

TRADITIONAL *KOKOLECERAN* GAME FOR STRENGTHENING CIVIC CULTURE AND PRESERVING LOCAL WISDOM AMONG GENERATION ALPHARahma Zahara Nurzain¹^{*}, Jennyta Caturiasari², Tiara Yogiarni³, Juvinália Antônia de Fátima Ribeiro⁴^{1), 2), 3)} Universitas Pendidikan Indonesia, Bandung, Indonesia.⁴⁾ Instituto Católico para a Formação de Professores, Baucau, Timor Leste.Author Correspondence Email: *jennytags@upi.edu

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ABSTRACT

The rapid development of digital technology has shifted Generation Alpha's play patterns away from traditional games, raising concerns about the preservation of local wisdom and civic culture. This study describes the practice of kokoleceran as an effort to preserve local wisdom and analyzes the civic culture values emerging among Generation Alpha in Cibuluh Tourism Village, Subang Regency. The study employed a descriptive qualitative method, with data collected through semi-structured interviews, moderate participant observation, and documentation involving five Generation Alpha children, one community leader, and one tourism village manager. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, supported by triangulation. The findings show that kokoleceran continues to be introduced and actively played through family, peer, and community interactions. Making and playing the game fosters civic culture values such as togetherness, cooperation, participation, and social awareness. The game serves as a natural medium for cultural preservation and encourages direct interaction and cooperation among children. Therefore, traditional games should continue to be introduced through families, communities, and educational programs.

ABSTRAK

Perkembangan teknologi digital yang cepat membuat pola bermain generasi alpha bergeser dari permainan tradisional, sehingga muncul kekhawatiran bahwa kearifan lokal dan budaya kewargaan (*civic culture*) bisa hilang. Penelitian ini mendeskripsikan pelaksanaan kokoleceran sebagai upaya melestarikan kearifan lokal, sekaligus menganalisis nilai-nilai civic culture yang muncul pada generasi alpha di Desa Wisata Cibuluh, Kabupaten Subang. Penelitian memakai metode deskriptif kualitatif dengan teknik pengumpulan data berupa wawancara semi terstruktur, observasi partisipan moderat, dan dokumentasi terhadap lima anak Generasi Alpha, satu tokoh masyarakat, dan satu pengelola desa wisata. Data dianalisis memakai model interaktif Miles, Huberman, dan Saldaña, didukung triangulasi. Hasil penelitian menunjukkan kokoleceran masih dikenalkan dan dimainkan aktif lewat keluarga, teman sebaya, dan masyarakat sekitar. Proses membuat dan memainkannya menumbuhkan nilai *civic culture* seperti kebersamaan, kerja sama, partisipasi, dan kepedulian sosial. Permainan ini menjadi media pelestarian budaya yang tumbuh alami serta mendorong interaksi langsung dan kerja sama antaranak. Oleh karena itu, permainan tradisional perlu terus dikenalkan lewat keluarga, komunitas, dan program pendidikan.

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INTRODUCTION

Generation Alpha children born from 2010 onward represents the first cohort to grow up fully immersed in a digitalised environment, exposed since infancy to smartphones, social media algorithms, and artificial-intelligence-driven content (Mohsen et al., 2025). Unlike previous generations, their everyday interactions are increasingly dominated by individual screen time rather than face-to-face play, gradually narrowing opportunities to practice empathy, negotiate conflict, and cooperate directly with peers in real-world settings (Mohsen et al., 2025). This state of digital isolation is widely regarded as one of the main challenges to the formation of a healthy civic culture, because the everyday habits of trust, cooperation, and shared responsibility on which civic life depends are precisely the habits that solitary, screen-based play tends to erode (Riadi & Lestari, 2017).

In substance, this digital isolation is more than a shift in leisure habits; it represents a gradual erosion of civic virtue itself. Prolonged individual screen time is associated with declining social empathy, since children have fewer opportunities to read others' emotional cues in real time, and with rising individualism, as solitary digital play rarely requires children to negotiate shared goals or divide tasks with peers. In many Indonesian villages, including Cibuluh Tourism Village, community leaders report a parallel weakening of *gotong royong* (cooperation) among children, who increasingly gather physically while remaining absorbed in separate devices rather than in a shared activity a behavioral shift observed on the ground before the intervention of reintroducing *kokoleceran* through the village's cultural programs.

Traditional games offer an alternative medium through which these eroding social habits can be rebuilt. Beyond providing physical activity, traditional games require children to interact directly with peers, take turns, negotiate rules, and resolve disagreements face to face, thereby fostering cooperation, discipline, responsibility, and mutual respect (Kurniati, 2016). Several studies confirm that traditional games remain an effective and enjoyable medium for instilling character values among elementary school children (Agustin et al., 2020; Saputra & Suyitno, 2025), including the ability to take turns, wait patiently, and solve problems collectively during play (Cahyani et al., 2023). Introducing traditional games to younger generations is likewise considered an effective strategy for preserving local culture amid rapid digitalization, particularly when such games are deliberately integrated into structured learning to strengthen children's social skills (Anam et al., 2024; Goliah et al., 2022). This effort matters because local culture forms an integral part of a community's identity that must be passed on to younger generations so that it is not eroded by the tide of globalization (Caturiasari et al., 2022).

