

## ETHNOGRAPHY OF KERINCI TRADITIONAL GAMES: A MODEL FOR COMMUNITY-BASED CULTURAL TOURISM

Nabil Afiqra Febriza<sup>1\*</sup>, Reza Hadinata<sup>2</sup>, Wawan Junresti Daya<sup>3</sup>

<sup>1,2,3</sup>Master Program of Physical Education, Universitas Jambi, Indonesia

Correspondence: [nafiqrafebriza@gmail.com](mailto:nafiqrafebriza@gmail.com)

Article Info	Abstract
<p><b>Keywords:</b> Traditional games, Kerinci, ethnography, intangible cultural heritage, community-based tourism.</p> <p><b>Received:</b> July 21, 2025</p> <p><b>Approved:</b> November 12, 2025</p> <p><b>Published:</b> December 05, 2025</p>	<p>Traditional games are an intangible cultural heritage containing social, educational, and ecological values. However, in Kerinci Regency, their existence is increasingly threatened by digital games and minimal preservation efforts. This study aims to explore traditional games in the Kerinci community and examine their relevance for community-based tourism development. Using ethnographic design, data were collected through participant observation and interviews with 15 informants in Tanah Sekudung, Kerinci. Thematic analysis using NVivo 12 Pro identified 23 traditional games categorized into four types: motor, strategy-accuracy, collaborative-competitive, and symbolic-social. The study reveals these games function as mechanisms for social cohesion, intergenerational knowledge transfer, and cultural identity preservation. Their relevance to community-based tourism development lies in participatory experiences that allow direct cultural engagement while providing economic benefits to local communities. Findings emphasize the dual potential of traditional games for cultural preservation and sustainable tourism, with specific recommendations for integration into tourism village programs, educational curriculum, and digital documentation. This study demonstrates how traditional games establish a practical model for sustainable community-based tourism, offering a viable pathway for cultural preservation while generating economic benefits for local communities.</p>

### How to cite:

Febriza, N.A., Hadinata, R., Daya, W.J. (2025). Ethnography of Kerinci traditional games: A model for community-based cultural tourism. *Jurnal Kepariwisata Indonesia: Jurnal Penelitian dan Pengembangan Kepariwisata Indonesia* 19(2), 239-250. <https://doi.org/10.47608/jki.v19i22025.239-250>

© 2025 Author(s)



## INTRODUCTION

Traditional games are an integral part of local cultural construction and are passed down through generations through social practices of everyday life. As a cultural expression, games not only are a means of recreation but also reflect life values, social structures, and human relationships with the surroundings. From a contemporary cultural anthropology perspective, gaming practices are understood as symbolic representations of norms, identities, and the dynamics of intergenerational relationships within communities (Subri et al., 2024).

Globally, traditional games are recognized as vital intangible cultural heritages closely linked to sustainable tourism development and cultural preservation. The perspective of UNESCO affirms that traditional games can be integrated into tourism strategies to preserve local cultural identities (Kim et al., 2019). This is evident in various contexts, such as efforts to revitalize traditional games as cultural tourism attractions in Bali (Arya, 2015) and the preservation of the Margala game through community tourism activities in Toba Samosir (Siregar et al., 2022). Similarly, Umbu and Listyorini (2025) emphasize that traditional games can be an effective pathway for increasing sustainable tourism while preserving local cultural identity.

Traditional games hold significant educational and social value beyond tourism. They serve as a medium for intergenerational learning, encompassing dimensions of education, spirituality, and ecology, which are often overlooked in formal education (Mwinsa & Dagada, 2025). Research has demonstrated their role in building social skills (Richards, 2018), improving emotional intelligence and self-esteem in children (Lim, 2023), and increasing student motivation and cooperation (Heredia Arias et al., 2024). An ethnographic approach is particularly effective in uncovering the symbolic meanings and sociocultural values embedded within these community practices (Chalid et al., 2021). However, this valuable heritage faces the threat of extinction due to cultural discontinuity, often resulting from the failure to pass traditions to younger generations (Li 2025) and the dominance of digital games (Hussain et al. 2022). Without active preservation, traditional games risk being devalued from dynamic practices to static practices. Huang et al., (2022) warned that without inclusive digital preservation, traditional games may remain only symbolic memories.

