

Local Wisdom and Cultural Value of Traditional Cooking Game Performed by Students in Simalungun Regency, Indonesia

Hariadi Susilo^{1*}, Emma Marsella¹, Muhammad Ali Pawiro²

¹Faculty of Cultural Science, University of North Sumatra, Medan, Indonesia

²Faculty of Literature, Universitas Islam Sumatera Utara, Medan, Indonesia

*Corresponding Author: Hariadi Susilo (hariadi@usu.ac.id)

DOI: <https://doi.org/10.52403/ijrr.20250143>

ABSTRACT

Local wisdom refers to the wisdom or knowledge of a community coming from the noble value of cultural traditions to regulate the order of people's lives. Traditional cooking game containing certain cultural values has the function of training and doing things that are important later in the community lives. This research is qualitative and the data source was taken from primary and secondary data. The primary data was obtained from observations at state elementary school 091666 located in Pasar I Naga Jaya, Bandar Hulan District, Simalungun Regency, North Sumatra, Indonesia. Data analysis from the research instruments and from the local wisdom finds ten local wisdom of religiosity, curiosity, honesty, hard-working, creativity, discipline, friendship/communication, peaceful love, social care, and responsibility. Traditional cooking game shows the development of cultural values including the cognitive component of the cultural value knowledge of the traditional game. The game contains good, positive, and desirable values on a creative rational basis for problem-solving and affiliated skills.

Keywords: Local wisdom, cultural value, cooking game, school students

INTRODUCTION

The term local wisdom consists of two words, wisdom and local. The word wisdom means the ability to think and act using knowledge, experience, understanding, and common sense, and the word local means limited to a particular part of an area (local area). Therefore, local wisdom can be understood as ideas and knowledge in a local area. Wisdom has good and moral values; it is used as guidance for community members who come from a certain culture as the entity and from a culture geographically. ^[1] In general, local wisdom can be interpreted as local ideas that are wise, full of wisdom, and good, which are embedded and followed by members of the community. In Anthropology local wisdom is known by the term local genius. ^[2] Local wisdoms as part of cultural values avail in the community and they could inherit peace and welfare. ^[3] Efforts to preserve the culture of an ethnic is the embodiment of the Archipelago (or Wawasan Nusantara), especially on article 2, paragraph b. This concept also inspired this study because it can include intangible cultural preservation and maintenance of local cultural creativity. ^[4]

Local wisdom has indigenous wisdom or knowledge of a certain community; it comes from the traditional culture from generation to generation, and is used to organize

people's life structure. Since focusing on cultural values, it can be defined as follows: local wisdom refers to local cultural values which can be used to organize people's life structure wisely and prudently. The first definition emphasizes more on local wisdom to organize social structure which comes from glorious and sublime cultural values; while, the second definition emphasizes on sublime cultural values to organizes social structure.^[5] Furthermore, local knowledge is a personality, cultural identity of the community in the form of values, norms, ethics, beliefs, customs, and special rules accepted by society and becomes the proven-ability to survive continuously.^[6]

According to Hidayati^[7] traditional games refer to the ones that have been passed down from one generation to the next and contain good, positive, and desirable value.^{[8]-[10]} The value of environmental wisdom or local wisdom is the abstraction of the experiences of others, adapting to their desires, the environment in a broad sense, and commonly regarded as guidelines for ways and directions for activities that are most effective for supporting communities in carrying out community life in the their environment.

