



## Traditional Games as Thailand Indonesian Cultural Diplomacy

(Permainan Tradisional sebagai Diplomasi Budaya Indonesia Thailand)

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### Abstract

*BIPA stands for Indonesian for Foreign Speakers. Efforts to internationalize Indonesian are through BIPA learning, one of which is in Thailand. The purpose of this research is to establish diplomacy between nations through traditional games. Games classified are games that have similarities between games in Thailand and Indonesia. The method used in this research is descriptive qualitative with a case study approach. The data in this study are game names in Thailand and Indonesia. The source of data from this study were students of the Malay Language Study Program. Data collection techniques in this study are observation, interviews, and documentation. Data analysis used in this research is field data collection, data reduction, data display, and data verification. The results of this study are that 10 games have similarities, including Chak Ka Yer, Deed Luk Kaew, Dern Kala, Jam Jee, Ka Fak Khai, Khee Ma Kan Kluay, Kradod Chueak, Kratai Khadeaw, Len Son Ha, and Len Wao. Furthermore, from the 10 traditional games, there are 5 cultural values including togetherness and mutual assistance, numeracy skills, obedience, honesty, and fun. These 5 cultural values can form the identity and character of students. This is intended to be used as a means of social control for students in social life.*

### Abstrak

BIPA merupakan singkatan dari Bahasa Indonesia bagi Penutur Asing. Upaya untuk menginternasionalkan Bahasa Indonesia adalah melalui pembelajaran BIPA, salah satunya di Negara Thailand. Tujuan dari penelitian ini adalah menjalin diplomasi antar bangsa melalui permainan tradisional. Permainan yang diklasifikasikan adalah permainan yang memiliki kesamaan antara permainan di Thailand dan Indonesia. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan pendekatan studi kasus. Data dalam penelitian ini adalah nama-nama permainan yang ada di Thailand dan Indonesia. Sumber data dari penelitian ini adalah mahasiswa prodi Bahasa Melayu. Teknik pengumpulan data dalam penelitian ini adalah observasi, wawancara dan dokumentasi. Analisis data yang digunakan dalam penelitian ini adalah pengumpulan data lapangan, reduksi data, display data dan verifikasi data. Hasil dari penelitian ini adalah Ada 10 permainan yang memiliki kesamaan, di antaranya Chak Ka Yer, Deed Luk Kaew, Dern Kala, Jam Jee, Ka Fak Khai, Khee Ma Kan Kluay, Kradod Chueak, Kratai Khadeaw, Len Son Ha, dan Len Wao. Selanjutnya dari 10 permainan tradisional tersebut terdapat 5 nilai budaya di antaranya kebersamaan dan saling membantu, cakap berhitung, kepatuhan, kejujuran, dan kesenangan. Melalui 5 nilai budaya tersebut dapat membentuk jati diri dan karakter mahasiswa. Hal ini bertujuan agar dijadikan alat control sosial mahasiswa dalam kehidupan bermasyarakat.



## INTRODUCTION

Thailand and Indonesia are members of ASEAN. Between Thailand and ASEAN and Indonesia and ASEAN there are forms of cooperation in the fields of development and acceleration of economic progress, trade, investment, tourism, knowledge, technology, and education (Tiawati, 2019). Diplomacy is one of the tools used to bring state interests to a certain level. It aims to produce cooperation decisions between countries (Haight, 1974).

The form of diplomacy in this study is culture. According to Ary (2020) culture is everything related to thoughts, minds, customs that develop in society. It can be said that culture is the result of creativity, taste, and intention. Alqahtani (2021) the average BIPA learner is still lacking in understanding Indonesian. Vocabulary is associated with understanding in learning a language.

According to Widiyanto (2018) learning Indonesian for Foreign Speakers (BIPA) is a form of diplomacy. In the disruptive era, especially in the economic and political fields, Indonesia requires diplomacy in the cultural sector. Indonesian for Foreign Speakers (BIPA) is a form of way to introduce Indonesian economics and politics. In short, the study of Indonesian for Foreign Speakers (BIPA) has a great opportunity to enhance Indonesian diplomacy. If the diplomacy of each country develops rapidly, the country is considered to have good development quality.