In the context of Kerinci Regency, Jambi Province, traditional games such as *cntik*, *conce*, *dor*, and *kajai* were once important elements in the social lives of the community, internalizing values of honesty, discipline, and responsibility. However, in the last decade, these games have become increasingly rare, replaced by a culture of digital games, and documentation and preservation policies remain minimal. While traditional games have been widely researched for cultural preservation (Arya, 2015; Siregar et al., 2022), a significant gap exists in operationalizing them into viable community-based tourism business models. Previous studies have documented games as cultural artifacts but have not sufficiently explored how to transform them into sustainable tourism experiences that provide economic benefits while maintaining cultural authenticity.

This study directly addresses this gap by proposing the Kerinci traditional games learning tour as a practical framework aligned with the strategic programs of the Ministry of Tourism and Creative Economy for tourism villages and creative economic development. Its novelty lies in combining the ethnographic documentation of traditional



games with a proposed community-based cultural tourism model, providing empirical contributions directly aligned with national tourism development strategies for tourism villages and participatory cultural attractions. Therefore, this study aims to ethnographically explore the diversity of traditional games in the Kerinci community, identify their characteristics and sociocultural contexts, and examine their relevance for the development of community-based cultural tourism.

## METHODOLOGY

This study used a qualitative approach with an ethnographic design to explore the forms, values, and existence of traditional games in the Kerinci community, Indonesia. An ethnographic design was chosen because it allows researchers to uncover cultural meanings through direct involvement in a community's social context (Deda & Disnawati, 2024). The study was conducted from March to May 2025 in the Tanah Sekudung area of Kerinci Regency, Jambi.

The informants were selected using a snowball sampling technique, with a total of 15 participants divided into three age categories: elderly ( $\geq 60$  years), adults (40–59 years), and young (20–39 years). This technique was chosen because knowledge about traditional games is not evenly distributed within the community but rather held by certain individuals, such as practitioners, inheritors, and observers of tradition. Snowball sampling is an appropriate approach in situations where the research population is difficult to reach and a sampling frame is unavailable (Etikan, 2016; Kirchherr & Charles, 2018; Ting et al., 2025).

Data were collected through limited participant observation in public spaces such as village squares and yards, as well as semi-structured interviews guided by questions such as: "*What values are passed down through this game?*" and "*What role does the game play in social life?*" The collected data consisted of verbal narratives, field notes and visual documentation.

Data analysis followed the contemporary thematic analysis framework (Byrne, 2022) through three systematic stages: (1) open coding to identify initial concepts from transcripts and field notes; (2) axial coding to categorize codes into broader themes; and (3) selective coding to integrate themes into the final analytical framework. NVivo 12 Pro facilitated the systematic coding and visualization of the relationships between themes. Data validation was ensured through methodological triangulation (combining observations and interviews), source triangulation (across different age groups), and member checking, where preliminary findings were validated with three key informants.

This study adhered to strict ethical standards. Informed consent was obtained from all participants with a clear explanation of the research purposes and their rights. Anonymity was maintained through the use of pseudonyms, and cultural protocols were respected throughout the fieldwork. Member checking ensures the data accuracy and cultural sensitivity.

## RESULTS AND DISCUSSION

### Results

This study identified 23 types of traditional Kerinci games through in-depth interview data processing with 15 participants. The data were coded using NVivo 12 Pro and grouped into three main aspects according to the study's focus: game type, characteristics of form and values, and socio-cultural context.



As informant Sairun (69) expressed: "These games are our living heritage. When we play *conce*, we're not just hopping - we're tracing the footsteps of our ancestors who taught us balance in life."

Another participant, Defrayenti (49), noted, "During *rakalah*, children learn to strategize together. There is no individual winner, only team victory. This builds characters you will not find in digital games."

A younger informant, Risya (25), acknowledged the urgency: "I only know these games from stories. We need to document them properly before they become mere memories. My generation is the last that still has some memory of how these games are played."