These character values are closely related to the concept of *civic culture*, a term introduced by Almond and Verba (1999) to describe the pattern of political attitudes and civic orientations that enable a democratic society to function well. Civic culture is not confined to formal political institutions such as parliaments or elections; it is rooted in the small, everyday habits of ordinary citizens: how they cooperate, trust one another, participate in communal life, and respect shared norms. In this sense, civic culture can be understood as a *civic habit* cultivated long before a person enters formal political life, including through the way children play and interact in their community's public spaces. Contemporary scholarship on inclusive citizenship extends this classical view by emphasizing that civic dispositions grow organically in communal, non-institutional settings such as neighborhoods, extended families, and shared public spaces (Kurniati et al., 2021). This is consistent with broader evidence that arts and cultural practices play a significant role in shaping the life attitudes of the younger generation (Ginting et al., 2025).

To make these elements operational for analyzing children's play, this study further maps them onto the three classic domains of citizenship education: civic knowledge (understanding of local values and cultural heritage), civic disposition (the character traits of a good citizen, such as cooperation, tolerance, and the spirit of *gotong royong*), and civic skills (the ability to interact, negotiate, and collaborate with others). Civic knowledge is expected to surface in children's recognition of *kokoleceran* as part of their local heritage; civic disposition in their attitudes of togetherness and mutual respect during play; and civic skills in their capacity to cooperate, take turns, and resolve small disagreements while making and flying the toy together. This three-domain framework is used alongside the four Almond-and-Verba elements throughout the results and discussion to interpret the empirical findings. Project-based approaches to civic education have similarly proven effective in strengthening character formation in other Indonesian educational contexts (Nababan et al., 2025), further supporting the use of a hands-on, project-like activity such as *kokoleceran*-making as a vehicle for civic culture formation. This is consistent with the broader argument that culture, tradition, and communal norms are primary sources that shape civic culture in multicultural, nation-state societies such as Indonesia, and that customary practices and artistic-cultural expressions warrant serious study as mechanisms of civic formation rather than being treated as merely recreational (Sulistyarini et al., 2023). This finding is also consistent with previous research, which argues that contextual civic learning rooted in local values strengthens children's civic understanding and social interaction (Saleh & Nur, 2025).

Following this framework, this study identifies four core elements of civic culture used as the analytical basis of the research: (1) orientation toward communal life, reflected in an individual's sense of belonging to a group; (2) involvement or participation in joint activities, shown through active engagement in collective tasks; (3) attitude toward shared rules and norms, evident in the willingness to follow agreed conventions without external coercion; and (4) awareness of one's role in social life, expressed through mutual help and shared responsibility (Almond & Verba, 1999; P. Kurniati et al., 2021) further characterise civic culture through five observable traits: active participation, mutual respect, cooperative behavior, solidarity, and a sense of community. Traits in children can typically be observed through their conduct during group play, particularly whether they participate voluntarily, follow the game's rules, cooperate with peers, and show concern for the group's shared outcome. These four elements and five characteristics together serve as indicators in this study to examine the emergence of civic culture in Generation Alpha's play activities.

In Sundanese culture, traditional children's games are collectively known as *kaulinan barudak*, games inherited across generations that embody the cultural and social values of the local community (Dermawan et al., 2020). Among the many *kaulinan barudak* still practiced today, this study focuses on *kokoleceran*, a pinwheel-like toy handcrafted from coconut leaves and thin bamboo slats that spins in gusts of wind and is commonly played by children in open, breezy public spaces. *Kokoleceran* was deliberately chosen over other well-documented Sundanese games such as *gobak sodor* or *bentengan* (Puspitasari et al., 2022; Satriawan et al., 2023) because the process of creating the toy not merely its rules of play that distinguishes its contribution to civic culture. Making *kokoleceran* requires patience, fine motor skills, and, most importantly, direct transmission of craft knowledge from parents or elders to children, turning the activity into intergenerational dialogue rather than a purely peer-to-peer game. Because the toy functions with wind and open public space, playing *kokoleceran* further compels children to leave enclosed, individual settings and share communal outdoor areas with others, cultivating early ecological sensitivity toward nature alongside social cooperation (Cakan & Acer, 2025). These two features, intergenerational transmission and dependence

on shared natural space, provide a stronger theoretical justification for why *kokoleceran*, more than other traditional games, is expected to trigger the specific indicators of civic culture examined in this study. This reinforces the view that traditional games such as *kokoleceran* serve as an important channel for transmitting local culture and surrounding social values to children (Susanti et al., 2022). With other local-wisdom preservation media documented in prior studies such as clog-dance character education (Saputra & Suyitno, 2025) or hide-and-seek-based social-skill training (Goliah et al., 2022) *kokoleceran* is distinguished by two features rarely found together: its complete dependence on natural wind and open communal space, and a construction process that necessarily involves an adult or elder as a co-maker rather than a passive instructor. These two features make *kokoleceran* comparatively more effective at compelling sustained, embodied cooperation between generations than media that can be completed by a child alone or indoors.