Efforts to support the movement of diplomacy to each country in the field of teaching Indonesian to foreign speakers are to assign BIPA teachers abroad. The benefit of this form of activity is that it provides

such great benefits. One of these benefits is an increase in the fields of economy, politics, culture, tourism, and others.

Teaching materials should pass the feasibility of the text (Fota, 2017). This is because Darmasiswa who are studying Indonesian and do not yet have basic Indonesian language skills should be supported by reading simple texts. Through this textbook, Darmasiswa can learn and be able to learn Indonesian vocabulary. Agullar (1996) suggested that cultural diplomacy focuses on the use of culture as one of the main assets to provide space for the introduction of the culture of each country. Examples of cultural diplomacy are student and faculty exchanges, arts and culture. Cultural scope can be realized through literature, music, film, folklore, and traditional games (Gienow, 2019).

BIPA or what is known as Indonesian for Foreign Speakers is one of Diplomacy introducing Indonesian to other Nations. This is regulated in Law Number 24 of 2009 concerning Flags, Languages and State Emblems, making Indonesian an International Language. Based on this law, diplomacy efforts are gradually being promoted under the Ministry of Education and Culture. Septriani (2021) explains that language is a means or tool for communicating even though they have different cultural backgrounds.

The BIPA program is one of the programs that the Indonesian government is currently intensifying in other countries. It aims to introduce Indonesian and its culture. The culture introduced in the BIPA program at Thaksin University is traditional games in Thailand and Indonesia. Mulyani (2018) explains that games are an inheritance from ancestors that must be preserved. This is because

every traditional game contains local wisdom values.

Traditional games have benefits, including (1) being able to regulate and develop children's emotions and social skills, (2) developing psychomotor, affective, and cognitive aspects in children, (3) being able to establish cooperation and cohesiveness with friends. Every traditional game certainly has values contained in it. One of them is the value of democracy, educational value, personality value, courage value, unity value, and moral value (Nugroho, 2017).

Dharmamulya (2018) divides the ten elements of cultural values contained in traditional games, including (1) the value of fun, (2) the value of freedom, (3) the value of friendship, (4) the value of democracy, (5) the value of leadership, (6) the value of a sense of responsibility, (7) the value of togetherness, (8) the value of obedience, (9) the value of numeracy skills, (10) the value of honesty.

The purpose of this research is to find out and describe the types of Thai-Indonesian games. This study also analyzes cultural values based on Dharmamulya's theory. Through traditional games in Thailand and in Indonesia, it is hoped that BIPA students can find out the characteristics of traditional games. Based on this explanation, this research is important to be carried out. It is conducted in order that both countries can get to know and learn about culture.

## THEORITICAL REVIEW

### BIPA Learning

BIPA stands for Indonesian for Foreign Speakers. BIPA developed starting from the 1990s. In the era of rapid

development, BIPA is gaining height according to needs. BIPA activities are basically establishing bilateral relations between nations. In addition, the position of Indonesian in the BIPA program is as a bridge that aims to communicate between nations, both now and in the future (Kemdikbud, 2016).

Efforts to advance and succeed in learning require good management patterns as well. This management can be in the form of a learning schedule and supported by professional teaching staff (Downes, 2017).

Suyitno (2018) BIPA learning can be interpreted as a learning effort specifically designed for foreign students learning Indonesian. Hoffmann (2020) added that BIPA learning efforts should provide worksheets for foreign students. BIPA learning conditions are increasingly in demand for foreign students. BIPA teaching is also known as instructional and non-instructional system. This is because functional interaction can function as a learning tool (Winkel, 1987). Rahmawati (2018) explains that in BIPA learning, teaching materials and media are needed, learning resources to support the success of BIPA learning. Furthermore, the use of language in BIPA learning communication requires language politeness.

Many Indonesian students are sent to various countries with the aim of becoming language ambassadors. The duty as a language ambassador is to teach Indonesian language and culture. This is a tool of diplomacy between nations. BIPA teaching can be carried out with two strategies. The first is distance learning or what is known as (PJJ) and face-to-face learning (Septriani, 2021).