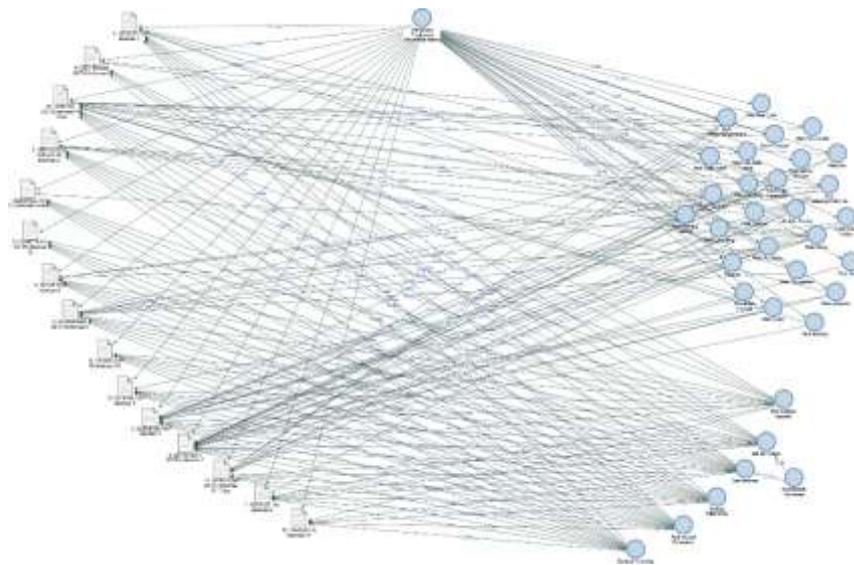


Figure 1. NVivo 12 Pro Encoding

Source: Research Data, 2025

The findings indicate that traditional games involve not only physical activities but also interwoven social, educational and environmental dimensions. The node network shows that each game has a deep meaning relevant to character building based on local cultural values. The distribution of values and social contexts among various games is balanced, reflecting the richness of cultural meanings passed down through generations.

The following table summarizes 23 traditional games still known to the Kerinci community, categorized based on the type of activity, technical characteristics, socio-cultural background, and similarity to traditional games in other regions of Indonesia.

Table 1. Identification of Kerinci traditional games, characteristics, socio-cultural context, and national similarities

No	Name of Kerinci Game	Type of Game	Game Characteristics	Socio-Cultural Context	National Equivalent
1	<i>Cntik</i> ( <i>Kelereng</i> )	Strategy & Accuracy	Shooting marbles into holes in turns	Sportsmanship, precision, played on open ground	Common marbles game (nationwide)
2	<i>Conce</i>	Motor Skills	Sequential hopping, avoiding lines	Courtyard play, agility values	<i>Engklek</i> (Java), <i>Taplak Gunung</i> (Sumatra)



No	Name of Kerinci Game	Type of Game	Game Characteristics	Socio-Cultural Context	National Equivalent
3	<i>Kajai</i>	Rhythmic Motor Skills	Jumping over elastic rope	Rhythm coordination, teamwork, mostly girls	Elastic rope jumping (national)
4	<i>Parantem</i>	Collaborative & Strategy	Physical pushing between two teams using feet	Teamwork, sportsmanship, unity	(Unique/local) no national equivalent found
5	<i>Rakalah</i>	Team Competition	Attacking and defending while avoiding barriers	Group strategy, speed	Bentengan / Galasin (national)
6	<i>Main Kaca</i>	Accuracy	Throwing a flat stone to flip images	Collection, high concentration	(Unique/local) no national equivalent found
7	<i>Pidik Gambar</i>	Accuracy & Collection	Winning images by accurately throwing sandals	Image collection, competition	<i>Lempar Gambar</i> (Sumatra, Riau)
8	<i>Dor</i>	Accuracy	Throwing flat stones at target stones	Sportsmanship, throwing strength	<i>Adu Batu</i> (regional variants)
9	<i>Enggrang Batok Kelapa</i>	Motor Skills	Walking on coconut shells	Balance training, creativity	<i>Enggrang Batok</i> (national)
10	<i>Lari Karung</i>	Competitive Motor Skills	Racing inside a sack	Village celebrations, independence race	<i>Lari Karung</i> (common)
11	<i>Cukin</i>	Motor Skills & Accuracy	Team-based throwing and dodging with small wood pieces	Strategy, team cooperation	<i>Kasti</i> / traditional kasti variants
12	<i>Main Los</i>	Strategy & Accuracy	Throwing marbles	Precision, honesty	Turn-based marbles (regional variant)
13	<i>Praimbeng</i>	Imaginative & Social	Hide and seek	Hiding and seeking players	<i>Petak umpet</i>
14	<i>Polisi-Perampok</i>	Symbolic & Chase Game	Role-play and chasing	Creativity, role distribution	<i>Polisi-polisian</i> / Cops and Robbers
15	<i>Imbih Monyet</i>	Reflex	Throwing dolls or objects at players	Concentration, catching speed	Ball catching / doll throwing
16	<i>Sebut Nama</i>	Responsive & Social	Calling names when prompted	Verbal dexterity, group play	Name calling / Quick response (oral)
17	<i>Imbang Barang</i>	Imaginative	Hiding items, guessing locations	Detective play, spontaneity	Hidden item guessing
18	<i>Toss Gambar</i>	Strategy	Competing images via toss	Image collection, fairness	Similar to toss gambar in Sumatra, Riau
19	<i>Adu Godok</i>	Tactics	Crushing opponent's sand balls	Creativity, honesty, throwing strength, natural materials	Sandball battle (local)



