a skill that supports the learning process and understanding of information, so reading skills must continue to be honed. Regular and directed reading can have an impact on several aspects, such as the ability to understand the context of the reading, practicing concentration, and improving analytical and critical thinking skills. Therefore, reading courses are essential for BIPA students to study because they are related to several aspects. In the language aspect, reading skills can improve writing and communication skills so that through reading text, somebody can understand the reading structure, master vocabulary, and communication skills, and develop imagination and interest in literature. This is by the standard curriculum of the Minister of Education and Culture of the Republic of Indonesia, number 27 of 2017, concerning competency standards for graduates of BIPA courses and training. In unit 6, element 4.1 interprets texts related to the social, academic, and professional domains. The graduate indicators for this competency element are 4.1.2, identifying general ideas from texts related to the social, academic, and professional domains.

Based on this background, this research aims to describe BIPA teaching materials using traditional games with local wisdom values integrated with religious moderation. The results of this research can be used as a reference or consideration regarding BIPA research in Indonesia, especially in local wisdom-based learning. Apart from that, it is hoped that it can provide readers with an understanding that apart from being used for entertainment, traditional games can also be used as a teaching medium that can convey moral messages based on religious moderation and preserve Indonesia's cultural diversity through BIPA learning.

## Literature Reviews

Research related to BIPA teaching materials through local wisdom has previously been widely researched, both in the form of introducing culture, traditions, traditional culinary delights, traditional games. There are several previous studies discuss BIPA learning methods using traditional games. Research by Khairunnisa (2022) discussed language learning through the conventional games of *cuk-cuk bimbi* and *ampar-ampar pisang*. The research results showed that the traditional games *cuk-cuk bimbi* and *ampar-ampar pisang*, originating from South Kalimantan, can be used in language learning, especially in honing speaking skills. Traditional games can be a means of building teacher creativity and fostering student motivation in learning at school. Students are not bored with learning, their language skills are increasingly honed, and they can take positive values from the game. The similarity with this research is that it uses traditional games as teaching materials that can improve language skills. The difference is that the research was conducted on school-level students, so the material taught was more straightforward.

Apart from that, research also uses traditional games as BIPA teaching materials. This is similar to research conducted by Kusumo (2016), using *dakon* and dragon snakes as BIPA teaching material. This research proved that the BIPA learning method using traditional culture-based games is fun, so teachers must be creative and innovative to make it easier for international students to understand. Further research related to BIPA learning methods using traditional games has also been carried out by Andayani (2020).

This research showed that using the traditional *dakon* game media in BIPA learning is effective because it has been proven to improve international students' speaking skills. Similar research was also carried out by Asteria (2017), investigating BIPA class at Surabaya State University. This research discussed BIPA learning, which used the traditional game of *congklak* as teaching material.

Based on the previously mentioned research, it was found that the traditional *congklak* game used in BIPA learning by the syllabus can run well, as seen from students' enthusiasm in paying attention to the practice of the *congklak* game, which is used as a teaching medium. All students can focus, and the ability of BIPA students to recognize traditional Indonesian games is classified as good. The similarity with this research is using the *congklak* game as BIPA teaching material with discussion regarding planning and implementation of BIPA learning. However, this research should have provided material regarding local content in the form of historical and philosophical stories about the *congklak* game. Based on several studies above, no research has discussed using traditional games based on local wisdom integrated with the values of religious moderation in BIPA learning.

Local wisdom refers to one subject, namely the customary law of the local community, which is cultural identity. The term of cultural identity was first introduced by Quritch Wales, who stated that the culture of a nation that can absorb and process foreign culture according to its character and abilities is included in the type of local genius and has the following characteristics: (a) able to survive foreign culture; (b) can accommodate foreign cultures; (c) able to integrate foreign culture into the original culture and able to control and direct cultural development (Konradus 2018, 84).

Traditional games are a form of local wisdom. According to Anggita et al. (2019), traditional games are the nation's and ancestors' cultural heritage, so they are not lost; they need to be preserved. Traditional games have values and cultural elements inherent in them. Each region in Indonesia has various traditional games with unique characteristics in each region. Furthermore, Romanti (2023) states that traditional games reflect the nation's cultural identity, passed down from generation to generation. Based on these facts, each region has unique regional games that depict local customs, customs, and history. *Congklak* or *dakon* is a traditional game popular in various regions, especially Central Java. The game of *congklak* has been around since Dutch colonialism. At that time, this game was only played while songs were being sung by the royal family and the Dutch family. Initially, this game was made from stone and wood left over from house buildings. This game was originally used as entertainment or to kill the time. This game generally involves two people taking turns until one loses (Susila 2018).