This study was conducted in Cibuluh Tourism Village, Tanjungsang Subdistrict, Subang Regency, a village that has positioned the revitalization of local cultural heritage, including traditional games, as part of its community-based tourism program. The management of Cibuluh Tourism Village routinely involves children and parents in *kokoleceran*-making activities and seasonal festivals, making the site relevant for observing how civic culture is cultivated organically through everyday cultural practice rather than through formal instruction. This pattern is consistent with similar village-level efforts documented elsewhere in Indonesia, where local governments have worked to preserve local wisdom, such as traditional mask dance, through a citizenship-education lens (Kasih et al., 2024). This is consistent with findings from another Indonesian cultural village, where increasing the variety of learning resources, including traditional games packaged into children's festivals, has been shown to strengthen cultural and civic literacy among residents (Setyawati & Aulia, 2023).

Previous studies have examined the relationship between traditional games and character education extensively, showing that such games enhance children's social interaction, cooperation, and sense of responsibility (Agustin et al., 2020; Kadir et al., 2021). However, most of these studies were conducted within formal educational settings such as schools or structured community-service programs (Kadir et al., 2021; Saputra, 2025), leaving the question of how cultural preservation unfolds organically within an everyday community environment, such as a tourism village, largely unexplored. Moreover, few studies have specifically linked a single traditional game's material and procedural characteristics to the formation of civic culture among Generation Alpha, a cohort whose digital-native characteristics make this relationship both more urgent and less understood (Mohsen et al., 2025). This study addresses that gap by examining how the traditional game of *kokoleceran*, situated within the everyday life of Cibuluh Tourism Village, functions as an organic medium for cultivating civic culture values among Generation Alpha. Similar efforts to sustain local culture and strengthen problem-solving competence amid digitalization have also been documented elsewhere, including the revival of balogo in Kalimantan (Wulandari, 2025), Participatory culture-based learning in Cianjur (Indriyani & Naidu, 2025), and engagement-based learning that strengthens children's problem-solving competence in today's digital society (Hidayah et al., 2025).

Based on the discussion above, this study seeks to answer two questions: (1) how the traditional game of *kokoleceran* is practiced as an effort to preserve local wisdom in Cibuluh Tourism Village, and (2) what civic culture values emerge among Generation Alpha through the process of making and playing *kokoleceran*. Accordingly, this study aims to describe the

practice of *kokoleceran* as a medium for preserving local wisdom and to analyze the civic culture values it fosters among Generation Alpha through shared play experiences.

METHOD

This study employs a qualitative approach using a descriptive research design. A qualitative approach was chosen because the study aims to gain an in-depth understanding of a phenomenon based on the experiences, perspectives, and conditions observed in the field. According to Creswell (2018), qualitative research explores and understands the meanings underlying social or humanitarian issues. This approach is therefore considered appropriate for examining the traditional game of *kokoleceran* as part of local wisdom, while also observing how civic culture emerges among Generation Alpha through shared play experiences.

The research was conducted in Cibuluh Tourism Village, Tanjungsang Subdistrict, Subang Regency, which continues to preserve various traditional games as part of the local community's culture. This village was selected because it shows increasing exposure to digital devices among its children while simultaneously maintaining strong cultural resistance through active community efforts to sustain *kokoleceran* and other traditional games, making it an ideal setting for observing how civic culture is cultivated among Generation Alpha amid rapid digitalization. This research was conducted over approximately two months, from March to April 2026. An initial informal meeting with the tourism village manager was held in March 2026 to introduce the research plan, followed by a further field visit on 18 April 2026 to discuss the study in more detail and to request formal permission to conduct the research the following week. The main data collection then took place on 25–26 April 2026: moderate participant observation and the first round of interviews were carried out on Saturday, 25 April 2026, and follow-up interviews continued the next day, Sunday, 26 April 2026, to ensure that sufficient data saturation was reached. Informants were selected using purposive sampling, a technique in which informants are deliberately chosen based on specific criteria to ensure that the data collected meets the research objectives (Sugiyono, 2024). Three criteria were applied: (1) five children aged 8–12 years corresponding to the elementary-school-age segment of Generation Alpha who actively participate in *kokoleceran* activities; (2) one community leader who supervises or accompanies children's play and understands the local tradition; and (3) one tourism village manager who organizes *kokoleceran*-related programs. In total, seven informants took part in this study: five Generation Alpha children (8–12 years old), one community leader, and one tourism village manager.