Distance learning according to [Hastowohadi \(2020\)](#) was carried out during the COVID-19 Pandemic. *Darmasiswa* who took part in BIPA learning included those from Thailand, Vietnam, Yemen, Sierra Leone, and Japan. In distance learning (PJJ) Hastowohadi uses a good learning design to create independence. The design includes the selection of interesting materials and media to support the learning process.

[Dereh \(2019\)](#) added that media in BIPA learning has problems in its implementation. One of the factors causing these obstacles is *Darmasiswa's* background. This certainly requires special attention from BIPA employees. Before carrying out the learning process, it is better to first capture the culture and educational level of *Darmasiswa*.

Kusmiatun (2018) adds that BIPA learning is a process of learning Indonesian as a foreign language that is strategically and systematically designed. BIPA learning has goals like other learning. One of the goals of BIPA learning is to introduce and learn Indonesian language and culture.

Ruskhan (2017) shares cultural aspects can be collaborated with BIPA teaching materials. First is the system of living equipment and supplies. The second is the livelihood system of life. Third is the system. Fourth is language. Fifth is art. The sixth is the knowledge system and the seventh is the religious system. Of the seven cultural systems discussed in this study are traditional game arts.

The statement above is supported by the opinion of Lestyarini (2017) that it is time for Indonesian cultural identity to be included in learning. Indonesian culture that is studied is the cultural context, social

life, and values of Indonesian society entities in essence.

### Cultural Diplomacy

Cultural diplomacy is part of public diplomacy which is carried out by introducing the culture of one country to another. This is reinforced by the opinion of [Warsito \(2017\)](#) which states that cultural diplomacy is an effort to fight for the national interests of a country through culture. This type of diplomacy is effective in establishing cooperation between nations.

Kemdikbud (2018) explains cultural diplomacy is a business that is carried out dynamically. [Haigh \(1974\)](#) adds efforts in determining the meaning of cultural diplomacy, namely an agreement that is carried out continuously between one country and another.

Hermawan (2018) explains that the form of cultural diplomacy is to introduce culture through educational promotions, arts, and popular culture. [Gienow \(2019\)](#) added that an important factor of diplomacy is the presence of soft power. Soft power itself can be interpreted as the ability of a country to change the choices of other countries by attracting attention. A form of diplomacy is to offer culture through the ideas and wisdom values of a country.

### Traditional Game

Traditional games have essentially been born since ancient times and have been preserved by the next generation. Traditional games have noble values from their ancestors. It is intended as a means of learning for children. Kurniati (2019) defines traditional games as an activity that

grows and develops in an area. The values contained in traditional games are cultural and life values.

Nazir (2017) explains that local wisdom has extraordinary assets for people's outlook on life. With the existence of a culture, a person is able to learn ethics, decency, advance one's outlook on life, and shape one's character. In this study, traditional games have cultural values to create happiness and moral values.

Marzoan (2018) said that a traditional game is a game that tries to make the performer feel happy. Traditional games have local wisdom values that must be preserved by the players. Putri (2020) added that traditional games have cultural values and are used as a characteristic of a particular area.

Mulyani (2016) explains that games are an inheritance from ancestors that must be preserved. This is because every traditional game contains local wisdom values. Haris (2020) stated that the spread of traditional games has occurred orally. In these traditional games there is a moral message to be conveyed to children who enjoy the game.

There are 10 benefits of traditional games according to (Mulyani, 2019), including (1) making children creative, (2) can be used as therapeutic media, (3) developing emotional intelligence, (4) developing children's intellectuals, (5) developing children's logic, (6) improving children's kinesthetic, (7) developing children's natural intelligence, (8) increasing children's special intelligence, (9) developing musical intelligence, and (10) developing children's spiritual.

Nugroho (2020:33) explains the 10 values contained in traditional games, including (1) democratic values, (2) education, (3) a sense of personality, (4) courage, (5) health, (6) unity, and (7) moral values.

Dharmamulya (2016) explains 10 cultural values, including the values of (1) fun, (2) freedom, (3) friends, (4) democracy, (5) leadership, (6) responsibility, (7) togetherness and mutual help, (8) obedience, (9) numeracy skills, and (10) honesty.