This kind of information can also enable physical education teachers to help students develop attitudes, behaviors, and cognitive strategies needed in order to be healthy and competent as a whole, i.e. to live socially, emotionally, academically, and physically, because they are related to the domain closely linked with each other. This information increases people's emotional awareness, which becomes something important to develop social skills.^[11]

As the time passes and technology is developing rapidly, children are easily influenced by globalization and by the advancement of technology. They begin to abandon traditional games and prefer the modern ones. Today, children are often get used to digital games such as video games, play-station, and online-games. These games seem to be modern because they are

played by using modern and sophisticated equipment with the latest product of technology. They are, of course, far different from traditional games which do not sometimes need any modern equipment. If there is, such equipment is usually a simple one which is easily found in the surrounding place, like, stones, twigs, or dry leaves.^[12] In addition, computer-based games have the possibility of players cheating to win.^[13]

As a local wisdom traditional cooking game can be considered efforts to develop children in order, they have proper behavior by instilling cultural values for character building through various activities which contain integrated character values and are beneficial in instilling good character values in children.^[14] The formulation of the problems is: how is the cooking game performed by school students and what cultural values does it have?

MATERIALS & METHODS

The research uses primary and secondary data in which the first was obtained from observations at state elementary school No. 091666 located at Pasar I Naga Jaya, Bandar Hulan District, Simalungun Regency, North Sumatra. The second used the information from books, documents, photos, theses, dissertations, the internet, research reports, articles, and other forms of written work, such as the insights which have been discussed by other authors relevant to this research. Methods for data collection involved observation, recording, and photography, which are obtained in the form of words, expressions, sentences, and text images which are analyzed as a whole and "reduced" so that they are arranged in textual and contextual domains in the narrative form, and are distributed into sub-headline forms of exposure and data analysis.

Character does not function in a vacuum space^[15]; it functions in the social environment and domain. It is known that moral values and moral feelings clearly have the influence on moral behavior,

especially when both of them appear at the same time although the influence can overlap. For example, when one forgives and does the right thing to another one who is angry, he usually has good and positive feeling toward him.

There are eighteen values of character building^[16]; they are religiosity, honesty, tolerance, discipline, hard-working, creativity, independence, democracy, anxiety, spirit of nationality, nationalism, appreciation, friendship, keeping peace, fond of reading, care for environment, social care, and responsibility. The first adheres to carry out religious doctrine, being tolerant toward religious rituals done by different religious followers, and to live harmoniously with the other religious followers. The second refers to an effort to make one's self a person who is credible in any speech, action, and work, Tolerance can be described as behavior and action of someone who appreciate other people's religion, ethnicity, opinion, attitude, and action and the discipline points to someone's action indicating orderly and adherence to various regulations and legal provisions. The hard-working designates a behavior showing seriousness in solving any obstacles in studying and working and in carrying out any assignment as well as possible and the creativity is relevant to thinking about something which yields new things owned and the independence: means attitude and behavior which do not easily rely on other people in carrying out his tasks. The democracy is connected to the way of thinking, behaving, and acting; one who values his right and obligation equals to other people's and the anxiety pertains the behavior and action which become attempts to know more something he has already learnt. The spirit of nationality might refer to the way of thinking, acting, and having a conception which place national interest rather than vested interest or the interest of one's group but nationalism can be interpreted as the way of thinking, behaving, and acting indicating high loyalty, care, and appreciation to

language and physical, social, cultural, economic, and political condition of the nation.

Appreciating the achievement is concerned with the behavior and action to encourage someone to yield something which is beneficial for him and recognizes and respects other people's achievement. Being friendly in friendship treats the action which is emphasized on feeling happy to talk, to socialize, and to work together with other people and peace-keeping means the attitude, speech, and action cause other people to feel happy and safe on one's presence. Fond of reading can refer to a habit of providing spare time to read various kinds of reading materials which give benefit to himself and the care for environment is interpreted as the attitude and action attempting to prevent natural environmental damage in one surrounding and to improve the damage, and the social care points to attitude and action of helping other people who need. Finally, the responsibility is connected to one's attitude and behavior to carry out his tasks and obligation he should do to himself, other people, and to environment (natural, social, and cultural environment).

Character building has 8 elements, such as, honesty, compassion, good judgment, courage, kindness, self-control, cooperation, and diligence in hard-working.^[17] Due to the character building, such elements are made as the basis to value the local wisdom. To complete the explanation above, based on the perspective of Huitt's behavioral model in his research,^[18] it is necessary to understand that the development of individual character covering four components: cognitive, affective, volition, and behavior.