Data collection methods include interviews, observation, and documentation. Interviews were semi-structured: an interview guide was prepared in advance around the civic culture indicators, while questions remained flexible enough to follow up on unexpected responses from the five children, the community leader, and the tourism village manager. Observation was conducted as moderate participant observation, in which the researcher took part in trying to make *kokoleceran* together with the children and the tourism village manager, while the researcher's primary role remained observing and interviewing rather than becoming a full member of the group, so as to capture naturalistic behavior while still gaining first-hand insight into the making process. Documentation took the form of a photographic archive of making-and-playing activities, field notes, and the village's cultural-program records. According to Moleong (2010), using multiple data collection techniques in qualitative research helps researchers obtain more comprehensive and in-depth data.

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña (2014), which consists of three continuous flows (Miles et al., 2014). First, data condensation/reduction, in which interview transcripts and field notes were sorted and focused on segments relevant to the four civic culture indicators. Second, data display, in which the condensed data were presented as descriptive narratives and thematic matrices (Tables 1 and 2). Third, conclusion drawing and verification, in which patterns across the three data sources were compared to construct the overall meaning of the *kokoleceran* tradition for Generation Alpha's civic culture. As a concrete illustration of this process, a raw transcript segment such as A's statement '*Ngebantuin bahan-bahannya*' ('I helped with the materials') was first condensed as an in-vivo code labeled help with materials, then categorized under the civic culture indicator involvement/participation in joint activities (Table 2), and finally interpreted during conclusion drawing as evidence of civic skills within the three-domain framework described earlier. The same coding logic was applied consistently across all interview transcripts, field notes, and photographic documentation to construct Tables 1 and 2.

Data validity was ensured through triangulation of sources and techniques. Source triangulation was carried out by comparing information from children, parents/community leaders, and tourism village managers, for example, cross-checking a child's account of helping prepare materials against a parent's or manager's account of the same activity. Technique triangulation was carried out by comparing interview results with findings from direct observation during *kokoleceran*-making and play, as well as with photographic and field-note documentation, so claims made in interviews could be verified against what was actually observed in the field (Sugiyono, 2024).

RESULTS AND DISCUSSION

This study's findings were obtained through interviews with seven informants, observations, and documentation conducted in Cibuluh Tourism Village. The informants consisted of five Generation Alpha children, one community leader, and one tourism village manager who participated in or supported the traditional *kokoleceran* game. Additionally, observations were made during the process of making and playing *kokoleceran*, while documentation was used to corroborate the research data. The data obtained were then analyzed to examine the practice of the traditional *kokoleceran* game as an effort to preserve local wisdom and the emergence of civic culture values among Generation Alpha in Cibuluh Tourism Village.

1. The Traditional Game of *Kokoleceran* as an Effort to Preserve Local Wisdom in the Tourism Village of Cibuluh

Table 1. Research Results for Research Question 1

Indicator	Interview Results	Observation Results	Documentation Results
Introducing traditional games to children	The interview results show that children learn about the game of <i>kokoleceran</i> from their immediate surroundings. The community leader explained that the game has long been known to the local community and is introduced to children through their	The children seem to be familiar with the game of <i>kokoleceran</i> and are playing it with their friends in the Cibuluh Tourism Village area.	The photos show children participating in an activity where they make and play with <i>kokoleceran</i> together.

	surroundings and by older generations. The community leader noted that the game of <i>kokoleceran</i> has been passed down from generation to generation within the village. In addition, the children said they learned about the game of <i>kokoleceran</i> from their friends.		
The performance of games as a cultural practice	Interview results indicate that the game of <i>kokoleceran</i> is still played in the community. The tourism village manager explained that the game is part of the village's traditional children's games and has been featured in children's game events or festivals. The community leader noted that children in the neighborhood still frequently play the game. Additionally, the children said they had made and played <i>kokoleceran</i> with their friends.	The children were seen making <i>kokoleceran</i> using coconut leaves and small bamboo sticks before playing with them together in an open area.	The documentation shows the process of making <i>kokoleceran</i> from coconut leaves and small bamboo, as well as group play activities.
Children's understanding of games as part of local culture	The interview results show that the children recognize <i>kokoleceran</i> as a traditional game from their region. The tourism village manager explained that <i>kokoleceran</i> is a traditional game that has long existed within the community. The community leader also noted that the game is part of the local culture. In addition, the children said that <i>kokoleceran</i> is a traditional game commonly played in their neighborhood.	The children seem to know that <i>kokoleceran</i> is a traditional game commonly played in their neighborhood.	The documentation shows traditional children's games still played at Cibuluh Tourism Village.
Interest in playing traditional games	The interview results show that children are still interested in playing <i>kokoleceran</i> with their friends. The community leader noted that children in the village still enjoy playing <i>kokoleceran</i> . The community leader also explained that children still frequently play the game with their friends. In addition, some children said they prefer playing <i>kokoleceran</i> to playing on their phones because they find it more fun.	The children looked excited as they made and played with <i>kokoleceran</i> with their friends.	The footage shows children playing tag together in an open area.
Efforts to preserve traditional games	The interview results show that the game of <i>kokoleceran</i> is still being introduced to children in the village community. The tourism	The game of <i>kokoleceran</i> is still played by children in village	The documentation shows children and residents in

