

# Local Wisdom in Traditional Malay Games as a Media for Cultural Preservation and Instilling Character Values of Nationalism in Children

*by Dewi Kesuma Nasution*

---

**Submission date:** 01-Aug-2022 01:15PM (UTC+0700)

**Submission ID:** 1877590941

**File name:** 989-6255-1-PB.pdf (875.94K)

**Word count:** 4726

**Character count:** 24510

## Local Wisdom in Traditional Malay Games as a Media for Cultural Preservation and Instilling Character Values of Nationalism in Children

Dewi Kesuma Nasution, Tengku Winona Emelia, & Sri Listiana Izar

Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara, Indonesia

Submitted: 04 November 2021; Reviewed: 17 November 2021; Accepted: 13 December 2021

\*Corresponding Email: [dewikesuma@umsu.ac.id](mailto:dewikesuma@umsu.ac.id)

### Abstract

This research uses ethnographic qualitative research. The purpose of this study is to examine the form and meaning of local wisdom contained in traditional Malay games in terms of ecolinguistics and preservation strategies that can be done. The data is in the form of descriptions of body movements in the steps of the game and snippets of song lyrics that show the values of local wisdom. Sources of data were children who played traditional Malay games, actors of Malay tradition, and traditional leaders. The data collection method used is the listening and speaking method with note-taking techniques through observation and interviews. The data analysis technique used is data reduction, data presentation, and drawing conclusions. The results showed that the game of injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin has a form of local wisdom in the form of words, namely, poetry that is sung when playing and actions in the form of body movements that are reflected in the steps of the game. The meaning contained in the forms of local wisdom is described in four values, namely 1) the value of togetherness, 2) the value of education, 3) the value of sharing, and 4) the religious value. The game can be preserved by making game applications that can be downloaded on mobile phones with the same original game, and it can be introduced again in educational institutions, so that there will be more research on local wisdom on traditional games.

**Keywords:** Traditional Games; Local Wisdom; Ecolinguistics

**How to Cite:** Nasution, D.K., Emelia, T.W., & Izar, S.L. (2022). Local Wisdom in Traditional Malay Games as a Media for Cultural Preservation and Instilling Character Values of Nationalism in Children, Journal of Education, Humaniora and Social Sciences (JEHSS). 4 (3): 1952-1958



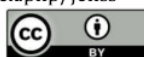
## INTRODUCTION

The impact of globalization has led to rapid progress in various fields, one of which is technological progress. One of the striking symptoms is the proliferation of various sophisticated or modern toys and games spread in the community. Advances in technology make it easy for children to enjoy games that can be downloaded easily from mobile phones. This is one of the reasons why traditional games are no longer in demand. Another reason that causes the decline of traditional games from the community is that the playing area is getting smaller and even disappears, and progress in the field of television media which has finally spoiled children to sit quietly at home instead of going outside to play with their friends (Sujarno, 1996).

Traditional games according to James Danandjaja (1987) are one of the forms of children's games that are circulated orally in the community, in traditional forms and inherited from generation to generation and have many variations. Currently the Malay community, especially in Medan and its surroundings are no longer familiar with traditional games. Various traditional games are rarely played by children. Only a few children know and still play traditional games. Therefore, now traditional games are just stories or stories of indatu in the past. This is, of course, very unfortunate because traditional games contain local wisdom values that serve to train players to have thinking and thinking skills counting, courageous, honest, sportsmanship, and so on (Tashadi, 1993:57-59). Local wisdom contained in traditional games is part of the culture of a society that cannot be separated from the language of the community itself (Padmanugraha, 2010:12). The word culture according to Koentjaraningrat (1974: 19) comes from the Sanskrit "budhayah". The word "budhayah" is the plural form of "budhi" which means mind or reason. Thus, culture means things related to reason or mind which are the fruit of human effort. Local wisdom is passed down from generation to generation through word of mouth. Local wisdom is usually found in folklore, proverbs, songs, and folk games (Baedowi, 2016: 61). The values of local wisdom contained in traditional Malay games can be seen from an ecolinguistic perspective. Ecolinguistics at the beginning of its emergence was called the study of language ecology. The study was initiated by Einar Haugen in 1970 by juxtaposing language with ecology which was further defined as the study of the interaction between language and the environment in which the language is used (Haugen, 1972:323). Eco-linguistic studies according to Mbete (2009: 2) not only examine the relationship between language and the environment, but also language with humans and the reciprocal relationship between humans and the natural surroundings. In these interactions, humans always use language as a communication tool and a medium for developing reason to collaborate with others (Sudaryanto, 2017).