Figure 2: Traditional *Congklak* Board

According to Prana (2018), *congklak* or *dakon* is a game that is generally played by girls in pairs aged 9-12 years in the yard or on the house's terrace. *Congklak* is played with a wooden board or *dakon*, which has 14 small holes, usually called *sawah*. Then,

there are two bigger holes in every corner called *lumbung*. There are also 98 seeds, which are divided into seven in each *sawah*. *Congklak* seeds can generally be replaced with shells, seeds, or pebbles. Furthermore, Yulita (2017) states that in ancient times, this game used a wooden board that was crossed, but as time went by, the wooden board could be replaced with a board made of plastic. If there is no *congklak* board, it players can dig a hole in the ground or draw a circle as a board on the floor. The *congklak* game can manage strategy and accuracy in determining the points and seeds in the holes that will be taken first to win the game (Rahmawati 2010).

Religious moderation is a concept implemented by the government that aims to create order in religious communities and protect the rights of religious owners in exercising religious freedom (Wardati et al. 2023, 176). Religious moderation functions to bridge religious harmony and tolerance, which is applied to everyone without blaming religious beliefs or other people (Chadidjah et al. 2021). Religious moderation is a way of viewing humankind's attitudes and religious behavior that can create a sense of tolerance between religious communities. The nine principles of religious moderation explained by Nur (2016) are as follows.

1. *Tawasuth* (taking the middle path)  
Understanding and experience that is not excessive in religion.
2. *Tawazun* (balanced)  
A balanced understanding and experience of religion comprising all aspects of life, both worldly and hereafter, firmly stating principles that can differentiate between deviation and difference.
3. *I'tidal* (straight and firm)  
Ability to put things in a correct place, carry out rights, and fulfill obligations proportionally.
4. *Tasamuh* (Tolerance)  
Ability to appreciate and respect differences both in religious and other aspects of life.
5. *Musawah* (Equality)  
Ability not to discriminate against all differences in someone's beliefs, traditions, or origins.
6. *Shura* (Deliberation)  
Ability to solve problems through deliberation to reach consensus with the principle of placing benefit above all.
7. *Ishlah* (Reformation)  
Ability to prioritize reformative principles to achieve a better situation that accommodates the changes and progress of the times based on the general benefit by adhering to the principle of *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah* (putting up old traditions which are still relevant and applying new things that are more relevant).
8. *Auluwiyah* (Putting priority first)  
Ability to identify things that are more important should be prioritized for implementation compared to those that are of lower importance.
9. *Tathawwur wa Ibtikar* (Dynamic and innovative)  
Ability to be open to making changes for the better.

Based on the concepts contained in religious moderation, it is hoped that it can be applied in everyday life, especially in BIPA learning. Thus, these concepts can lead Indonesia in a better direction of not discriminating in diversity.

## Research Method

The research method used in this study is descriptive qualitative. According to Anggito and Setiawan (2018), qualitative research is research with data originating from natural

settings to interpret occurring phenomena. This research does not use statistical data but uses data collection, analysis, and interpretation techniques. This research uses descriptive analysis to describe the meaning, philosophy, and matters related to traditional games in BIPA learning. This research seeks to explore, study, understand, and practice local wisdom values integrated with the value of religious moderation in BIPA learning at UIN Raden Mas Said Surakarta.

The data sources in this research are comprehensive and include documents or references related to discussions using library study techniques. The library study technique involves studying material from various reference sources and then using it as research teaching material. The research data are in the form of material based on local wisdom using the traditional game *congklak*. To ensure the research validity, we have used equipment and materials supporting research, such as boards and seeds in the *congklak* game. The research was conducted at UIN Raden Mas Said Surakarta in a BIPA reading class.

## Findings and Discussion

### A. Local Wisdom Values in the Traditional *Congklak* Game

At the beginning of the lesson, BIPA teachers explain the meaning, philosophy, and rules of playing the *congklak* game. After that, BIPA students began to practice the traditional game of *congklak* according to the playing method that had been explained. The first step is for the BIPA students to do *pingsut* (a rock-paper-scissors hand game) to determine the first player. After determining the first player, BIPA students make the rules. These regulations contain an agreement regarding the laws of the game regarding the game system that will be used (Prana 2018). According to Yulita (2017), there are two ways to play: choosing one seed in the hole and distributing the seeds until reaching the opponent. If the seed falls into the hole containing seeds in it, the remaining seeds are taken until the last seed falls into the empty hole and the player is considered dead, which can then be continued by the same player. Then, the second method is done with "*sup empat*", where the player drops the last seed until it falls into the hole with three seeds. The game is considered finished if there are no seeds in the hole. The winner is determined by the number of seeds in his/her *lambung*.



