



REINVENTING TASAWWUF VALUES IN INDONESIAN TRADITIONAL GAMES

Muhammad Ikhsan Attaftazani

Universitas Gadjah Mada
Ikhsanattaftazani@gmail.com

ABSTRACT

Games are often seen merely as entertainment, overlooking the valuable lessons they contain. However, Indonesian traditional games possess noble national values that can be utilized for religious instruction. Nevertheless, among Islamic scholars, there is an ongoing debate regarding the permissibility of playing games. This research aims to explore the Islamic perspective on games and demonstrate how Indonesian traditional games can teach tasawwuf values, the spiritual dimension of Islam. By doing so, two key questions will be addressed: (1) What is the Islamic viewpoint on games? and (2) How can traditional Indonesian games serve as a platform for teaching Tasawwuf values? The paper will compare various opinions on games from an Islamic standpoint and analyze the Tasawwuf values inherent in Indonesian traditional games. This research uses a qualitative methodology and collects the data through library research. The findings highlight that traditional games encompass Sufism values such as al-Maqāmat (spiritual stations), self-restraint, and self-isolation (khalwā). This study sheds light on the significance of traditional games in fostering spiritual development and enriching religious education. It highlighted the potential of games as a valuable tool for instilling religious values and promoting holistic growth among individuals, particularly within an Islamic framework.

Keywords: Islamic Perspective, Tasawwuf Values, Indonesian Traditional Games

ABSTRAK

Seringkali game hanya dipandang sebagai hiburan belaka dan mengabaikan pelajaran berharga yang dikandungnya. Namun permainan tradisional Indonesia mempunyai nilai-nilai luhur kebangsaan yang dapat dimanfaatkan untuk pembelajaran agama. Meski demikian, di kalangan ulama, masih terjadi perdebatan mengenai diperbolehkannya bermain game. Penelitian ini bertujuan untuk mengeksplorasi perspektif Islam terhadap permainan dan menunjukkan bagaimana permainan tradisional Indonesia dapat mengajarkan nilai-nilai tasawwuf, dimensi spiritual Islam. Dengan melakukan hal ini, dua pertanyaan kunci akan terjawab: (1) Apa sudut pandang Islam terhadap game? dan (2) Bagaimana permainan tradisional Indonesia dapat menjadi wadah pengajaran nilai-nilai Tasawwuf? Tulisan ini akan membandingkan berbagai pendapat mengenai permainan dari sudut pandang Islam dan menganalisis nilai-nilai Tasawwuf yang melekat pada permainan tradisional Indonesia. Penelitian ini menggunakan metodologi kualitatif dan pengumpulan datanya melalui penelitian kepustakaan. Temuan ini menyoroti bahwa permainan tradisional mencakup nilai-nilai tasawuf seperti al-Maqāmat (stasiun spiritual), pengendalian diri, dan isolasi diri (khalwā). Studi ini menyoroti pentingnya permainan tradisional dalam mendorong pengembangan spiritual dan memperkaya pendidikan agama. Laporan ini menyoroti potensi permainan sebagai alat yang berharga untuk menanamkan nilai-nilai agama dan mendorong pertumbuhan holistik di kalangan individu, khususnya dalam kerangka Islam.

Kata Kunci: Perspektif Islam, Nilai-Nilai Tasawwuf, Permainan Tradisional Indonesia

INTRODUCTION

Traditional games have been an integral part of Indonesian culture for centuries, providing children with entertainment and important developmental opportunities. Games like *congklak*, *engklek*, and *petak umpat* (seek and hide) have significantly shaped children's characters, enhanced their socialization skills, and fostered their imagination.¹ Playing is a child's need because traditional games can stimulate their motoric sensory, cognitive, and

¹ Novi Mulyani, *Super Asyik Permainan Tradisional Anak Indonesia* (Yogyakarta: Diva Press, 2016), 25.

psychological intelligence.² So, games build children's character to be more confident and respectful of others.

However, many children do not understand well the meaning contained in the games they play. Hence, they only considered the game entertainment and the value is worth nothing. Therefore, the role of teachers or parents is needed to teach children the values within the games. Children will find it easier to grasp the lesson delivered by teachers or parents through games rather than in formal ways. Traditional games have been taught in kindergarten education and can make them cheerful and not get bored.³ Thus, traditional games can be an appropriate educational medium for children's learning. Furthermore, teaching traditional games to children indirectly preserves the traditions of Indonesia that began to fade.⁴ It also helps children minimize screen time and push them to be more active by connecting with their friends and moving their bodies.