Haugen uses the analogy of ecology and the environment in creating a metaphor in the form of an ecosystem metaphor which is intended to explain the relationships and interactions of various forms of language that exist in the world. In this metaphorical form, Haugen explains the relationship between community groups of language users and their environment, both natural and artificial environments, see Muhlhausler (1995) in Fill and Muhlhausler (2001:1). Ecolinguistics expert, Haugen (1972:326) states that the natural environment of a language is the community of language users. And language actually exists in the brain of its users and functions to connect language users with each other and with nature, namely the social, artificial, and social environment. natural. The relationship between language and the environment can be reflected in the vocabulary used in a place that is different from other places. This happens because humans create verbal forms from various objects in their environment.

This research was conducted to answer the formulation of the problem, namely what are the forms and meanings of local wisdom in the traditional games of injit injit ant, lu lu cina blind, tam tam Buku, and wak wak udin and how the preservation strategy is. In other words, this study aims to determine the form and meaning of local wisdom contained in traditional Malay games and preservation strategies that can be done. This research is expected to provide benefits to the community regarding the traditional games of injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin which have many values of local wisdom so that these traditional games deserve to be preserved.



## RESEARCH METHOD

This research uses ethnographic qualitative research. Qualitative research according to Sudaryanto (2015) is research that is solely based on existing facts or phenomena that empirically live on the speakers so that what is produced or recorded is in the form of data as it is. Meanwhile, qualitative research using ethnographic methods according to Spradley (2007: 3) is research that aims to understand a view of life from the point of view of the natives. The essence of ethnography is an effort to pay attention to the meanings of actions from events that are expressed directly in language and among the meanings received, many of which are conveyed not directly through words, but also actions (Spradley, 2007).

Based on the view of James P. Spradley, the data in this study were obtained through words and actions. The research data in the form of actions are obtained from body movements when playing the Malay game, while the research data is in the form of words, namely song lyrics in the game that show the value of local wisdom. Data was collected by interview data collection methods regarding the values of local wisdom contained in the game and through observation to find out how to play and body movements that appear during the game. Sources of data in this study are children who play the traditional game, cultural observers, and community leaders who understand the traditional game of *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin*. The children who became research informants were aged between 7-11 years with the criteria that they had known or had played the traditional game *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin*. The informants who came from the community was a traditional leader who was in an environment where traditional Malay games were still played and the traditional leader understood the values of local wisdom contained in traditional Malay games. This study uses descriptive data analysis techniques. Descriptive data analysis means that the analysis does not use numbers, but in the form of words, sentences, or paragraphs expressed in descriptive form (Suprayatno & Tobroni, 2001: 192-197). Descriptive analysis includes three flow of activities, namely data reduction, data presentation, and drawing conclusions (Sutopo, 2002). Data reduction includes the process of selecting, simplifying, and transforming data that emerges from field notes. Presentation of data is exposure of information that allows drawing conclusions. The data exposure is in the form of raw data from interviews, written data in the form of verbatim, and data that has been marked with a code. Meanwhile, the conclusion is drawn based on the presentation of the data.

## RESULTS AND DISCUSSION

The object of study in this research is the values of local wisdom contained in the traditional game of *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin*. From an ecolinguistic point of view, the traditional game to be studied is the *cublak-cublak suweng* game. The traditional games of *injit injit ant, lu lu cina blind, tam tam buku, and wak wak udin* are some of the types of traditional games that developed among the Malay community. In the traditional game of *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin* contained values of local wisdom. The values of local wisdom will be discussed in three parts according to the formulation of the research problem, namely 1) the form of local wisdom, 2) the meaning of local wisdom, and 3) preservation strategies that can be carried out.