Figure 2 Explanation of the Traditional *Congklak* Game

There are five stages in the *congklak* game that BIPA students follow in order to play correctly (Prana 2018). The first stage is carried out by the two players sitting face to face, placing seven seeds into a small hole and leaving the large hole (*lambung*) empty. The second stage is carried out by selecting the first player by doing *pingsut* (a rock-paper-scissors hand game), which is done by BIPA students. The first player takes all the seeds in one hole and puts them one by one into the next hole. The third stage is carried out by the opposing player taking seeds from his *sawah* and placing them in

the next hole. Then, the fourth stage, returns to the first player by selecting the hole to be taken and placing it on the right and central holes. If the last seed falls into the hole with the seed, the BIPA students participating in the game can continue until the *congklak* seeds run out. If the last seed falls on an empty hole in the opponent side, the game stops and turns with the opponent. Next, in the fifth stage, the opposing player takes the seeds in his hole and plays them until they run out. If the last seed falls into his own *sawah*, then the opponent's seed can be taken, and the players take turns. This game can be finished if no more seeds are in the hole, and the winner is the player with the most seeds.



Figure 4: Traditional *Congklak* Game Practices

According to Susila (2018), the game of *congklak* is increasingly developing to have a critical philosophy, such as a place for friendship, harmony, practicing patience, harmony, mutual sharing, and responsibility. Furthermore, there is an exciting philosophy at each stage of the *congklak* game. On the *congklak* board, there are seven holes, each consisting of seven seeds, symbolizing the number of days a week. Thus, everyone has the same amount of time, seven days a week. Furthermore, when the *congklak* seeds are taken from the hole and then filled into the small and then the bigger hole, what is learned is that every day lived will influence the following days and other people. Accordingly, what is done now will determine what will happen. This will also be done today that can be meaningful for different people.

Furthermore, according to Jaya and Na'im (2017), if *congklak* seeds are taken and then retaken by someone else, it means that in life, there is a principle of "take and give", which means that one must give and receive so that one does not always take so that life is balanced. This game is played by taking the seeds one by one and not all at once. Hence, the value that can be learned is honesty in life. At this stage, a process is carried out in phases by inserting the seeds into one hole. Placing one seed can symbolize that little by little is better as long as it is done honestly. Filling the seeds one by one means saving them daily in the main hole for the next day. Furthermore, a strategy is also needed in the *congklak* game. This means there is competition in life, so somebody needs a well-organized strategy to achieve goals. This game aims to win by getting the most seeds in the main hole. The value that can be taken is that to be successful, someone needs to do a lot of good deeds, save more, and have a strategy for collecting good fortune (Warisan Budaya Takbeda Indonesia 2012).

#### ***B. Values of Religious Moderation in BIPA learning at UIN Raden Mas Said Surakarta***

The application of religious moderation values in the BIPA learning process is needed. Cultural differences between countries and continents make it difficult for international students to adapt to new living environments because new cultures can change their life patterns. It can be seen from the strategy in the *congklak* game, which portrays



characteristics of Indonesia, that it is something new for international students. Using the *congklak* game as a teaching medium in BIPA learning can be an intermediary for preserving local Indonesian wisdom and culture introduced to foreign students.

The *congklak* game is a traditional game that has been around since ancient times and has been passed down from generation to generation so it can still be played today. The results of the research show that there are several principles of religious moderation in the *congklak* game which is used as a medium in BIPA learning which contains elements of local wisdom. Not all of the nine principles of religious moderation are present in the *congklak* game. The principles of religious moderation that are present include the following aspects.

1. *Tawasuth* (Taking the Middle Path)

*Tawasuth* is the foundation and frame that regulates how humans should direct their thinking to avoid getting trapped in just one thought (Hakim et al. 2022). *Tawasuth* is the same as a moderate attitude. The moderate attitude shown in the traditional game of *congklak* is by placing oneself in the principles of life, namely by behaving reasonably. In responding to an issue, a moderate person will look at it from various sides and uphold justice. This ability can make someone see things logically and in a balanced way. The fair behavior shown is that it leads to the distribution of *congklak* seeds equally by all members or players. Apart from that, the *congklak* board has seven holes, each consisting of seven seeds, which symbolize the number of days a week. Thus, everyone has the same amount of time, seven days a week.