	village manager explained that the game is introduced through group play activities and by demonstrating how to make it directly to the children. The community leader noted that the game of <i>kokoleceran</i> is still being preserved so that it remains known to future generations. In addition, the children said that they still often play <i>kokoleceran</i> with their friends.	communities and is introduced to them directly through group play.	Cibuluh Tourism Village still making and playing <i>kokoleceran</i> .
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Source: Research Data (2026)

Table 1 indicates that the transmission of *kokoleceran* to Generation Alpha does not rely on formal instruction, but instead occurs through two complementary channels: family/community and peers. Source triangulation on this point shows consistency across the five child informants, the community leader, and the tourism village manager. P.H., a community leader and practicing *kokoleceran* maker, explained:

“Anak-anak itu bukan baru tahu di sini, tapi mereka sudah tahu dari orang-orang terdahulu... generasi penerus itu bisa melihat cara membuatnya bagaimana, terus cara masangnya bagaimana... dia tahu dari orang-orang terdahulu, dari orang tuanya juga” (“These children did not just learn about it here; they already knew it from previous generations... the younger generation can observe how it is made and set up... they learn it from their elders, including their own parents”).

This was corroborated by one child informant, A., who, when asked how he learned the game, answered simply, *“Dari teman-teman”* (“From my friends”).

The tourism village manager, P.U., further confirmed that this transmission occurs without deliberate parental instruction:

“Jadi, tidak sengaja oleh orang tuanya, coba kamu bikin kokoleceran? Tidak. Jadi, kalau pun orang tuanya senang dengan kokoleceran atau punya hobi dengan kokoleceran, bagaimana cara menyikapi atau menggiring supaya anaknya punya mainan? Akhirnya dibuatkanlah sama orang tuanya, kokoleceran itu dari daun kelapa, contohnya” (“It is not that parents deliberately told their children, ‘go make a kokoleceran. No. But if a parent happened to enjoy kokoleceran, or had it as a hobby, they would find a way to encourage the child to have one — so they ended up making it for the child themselves, from coconut leaf, for example.”)

The convergence of these three source perspectives from the community leader, a child informant, and the tourism village manager strengthens the credibility of the finding that *kokoleceran* is transmitted through two complementary channels: vertical transmission from elders and horizontal transmission among peers. In the three-domain framework outlined earlier, this pattern of transmission primarily reflects civic knowledge: children's growing recognition of *kokoleceran* as inherited local heritage, learned through lived exposure rather than formal instruction.

Figure 1. Children Crafting and Flying Traditional *Kokoleceran* in Cibuluh Tourism Village

Source: Research Data (2026)

In terms of skill development, P.H. explained that making *kokoleceran* actually has a graded level of difficulty corresponding to the maker's age. For children, coconut-leaf *kokoleceran* is considered easy enough to make independently:

“Untuk anak-anak sesuai dengan yang diinginkannya, itu sangatlah mudah, dari bahannya sangat gampang” (“For children, based on what they want to make, it is very easy — the materials are very simple”).

However, for larger *kokoleceran* made of bamboo or wood, children still require adult guidance:

“Kalau yang gede, mungkin anak-anak itu perlu pelatihan khusus, dan pengetahuan dan keahliannya belum sampai ke sana, mungkin belum bisa lah gitu. Kalau untuk yang ukuran-ukuran kecil, kalau dari daun kelapa, dari bambu, bisa, sudah bisa cara-caranya gitu” (“For the bigger ones, children probably need special training; their knowledge and skill have not yet reached that level, so they may not be able to do it. But for the smaller sizes, made from coconut leaf or bamboo, they can already do it themselves”).

This account shows that *kokoleceran* has a scaffolded learning structure, beginning with a small size that children can master on their own and progressing to larger sizes that can only be made under the guidance of elders. This structure creates an ongoing mentoring relationship between children and adults rather than a one-time transmission, reinforcing the argument that *kokoleceran* functions as a continuing channel of intergenerational dialogue as children's age and skill increase. Within the three-domain framework, this age-graded mastery pattern speaks primarily to civic skills: the practical, hands-on competence that develops incrementally through supervised practice rather than being fully present from the outset.