### The Form of Local Wisdom in Traditional Malay Games

Today, there have been many studies on local wisdom that have succeeded in classifying four forms of local wisdom, namely words (Yuga, 2010), writing (Istanti, 2007), actions or deeds (Naing, 2009), and man-made objects (Mahmud, 2007). 2010). The traditional games of *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin* contain the values of local wisdom in the form of words and deeds. The form of words in the form of song lyrics used in playing the game. Meanwhile, the form of action is in the form of game steps and body movements that appear when playing. In the form of words, the songs used to accompany the game of *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin*. Because the song is used during the game, the game of *injit*





*injit semut, lu lu cina buta, tam tam buku, and wak wak udin* in addition to referring to the game, also refers to the song *dolanan* (game). *Dolanan* songs according to Endraswara (2005:99) are songs that are sung while playing, or songs sung in certain games. Here are the lyrics to the song *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin*.

#### **Injit-injit semut**

*injit injit semut*

*sia-pa sakit naik di atas in jit injit semut*

*wa-lau sa-kit jangan dilepas*

#### **Lu lu cina buta**

*lu lu cina buta*

*lu banyak tai mata*

*lu berjalan tera ba raba lu terantuk nyonya tua*

#### **Tam tam buku**

*tam tam buku*

*Seleret tiang batu*

*tebegel mata hantu*

*anak belakang tangkap satu*

6

#### **Wak Wak Udin**

*Wak Wak Udin wak udin mau kawin*

*Potong lembu panjang*

*Potong lembu pendek*

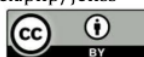
*Tak gundel lewe lewe*

*Tak gundel lewe lewe*

### **The Meaning of Local Wisdom in Traditional Malay Games**

The meaning of local wisdom contained in the traditional games of *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin* in the form of certain values depicted from each form of local wisdom that has been described previously. Local wisdom in the form of words, namely the lyrics of the song *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin* are first interpreted so that they can find the values contained in them. Researchers have obtained the meaning or meaning of the lyrics of the song is obtained based on the interviews with the community leaders that have been mentioned previously. The lyrics of the songs *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin* above have a broad meaning. This meaning is very close to the daily life of people in Malay. This is in line with the opinion of Spradley (2007: 25) that language is more than just a communication tool, but also a tool for constructing reality. In addition to local wisdom in the form of these words, local wisdom in the form of actions or actions in the form of movements and game steps also has local wisdom values. The values of local wisdom can be seen as a positive attitude. According to Soemarso (1983:3), traditional games have an important place in people's lives and are useful for instilling attitudes and skills, as well as for channeling creativity in leisure time and entertainment. Positive attitudes can be trained in the game. These positive attitudes are closely related to positive values. The values in local wisdom in the form of words and deeds can be described as follows :

**The value of togetherness.** The game *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin* contains the value of togetherness because these games cannot be done alone. To be able to play *injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin* required a minimum of three children as players. The more players, the more fun the game will be. In addition, the rules contained in the game must be obeyed by all players. If someone does not sing or does not move, then the pace of the game will not go well. The value of togetherness has also been found in



research conducted by Herawati (2015) which states that the more players, the more lively the game will be.

**Educational value.** The educational value in this game leads to the steps of the game, namely the accuracy of the children playing. Perform hompimpa to determine the vigil. First, the child on guard sits and performs a prostrate position, while the other child sits around the child who is prostrating and places his hand on the back of the child who is prostrating. With open arms up. Then one of the children holds a pebble and touches the stone on the palm of each child in sequence while singing. This is in line with research conducted by Sudono (1995:8) which states that playing serves to determine the strengths and weaknesses of children. Children practice to think critically which can be one of the strengths in children.

**The value of sharing.** The value of sharing in this game is illustrated by the steps of the game which directly raises the body movement of distributing seeds or pebbles to one player at a time. This game teaches players not to be greedy with their possessions. As humans, we share with those around us, especially those in need. If you have wealth, it should be shared with fellow human beings whose lives have not been as lucky as ours.

**Religious values.** The religious value in question leads to a bowing attitude. This is reflected in the movement of the body face down with the head bowed down as if prostrating. The movement was carried out, namely the child who served as a player who lost when hompimpah was carried out. The prostrate movement depicts humans who submit to God's power and surrender everything that happens to God and believe that everything happens because of God's will. This religious value is also reflected in the player's body movements when opening and holding hands. The movement of opening hands means accepting all God's gifts, both successes and failures in life. Meanwhile, the movement of holding hands means letting go of everything that has happened and being grateful for it as a gift from God.

