

Kuling-Kuling Anca as Traditional Games in Angkola Mandailing Ethnic based on Local Wisdom to Sharpen Intelligence

Nurhayati Harahap¹, Siti Norma Nasution²

¹Department of Indonesian literature, University Sumatera Utara

²Department of English Literature, University Sumatera Utara

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Abstract: Every ethnic has its own way to sharpen intelligence, both the cognitive intelligence and affective intelligence of the next generation, including the community of Angkola Mandailing ethnic. *Kuling-kuling anca* as a kind of "puzzles" is means of "using the brain" of the community, especially children to teenagers in Angkola Mandailing while they are gathering. In the game of *kuling-kuling anca*, there are various positive things, among others, sharpening intelligence and sensitivity to the environment. *Kuling-kuling anca* contain valueable local wisdom which are used to make character bulding of children to continue nation building by using the ancestral cultural heritage which are included in the local wisdom. Nowadays, *kuling-kuling anca* as traditional games is rarely found, it can even be said to be almost extinct. This study aims to describe *kuling-kuling anca* as one of the local wisdom of the Angkola Mandailing ethnic games to sharpen the nation intelligence that can be used to anticipate the bad influence of online games and gadgets. *Kuling-kuling anca* games were conducted in PAUD and Elementary Schools in the Angkola Mandailing area, namely Padangsidemouan dan Gunung Tua. The *kuling-kuling anca* obtained were described and presented in the form of narrative texts, videos, and interpreted through the synthesis of content. Furthermore, it was verified that the intelligence can be illustrated and that was caused by the *kuling-kuling anca* games. The result of this study is intended to be able to answer the culinary culms that one must recognize the form, character, etc, about the answer referred to *kuling-kuling anca* so that the right answers are found. *Kuling-kuling anca* can make someone's intelligence is honed and able to give satisfaction to someone who can answer them because they are superior to other people who cannot answer them.

1 INTRODUCTION

Every ethnic group has its own way to sharpen intelligence, both the cognitive and affective intelligence of the next generation, including the people of Angkola Mandailing. The people of Angkola Mandailing are people who live in the Angkola Mandailing area in four regency areas, namely the South Tapanuli Regency, Mandailing Natal Regency, North Padang Lawas Regency, and Padang Lawas Regency (Pemerintah Kabupaten Mandailing Natal, 2019).

Local wisdom products can sharpen intelligence in Angkola Mandailing region one of them is *kuling-kuling anca*, as a puzzle tradition that is played when gathering in informal occasion. In line with this opinion, Taufikin (2018) said that puzzle tradition be able to activate students and, motivate students. The participants can be of the same age and vary. If one of the people gathered wants to puzzle, he will provoke

a game by saying: "*kuling-kuling anca*". Those who feel interested will respond by saying: "Anca". Then, the game of *kuling-kuling anca* begins. If someone can answer the proposed puzzle, they will feel happy, proud, and feel they can win the "competition". So, in *kuling-kuling anca* game, there is joy, pride that raises confidence, and the spirit of competition (Komunitas Seni Mandailing Natal, 2015).

The *kuling-kuling anca* game is one of the way to educate and increase sensitivity, including sensitivity to the environment. Harahap (2012) states that *kuling-kuling anca* is a culture that must be preserved because it can sharpen the speed of thinking and memory of children as well as a source of knowledge information is to educate children. *Kuling-kuling anca* is a culture done by collaborative model as one way to improve students' self-confidence (Nurhayati, Rosmayadi, & Buyung, 2017).

During their childhood, researchers experienced joy and pride when they could answer the *kuling-kuling anca* questions proposed. Even what was got

either during the game or after it still bares in mind. Thus, it can be said that the game of *kuling-kuling anca* is a means to sharpen intelligence and means of getting along, especially early childhood, namely PAUD and elementary school students. The research conducted by Hayati, Myrnawati, & Asmawi (2017) concluded that there are significant differences in children's gross motor skill seen by traditional games. The gross motor skill in children who given traditional game of Boy-boyan, is higher than children who did not give them at all. The positive value of such local wisdom as *kuling-kuling anca* is a frame for the formation of the character of the nation's children who will become the next generation of nations.