No	Name of Kerinci Game	Type of Game	Game Characteristics	Socio-Cultural Context	National Equivalent
20	<i>Skucing</i>	Strategi	Eliminating stones (skucing)	Group interaction, agility, honesty	(Unique/local) no national equivalent found
21	<i>Lang-Lang</i>	Symbolic & Expressive	Kite flying	Group identity, evening entertainment	<i>Main Layang</i> (common)
22	<i>Dua Puluh</i>	Strategy & Team	Forming groups based on numbers, competing in agility	Logical play, coordination, entertainment, strategy	Group chase games
23	<i>Prajuho</i>	Strategy & Team	Social strategy in community games	Local culture, not found outside Kerinci	Push-push

Source: Research Data, 2025

The analysis identified 23 types of traditional games divided into four categories: motor, strategy-precision, collaborative-competitive, and symbolic social. For example, the games *Cukin* and *Rakalah* have the potential to be used as collaborative attractions in village tourism packages, whereas *Dor* and *Pidik Gambar* could be developed as folk festival competitions. This emphasizes the dual function of traditional games as a means of transmitting local values and as an experience-based tourist attraction. These findings demonstrate that each game is part of a cultural knowledge system passed down across generations, holding a crucial position as an instrument for character education based on local wisdom and as a potential resource in sustainable cultural tourism strategies.

## Discussion

### 1. Traditional games as intergenerational cultural heritage

The findings indicate that traditional games in Kerinci are concrete representations of local knowledge systems passed down orally and through practice. For example, key informant Danurzal (51 years old) emphasized that he "*learned games not from school, but from observing and imitating the elders in the village.*" This autodidactic transmission pattern aligns with the Zihao, (2022) concept of traditional games as "living heritage." However, our findings reveal a nuanced challenge: while the elderly and adult generations view these games as active cultural practices, the younger generation increasingly perceives them as historical artifacts. This intergenerational perception gap highlights the urgent need for active preservation strategies beyond passive oral transmission, positioning traditional games not only as heritage but also as adaptable cultural practices relevant to contemporary society.

### 2. Character and social dimensions: beyond surface-level values

The pedagogical values embedded in this game are cooperation, sportsmanship, patience, and honesty. These are not merely abstract concepts but are realized through specific game mechanics. For example, in *praimbeng* (hide and seek), players must collaborate to develop hiding strategies while maintaining fair turn-taking, as Hadi (30) explained: "*they help each other find strategic points and must be fair in taking turns guarding.*" This demonstrates how social values are internalized through concrete experiences rather than explicit instruction.