Traditional games have good values that can be used as reflections for children, which are integrated with social life. For instance, when they play *congklak*—a traditional game with seven holes on each side and two big holes at the very end—children are trained to be honest by only putting one seed into the hole.⁵ Teachers or parents, who accompany children while playing, can explain the honest value of the game. They also can bring this into Islamic teaching, which regards honesty as mentioned in one of the hadith. Prophet Muhammad said in the hadith that being honest leads to goodness, and goodness leads to heaven. Besides teaching honesty, many other values can be explored and taught to children to know better about

² Aghnia Wahdini and Lestari Nurhajati, "Implementasi Model Kampanye Komunitas Traditional Games Returns Dalam Mencegah Adiksi Gawai Pada Anak," *Communication* 1, no. 2 (September 26, 2019): 27, <https://doi.org/10.21009/Communications.1.2.2>.

³ Marsia Sumule Genggong, "Government Role in Development of Child-Friendly City Based on Traditional Games," *International Research Journal of Management, IT and Social Sciences* 5, no. 4 (2018): 57, <https://doi.org/10.21744/irjmis.v5n4.260>.

⁴ Niswatin Nurul Hidayati, "Indonesian Traditional Games: A Way to Implant Character Education on Children and Preserve Indonesian Local Wisdom," *Istawa : Jurnal Pendidikan Islam* 5, no. 1 (March 30, 2020): 83, <http://dx.doi.org/10.24269/ijpi.v5i1.2475>.

⁵ Auliya Aenul Hayati and Dede Trie Kurniawan, "Analysis and Identification of the Value of Anti-Corruption Education in Indonesian Traditional Games," in *Proceedings of the International Conference on Agriculture, Social Sciences, Education, Technology and Health (ICASSETH 2019)*, vol. 429 (International Conference on Agriculture, Social Sciences, Education, Technology and Health (ICASSETH 2019), Cirebon, Indonesia: Atlantis Press, 2020), <https://doi.org/10.2991/assehr.k.200402.017>.

good values through games.

Subsequently, in a broader perspective, game is not only physical activity but also art such as song.⁶ It is like the songs created by walisongo, like *lir-ilir*, *mocopat*, and *sluku-sluku bathok*. Usually, children use these songs for accompanying games. Walisongo deliberately created the game as a medium for lay people to convey Islamic teachings easier. Local people at that time have a highly attractive song. Then, walisongo proselytizes local people on what they are interested in. However, this research focuses more on traditional Indonesian games in the form of physical activity.

Islamic values in traditional games contribute to building character education⁷ and ethnoeducation.⁸ The previous research does not discuss traditional games from an Islamic point of view but from a more general scope, such as character education. Meanwhile, this research looks for Islamic values in traditional games, specifically in tasawuf teaching. Therefore, the discussion of traditional games not merely focuses on the Islamic aspects but also discusses the mystical or tasawwuf dimensions. This study aims to introduce Sufism to the general public so that it is easier to understand through the game media that is well. Thus, the game can be a way to guide a seeker (*salik*) into the world of Sufism. This research shows that conventional games have tasawwuf values in them, such as the level of tasawwuf (*al-Maqāmat*), restraining lust, and avoiding crowds with '*uzla* or *khalwā*.

METHODS

The method used in this research is qualitative analytics and collects the data from primary and secondary sources using library research. The analysis

⁶ Nor Izatil Hasanah and Hardiyanti Pratiwi, *Pengembangan Anak Melalui Permainan Tradisional* (Yogyakarta: Aswaja Perindo, 2017).

⁷ Muhammad Ikhsan Attaftazani and Andika Setiawan, "Integrasi Interkoneksi Permainan Congkak Dengan Quran Sebagai Pendidikan Karakter Anak Dalam Menghadapi Revolusi Industri 4.0," *Jurnal Dimensi Pendidikan Dan Pembelajaran* 8, no. 1 (January 29, 2020): 10, <https://doi.org/10.24269/dpp.v0i0.2295>; Sarifa Suhra, Dedi Djubaedi, and Awg Asbol Bin Haji Mail, "The Contribution of Bugis' Traditional Games in Strengthening Students' Character Education at Madrasa," *Jurnal Pendidikan Islam* 6, no. 2 (December 31, 2020): 233–44, <https://doi.org/10.15575/jpi.v6i2.9753>.