**Preservation Strategies That Can Be Done.** Based on the explanation of the form and meaning of local wisdom in the traditional games of, it can be seen that traditional games *injit injit semut*, *lu lu cina buta*, *tam tam buku*, and *wak wak udin* actually have various values which are local wisdom. However, it is undeniable that traditional games are no longer played by children due to several factors, including the limited number of child births, reduced playing area, and technological advances. If this continues, it is feared that traditional games will become extinct. The extinction of traditional games can be prevented through conservation measures. Preservation of traditional games is very important so that future generations will still know the types of games in the days of their ancestors (Dharmamulya, 2008: 30). Based on the research activities that have been carried out, the game of *injit injit semut*, *lulu cina buta*, *tam tam buku*, and *wak wak udin* also have local wisdom values. These traditional games contain teachings about noble behavior which are packaged in the form of games and songs that are used as a means of passing on Malay cultural values to children. Therefore, efforts are needed to preserve traditional games, especially *injit injit ant*, *lu lu cina blind*, *book tam tam*, and *wak wak udin*.

However, the rapid development of globalization and communication technology is a challenge in preserving traditional games that feel outdated when compared to other types of modern games. Due to the rapid flow of globalization, it cannot be denied that traditional games will continue to be eroded and can be lost. To respond to this, local wisdom must be in line with the times, for example making game applications that can be downloaded on mobile phones with a game concept similar to the game *injit injit semut*, *lu lu cina buta*, *tam tam buku*, and *wak wak udin*. This is supported by the opinion of Hamka (2013: 8-9) which is to preserve local wisdom by bringing back past traditions to create an interpretation of a local traditional value with a process of change (transformation) that is adapted to the point of view, technology and culture. the needs of the present, even though its form is different from its original form, thus the tradition will continue.

On the other hand, Wardhani (2013) in the results of his research provides a recommendation to preserve the values of local wisdom in traditional games by involving parents, the community, cultural studios, and the government to teach the values of local wisdom to the younger generation. and facilitate the preservation of the local wisdom values. Schools as



<http://mahesainstitute.web.id/ojs2/index.php/jehss>



[mahesainstitut@gmail.com](mailto:mahesainstitut@gmail.com)

1956



This work is licensed under a Creative Commons Attribution 4.0

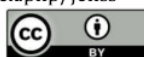
institutions for educating children are very appropriate if they are used as land to preserve traditional games because there are large numbers of children available as players, unlike when games are played in a home environment with a limited number of children. On the other hand, it contains positive values in traditional games while at the same time teaching good character values. Thus, it is hoped that children can grow up to be intelligent and good personalities. The game in terms of function is essentially a means of entertainment, so feelings of joy and pleasure can be obtained by children by playing games. Traditional games can be taught at the kindergarten and elementary school levels, in several interviews, the teachers suggested that traditional games be taught in schools so that students still know traditional games even though they are living in this digital era.

On the other hand, there are ways to preserve traditional games that can be done by educational practitioners and cultural practitioners. It is hoped that more research will emerge in the field of local wisdom values in traditional games in the future. With the increasing number of researches in this field, the more people who know information about the values of local wisdom in traditional games. It is undeniable that not everyone knows the values of local wisdom in traditional games because not everyone also has the opportunity to know these traditional games. With the existence of research articles in the field of local wisdom values in traditional games, people are reminded and made aware of one of the cultural heritages of Indonesia, namely traditional games which in fact contain local wisdom values. As citizens, we are obliged to protect and preserve our heritage.

## CONCLUSION

In the ecolinguistic perspective, there is a relationship between the environment and language. This is in accordance with the results of this study, namely the discovery of local wisdom values in traditional Malay games. Language as a tool for developing the human mind becomes a tool for building positive values. These positive values are the values of local wisdom, namely values that grow in a society and are used for generations. The traditional game of injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin is one of the famous traditional games in Malay society. The game has two forms of local wisdom, namely in the form of words and deeds. The form of local wisdom in the form of words is illustrated from the lyrics of the songs injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin which are sung during the game. Meanwhile, the form of local wisdom in the form of actions, namely body movements that appear when playing. The meaning contained in the forms of local wisdom is described in five positive values, namely 1) the value of togetherness, 2) the value of education, 3) the value of sharing, and 4) the religious value. Traditional games as a form of national culture that are widespread in various regions need to be maintained and preserved. Traditional games, especially injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin need to be preserved because they contain the values of local wisdom that should be preserved and preserved. In addition, it needs to be preserved so that the younger generation still knows the types of games during the time of their ancestors.

