

The Axiology of the Traditional Game Jonjang In the Banyumasan Culture Subject

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Abstract

Banyumas has a culture in the form of traditional Jonjang games whose existence is rarely known to today's children. To preserve jonjang in the environment, one of them is to add it to the 4th grade Banyumasan Culture material. This study was made with the aim of reviewing the Axiology of the Jonjang Traditional game in Banyumasan Cultural Subjects. This qualitative research uses document and ethnographic research methods. Data collection was carried out by observing students' activities in practicing the game of jonjang and taking notes from documents obtained from the subject matter, Jonjang songs, and videos related to the discussion in the research. The object in this study is the Jonjang game carried out by students. Researchers analyze data through data collection, data reduction, data presentation, and drawing research conclusions. This study found that the game of jonjang has become an almost extinct game and is not yet known by students today. Jonjang is able to have an impact on students in the process of playing. Jonjang has a fun value, in this case jonjang is done by a group of children. The value of vitality in jonjang can be found in jonjang activities that collaborate between psychic and physical, provide a sportsmanlike attitude, and train the social spirit. The spiritual value of jonjang includes aesthetics when singing songs, then the value of justice and injustice can be seen when changing the installer and guard players.

Keywords: axiology, traditional games, jonjang, banyumasan culture

1. Introduction

Bhinneka Tunggal Ika is the motto of the Indonesian Nation which means that Indonesia has diversity. We can see this diversity from various perspectives. Diversity in each region makes the inherent regional identity or characteristics become a culture. According to Edward Burnett Tylor, culture is a complex whole, which contains knowledge, beliefs, art, morals, laws, customs, and other abilities that a person acquires as a member of society. Andreas Eppink said that culture is a whole that contains social values, social norms, science, as well as social, religious, intellectual, and artistic structures that characterize a society (Karolina and Randy, 2021). Koentjoroningrat defines culture as the entire system of ideas, actions and works of human beings in the context of social life that is made human property by learning. From this understanding, culture is important for a region to distinguish it from other regions. Culture is passed down from generation to generation through oral to oral tradition. The culture will remain sustainable if the generation preserves and maintains the culture so that it is not displaced by new cultures that can shift the existence of the original culture.

Banyumas Regency has a variety of local wisdom (Ikhsan et al., 2024). This local wisdom makes it distinctive or different from other regions. One of the local wisdom of Banyumas is traditional games. Traditional games are toys or games that have developed since ancient times and have certain rules in playing. Traditional games are a hereditary cultural heritage and have the value of local wisdom in each region. Banyumas has a variety

of traditional games, including jonjang, gobag sodor, sunda manda, stilt batok, dam-daman, sripat, gol-golan, kuncungan, and so on. The existence of this traditional game is rare and many people do not know it.

This traditional game at the elementary school level in Banyumas has been included in the content of the Banyumasan Cultural Local. This can certainly be the first step to introduce Jonjang to the younger generation, traditional games, especially Jonjang, certainly have values contained in it that will be beneficial for students. According to research conducted by Oki Witasari and Novan Ardy Wiyani, traditional games can be useful in shaping children's characters and are able to display positive characters if they are done with mentoring and exemplary by teachers (Witasari & Wiyani, 2020). In the study of philosophy of science, a person can study values with one of the branches of science, namely Axiology. Axiology is a branch of philosophy that focuses on the actualization of values in human life (Lithfia & Khmer, 2023).

From the background that has been described, this study will discuss the Axiology of the traditional Jonjang game in the 4th grade Banyumasan Culture subject. This study is based on the argument that the traditional game of Jonjang is a game that must be preserved and disseminated to the younger generation so that its existence remains sustainable and provides lessons that cannot be learned from other games. Therefore, this research is important because in addition to being able to socialize the noble values contained in the Jonjang game to the younger generation, this research can also be used as a kind of filter for children to ward off foreign cultures that enter their lives.

2. Research Methods

Jonjang is a traditional game that needs to be preserved because it contains values that can be useful in daily life, especially for children. The research scenario carried out in this study is that the researcher will associate this with the branch of philosophy of science, namely axiology. This research is a qualitative description research, which is a method to reveal, understand, and find something behind an unknown phenomenon so as to provide more complex details. In relation to axiology, this research will reveal the values contained in the object of research, namely the values contained in the traditional game of Jonjang. The description in this study aims to describe and explain how the values contained in the traditional game of Jonjang.