⁸ Marwany, "Islamic Ethnoeducation on Traditional Games From the Kaili Tribe of Palu City," *IBDA: Jurnal Kajian Islam Dan Budaya* 20, no. 2 (2022), <https://doi.org/10.24090/ibda.v20i2.6948>.

process of the data is conducted through three steps, namely collection, condensation, display, and conclusion.⁹ The data was collected from the book, article journal, and news about traditional games and tasawuf. The data that have been collected should be selected as one related to the issue which so-called condensation. After the data is condensed, data will be displayed in a narrative explanation. The last, data which have been explained will be concluded to see the result of the research.

RESULT AND DISCUSSION

1. Game in Islamic Perspective

Some people consider the game useless because it can waste time. Children often play with their friends until they forget the assignment from school. Somehow, to some extent, the game also can have a positive impact on children for their growth. Several studies say playing a game has a good impact on children, such as bonding social connections and increasing self-confidence because they often play with their friends. Therefore, it can be seen in two dimensions: the subject who plays the game and the type of game. The subject who plays should know the right time to play and not neglect the obligation. Meanwhile, from the type of game, it is not allowed to play games that violate the provisions of the shari'a.

In Islam, the term game describes the world with all life within that is mortal. Several verses of the Quran mention *al-Dunya la'ibun*, which means the world is full of playing or having fun. Allah mentions the world as an amusement park because there are many temptations for humans which can neglect them from performing worship. In the *Tafsir al-Qurthubi*, Imam al-Qurthubi mentioned that a person who only wants wealth or pleasures in a world without any risk is just like someone who is playing.¹⁰ In addition, playing is more suitable for children who still like to have fun because they did not burden by sharia. In contrast, older people should focus more on worship and doing the obligatory.

On the one hand, from a negative point of view, games can neglect humans by leaving priority activities to do something that is useless.

⁹ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013), 33.

¹⁰ Imam al-Qurthubi, *Tafsir Al-Qurthubi*, trans. M Masridha (Jakarta: Pustaka Azzam, 2007), 985.

Therefore, the game must be regulated to not interfere with important things. However, on the positive side, several games, such as archery, horse riding, running, football, and chess, are used as sports and contested. Apart from games like that, in the modern age, there are also digital games that can be played via smartphones. This game is quite controversial because the harmful effect may happen if there is no restriction on usage.

Nowadays, many online games are popular in the public sphere. However, some of these games caused controversy, which eventually resulted in being banned from playing them. For instance, in 2019, the digital game PUBG (Player Unknown Battle Ground), the Ulama Consultative Assembly (MPU) in Aceh issued a law that is haram because the game teaches violent content to its users.¹¹ Likewise, there are traditional games that have been known, such as chess and card, that are still controversial regarding the game's laws. However, it differs from traditional games that are taken directly from local cultural values and teach kindness, such as *congklak*, *engklek*, and *petak umpat*. This traditional game benefits people who play it as long as it is used at the right time and in the proper condition.

In Islamic law or sharia, games are not part of worship but muamalah or human interaction activities. The qāidah al-fiqhiyyah explains that the origin of everything is permitted (*mubah*) until an argument bans it.¹² From these rules, it can be concluded that a game in Islamic law is permissible as long as there are no haram things inside the game. Transgression of shari'a while playing games can be neglecting worship, wasting time, cheating, and deceiving. Thus, Muslims must not forget the religious aspect when doing daily activities and playing.

Having fun in Islam is not prohibited as long as it does not cross the limits set by Allah (sharia). Humans naturally desire to have fun with their family and friends. This case also happened to the companions of the Prophet Muhammad. One of them was Hanzalah, who complained about his attitude, which was like a hypocrite. When he met Rasulullah, Hanzalah said he performed worship regularly until crying, but when he returned to

¹¹ Agus Setyadi, "Ulama Aceh Keluarkan Fatwa Haram Main Game PUBG Dan Sejenisnya," Detik.com, 2019, <https://news.detik.com/berita/d-4592130/ulama-aceh-keluarkan-fatwa-haram-main-game-pubg-dan-sejenisnya>.

¹² Abdul Mujib, *Kaidah-Kaidah Ilmu Fiqih*, (Jakarta: Kalam Mulia, 1994), (Jakarta: Kalam Mulia, 1994), 25.

his family, he played and had fun with them. In responding to that, the Prophet confirmed what has been done by his companion as normal because we should distinguish the time for worship and having fun. Thus, Islam is not only concerned with its spiritual aspects but also with physical needs.