2. *Tawazun* (Balanced)

The balance in upholding justice in the *congklak* game is established by doing *pingsut* (a rock-paper-scissors hand game) to determine the first player to start the game. This process sets the tone for the game and ensures a fair start. Once the first player is determined, an agreement is made regarding the game rules and system, fostering a sense of patience as players wait their turn. The reason for doing *pingsut* is to ensure the smooth running of the game. During the game, justice and honesty must continue to be instilled to avoid punishment because in the *congklak* game if some members or players cheat, it will cause disputes with each other (Fana and Jatningsih 2020). Apart from that, during the game, someone must also apply the principle of “take and give”, which is reflected in taking the seeds one by one and not all at once. This is done as a reminder that someone has to give and receive in life, so he or she does not always take so that life is balanced.

3. *I'tdal* (Straight and Firm)

In the game, certainly, players are bound by the rules. These rules can create discipline for members or players. First, all players do *pingsuit* to determine the first player to start the game. Second, the first player chooses the *congklak* hole which will be filled with seeds. The seeds taken must be dropped one by one according to the hole passed. Third, if the hole is empty and all the seeds are collected in the big or main hole, the winner in the *congklak* game is determined by each player's highest number of seeds in the main hole. With the rules surrounding traditional games, these are used as playing guidelines that cannot be changed or even violated intentionally.

4. *Tasamuh* (Tolerance)

Tolerance comes from the Latin word *tolerate*, which means patience. An attitude of tolerance is the key to peace and survival. Michael Walzer (in Lessy et al. 2022) defines tolerance as a condition necessary for humans to achieve their goals. The tolerance attitude in the *congklak* game is reflected when it is in progress; all members patiently await their turn according to the distribution of *pingsuit*. This patience can create peace, and the game can run well until a winning player is determined.

5. *Musawah* (Equality)

It is difficult to discriminate against all differences in someone's beliefs, traditions, or origins. Equality in the *congklak* game can be seen from the participation of all BIPA students, both men and women. Although there are more female players in this game, the learning method using the *congklak* game continues to work well. Apart from the gender equality found in the *congklak* game, BIPA students can play the game even though the game originates from Indonesia, which certainly carries and is associated with Indonesian customs and traditions. All students can accept the differences that surround the game.

6. *Shura* (Deliberation)

Deliberation is an integral part of every activity related to many people. This is because it will result in very significant differences of opinion. If one or several members do not agree and are in line with that opinion, disputes will arise between members. Deliberation also needs to be present in the *congklak* game; this can be seen when all the players agree to the game's rules regarding the game system that will be used.

7. *Ishlah* (Reformation)

Transformation on the *congklak* game can be seen in how it is played and the media used to play it. In the past, *congklak* was only played on a carved board. This game uses a crossed wooden board, but over time, wooden boards can be replaced with boards made of plastic. At that time, *congklak* boards carved with luxurious shapes were only owned by the nobility. However, with the development of times and increasingly rapid technology, now everyone can have a luxuriously carved board, which ancient nobles usually used for playing *congklak*.

The implementation of BIPA teaching materials, rooted in local wisdom and the value of religious moderation, is a significant step in preserving Indonesian culture. By adopting the nine principles of religious moderation, including *tawasuth*, *tawazun*, *i'tidal*, *tasamuh*, *musawah*, *shura*, *ishlah*, *auluwiyah*, *tathawwur*, we can present these cultures in a way that is easily accepted by students, especially BIPA students. Understanding cultural aspects is essential and enlightening in BIPA learning because BIPA is the learning of Indonesian culture for foreign speakers who learn Indonesian.

*C. Implementation of the congklak game as BIPA teaching material*

The traditional game can be used as BIPA teaching material and as an introduction to the culture of Indonesian society, which is rich in local wisdom and contains the value of religious moderation. BIPA students can learn about various cultural heritage preserved by the community, including the traditional game *congklak*. Besides being used to introduce cultural diversity, BIPA students can also learn about the values of religious moderation during the game. The content of the values of religious moderation can be felt through the various steps and rules of the game that have been carried out by BIPA students during learning using the teaching material of the traditional game *congklak*. Traditional game material can be included in unit 6 in element 4.1, namely interpreting texts related to the social, academic, and professional domains. The graduate indicators for this competency element are 4.1.2, identifying general ideas from texts related to the social, academic, and professional domains. Before learning begins, the initial stages are carried out: syllabus preparation, learning instruments, and the need for teaching materials. This preparation is adjusted to the background of the BIPA students' abilities, level of mastery of the Indonesian language, and the country of origin of the BIPA students. Then, the next step is preparing a syllabus or learning plan, which includes time allocation, language skills to be achieved, teaching materials in the form of texts, tools used to support learning in the form of boards and *congklak* seeds, and assessment rubrics as learning evaluation materials.