Our findings extend beyond confirming the literature (Bjeljac et al., 2021; Moya-Higueras & March-Llanes, 2017) by revealing *how* these values are operationalized. The collaborative-competitive nature of games such as *Rakalah* requires players to constantly negotiate between individual achievement and group success, fostering what Lavega-Burgués et al., (2021) The term “democratic participation” refers to the active involvement of individuals in a shared decision-making process, where every voice has equal value. In the context of social learning, this participatory nuance allows children to navigate complex interpersonal dynamics directly. This process offers advantages that are not always offered by digital-based alternatives, as it supports both cognitive and socio-emotional development. Thus, children gain authentic experiences that are often missed in overly structured educational interventions.

### **3. Changing play patterns: navigating digital disruption**

The shift from participatory-communal to digital-individual play patterns represents more than a technological change; it signifies a fundamental transformation in social learning environments. As Veri Wilson (43) observed, "*Now children prefer playing games on their phones to going out into the field,*" resulting in disappearing "values of togetherness." This aligns with Idris et al. (2016) the findings of but introduces a critical Kerinci-specific dimension: the loss of ecological awareness embedded in games using natural materials such as stones, wood, and coconut shells.

The erosion of these games represents not only a loss of culture but also the loss of what Mwinsa and Dagada (2025) identify as "ecological literacy," such as the understanding of human-environment relationships encoded in games. This dual threat (cultural and ecological) requires a conservation approach that addresses both dimensions simultaneously, particularly through the integration of education that reconnects young people with their cultural heritage and the natural environment.

### **4. Preservation through recontextualization: education as a bridge**

The informants consistently emphasized education as the primary means of preservation. Sairun (69) suggested integrating games such as *dor* or *cukin* into local curriculum content, noting that "*children learn through play, but the values remain.*" This aligns with the findings of Luchoro-Parrilla et al. (2024), but introduces important implementation insight: successful integration requires addressing intergenerational knowledge transfer gaps. Our findings suggest that effective educational integration must involve community elders as co-educators, creating what Ganiftrisal (53) termed "cultural bridges" between generations. This approach moves beyond simply teaching game rules to facilitate meaningful intergenerational dialog about the values and worldviews embedded within them, addressing both cultural preservation and character education objectives.

### **5. Digital Adaptation: Balancing Preservation and Innovation**

Digital documentation has emerged as a key preservation strategy, particularly for engaging youth. Alkharisma (24) proposed recording games "so that children can re-experience them directly." However, our analysis reveals a critical tension between preservation and innovation. While digital tools offer engagement opportunities (Hou et al., 2022; Wang & Md Arif, 2024), they risk reducing embodied cultural practices to visual representations. The challenge lies in developing digital approaches that enhance, rather



than replace, physical engagement. As Erntria (30) noted, digital resources should serve as "invitations to play," not substitutes for actual play. This requires careful design that maintains the tactile, social, and environmental dimensions that give these games their cultural significance, using technology as a bridge to the physical experience rather than an endpoint.

## 6. Cultural Tourism Development: From Activity to Experiential Learning

Kerinci's traditional games possess strong visual, narrative, and participatory appeal, making them suitable for cultural tourism and educational purposes. The proposed *Kerinci traditional games learning tour* model represents a significant advancement over conventional cultural tourism by transforming passive observation into participatory learning. This model's three-stage structure—contextual introduction, direct participation, and reflective integration—aligns with the Richards' (2021) experiential tourism framework but adds unique value through its focus on character values reflection.

The Kerinci traditional games learning tour embodies contemporary experiential learning principles (Doğantan, 2023), transforming tourists into active cultural participants. This approach creates meaningful engagement where visitors (1) experience games through direct participation, (2) reflect on embedded cultural values, (3) conceptualize broader cultural contexts, and (4) apply insights to appreciate cultural diversity. This experiential dimension addresses the gap between cultural preservation and tourist engagement, offering transformative experiences that differentiate it from conventional cultural-tourism.

Unlike traditional performances, where tourists observe cultural practices, this model positions tourists as active participants in cultural transmission. This creates what Bakas et al. (2019) term "co-creative experiences" that benefit both visitors (through meaningful engagement) and communities (through cultural revitalization). The model's reflective component is particularly innovative, helping visitors connect game experiences to broader life values, a feature that is absent from most cultural tourism offerings. However, successful implementation requires several challenges: maintaining cultural authenticity while ensuring accessibility, balancing tourist volume with community capacity, and ensuring that economic benefits reach local residents. These challenges highlight the need for careful community-led planning that prioritizes cultural preservation over commercial exploitation.