Prophet Muhammad also exemplifies useful games or sports, such as horse riding, archery, swimming, wrestling, and running.¹³ Although Prophet Muhammad was the leader of the Muslim community at that time, he did not hesitate to play games like running races with his wife, Aisyah. Prophet Muhammad also ordered his *ummāt* to play games, which is useful when *jihad* against the unbelievers. Without skills in playing with weapons and riding horses, Muslims could be defeated by the enemy easily. This game also applies to training soldiers to defend themselves when an enemy comes.

Noteworthy, Muslims have to know which is a priority or not. Therefore, they do not get trapped in negligence which makes Satan easier to disturb humans in good deeds. Rasulullah once said in one hadith,

إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

"Verily, part of the perfection in Islam is for a person to leave what does not concern him."

If the game does not bring benefits, it should be done appropriately, or it is better to get rid of it. Playing too much is prohibited because it is an act of Satan. In one hadith, it is stated, "*khair al-umūr ausatuhā*," which means the best affair is the middle one. Thus, there is no need to spend much time having fun or playing because there are many other valuable activities. There are several games that haram from its origin, such as divining arrows, gambling, cockfighting, and sorcery (*sihr*). These games transgress the shari'a and have a worse impact on those who play. Several verses in the Quran mention the prohibition of this game, as in Surah al-Māidah (5): 90.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلِحُونَ

¹³ Rusman Hidayat Siregar, "5 Olahraga Yang Pernah Dilakukan Rasulullah SAW," Sindonews.com, 2023, <https://kalam.sindonews.com/read/1007685/786/5-olahraga-yang-pernah-dilakukan-rasulullah-saw-1674849691>.

"O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from work of Satan, so avoid it than you may be successful.

In this verse, the command to avoid the divining arrows, *al-Azlām*, is like the prohibition of drinking khamr, gambling, and sacrificing for idols. Thus, divining arrows are haram because they are used for immoral purposes. Generally, the law of playing with arrows is permissible, even becoming sunnah when used to practice war against God's enemies.

Shaykh Yusuf al-Qaradhwī discussed the laws of the game in *Fiqh al-Lahwī wa al-Tarwīḥī* about games that are prohibited in Islam. First, games that hurt yourself and others, like boxing. Second, showing the genitals of women or men in public, which is not their mahram, like swimming. Third, there is a magic or sorcery element in the game. Fourth, torturing animals in games such as cockfighting. Fifth, the game has an element of gambling, like a claw machine.¹⁴ Sixth, a game that insults and humiliates other groups, like roasting in stand-up comedy.¹⁵ Seventh, the game is overdone until they leave their obligations.¹⁶ The basis for banning games that contain these elements is that they can endanger oneself and are against the sharia.

Games can be used as a learning media in Islam to make it easier to learn the religion because not everyone wants to learn directly about Islam. It is necessary to have attractive media so that they want to learn, especially for philosophical tasawwuf, which was strongly opposed by the fuqaha and tasawwuf sunni because of the teachings of pantheism.¹⁷ In addition, several Islamic groups also oppose the practice of Sufism because it is considered something that is not following Islamic teachings.¹⁸ Despite that, traditional

¹⁴ Muhammad Hanif Rahman, "Duduk Perkara Keharaman Permainan Capit Boneka? Ini Penjelasan Lengkapnya | NU Online," nu.or.id, 2022, <https://islam.nu.or.id/bahtsul-masail/duduk-perkara-keharaman-permainan-capit-boneka-ini-penjelasan-lengkapnya-zDQ8Q>.

¹⁵ Nauval Maulana, "Hukum Roasting Dalam Islam," Bincang Syariah, 2022, <https://bincangsyariah.com/hukum-islam/ubudiyah/hukum-roasting-dalam-islam/>.

¹⁶ "Hukum Game Online," *Fatwa Tarjih* (blog), February 15, 2020, <https://fatwatarjih.or.id/hukum-game-online/>.

¹⁷ Falsafi Sufism was heavily influenced by teachings from outside Islam such as Greece, especially Neo-Platonism. The *Fuqaha* who most strongly opposed this teaching was Ibn Taimiyyah. See Abu al-Wafa al-Ghanimi al-Taftazani, *Sufi Dari Zaman Ke Zaman*, trans. Ahmad Rofi 'Utsmani (Bandung: Bentang, 2003), 19.