Through the use of the *congklak* game as BIPA teaching material, a process of cross-cultural understanding occurs between Indonesia and the country of origin of BIPA

students. Moreover, traditional games in Indonesia contain historical and philosophical values at every stage of the game. After being explained through text and examples when playing *congklak*, BIPA students responded well and were enthusiastic in trying to play *congklak*. This is because the *congklak* game is one that students have never tried. This game can help BIPA students improve their Indonesian language skills, introduce Indonesian culture, increase learning motivation, develop thinking skills, and increase social interaction. Apart from that, using the *congklak* game as teaching material can improve the speaking skills of BIPA students. This can be seen from the question-and-answer sessions and discussions held by the players. Using traditional game methods as teaching material, especially the *congklak* game, has improved speaking skills and enhanced good communication between students. Through the *congklak* game, language skills ranging from reading, listening, speaking, and writing can be improved. When the material is taught to BIPA students, the students feel interested when they get material about traditional games in Indonesia.

Apart from that, using *congklak* games in learning can also be integrated with religious moderation material. This is because the local content of the *congklak* game also contains the same values as the principles of religious moderation. Local wisdom and religious moderation are essential to build a harmonious and tolerant society. Both have noble values that can strengthen each other and provide a solid foundation for social life. This is also related to the values taught to BIPA students from abroad. Religious moderation is a significant issue at the higher education level. The campus becomes a space for exchanging ideas and thoughts so that the values of religious moderation can be instilled in students. One of the easiest ways to implement the value of religious moderation is through classroom learning. Through an interactive learning approach, material regarding religious moderation can be integrated into existing courses. Moreover, the value of religious moderation is material that international students need to master. With different cultural backgrounds, BIPA students need to be equipped with an understanding of religious moderation so they can live side by side with Indonesian society. The principle of religious moderation is implicit in every philosophical meaning of the *congklak* game in BIPA learning at UIN Raden Mas Said Surakarta. Therefore, the *congklak* game material is suitable because it raises examples of the application of religious moderation in everyday life. Through an approach with local wisdom, BIPA students can be encouraged to discuss and exchange ideas and create a class atmosphere open to opinions. Apart from that, through the practical activity of playing *congklak*, BIPA students can be stimulated to have a new understanding of Indonesia. Moreover, the philosophical values of the *congklak* game can be implemented in social life. In the *congklak* game, several values of religious moderation can be implemented well. The values of religious moderation in BIPA reading class include *tawasuth*, *tawazun*, *i'tidal*, *tasamuh*, *musawah*, *shura*, and *ishlah*.

## Conclusion

Based on the explanation above, teaching materials in BIPA learning based on local wisdom and insight into religious moderation through the traditional game *congklak* are practical because they can increase understanding for students or non-native speakers. It is a significant input for international students to learn more about the Indonesian people's culture and local wisdom. BIPA students are students or foreign speakers who are studying Indonesian culture. Based on the results of the research that has been carried out, seven principles of religious moderation were found in the traditional game of *congklak*. Through the *congklak* game, students can learn the principles of religious moderation: *tawasuth*, *tawazun*, *i'tidal*, *tasamuh*, *musawah*, *shura*, and *ishlah*. Thus, BIPA teaching materials delivered through the traditional *congklak* game become fun and effective because they contain the value of religious moderation adapted to the local wisdom of the Indonesian people.

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## How to Cite the Article (in *The Chicago Manual of Style 16*)

### *In-text Citation:*

Aulia et al. (2024, 49) ....  
.... (Aulia et al. 2024, 49)

### *Reference List Entry:*

Aulia, Syafrida Reza, Alifia Nur Aini, and Dian Uswatun Hasanah. 2024. "Utilization of Traditional Games as Teaching Materials in BIPA Learning." *Mahakarya: Student's Journal of Cultural Sciences* 5 (1): 44-56. <https://doi.org/10.22515/msjcs.v5i1.9362>



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DOI: 10.22515/msjcs.v5i1.9362