This approach aligns with UNESCO's recommendations for preserving ICH through participatory tourism, which encourages community involvement in designing and managing cultural attractions (Bakas et al., 2019). With support from tourism authorities and local communities, this model can serve as a pilot project for sustainable community-based tourism development. Although promising, implementation requires addressing potential challenges. To mitigate the risks of cultural commodification, the model emphasizes community ownership and control. Local elders served as cultural interpreters to ensure authenticity. Practical implementation involves a phased approach: community training, standardized game modules, and transparent revenue-sharing mechanisms. Partnerships with tourism authorities balance market access with cultural integrity, addressing sustainability through equitable benefit distribution and cultural preservation.

In addition to these challenges, the conscious mitigation of potential negative impacts is crucial. To prevent cultural commodification, the model



emphasizes community-owned enterprises where locals maintain control over cultural interpretation. Establishing clear visitor codes of conduct and revenue-sharing agreements managed transparently by community cooperatives can minimize social conflicts. Furthermore, limiting tour group sizes and designating culture-free periods ensures that these games retain living traditions for the community itself, rather than becoming solely performance-based attractions.

## 7. Limitations and Future Research

This study provides an in-depth ethnographic account; however, it is not without limitations. The primary limitation lies in its contextual specificity to the Tanah Sekudung area in Kerinci. Although this focus allows for a deep cultural understanding, it limits the generalizability of the findings. The ethnographic focus on Tanah Sekudung limits generalizability, although it provides depth in understanding the local context. Future comparative studies across multiple regions can identify transferable principles for other cultural contexts. Additionally, the proposed tourism model, while theoretically grounded, requires empirical testing of visitor acceptance, economic viability, and long-term community impacts. Future research should implement pilot programs to measure tourist satisfaction, economic benefits to local communities, and the effects of cultural transmission across generations. Longitudinal studies would be particularly valuable for assessing the sustainability of traditional game revitalization through tourism and its impact on intergenerational knowledge transfer.

## CONCLUSION

This study successfully addressed its research objectives by ethnographically documenting 23 traditional Kerinci games, analyzing their socio-cultural functions, and developing a viable community-based tourism model. The findings demonstrate that traditional games serve as living repositories of local wisdom, transmitting the values of cooperation, honesty, and environmental awareness across generations. This research contributes to cultural tourism theory by providing an ethnographic framework for documenting intangible cultural heritage, demonstrating how traditional games can bridge cultural preservation and economic development, and offering a model for experiential learning in tourism that maintains cultural authenticity while ensuring community participation.

This study proposes several strategic actions for practical implementation and policy recommendations. For effective implementation, the Kerinci traditional games learning tour can be operationalized through community-owned tourism cooperatives, ensuring that the benefits remain within the local economy. Initial funding could be sourced from regional tourism development grants, with operational costs sustained through a transparent fee-sharing system for tour packages. Strategic partnerships with the Kerinci Regency Tourism Office are crucial for marketing and quality standardization. Specific measures include integrating selected traditional games into local school curricula, such as both physical education and cultural studies, developing community-owned tourism enterprises where locals serve as game facilitators and cultural interpreters, and creating digital documentation through mobile applications to supplement direct experiences. At the policy level, recommendations involve the Ministry of Tourism and Creative Economy incorporating traditional game preservation into tourism village certification criteria, the



Kerinci Regency Government allocating annual budgets for traditional game festivals and community training, and the Education Office providing teacher training in traditional game facilitation and developing cultural education modules.

Future research should focus on examining the economic impact of traditional game tourism, measuring tourist satisfaction with experiential learning models, and exploring cross-cultural adaptations of the Kerinci model to other regions with rich traditional game heritage. Future studies are needed to investigate the long-term effects of tourism on cultural preservation and intergenerational knowledge transfer, ensuring the sustainable development of community-based cultural tourism initiatives.