Read in this light, the intergenerational transfer of *kokoleceran*-making skills is not merely a technical exchange of craft technique but a communal civic practice in its own right. Each guided attempt requires a child to depend on an adult's patience and an adult to extend trust that the child can eventually handle sharper bamboo and more demanding techniques, so that competence and trust are built together rather than separately. This mirrors Almond and Verba's (1999) claim that civic culture rests on habitual, low-stakes cooperation between generations: here, the graded process of making a larger *kokoleceran*

becomes a recurring occasion on which children and community elders rehearse mutual reliance, turning a craft lesson into a small but repeated exercise in intergenerational trust.

The choice of Cibuluh Tourism Village as the research site is further supported by *kokoleceran*'s status as a nationally recognized Intangible Cultural Heritage originating from Kampung Bolang in this village (P.U., personal communication, 2026), which affirms the authenticity of the cultural practice under study. Regarding its material basis, P.H. explained that the materials for making *kokoleceran* are readily available around the home:

“Daun kelapa kan banyak di pinggir-pinggir rumah atau di halaman-halaman rumah juga banyak. Gampang tinggal petik, dibikin, ditusuk aja udah bisa” (“Coconut leaves are abundant along the edges of houses and in yards. It's easy — you just pick one, shape it, skewer it, and it's ready”).

P.U. added that children's creativity even extends to alternative and reused materials:

“Kalau dari kertas, kemudian dari benda-benda lain, kayak sampah, plastik, itu juga bisa dimanfaatkan sebetulnya untuk kokoleceran” (“Paper, and other materials such as waste or plastic, can actually be used to make *kokoleceran* too”).

These findings suggest that *kokoleceran* cultivates an awareness of the resources available in the immediate home environment and a habit of reusing available materials, rather than depending on ready-made, consumptive items such as gadgets, a practical ecological sensitivity consistent with (Cakan & Acer, 2025), who found that unstructured outdoor play grounded in natural materials nurtures children's environmental awareness more effectively than digital play. Because *kokoleceran* can only be flown in open, windy spaces, it further compels children to leave enclosed, individual settings and share public space with others, reinforcing the communal use of shared resources that Almond and Verba's (1999) identify as foundational to civic culture. This ecological sensitivity can be read as an early, informal component of civic knowledge, in which children learn to recognize and value the natural resources available in their immediate surroundings as part of their local heritage.

This pattern can be described more precisely as an early form of ecological citizenship: children are not simply exposed to nature but are trained, through repeated practice, to identify, gather, and responsibly use the natural and reclaimed materials in their immediate surroundings, coconut leaves, bamboo, and even household waste, rather than depending on ready-made consumer goods. Because *kokoleceran* additionally depends on wind and open communal space that cannot be privately owned or controlled by any single child, its practice also requires children to negotiate access to these shared resources peacefully, taking turns to catch the best gust of wind or the clearest spot in the field. In this way, the game cultivates not only individual environmental awareness but also the practical skill of managing and sharing a communal natural resource without conflict, a disposition that extends the civic-culture elements outlined earlier from the social into the ecological domain.

The contrast between traditional and digital play was also explicitly raised by P.U., who compared the social character of the two:

“Kalau di modern itu... hanya untuk satu orang atau gamenya itu untuk beberapa orang, maka yang lain pun hanya menjadi sama-sama peserta, tidak saling mengasih tabu... Tetapi kalau dalam permainan tradisional tidak ada istilah itu. Justru yang tidak paham dikasih tabu sama yang sudah paham” (“Modern games... are designed for one person, or if for several people, the others

simply end up as fellow participants without really teaching one another... But traditional games are not like that. Those who do not understand are taught by those who already do”).

He further noted that some digital games tend to be “*lebih ke... saling tabrak mungkin atau saling bunuh mungkin*” (“*more about... crashing into each other or even killing each other*”). This statement directly illustrates the antithesis this study set out to examine: for Generation Alpha, raised amid individually oriented digital games, *kokoleceran* offers a fundamentally different social structure — collaborative and built on mutual teaching rather than solitary competition. Informant A. himself briefly confirmed his own preference: “*Lebih suka kekoleceran*” (“*I prefer kokoleceran*”) over his phone. This finding extends Almond and Verba’s (1999) classical argument that civic habits are rooted in everyday, non-institutional life: in the context of Generation Alpha, the present study suggests that such civic habits must additionally be deliberately stimulated through physical, motor-based cultural artifacts capable of competing with the appeal of digital media, a nuance not anticipated by the original civic-culture framework nor fully addressed by earlier studies of traditional games conducted in school settings (Agustin et al., 2020; Kadir et al., 2021). This is in line with Setyawati & Aulia (2023), who found that place-based traditional games strengthen the mutual-cooperation character of Pancasila’s student profile more effectively when the games are embedded in community life rather than confined to the classroom. Taken together, these findings answer research question 1: *kokoleceran* remains actively practiced as an effort to preserve local wisdom in Cibuluh Tourism Village, transmitted through a natural, age-graded pathway rather than through a deliberately designed program. P.U.’s comparison illustrates a difference in civic disposition specifically: traditional games cultivate an other-regarding, cooperative attitude that individually oriented digital games do not require or reward.