The method in this study uses the research method of document study and ethnography. The documentation study method is the process of collecting data by searching for and collecting materials or documents that contain information relevant to the research problem (Moleong, 2007). The document study was chosen because the researcher studied from the Banyumasan Culture class IV book, jonjang songs, and relevant videos. Ethnography is a type of qualitative research in which researchers conduct studies on a cultural group (Suggestion, 2008). Ethnography is used because researchers conduct research on culture, namely the traditional Jonjang game. Data collection was carried out by observing student activities in practicing the jonjang game, taking notes from documents obtained from the subject matter, jonjang songs, and videos related to the discussion in the research. The object in this study is the jonjang game carried out by students.

In this study, the researcher used data analysis techniques from Miles and Huberman, which consisted of three components: (1) data reduction, focusing, selection, and data simplification so that the main findings were obtained, namely the search for important data regarding the values contained in the traditional game of jonjang. (2) presenting data, compiling, and presenting data so that it is easy to understand, and (3) drawing conclusions/verification, namely describing and interpreting data so that the meaning of this research is found (Suggestion, 2008).

3. Results and Discussion

This research was carried out at SD Darul Qur'an Al-Karim Baturraden with a total of 29 students in Chapter 3 Material about Jonjang Games, Banyumasan Cultural Subjects for the odd semester of the 2024/2025 school year. The following are presented results and discussion as well as data analysis as the first step in drawing conclusions.

3.1. Axiology

Axiology is one of the philosophies of science that questions how humans use their knowledge. Axiology comes from the Greek language, namely *axios* which means value and *logos* which means theory. Axiophytes are part of the philosophy of science that questions how humans use their knowledge. According to Kattsoff, axiology is also a branch of philosophy that analyzes the nature of values which include the values of truth,

goodness, beauty, and religion (Tamrin, 2019). Etymologically, the term axiology comes from Ancient Greek, consisting of the word *axios* which means value and *logos* which means theory.

Jujun Suparjan Suriasumantri divides axiology into three types, namely: (1) Moral Conduct (moral action), this field gave birth to a special discipline, namely ethics. (2) Esthetic Expression (Expression of beauty), this field gave birth to the concept of beauty theory or aesthetic value. (3) Sosi Political Live (Social Political Life), this field gives birth to the concept of socio-politics or social and political values (Syafitri et al., 2021). Axiology is a science that investigates the nature of values viewed from a philosophical point of view. Thus, axiology is the study of the highest essence of ethical and aesthetic values. Max Scheler has its own arrangement in compiling the entire value, which consists of four components. First, the value of pleasure, which is the value that can be experienced physically or physically, such as experiencing pleasure, difficulty, or pain. Second, the value of life or vitality includes smooth, soft, rough in the sense of physical health. Third, spiritual values, namely values that cannot be hierarchical, consist of aesthetic values, fair or unjust values, wrong or right, and pure knowledge values. Fourth, indigo purity or profanity includes distinctive values that express themselves in various objects that are present as absolute values (Latifah, 2023). Experts have different views on the meaning of axiology. Broadly speaking, axiology is a philosophical perspective to find out the usefulness or values that are opposed to a phenomenon. In this study, axiology is used as a way of looking to find out the values contained in Jonjang.

3.2. Traditional Games

According to UNESCO, traditional games are part of the totality of tradition-based from a community (cultural community) that are shown by individuals or groups and they recognize it as a cultural and social identity that applies from ancient times to the present, inherited orally, and imitated in other forms. Ahmad Yunus argues that traditional games are the result of a community culture that comes from a very old era that grows and lives until now, with the community as its supporters and consists of young and old, men and women, rich and poor, nobles who have no difference between (Yunus, 1980). Traditional games are not only as a consolation without having an implicit meaning in them, but have values that can be useful in daily life.

From the field findings, it was found that traditional games or more familiar with children's toys in Banyumas Regency are very diverse. According to Karsono, who is one of the cultural leaders, there are several traditional games, including gobak sodor, Sundanese manda, kites, stilts, and others.

3.3. Jonjang

Jonjang is a term from the Javanese dialect of Banyumasan to refer to folk games played during the full moon. The jonjang game has developed almost throughout the Banyumas area. Jonjang is a traditional game used to entertain yourself when the moon is bright at night (Banyumas, n.d.). Jonjang is divided into two types, namely game jonjang and game jonjang. Jonjang is a game that is played in teams accompanied by teeming and physical activity. Jonjang is a match that is carried out face-to-face by two or more people and there is an element of winning and losing.

Jonjang is a game accompanied by songs/tetembangan that are sung together. Tembang jonjang actually has no special meaning and is just a parikan song or a toy song that is taught to young children. Here are examples of songs that can be sung when playing jonjang.