Based on the understanding of traditional games, according to the experts above, it can be concluded that an activity has an entertaining purpose. These traditional games were passed down from our ancestors and passed down by word of mouth. Traditional games are also a means of entertainment to please others.

There are three categories of traditional games:

1. Traditional games to play. The real form of this statement is to provide recreation in spare time.
2. Traditional games to compete. Competition in traditional games has high competence for every child.
3. Traditional games have educational characteristics. Traditional games are forms of local wisdom that have educational value. The value of education in this case is to uphold the value of togetherness. With the value of togetherness, it can create a strong character for the younger generation.

From these traditional games, children will feel motivated in a game match. The feeling of ups and downs,

togetherness and responsibility has been imprinted in this traditional game.

## RESEARCH METHODS

The method of this research is to explain the activity design, scope or object, main materials and tools, location, data collection techniques, operational definitions of research variables, and analysis techniques. This type of research is qualitative that describes various kinds of games from Thailand and Indonesia. [Creswell \(2019\)](#) explains that qualitative research is describing research results in coherent sentences. This qualitative descriptive research uses a case study approach in the Malay language study program. The position of data and data sources in research is important. The data in this study are types of games in Thailand and Indonesia. The source of the data in this study were Malay study program students at Thaksin University, Southern Thailand. Data collection techniques in this study are using observation, interview, and documentation techniques. Furthermore, the focus of this research is to classify and describe traditional games between Thailand and Indonesia. [Huberman \(2018\)](#) data analysis in this study is field data collection, data reduction, data display, and data verification.

## RESULTS AND DISCUSSION

The result of this research is to classify the names of the games in Thailand and Indonesia. Furthermore, this research discusses and describes the values contained in traditional games in Thailand and Indonesia. Research belonging to Tanwin (2020) diplomacy efforts between countries are carried out through the BIPA program which focuses this research on the

use of the Indonesian language. The difference between Tanwin's research and this research is the object of study. The novelty of this research is learning Indonesian through traditional arts in the form of games.

[Widianto's research \(2021\)](#) discusses the difficulties of learning Indonesian for BIPA students in Vietnam. In line with Tanwin's research, this research focuses on language. The difference in this research is in the object of language study in terms of phonology. Furthermore, [Nurlina's research \(2014\)](#) explains that the first element in learning BIPA for Thai students is learning vocabulary and pronunciation. In his research, he explained that Thai students were confused between "ng" and "g", mispronounced affixes and mispronounced vowels "a,i,u,e,o". The result of Nurlina's research is to prepare innovative learning methodologies and materials. This is intended so that BIPA teachers can manage classes well to improve speaking skills.

Serdyukov (2017) points out that to overcome problems in the world of education, it is necessary to prepare plans, systems, and Human Resources (HR). With these innovations, the quality of education has a positive impact on society. The learning system for Serdyukov is enchanting and daring. The practical implication of this learning is to increase the efficiency of time and cost of education.

An effective strategy in BIPA learning is a cognitive strategy. This is because cognitive strategies can be used by

BIPA students ranging from applying understanding, language structure, punctuation to strategies derived from higher-order thinking processes. BIPA students are commonly interested in the implementation of learning strategies cognitive. It is also influenced by individual factors themselves and the learning environment of BIPA students (Suyitno, 2017).

Celik's research (2019) states that the world of education, especially BIPA, needs revitalizing. The revitalization can be via the web or electronically. This revitalizing process aims to improve BIPA learning. This is in line with Kristanto's research (2017) that through technological sophistication in the era of globalization students can get innovative learning systems. These innovations can be in the form of media, learning tools and other supporting tools. Ucus (2015) explains that games can help children solve the problems they face. Game media in the course encourage reflexes and understanding of children.

From previous research, the writer is interested in studying cultural diplomacy through traditional games. The purpose of this research is to introduce the types of games and cultural values between Thailand and Indonesia. In the following, we will classify the names of traditional Thai games that have similarities with games in Indonesia.