This shift from an individually oriented, screen-mediated mode of play to a communal, physically shared space can be read through the lens of digital sociology as a deliberate re-embodiment of interaction. Screen-mediated environments tend to substitute algorithmically curated, asynchronous exchanges for the reciprocal, real-time negotiation that face-to-face encounters demand, so that children accustomed to individual devices rarely need to read another person’s immediate reaction, adjust their behavior mid-interaction, or resolve a disagreement without simply logging off. *Kokoleceran* removes this option precisely because the toy can only be made and flown collectively in an open, windy public space; children are compelled to negotiate turns, share tools and materials, and settle small disputes on the spot, in full view of peers and adults. In this sense, *kokoleceran* functions less as a nostalgic pastime than as a structured incubator of civic virtue, a physical setting that manufactures the very face-to-face negotiation that much digital play design tends to remove.

This incubating function is most visible in the transition P.U. describes between children merely being “*sama-sama peserta*” (*fellow participants*) in modern games and the mutual-teaching norm of traditional play, in which “*yang tidak paham dikasih tahu sama yang sudah paham*” (*those who do not understand are taught by those who already do*). Read together with A.’s brief but telling preference for *kokoleceran* over his phone, this transition suggests that reintroducing artifacts that require shared, embodied space can partially counteract the erosion of face-to-face negotiation described in the Introduction, offering Generation Alpha children a recurring, low-stakes setting in which civic habits such as patience, turn-taking, and conflict resolution are practiced bodily rather than only observed or explained.

2. Civic Culture Values in Generation Alpha Through the Traditional Game of *Kokoleceran* in the Cibuluh Tourism Village

Table 2. Research Results for Research Question 2

Indicator	Interview Results	Observation Results	Documentation Results
Orientation to community life	The interview results show that children play <i>kokoleceran</i> together in their neighborhood. The tourism village manager explained that children usually play with their friends when playing <i>kokoleceran</i> . The community leader also noted that children still often play together in their neighborhood. In addition, the children said that they continue to play when invited by their friends and appreciate the creations made by their peers.	The children were seen playing together and showing off the crafts they had made to their friends.	The photos show children playing tag in groups in an open area.
Involvement or participation in joint activities	The interview results show that children are involved in the process of making and playing <i>kokoleceran</i> with their friends. The tourism village manager explained that children help make and play <i>kokoleceran</i> together in the village. The community leader noted that children still often play together with their friends. In addition, some children said they helped prepare the materials and watched their friends' examples before trying to make their own.	The children can be seen making and playing <i>kokoleceran</i> with their friends.	The documentation shows children participating in the process of making and playing <i>kokoleceran</i> .
Attitudes toward or rules of conduct	The interview results indicate that the <i>kokoleceran</i> game is played together in the village community. The tourism village manager explained that during the <i>kokoleceran</i> festival, there is a specific judging process based on the size and shape of the <i>kokoleceran</i> . The community leader noted that children play together casually in the village community. Additionally, the children said they play with their friends without disturbing one another.	The children played together without disturbing their classmates during the activity.	
Awareness of one's role in social life	The interview results show that the children help one another during the <i>kokoleceran</i> -making process. The tourism village manager explained that the children are involved in making <i>kokoleceran</i> together. The community leader also noted that the	The children could be seen helping one another as the <i>kokoleceran</i> -making process was underway.	The photos show the children helping each other as they make and play with the

	children still often play and help one another with their friends. In addition, some children said they help prepare the ingredients when making <i>kokoleceran</i> with their friends.		<i>kokoleceran</i> together.
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Source: Research Data (2026)

Table 2 shows that the four civic-culture indicators used in this study are most visible through patterns of mutual help and peer teaching among children, rather than through explicit adult instruction. When asked whether he helped a friend who struggled to make *kokoleceran*, informant A. replied that he “*ngebantuin bahan-bahannya*” (“helped with the materials”), a small act that reflects an awareness of his own role within the group. This pattern of mutual help was elaborated more broadly by P.U. in relation to the general philosophy of folk games:

“yang tidak paham dikasih tahu sama yang sudah paham. Begini loh cara ngirisnya, begini loh cara motongnya, terus bahannya yang ini. Artinya terjalin sebuah komunikasi yang harmoni di antara mereka. Dan terjadi juga, tanpa mereka sadari, bahwa tumbuhnya kegotong-royongan itu sejak usia dini, dari permainan terlebih dahulu” (“Those who do not understand are taught by those who do — this is how you slice it, this is how you cut it, and this is the material to use.”) This creates harmonious communication among them. And without them realizing it, a spirit of mutual cooperation grows from an early age, starting from play”).