RESULT AND DISCUSSION

Cultural value of traditional cooking game

Cooking games are commonly performed by girls; in the past it was played by using traditional tools such as bricks to support the pan which was replaced by using shells

or coconut shells and candles as a stove; also, liquid wax was used as a substitute for cooking oil. Leaves or flowers became the cooking ingredients, but, over time the traditional tools began to be replaced with plastic toys that were formed to resemble genuine cooking utensils and real food. All this is caused by the condition that fire from candles tends to harm children; the development of toy technology is considered practical because of repeated use. How to play cooking is not too difficult; the players must take the ingredients that have already cooked. They seemed to cook food that people always do when in the kitchen and in this game, there are trading activities among players.

The game has four rules^[19]: firstly, children prepare the cooking utensils which are usually made from coconut shells or conch shells instead of pans. Sticks as a substitute for silk, bricks arranged on the right and left as a buffer coconut shells or shells, then the candle is placed in the middle of the bricks that have been arranged. When using equipment from plastic, it is shaped like a stove and other cooking equipment so that no need to arrange bricks and to use candles again. The second, provide the ingredients to be cooked; usually, traditional ingredients are flowers or leaves. Also, very often, sand is used as the substitute of rice. Next, the ingredients are cooked as they desire and usually, they better use liquid wax than cooking oil and add leaves and types of flowers as food. Finally, the food is served on a plate and players use the leaves as plates.













Figure 1. School students are playing cooking game

Analysis of Cultural Value

Consider the Table 1 to know the playing techniques, cultural values, and the documents.

Table 1. Data Analysis of Research Instruments for Cultural Values of Cooking

No.	Playing technique	Cultural values	Research document
1.	Prayers before playing	Religious	
2.	Explain the rule of play	Curiosity	
3.	Cook and buy based on rules and no cheat	Honestly	
4.	Cook and serve food according to buyer's order	Hard work	
5.	Cook a variety of foods with various ingredients	Creative	

6.	Clean the game equipment after playing	Discipline	
7.	Communicate well between seller and buyer	Friendly/ Communication	
8.	Avoid arguing and listening to each other's opinions	Love peace	
9.	Listen to friend' opinions and help each other in cooking activities	Social care	
10.	Finish work until the end	Responsibility	

CONCLUSION

In traditional cooking game, cultural values, such as religiosity, curiosity, honesty, hard-work, creativity, discipline, Friendly/communicative, peace of love, social care, and responsibility, are found from a variety of activities that are beneficial in instilling good cultural values for children. Such game important since all payers lead themselves to large “value added” on noncognitive skills in terms of producing desirable long terms outcome like course-taking and graduation as much as other players who are good at adding value to the skills. All this means that, at present, we will bear risks of failing the life success and of paths to a life time of success.^[20] Cultural values in traditional game have cognitive component, like good, positive, and desirable values on a creative rational basis for problem-solving, affiliated skills, and behavioral development. Cognitive knowledge produces the affective

component in good moral or ethical mentality, in helping children communicate their feelings effectively and naturally, in reducing their anxiety, in maintaining their self-control, and in practicing their contemplation. Traditional game is usually regarded as a guideline for ways and directions for the most effective activities to support communities in carrying out lives in their environment.

Declaration by Authors

Acknowledgement: None

Source of Funding: None

Conflict of Interest: The authors declare no conflict of interest.