## REFERENCES

- Bakas, F. E., Duxbury, N., & Vinagre de Castro, T. (2019). Creative tourism: catalysing artisan entrepreneur networks in rural Portugal. *International Journal of Entrepreneurial Behaviour and Research*. <https://doi.org/10.1108/IJEBr-03-2018-0177>
- Bjeljac, Ž., Brankov, J., & Ćurčić, N. (2021). Traditional sports and games as elements of intangible cultural heritage. *Etnoantropološki Problemi/Issues in Ethnology and Anthropology*. <https://doi.org/10.21301/eap.v16i4.12>
- Byrne, D. (2022). A worked example of Braun and Clarke 's approach to reflexive thematic analysis. *Quality & Quantity*, 56(3), 1391–1412. <https://doi.org/10.1007/s11135-021-01182-y>
- Chalid, I., Ikhsan, A., & Richa, K. (2021). *Ethnographic study on the existence of traditional game in Lhokseumawe City*. 495(ICoSPOLHUM 2020), 252–256.
- Deda, N., & Disnawati, Y. (2024). Etnografi sebagai pendekatan penelitian kebudayaan kontemporer. *Qualitative Inquiry*, 30(1), 55–68. <https://doi.org/10.1177/1077800423123456>
- Doğantan, E. (2023). Experiential learning through the design thinking approach in tourism education. *Journal of Hospitality, Leisure, Sport and Tourism Education*. <https://doi.org/10.1016/j.jhlste.2023.100460>
- Etikan, I. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1. <https://doi.org/10.11648/j.ajtas.20160501.11>
- Heredia Arias, G. J., Galeano Rojas, D., Campo Ansótegui, J., & Ortiz Franco, M. A. (2024). Gamification learning situation: popular and traditional games of the basque country. *Education, Sport, Health and Physical Activity (ESHPA): International Journal*, 8(2), 31–54. <https://dialnet.unirioja.es/servlet/extart?codigo=9512500%0Ahttps://dialnet.unirioja.es/servlet/articulo?codigo=9512500&orden=0&info=link>
- Hou, Y., Kenderdine, S., Picca, D., Egloff, M., & Adamou, A. (2022). Digitizing intangible cultural heritage embodied: State of the art. *Journal on Computing and Cultural Heritage*. <https://doi.org/10.1145/3494837>
- Huang, C., Cai, Y., & Shi, M. (2022). *Study of traditional folk games strategy in rural kindergartens under the background of rural revitalization*. 6, 72–80. <https://doi.org/10.23977/aetp.2022.060911>
- Hussain, B., Phaik, J., & Cheong, G. (2022). *Improving gross motor skills of children through traditional games skills practiced along the contextual interference continuum*. November, 1–9. <https://doi.org/10.3389/fpsyg.2022.986403>
- Idris, M. Z., Mustaffa, N. B., & Yusoff, S. O. S. (2016). Preservation of intangible cultural heritage using advance digital technology: Issues and challenges. *Harmonia: Journal of Arts Research and Education*, 16(1), 1. <https://doi.org/10.15294/harmonia.v16i1.6353>
- Kim, S., Whitford, M., & Arcodia, C. (2019). Development of intangible cultural heritage as a sustainable tourism resource: the intangible cultural heritage practitioners' perspectives. *Journal of Heritage Tourism*, 14, 1–14. <https://doi.org/10.1080/1743873X.2018.1561703>