*Jonjang iris-irisan telo,
babu londo momong sinyo,
sinyone nangis bae,
didolani motor mabur,
motor mabur kapal udara
numpak sepur mudhun ning kroya
adang buubur nggo sangu ronda
mbengi nganggur awan kerja.*

The jonjang game is carried out in groups consisting of 4 to 5 people. The game is done by sitting in a circle with both palms open. Of the participants who participated in the game, one of them served as a guard. This guard contracted and touched the palm of the other friend's hand by singing a toy song. To have a guard in the jonjang game, hompimpa is usually used. When the toy song ends, the last palm touched by the guard must be the next guard, and this is done until the game ends. The game ends if the player agrees to stop the game. When the game is over, the jonjang players go home because it is already dark (Banyumas, n.d.).

3.4. Banyumasan Culture

Banyumasan culture is a combination of the words Culture and Banyumasan. Culture contains the meaning of something that is preserved and inherited from generation to generation. Banyumasan is a term that refers to a Banyumas area. Banyumasan culture is one of the local content subjects taught at the elementary school level. Banyumasan cultural learning is the content of a local learning that is included in the regional curriculum of Banyumas Regency, especially at the elementary school level (Ikhsan, 2024).

Banyumasan culture is the creation, taste, and karsa produced by the people in the Banyumas area, both customs, food, dances, traditional ceremonies, and manners in the Banyumas area. According to the Education Office, Banyumasan culture is all the results of cultivation and power as well as creations, karsa, and works in the form of movable goods or do not include the beliefs that are typical of the Banyumas people that may not be found in other areas.

3.5. Axiology of Jonjang Traditional Games in Banyumasan Cultural Subjects

This research uses the perspective of philosophy of science, namely axiology. Axiology will discuss the values in the Jonjang Traditional Game, it is taken from the material in grade 4 of elementary school. Value in the field of philosophy has not yet agreed on its meaning and refers to abstract nouns. In English, value is called value which comes from the language Latin *valere* which means to be strong or to be worth (Latifah, 2023). Values are very closely related to human daily life.

The value of the Jonjang game is very diverse and can be beneficial for students. Kattsoff argued that value consists of truth, goodness, beauty, and religion. The value of truth in Jonjang can be seen when players perform *hompimpa*. This truth can be seen when the leader loses will be the guard, while the other will be the player. When the guard's hand touches the player's hand when the song ends, it makes the change of the guard player. The value of kindness can be seen when children play Jonjang together without distinguishing between one and another. When playing Jonjang, children gather and play together to play and sing songs outside the house. The toy songs that are sung together when playing jonjang are beautiful and good to listen to. The circular sitting position and hands facing up add beauty to the game. *Hompimpa* as a determinant of guardian players contains religious value which means that everything from God will return to God. *Hompimpa* was carried out without a plan, which meant that they did not know who would be the guardian.

The value of Jonjang according to Jujun Suparjan Suriasumantri can be taken 2, namely Moral conduct and Esthetic Expression. Moral actions in the *jonjanh* game can be found when players perform *hompimpa* to determine the guard, this moral value is honesty. The jonjang game is carried out together by children outside the home to be able to practice togetherness and establish good relationships, this carries the moral value of togetherness. The guard player is in charge of touching his hands in turn to a friend who is sitting in a circle, the other player sings and watches the guard show respect for others. Esthetic Expression (value of beauty) when together singing a toy song by sitting in a circle, the voices of children singing the song will be heard beautifully and can entertain the person who hears it.

Based on Max Scheler's view, the Jonjang game can include both fun and spiritual values. The value of Jonjang's fun can be seen when the players both sing the Jonjang toy song with a crowd and. Children playing jonjang will meet their friends at night and gather together to make them happy and happy. Jonjang's spiritual values can consist of aesthetic, fair or unjust values, and wrong or right. Jonjang is performed together by singing toy songs containing aesthetic value, fair or unfair values in the game of jonjang can be found when determining the guard while playing. The player who loses in the *hompimpa* will be the guard.

Traditional games based on reading sources are carried out outside the home, either in the yard, yard, or in the garden. Love for the environment is a value obtained in this Jonjang festival that can train children to be able to get to know the surrounding environment. The Jonjang game is carried out in the open. Playing in the open will not make players lose track of time. When the game has been completed, players will return to their respective homes. The rules of this jonjang game train its players to be disciplined.

4. Conclusion

Based on the data that has been presented in this study, the researcher uses an axiological study to find out the values contained in the traditional game of Jonjang. The traditional game of Jonjang is a game listed in the 4th grade material of semester 1 of the Banyumasan Culture subject. Values contained in the Jonjang game. The value of truth in jonjang when doing *hompimpa* is to determine the guard player. The value of kindness to play Jonjang together without discriminating against friends. The value of beauty when they sing toy songs together and sit in a circle. The value of fairness when being a player and a guard, the value of honesty when the results of *hompimpa*

determine the guard player. Value love for the environment by playing jonjang outside the house. The value of discipline when playing jonjang is over, the players return home.

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