¹⁸ Groups that oppose the existence of Sufism include reformist groups from the Middle

games can be used to teach tasawwuf for beginners to make it easier to understand the teachings of tasawwuf. In fact, from its early development, the teachings of Sufism adopted many teachings from outside Islam, such as Greco-gnostics, Christian doctrine, Manichaeism, and India.¹⁹ Thus, the teachings of tasawwuf can also be taken from the local Indonesian tradition as long as they do not violate sharia.²⁰

2. Traditional Games in Teaching Sufism

Tasawwuf values can be found in various activities and human behavior if they are willing to seek them. For instance, by contemplating the greatness of Allah's creations, such as mountains, the sun, and the moon, humans can learn that Allah is greater than His creation. Humans must obey Allah as a servant by fulfilling orders and avoiding prohibitions which are so-called *taqwa*. By thinking about God's creation, humans have fulfilled the orders from Allah as intelligent creatures.

On the other hand, the teachings of tasawwuf can also be found in everyday human life in the form of local traditions and culture, manifesting in traditional games. Traditional games in Indonesia, such as *congklak*, seek and hide (*petak umpat*), and *engklek*, can be used to internalize the values of tasawwuf in life. These games are a Nusantara tradition that has local wisdom from the ancestors. This local wisdom also contains Islamic values closely related to the teachings of tasawwuf.

In general, most games teach us to be sportive, but there is a meaning from each game that other games do not have. For example, *engklek* teaches its players to increase in faith and worship better. In this game, the player moves from one box to another box with one leg to take tile pieces in the box where the tile is laid. This game represents increasing piety from the lowest

East such as Wahhabism. Martin Van Bruinessen, "Controversies and Polemics Involving the Sufi Orders in Twentieth-Century Indonesia," in *Islamic Mysticism Contested: Thirteen Centuries of Controversies and Polemics* (Leiden: Brill, 1999).

¹⁹ Because of this influence, teaching such as *hulul*, *ittihad*, and *wahdat al-wujud* emerged which were opposed by the *fuqaha*. See Amin Abdullah, *Studi Agama: Normativitas Atau Historisitas?* (Yogyakarta: Pustaka Pelajar, 1996), 154.

²⁰ Somehow, there are three types of Sufis which considered from their relations with sharia namely jurist, supersessionist, and formless. William Rory Dickson, "Sufism and Shari'a: Contextualizing Contemporary Sufi Expressions," *Religions* 13, no. 5 (May 17, 2022): 8, <https://doi.org/10.3390/rel13050449>.

to the highest level. As for the level of servants in worship, some are like servants, merchants, and lovers.²¹ Meanwhile, the Sufis worship at a high mahabbah level to Allah, like the worship of a free person, *ibādah al-aḥrār*.²²

The game also reminds humans that reaching a level is not easy, as illustrated in a game that uses one leg to pass through each box. In addition, players start from the first square to the very end of the box without leaving the grid line. A player who cannot cross the box line is represented as a servant who is prohibited from crossing the boundaries of Allah (*hudūdullāh*) in the form of shari'a. If they pass through each level, they will receive the love of Allah by entering heaven and meeting Him hereafter.

As in tasawwuf, several levels or *maqamat* indicate the status of a servant in front of Allah through worship, *munājah*, and other practices. Imam al-Ghazali, in the book *al-Ihya' 'Ulum al-Din*, explains seven levels, namely *al-Taubah*, *al-Ṣabr*, *al-Faqr*, *al-Zuhd*, *al-Tawakkul*, *al-Maḥabbah*, *al-Ma'rifah*, and *al-Riḍā*.²³ This level must be passed gradually by the tasawwuf experts so they are closer to Allah as the final goal. These *maqamat* can be found in the *engklek* as a representation of the values of tasawwuf.

Furthermore, tasawwuf values are also contained in *congklak*, a game that the people of the Nusantara archipelago have long played. This game uses wood or plastic media in a rectangular shape with sixteen holes around it. *Congklak* teaches players to behave honestly by inserting pebbles or seeds into each hole individually. Besides, inserting seeds or pebbles into the hole represents closing the lust from the holes in the human body. Humans have nine holes, which are the source of lust: two eye holes, two ear holes, two

²¹ The worship of a servant is to worship out of fear of Allah's punishment. The worship of a merchant is because he expects to be rewarded for something he has done. Whereas the worship of a lover is no longer thinking about profit and loss or fear of punishment, but out of love for Allah. Syakir Niamillah Fiza and Kendi Setiawan, "Tingkat Tertinggi Ibadah Para Pecinta," nu.or.id, 2019, <https://www.nu.or.id/nasional/tingkat-tertinggi-ibadah-para-pecinta-tFMbQ>.