The rapid flow of globalization and the rapid development of information technology is feared to make traditional games increasingly outdated and unknown to the public. There are several ways to preserve traditional games, some of which are the injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin. The way to preserve the traditional game of injit injit semut, lu lu cina buta, tam tam buku, and wak wak udin is to create a game application that can be downloaded on mobile phones. The application combines today's technological advances with local wisdom since ancient times. Therefore, the application in question must have a game concept that is similar to the real ant injit, lu lu cina, book tam, and wak wak udin games. In addition, in schools, such as kindergarten and elementary school levels in Medan, teachers are expected to teach traditional games to students so that students remain familiar with these traditional games even though they are living in the digital era, while at the same time acquiring character values that are high in character. both contained in the local wisdom of traditional games. In addition, it is hoped that there will be more research in the field of local wisdom in traditional games that





provide discourse to the public about local wisdom in traditional games. This will indirectly help preserve local wisdom in the traditional game itself.

## REFERENCES

- Astiyanto, H. (2006). *Filsafat Jawa (Menggali Butir - butir Kearifan Lokal*. Yogyakarta: Warta Pustaka Yogyakarta.
- Baedowi, A. (2015). *Calak Edu 4: Esai - esai Pendidikan 2012 - 2014*. Pustaka Alvabet.
- Danandjaja, J. (1997). *Folklore Jepang (dilihat dari kacamata Indonesia)*. Jakarta: Pustaka Utama Grafiti.
- Endraswara, S. (2005). *Tradisi Lisan Jawa*. Yogyakarta: Laksbang Presindo.
- Fill, A., dan Muhlhauser, P., (2001). *The Ecolinguistics Reader Language, Ecology, and Environment*. London: Continuum.
- Hamka, S.T., (2013). *Kearifan Lokal Dalam Arsitektur*. Universitas Briwijaya Malang: Program Pasca Sarjana Arsitektur Lingkungan Binaan. Tidak diterbitkan.
- Herawati, N.E. (2015). Nilai - Nilai Karakter Yang Terkandung Dalam Dolanan Anak Pada Festival Dolanan Anak Se - DIY 2013. *Jurnal Imaji*. Vol.13, No. 1, Februari 2015:13 - 27.
- Haugen, E. (1952). *The Ecology of Language*. California: Stanford University.
- Istanti, Z. K. (2007). Wujud Kearifan Lokal teks Amir Hamzah Nusantara. *Jurnal Ibd*, 5(1), 5 - 26.
- Pentjarningsrat. (1974). *Kebudayaan, Mentalitet dan Pembangunan*. Jakarta: PT. Gramedia.
- Mahmud, M. (2010). Media Warisan dan Kearifan Lokal. *Jurnal t.n.*, Vol. 13, No. 2, Juli - September 2010.
- Mbete, A.M. (2009). Ungkapan - ungkapan dalam Bahasa dan Fungsinya dalam Melestarikan Lingkungan. *Jurnal Linguistika*. 9(17).
- Misbach, I.H. (2006). Peran Permainan Tradisional yang Bermuatan Edukatif dalam Menyumbang Pembentukan Karakter dan Identitas Bangsa.
- Naing, N., (2009). Kearifan Lokal Tradisional Masyarakat Nelayan pada Pemukiman di Danau Tempe Sulawesi Selatan. *Jurnal Local Wisdom*. 1(1), 19 - 26.
- Padmanugraha, A.S. (2010). Common Sense Outlook on Local Wisdom and Identity: A Contemporary Javanese Natives' Experience' Paper Presented in International Conference on "Local Wisdom for Character Building". Yogyakarta.
- Soemarso, R. (ed). (1983). *Permainan Anak - anak Daerah Yogyakarta*. Depdikbud, Proyek Inventarisasi dan Kebudayaan Daerah.
- Spradley, J. P. (2007). *Metode Etnografi*. Yogyakarta: Tiara Wacana.
- Sudaryanto. (2015). *Metode dan Teknik Analisis Bahasa*. Yogyakarta: Duta Wacana University.
- Sudono, A. (1995). *Alat Permainan dan sumber Belajar TK*. Jakarta: Dirjen Dikti Departemen Pendidikan dan Kebudayaan.
- Sudaryanto. (2017). *Menguak Tiga faset Kehidupan Bahasa: Fungsi Hakikinya, Pengelola Ilmunya, Keterkaitannya dengan budaya*. Yogyakarta: Sanata Dharma University Press.
- Sujarno. (1996/1997). *Memudarnya Permainan Rakyat Linthongan di Masyarakat Pendukungnya: Kasus di Desa Kamulyan, Kecamatan Kawunganten, Cilacap*. Depdikbud, Dirjen Kebudayaan, Direktorat Sejarah dan Nilai Tradisional.
- Suprayogo, I., & Tobroni. (2001). *Metodologi Penelitian Pendidikan*. Bandung: Remaja Rosdakarya.
- Tashadi. (1993). *Transformasi Nilai Melalui Permainan Rakyat Daerah Istimewa Yogyakarta*. Depdikbud, Dirjen Kebudayaan, Direktorat Sejarah dan Nilai Tradisional.
- Tim Play Plus Indonesia. (2014). *Permainan Tradisional Anak Indonesia*. Yogyakarta.
- Wardhani, Ni.W. (2013). *Pembelajaran Nilai - nilai Kearifan Lokal Sebagai Penguat Karakter Bangsa Melalui Pendidikan Informal (Studi Deskriptif Kualitatif Tembang Asmarandhana dalam Serat Wulang Reh Pada Masyarakat Keraton Kasunanan Surakarta)*. Tesis, Universitas Pendidikan Indonesia, 2013, Tidak diterbitkan.
- Yuga, S. (2010). *Bunga Rampai Nilai - nilai Etika dalam Ungkapan Budaya*. Jakarta: Kementerian Kebudayaan dan Pariwisata