Nowadays, the game of *kuling-kuling anca* is almost extinct (Badrunsyah, 2013). Early childhood and elementary school children are now presented with online games and the use of gadgets. This results in children today being less able to get along, lack the sense of respect, less concerned with the difficulties faced by others, rarely cooperate, and become individualistic beings. Even, children begin to be insensitive to their surroundings. Children are more familiar with foreign terms and feel familiar with the terms around them (Selamat, dkk., 2016).

Child and adolescent psychologist from the Applied Psychology Institute of University of Indonesia, Vera Itabiliana Hadiwidjojo said the communication device or gadget made children become individualists. Meanwhile, the fundraising manager of the Putera Sempoerna Foundation, Imran Razy, said that they invited families in the country to share with each other in order to create a generation full of empathy and caring (Razy, 2014).

There needs to be an effort that can bring children closer to each other and their environment. The game of *kuling-kuling anca* can foster concern and sharpen children's intelligence. Concern and association can grow because in the game of *kuling-kuling anca* there is an interaction between the questioner and the answerer. It can make intimate atmosphere between people. Intelligence arises because the participants of the *kuling-kuling anca* are invited to think.

2 THEORETICAL REVIEW

This research is conducted based on the field of local wisdom. Local wisdom by the some people is made as a basis in environment management based on sustainable development (Mawardi, 2011).

A similar opinion was expressed by Sibarani (2012) that local wisdom is the wisdom or original

knowledge of a community originating from the noble values of cultural traditions to regulate the order of people's lives. Local wisdom is also defined as a local cultural value that can be used to regulate the life structure of the community wisely. Dahliani, Soemarno, Setijanti (2015) said that local wisdom means harmonious relationship between man, nature and the built environment in an area that is also influenced by its culture. More broadly, Keraff (2010) states that local wisdom is a form of knowledge, belief, understanding, or insight as well as customs or ethics that guide human behavior in life within an ecological community.

Sibarani (2012) mentions the types of local wisdom that are divided into two. The first is wisdom for peace which consists of politeness, honesty, social solidarity, harmony and resolution of conflict, commitment, positive thoughts, and gratitude. The second type of local wisdom is for welfare which consists of hard work, discipline, education, health, mutual cooperation, gender management, cultural preservation and creativity, and caring for the environment. Kartika (2016) said that local wisdom contains five pillars are known as PAKSA (Pray, Attitude, Knowledge, Skill, Actions). In this study the local wisdom that will be studied is the values of local wisdom contained in the *kuling-kuling anca* tradition of Angkola Mandailing. The value of local wisdom contained in the *kuling-kuling anca* tradition is expected to be able to form the character of the nation's children as early as possible.

The object of the study is oral literature in the form of *kuling-kuling anca*. In this study the value of local wisdom contained in the game of *kuling-kuling anca* will be revealed. From the field research and literature, local wisdom will be obtained which can sharpen the intelligence of the nation's children and positive association to anticipate the bad influence of online games and the use of gadgets.

3 RESEARCH METHOD

This study applied a qualitative approach because the goal is to explore, discover, express, and explain the meaning of the object of research in depth. In addition, qualitative research is aim to express an empirical facts in an objective, scientific manners based on logic, science, procedure, method, and theory. In connection with the object of research is the *kuling-kuling anca*, the data is analyzed based on the interpretation theory (hermeneutics), with the content analysis technique. In accordance with the opinion of Endaswara (2008) that content analysis

can be used if the research objective is to reveal certain values in literary works, among others, include: (a) moral messages, (b) educational values, (c) philological values, (d) religious values, (e) welfare values etc. This approach is suitable to answer the research objectives to uncover environmental values contained in the *kuling-kuling anca* of Angkola Mandailing culture.

Researchers used the Focus Group Discussion (FGD) technique with the community to obtain information on the *kuling-kuling anca* of Angkola Mandailing. Collection of *kuling-kuling anca* verbally, obtained through recording from informants, as well as from the text of the puzzle obtained from various sources.

Data analysis was carried out according to Miles and Huberman's theory, namely: (1) Data reduction, through the data selection process, focus, simplification, and raw data of the *kuling-kuling anca* of Angkola Mandailing which is the object of research and (2) Data presentation, in the form of a description of *kuling-kuling anca* is presented in the form of narrative texts and tables relating to the *kuling-kuling anca* of Angkola Mandailing.