This statement explicitly links play activity to the formation of a cooperative (*gotong royong*) character from an early age, which is consistent with the solidarity and cooperative behavior characterized by Kurniati et al. (2021) and reinforces the Table 2 finding that involvement in shared activity does not stop at passive participation but cultivates a broader culture of mutual teaching. Read through the three-domain framework, A.'s willingness to help and P.U.'s account of mutual instruction jointly evidence civic disposition (a cooperative, other-regarding attitude) and civic skills (the practical ability to divide tasks and teach a peer), rather than civic knowledge alone.

Figure 2. Kokoleceran Game Activity that Reflects Civic Culture



Source: Research Data (2026)

Regarding attitudes toward shared rules, P.H. explained that *kokoleceran* has its own norms, particularly in the context of festivals:

“Kalau memang ada acara festival... itu kan ada penilaian-penilaian khusus... yang dicari yang paling bagus, yang mana yang paling indah... bisa dijadikan juara satu, juara dua” (“When there

is a festival... there are specific judging criteria... looking for the best and most beautiful one... it can be awarded first or second place”).

This shared competitive norm shows that although *kokoleceran* is typically played casually daily, a more formal rule structure emerges during larger communal events, reinforcing the 'attitude toward shared rules' element of Almond and Verba's (1999) civic-culture framework and the organic division of labor and mutual trust that the two authors identify as core to civic culture. This finding reflects both civic knowledge (awareness that shared, formally judged standards exist within the community) and civic skills (the practical craftsmanship needed to meet those standards), showing that the three domains often operate together rather than in isolation.

These findings are in line with (Eidsvåg & Rosell, 2021), who argue that group play strengthens social bonds and a sense of belonging among children, and further support Almond and Verba's (1999) proposition that participation in local, communal activity is foundational to civic orientation. However, this study extends that proposition with a novelty specific to Generation Alpha: because this cohort's baseline mode of interaction is individual and screen-mediated (Mohsen et al., 2025), their participation in communal civic habits appears to require deliberate stimulation through tangible, motor-based cultural artefacts such as *kokoleceran*, to interrupt the pattern of digital isolation described earlier in this article. In other words, the preservation of *kokoleceran* in Cibuluh Tourism Village functions not merely as the continuation of an old pastime, but as a practical intervention that reconnects Generation Alpha with the embodied, face-to-face civic habits that their digital environment tends to displace — a finding that both confirms and extends Kurniati et al.'s (2021) description of civic culture as a matter of active participation, mutual respect, cooperative behavior, solidarity, and a sense of community. Taken together, these findings answer research question 2: the process of making and playing *kokoleceran* cultivates civic culture values among Generation Alpha, ranging from mutual help and peer teaching to rule-following and awareness of one's role within the group. This is also consistent with evidence that project-based approaches to civic education can strengthen character formation in other educational settings (Nababan et al., 2025).

CONCLUSION

Based on findings from seven informants five Generation Alpha children, one community leader, and one tourism village manager this study draws two conclusions that correspond directly to its two research questions. First, regarding research question 1, the traditional game of *kokoleceran* remains an actively practised medium for preserving local wisdom in Cibuluh Tourism Village. The game is transmitted organically through family, peer, and community networks rather than through formal instruction, a practice further affirmed by its status as a nationally recognized Intangible Cultural Heritage originating from this village. Second, regarding research question 2, the process of making and playing *kokoleceran* cultivates civic culture values among Generation Alpha communal orientation, participation, rule-following, and social awareness most visibly during the collaborative labor of preparing the game rather than during play itself. The novelty of this study lies in showing that, for a generation raised inside digital environments, the preservation of local wisdom can also provide an embodied, socially interactive alternative to screen-based play. Taken together, these findings affirm that civic culture is not cultivated solely in formal classrooms or institutions, but lives and develops organically through children's everyday play in shared public spaces.

This study nevertheless has several limitations. The relatively short duration of field observation and the focus on a single tourism village mean that the findings cannot be generalized to other communities or other traditional games without further verification. Future research is therefore recommended to conduct comparative studies across several villages or regions, as well as to examine other *kaulinan barudak* in relation to character education and civic culture among Generation Alpha. Practically, village governments, tourism managers, and educators are encouraged to integrate *kaulinan barudak* such as *kokoleceran* into local curricula or educational-tourism packages, so that the preservation of local wisdom is sustained not only as a cultural-heritage exercise but also as a deliberate strategy for strengthening civic culture among the younger generation.

DECLARATIONS

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3. Conflicts of Interest

The author declares that there are no conflicts of interest in the research or the writing of this article.

4. Generative AI and AI-Assisted in the Writing Process

The author used Grammarly to assist with grammar checking and Claude AI to assist with revising the manuscript. AI was used only as a writing tool; the research content remains the author's own work.

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