# Local Wisdom in Traditional Malay Games as a Media for Cultural Preservation and Instilling Character Values of Nationalism in Children

---

## ORIGINALITY REPORT

---

12%

SIMILARITY INDEX

9%

INTERNET SOURCES

8%

PUBLICATIONS

3%

STUDENT PAPERS

---

## PRIMARY SOURCES

---

- |   |                                                                                                                                                                                                                           |    |
|---|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| 1 | "Contextualizing Local Values of Children's Games in the Perspective of Ecopragmatics to Enhance Culture-Specific Based Communication", International Journal of Engineering and Advanced Technology, 2019<br>Publication | 2% |
| 2 | jurnal.lp2msasbabel.ac.id<br>Internet Source                                                                                                                                                                              | 2% |
| 3 | garuda.kemdikbud.go.id<br>Internet Source                                                                                                                                                                                 | 1% |
| 4 | digilib.unimed.ac.id<br>Internet Source                                                                                                                                                                                   | 1% |
| 5 | "Encyclopedia of Language and Education", Springer Science and Business Media LLC, 2008<br>Publication                                                                                                                    | 1% |
| 6 | id.scribd.com<br>Internet Source                                                                                                                                                                                          | 1% |
-

|    |                                                                                                                                                                                                                                                                       |     |
|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| 7  | text-id.123dok.com<br>Internet Source                                                                                                                                                                                                                                 | 1 % |
| 8  | www.pendidikanmahir.com<br>Internet Source                                                                                                                                                                                                                            | 1 % |
| 9  | Submitted to South University<br>Student Paper                                                                                                                                                                                                                        | 1 % |
| 10 | Donna Asteria, Agus Brotosusilo, M R Soedrajad, F N Nugraha. "Reinventarization of living procedures, local knowledge, and wisdom to environment (Study case on Tobelo Tribe-Halmahera)", IOP Conference Series: Earth and Environmental Science, 2021<br>Publication | 1 % |
| 11 | 1library.net<br>Internet Source                                                                                                                                                                                                                                       | 1 % |
| 12 | sirisma.unisri.ac.id<br>Internet Source                                                                                                                                                                                                                               | 1 % |
| 13 | Laili Etika Rahmawati, Nurul Hidayat, Andra Kurniawan. "Impoliteness of Directive Speech Acts in Online Indonesian Language Learning", Journal of Pragmatics Research, 2021<br>Publication                                                                            | 1 % |
| 14 | a-research.upi.edu<br>Internet Source                                                                                                                                                                                                                                 | 1 % |

---

Exclude quotes      Off  
Exclude bibliography      Off

Exclude matches      < 1%