REFERENCES

1. Sibarani R. Pembentukan Karakter Berbasis Kearifan Lokal. Jakarta: Asosiasi Tradisi Lisan (ATL), 2015.
2. Kurnia I, A. Laila A. Exploring the Values of the Local Wisdom of Kediri through Harinjing and Ceker Inscription, 2018. in

- SHS Web of Conferences 42 GC-TALE 2017.
3. Sibarani R, Situmorang H, Pawiro M A. Concerning Toba Batak's Local Wisdoms and Cultural Values for Regional Character Building. *Indian Journal of Science and Technology*. 2018; 11(20): 1-9.
 4. Pawiro M A, Sibarani R, Situmorang H, Sembiring M C A. Orality-Based Persuasion in Karo Batak's Tradition of Cawir Metua Mortuary Ritual: Tact And Generosity Maxims. *Journal of Research in Humanities and Social Science*. 2016; 4(12): 82-93.
 5. Sibarani R. Kearifan Lokal, Hakikat, Peran, dan Metode Tradisi Lisan. Jakarta: Asosiasi Tradisi Lisan (ATL), 2012.
 6. Kandari A M, Rianse U, Iswandi M, Arafah N. Local Wisdom as Adaptation Strategy in Suboptimal Land Management at Binongko Island, Wakatobi Indonesia. *Biosci. Biotechnol. Res. ASIA*. 2017; 14(1): 129–136.
 7. Hidayati W. Upaya Meningkatkan Kemampuan Kerjasama Melalui Permainan Tradisional Pada Anak Kelompok A TK Aba Ledok I Kulon Progo Tahun Ajaran 2013/2014. Yogyakarta.
 8. Dharmamuly S. Permainan Tradisional. Purwangan: KEPEL PRESS, 2005.
 9. Hijang P. et al. Puyakhabhu: Local Wisdom Values in Environmental Management at Sentani Indigenous Community in Jayapura Regency, Papua. *Int. J. Arts Sci*. 2018; 11(1): 59–66.
 10. Kiran A, Knights J. Traditional Indigenous Games Promoting Physical Activity and Cultural Connectedness in Primary Schools – Cluster Randomised Control Trial. *Heal. Promot. J. Aust*. 2010; 21(2): 149–151.
 11. Trajkovik V, Malinovski T, Vasileva-Stojanovska T, Vasileva M. Traditional Games in Elementary School: Relationships of Student's Personality Traits, Motivation And Experience with Learning Outcomes. *PLoS One*. 2018; 13(8).
 12. Lavega P, Alonso J I, Etxebeste J, Lagardera F, March J. Relationship between Traditional Games and the Intensity of Emotions Experienced by Participants. *Res. Q. Exerc. Sport*. 2014; 85(4).
 13. Haerani N. Membangun Karakter Anak Bangsa melalui Permainan Anak Tradisional. *J. Pendidik. Karakter*. 2013; 3(1): 87–94.
 14. Antonietti A, Mellone R. The Difference between Playing Games with and without the Computer: A Preliminary View, 2003.
 15. Lickona T. Pendidikan Karakter. Bandung: Nusa Media, 2013.
 16. Susilo H. Nilai Budaya dalam Karya Sastra Daerah Kabupaten Karo Sebagai Bacaan Pembentukan Mental Budaya. Medan: Yayasan Al Hayat, 2018.
 17. Releich A. Handbook of Character Education. North Carolina: Public School of North Carolina, 2002.
 18. Misbach I. Peran Permainan Tradisional yang Bermuatan Edukatif dalam Menyumbang Pembentukan Karakter dan Identitas Bangsa. Laporan Penelitian. Bandung: Universitas Pendidikan Indonesia, 1981.
 19. Susilo H. Pemberdayaan Budaya Permainan Tradisional Rakyat di Desa Simpang Mangga Kecamatan Bandar Huluan Kabupaten Simalungun sebagai Pembentukan Karakter Anak Bangsa. Medan, 2018.
 20. Sokatch A. Toward A Research Agenda: Building Character Strengths in School Settings. *J. Youth Adolesc*. 2017; 46(6): 1238–1239.
- How to cite this article: Hariadi Susilo, Emma Marsella, Muhammad Ali Pawiro. Local wisdom and cultural value of traditional cooking game performed by students in Simalungun Regency, Indonesia. *International Journal of Research and Review*. 2025; 12(1): 345-350. DOI: <https://doi.org/10.52403/ijrr.20250143>