4 RESEARCH RESULTS

The results of the research on *kuling-kuling anca* regarding the sharpening of children's intelligence include the following:

1. *Kuling-kuling Acca* (Part question)
Aha sambalta? Di dia au?. Aso dijawab haduana sarontak (What is our menu? Where a I?). (How can you answer both question simultaneously?)
Ahamai?(guess what)?

Anca (Part answer)

The answer: *di kantor i* (means in leaving room and close in spelling to a name of fish for menu, namely *ikan tori*)

2. *Kuling-kuling anca* (Part question):
Marsisik inda ihan, marpayung inda raja (Scaly not fish, shaded with umbrella not a ling)
Ahamai? (What is it)?

Acca (Part answer)

The answer: *Honas* (Pinapple)

To answer the *kuling-kuling anca* number 1, of course, someone must know the form, character, etc.

about *ikantori* (name of fish) and *di kantor + i* (living room) is one part of the house in the community of Angkola Mandailing. Both the questioner and the answerer must use their reasoning about the *kuling-kuling anca* so that there will be a process of interaction between the two parties. More details about *kuling-kuling anca* number 1, there are two questions that will be a one-word answer. The first question is "what is our menu" and the second question "where are we now". The answerer thinks that regarding the dishes is anchovy (*ikan tori*) and the one in the living room (*di kantor i*). As such, the answer is a combination of word "*ikan tori*" and "*di kantor i*" to be an (*d)ikan tor(i)*).

In relation to the *kuling-kuling anca* that was asked for *honas* (pineapple), both parties had to recognize the characteristics of pineapple, namely having a hat (crown) like a king and having scales like fish. Based on the character of this pineapple, it can create a *kuling-kuling anca* by assuming that it has scales and crowns. Pineapple is a plant that produces fresh fruit as an energy source as Hossain, Akhtar, & Anwar (2015) said that the ripen pineapple fruit is consumed fresh and juice as source of essential minerals and vitamins with some medicinal values. Thus, the answer is pineapple symbolized as fish and king.

To solve the problem which is asked in *kuling-kuling anca*, critical estimate is very necessary. Harahap (2012) mentions that the *kuling-kuling anca* is very powerful to nurture the speed of thinking and remembering of a child. Besides that, the ability to master the majors in literary works needs to be owned. Language style in puzzles are metaphors. This is in line with the opinion of Nurazizah (2018) mentioning that the traditional riddles of other terms of *kuling-kuling anca* have a double meaning that is expressed in a metaphorical style that requires intelligence and careful thinking. Metaphor is the use of a word or groups of words rather than with the true meaning, but as a painting based on equality or comparison (online version of KBBI). The aim is to express a meaning by emphasizing the impression that will be caused (<https://www.maxmanroe.com/vid/umum/majas-metafora>).

Safira, Sa'diyah, & Qutsiyyah (2012) mentioned that traditional puzzles can be made to test one's intelligence because many puzzles can not be answered by the power of thinking only, but the answer should be known first. Thus, puzzle requires mastery of the types of language and habits in life. To support the fact mentioned, Utami (2014) said that the implementations of crossword puzzles and the

complementary action were successful to help the students understand new words and learn English better.

One of the tips for *kuling-kuling anca* as an oral tradition is to make it a habit so that someone allows it to become a necessity in order to sharpen intelligence. In the people of Angkola Mandailing, the *kuling-kuling anca* games were chosen for leisure time and when one family gathered at home. Also fellow friends who gather at home in certain places as traditional games and become solace. Sukatman in Nurazizah (2018) interpreted traditional puzzles to function as values education instruments and cultural communication media and Kayra (2016) said that one of primary merit of traditional games is that they foster children's communication skills.

The Angkola Mandailing community that has been familiar with and know the *kuling-kuling anca* will feel that they are already knowledgeable and feel more informed about their friends. The same is true in the opinion of Safira, Sa'diyah, & Qutsiyyah (2018) that people who know the puzzle most will get satisfaction, because they will be known as someone who is knowledgeable about folklore. Brockmann, Delhey, Welzel, & Yuan (2019) added that cina puzzle can make someone happiness. This will be even more important if he dwells in traditional societies.

5 CONCLUSIONS

To solve the problem that was asked in the Angking Mandailing kuling-kuling critical thinking skills is needed. This is due to the fact that the *kuling-kuling anca* can sharpen one's intelligence and by that one will get satisfaction.

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