- Kirchherr, J., & Charles, K. (2018). Enhancing the sample diversity of snowball samples: Recommendations from a research project on anti-dam movements in Southeast Asia. *PLoS ONE*, *13*(8), 1–17. <https://doi.org/10.1371/journal.pone.0201710>
- Lavega-Burgués, P., Bortoleto, M. A. C., & Pic, M. (2021). Editorial: traditional sporting games and play: enhancing cultural diversity, emotional well-being, interpersonal relationships and intelligent decisions. *Frontiers in Psychology*, *12*(October), 1–5. <https://doi.org/10.3389/fpsyg.2021.766625>
- Li, H. (2025). *Empirical analysis of the integration of chinese cultural elements in games: enhancing emotional resonance and immersion*. *0*, 27–33. <https://doi.org/10.54254/2753-7064/2025.23179>
- Lim, H. S. (2023). The effect of traditional play on the emotional intelligence, social ability, and self-esteem of children in Korean child welfare centers: A mixed-methods study. *International Journal of Emotional Education*, *15*(1), 152–159. <https://doi.org/10.56300/KPHF2682>
- Luchoro-Parrilla, R., Lavega-Burgués, P., & Pic, M. (2024). Teaching sustainability through traditional sporting games. *Sustainability (Switzerland)*, *16*(13), 1–22. <https://doi.org/10.3390/su16135510>
- Moya-Higueras, J., & March-Llanes, J. (2017). Traditional games and socio-emotional competence: Evidence from community-based interventions. *Journal of Human Development and Capabilities*, *18*(4), 345–361. <https://doi.org/10.1080/19452829.2017.1354568>
- Mwinsa, G. M., & Dagada, M. (2025). Play-based learning: A pedagogical approach for social skills development in ECE learners in Zambia. *Social Sciences and Humanities Open*, *11*(January), 101396. <https://doi.org/10.1016/j.ssaho.2025.101396>
- Primayoga Arya, P. A. (2015). Revitalisasi permainan tradisional bali sebagai bagian dari atraksi wisata budaya di Kota Denpasar. *Jurnal Master Pariwisata (JUMPA)*. <https://doi.org/10.24843/jumpa.2015.v01.i02.p07>
- Richards, G. (2018). Cultural tourism: A review of recent research and trends. *Journal of Hospitality and Tourism Management*, *36*(October), 12–21. <https://doi.org/10.1016/j.jhtm.2018.03.005>
- Richards, G. (2021). Rethinking cultural tourism. *Rethinking Cultural Tourism, April 2021*, 1–196. <https://doi.org/10.4337/9781789905441>
- Siregar, E. H. S., Gultom, I., & Baiduri, R. (2022). Preserving traditional games of margala through tourism Saka activities in Toba Samosir district. *Indonesian Journal of Social Science Research*. <https://doi.org/10.11594/ijssr.03.02.01>
- Subri, S., Bing, M., Fanghai, G., & Qihong, Z. (2024). *Multiculturalism and digital heritage: The VR transformation of ethnic folk games in Malaysia and China*. *VIII*(2454), 4366–4374. <https://doi.org/10.47772/IJRISS>
- Ting, H., Memon, M. A., Thurasamy, R., & Cheah, J. H. (2025). Snowball sampling: A review and guidelines for survey research. *Asian Journal of Business Research*, *15*(1), 1–15. <https://doi.org/10.14707/ajbr.250186>
- Umbu, J. K., & Listyorini, H. (2025). Preserving traditional cultural practices in tourism in village cultural tourism: The importance and its challenges. *Journal of Tourism Economics and Policy*, *5*(1), 171–184. <https://doi.org/10.38142/jtep.v5i1.1294>
- Wang, C., & Md Arif, M. F. (2024). Design and application of interactive cultural heritage education gamified learning system. *Journal of Information Systems Engineering and Management*, *9*(2). <https://doi.org/10.55267/iadt.07.14768>
- Zihao, Z. (2022). Living inheritance and dissemination of intangible cultural heritage in the context of new media: A case study of yugur intangible cultural heritage. *International Journal of Frontiers in Sociology*, *4*(13), 88–101. <https://doi.org/10.25236/ijfs.2022.041314>



**AUTHOR PROFILE****Nabil Afiqra Febriza, S.Pd.**

<https://orcid.org/0009-0003-8551-0121>

Master's student in Physical Education, Universitas Jambi. Research expertise includes character education, sports education and coaching, traditional games, recreational sports and sports tourism.

**Dr. Reza Hadinata, S.Si., M.Pd.**

Lecturer in the Department of Sports Education and Coaching, Universitas Jambi. Expert in Educational Management, Educational Policy, and Educational Administration.

**Dr. Wawan Junresti Daya, S.Si., M.Pd.**

Lecturer in the Department of Sports Education and Coaching, Universitas Jambi. Secretary of the Master's Program in Physical Education. Expert in Educational Policy, Tourism Economics, Tourism Policy and Planning, Tourism Impact, Tourism Marketing, and Tourism Destinations

