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Contextualizing Local Values of Children’s Games in the Perspective of Ecopragmatics to Enhance Culture-Specific Based Communication

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Abstract: *This research focuses on the contextualization and preservation of the diminishing local values which are slowly abandoned by the young generation. The data consists of texts containing local values or presumed to contain values collected by the researchers. The data was gathered by observing the texts describing traditional children’s games during the timeline of research. The technique to implement the observation method was recording and note-taking. Besides, interview or speaking method was employed to gather the data. Interview was conducted to explore who understood the values of local wisdom contained in the traditional children’s games. The data analysis was done using the distributional and content analysis methods. The result of the analysis shows that the values of local wisdom contained in the traditional children’s games are values of: (1) Affective; (2) Ability and Fighting Spirit; (3) Creativity and Adaptability; (4) Creative Imagination; (5) Acceptance of the Facts of Life; (6) Fulfilling the Destiny; (7) Obedience and Discipline; (8) Intelligence Test; (9) Synergy and Collaboration. These values and wisdom were found in the following games: (a) Dada-Dadekan, (b) Berodon, (c) Benak, (d) Topeng-Topengon, (e) Bawaka Kulkakan, (f) Kikisan Umbat, (g) Masak-Masakan, (h) Paksi-Paksi, (i) Mabrak, (j) Dingak-Didak-Agik.*

Keyword: contextualization, local wisdom, traditional children’s games, ecopragmatics

I. INTRODUCTION

The discussion of local wisdom gained momentum not only because of the industrial revolution 4.0 that is happening right now [1], but it was also discussed fervently when the world was slowly entering the globalization era in the recent past [2]. In that time, the buzz word related to local wisdom was globalization. It means that it is more important and urgent to embed local wisdom values in the society to prevent the negative impacts of globalization from taking place [Rahardi, 2003; Roadnoted, 2016]. As computer-based technology and other digital technology develops according to the demands of time, it does not mean that local wisdom should be abandoned and allowed to diminish [4]. Contextualization of the local wisdom values is urgent to be implemented because of the diminishing trend of the values. Today’s young people and teenagers are no longer familiar with the values of local wisdom. To make matters worse, even well-established adults may not always understand and be aware of local wisdom values [5]. This research aims to preserve local wisdom values which are diminishing and being slowly from generation to generation, especially the values contained in the traditional children’s games [6]. The main purpose is to preserve and cultivate the traditional children’s games containing local wisdom values. In addition to describing the manifestation of the local wisdom, this research aims to reveal the values of life contained in each of the traditional children’s games [Wilboso et al., 2012]. Education in all levels may take the benefit from this research, especially the educational institutions strongly concerned with the local wisdom values and character education.

II. LITERATURE REVIEW

The major theory underlying the research is the theory of ecology and linguistics. Linguistics cannot stand on its own or flourish without synergizing with other disciplines in inter-disciplinary, multidisciplinary, and trans-disciplinary research [8]. Ecological linguistics is included as interdisciplinary, by combining linguistics and ecology [Rahardi, et al., 2016]. Linguistics and ecology emphasize on the dimensions of ecology [10]. Thus, the linguistic dimensions are not the only one being highlighted in the ecological study [11]. In its further development, ecological linguistics shifted its focus on the linguistic domain. Therefore, the ecological dimension no longer becomes the main focal point of the discussion, hence the term ecological linguistics is coined [Do Couto, 2014; Chen, 2016].

Ecological linguistics is divided into two first, ecopragmatics concerning the nature or physical environment and second, ecopragmatics concerning the society or humanities. Ecopragmatics concerning the nature is called physical ecopragmatics, while ecopragmatics concerning society is called metaphorical ecopragmatics [Gerbig, 2003; Kravchenko, 2016]. Both physical ecopragmatics and metaphorical ecopragmatics intersect with pragmatics as the newest branch of linguistics. When Ecopragmatics, which is interdisciplinary in nature, is combined with pragmatics, they will be coined into a new term ‘ecopragmatics’ [Wimberley, 2017; Sibbe, 2010].

That being said, ecopragmatics is an interdisciplinary field because it covers three disciplines altogether, namely ecology, linguistics, and pragmatics [Rahardi, et al., 2016; Do Couto, 2014]. The

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