²² The term *mahabbah* was introduced by Rabiah al-Adawiyya, a female Sufi with the concept of *habbu'l-ilāh*. Worship at this level is not out of fear of punishment or hope for reward, but is driven by love for Allah. Badrudin, *Pengantar Ilmu Tasawwuf* (Serang: A-Empat, 2015), 66.

²³ Some Sufis such as Abu Nashr al-Sarraj al-Thusi and Abu Bakr Muhammad al-Kalabadi have different opinions about al-Maqamat in Sufism, but all of them place al-Taubat at the first level that must be passed by Sufis. Alfatih Suryadilaga, *Ilmu Tasawwuf* (Yogyakarta: Kalimedia, 2016), 96–97.

nostrils, a mouth, a urinary hole (pubic), and an anus hole. Each of these holes has its sin if not adequately guarded.

As a *salik* or a follower of Sufi orders (*tariqa*), restraining lust (*hawa al-nafs*) is the fundamental thing that must be done in tasawwuf teaching. If *salik* follows lust, they can do something immoral and commit sins. Hence, the heart will harden like a stone, and it will be difficult to get guidance from Allah.²⁴ Therefore, we need a special method through *riyāḍah* and *dhikr* to change the lust which leads to sins into a desire that invites goodness (*naḥs al-mutmainnah*).²⁵ With the consistent practice of *riyāḍah* and *dhikr*, the lust in humans will be weakened and easy to control.

Subsequently, tasawwuf value also can be explored by doing self-isolation (*'uzla*) or staying away from worldly activities. Like a hide-and-seek player hiding in a safe place, a Sufi needs to get closer to Allah by getting away from the crowd. Prophet Muhammad also did *'uzla* from the people of Makka, who made *shirk* by worshipping idols in the cave of *hirā* before receiving the first revelation from Allah. In the Sufi tradition, *'uzla* is held for forty days by praying, fasting, and consulting with the Sufi master (*Murshid*).²⁶

Apart from these games, there are still many other traditional games that contain many tasawwuf values. This game comes from the noble values of the archipelago that need to be preserved. Thus, Indonesian traditional games can be used to teach tasawwuf indirectly and help to preserve Indonesian heritage. Somehow, there is a stigma in society that children or teenager is not allowed to learn tasawwuf. Tasawwuf is only appropriate for older people to prepare for their good deeds and avoid worldly life. That is certainly wrong. Learning tasawwuf does not make people spend their time on worship, but it can increase their lifetime value to see the world from the Islamic worldview.

CONCLUSION

Games are widely used by people, especially children, to have fun with their friends. However, it is seldom for people to take the lessons behind the

²⁴ Abdul Mustaqim, *Akhlak Tasawuf: Lelaku Suci Menuju Revolusi Hati*, (Yogyakarta: Kaukaba, 2013 (Yogyakarta: Kaukaba, 2013), 104.

²⁵ Some Sufis scholars say there are seven kinds of passions in human beings, namely *ammārah*, *lawwāmah*, *mutmainnah*, *mulbāmah*, *rāḍiyah*, *marḍīyyah*, and *kāmilah*. Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihyā' Ulūm Al-Dīn*, vol. 3 (Beirut: Dar al-Kutub al-Islamiyah, n.d.), 4.

²⁶ John Renard, *A to Z of Sufism* (Toronto: The Scarecrow Press Inc., 2009), 201.

game. Moreover, Indonesian traditional games as cultural heritage, are less attractive to children today. Therefore, it is necessary to reinvent the meaning of each game to reflect kindness to children while preserving Indonesian traditions. The role of teacher and parent is necessary because they know how to explain to the children.

The game has become controversial among Islamic scholars because it can be negligent. However, if it is used wisely and does not violate the sharia, then the game is permissible. Thus, if the game can benefit the players, it can become sunnah, such as horse riding and archery. Somehow, whenever the game harms the players, the game is considered haram. Unlike other games, Indonesian traditional games essentially have a noble value rather than a digital games in the contemporary era.

Indonesian traditional games are also helpful in teaching tasawwuf to children, which is inseparable from games. *Engklek can teach the maqāmat or level of a worshipper and fulfill Sharia law. Congklak or Dakon* has a value in teaching children restraint from their desire. Meanwhile, *petak umpat* (hide and seek) teaches us to do 'uzla in some circumstances and hide from people for a while to recharge our spirituality and relationship with God.

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