No	Thailand	Indonesia	Culture Value
1	Chak Ka Yer	<i>Tarik Tambang</i>	Togetherness and mutual assistance
2	Deed Luk Kaew	<i>Kelereng</i>	Ability to count
3	Dern Kala	<i>Egrang</i>	Obedience
4	Jam Jee	<i>Cublak Suweng</i>	Honesty
5	Ka Fak Khai	<i>Gobak Sodor</i>	Togetherness and mutual assistance
6	Khee Ma Kan Kluay	<i>Jaranan</i>	Fun
7	Kradod Chueak	<i>Lompat Tali</i>	Ability to count
8	Kratai Khadeaw	<i>Engklek</i>	Obedience
9	Len Son Ha	<i>Petak Umpet</i>	Honesty
10	Len Wao	<i>Layang-layang</i>	Fun

Table 1 Types of Traditional Games

Regarding the types of traditional games above, there are 11 data showing similarities of games from Thailand and Indonesia. Furthermore, this section will analyze the cultural values contained.

Data 1: The name of the game Chak Ka Yer means a game of tug of war (*tarik tambang*) in Indonesian game version. This game uses the hand's strength and teamwork between players in one group. The cultural values contained in the Chak Ka Yer game are togetherness and mutual assistance. This is because without togetherness and mutual assistance, the Chak Ka Yer game cannot be carried out.

Data 2: The name of the game Deed Luk Kaew is a kind of marbles game in Indonesia. This game has high accuracy for players to aim at other marbles. The cultural value in this game is proficient in arithmetic. This is because every marble obtained must be counted to determine who is the winner.

Data 3: the game name is a Dern Kala game. This game in Thailand uses coconut shells that are given a rope to walk on. To play the game Dern Kala it requires good balance. This kind of game in Indonesia is known as *Egrang*. However, these two games have differences. The difference lies in the fact that in Indonesia *Bathok Kelapa* (coconut shell) is replaced with tall wood and to play it requires balance and caution.

Data 4: it is a game of Jam Jee. This game is a finger guessing game. Friends who play sit in a circle with two hands turned upside down. The game is accompanied by singing. When the song is finished, the game continues with his friend's finger. Games like this are similar to a game in Indonesia called Cublak Suweng. The difference is, in the cublak suweng game, there is a friend who is prostrated and there are several hands that are placed on the back to rotate objects. After the song is finished, one of the children will look for objects in their friends. The cultural value in this game is honesty.

Data 5: it is a Ka Fak Khai game which is similar to *gobak sodor*. This game has a cultural value of togetherness and

mutual assistance. This Ka Fak Khai game uses eggs placed in the center of the circle. Someone oversees guarding and taking the eggs. Without the value of mutual assistance and cooperation, the game will not be carried out smoothly.

Data 6: it is a game of Khee Ma Kan Kluay, a horse game made of banana stems. The children imitated the horse bounding. This game is the same as the *jaranan* game in Indonesia. The cultural value that exists in this game is fun. This is because children who imitate horses jumping and dancing and accompanied by singing to arouse a feeling of joy.

Data 7: it is a Kradod Chueak game. The way to do this game is using a rope to jump. This game is the same as the jump rope game in Indonesia. The cultural value in this game is being able to count. By jumping the children count how long the jump stops.

Data 8: it is Kratai Khadeaw's game. The game is played in the traditional Thai children's game style involving 6-10 players in a square playing area. One player is chosen to be the bunny and must stand on one leg to catch the other players as they try to escape within the rectangular area. If a bunny touches a player, they also become a bunny. To adapt the game for larger groups, the number of bunnies can be increased, and the playing area can be adjusted. Small loops can be added for the rabbit to rest or switch legs. An alternative rule can be applied whereby the fleeing player who is touched by the bunny must remain still until

the fleeing player touches his companion. This kind of game is the same as the hopscotch (*Engklek*) game in Indonesia. *Engklek* can be done by running on one leg.

Data 9: It is a game by Len Son Ha. This game is played with several children. One of the children closed their eyes and the other children went to hide. This game is the same as the game of hide and seek (*Petak Umpet*) in Indonesia. The cultural value in this study is honesty.

Data 10: It is Len Wao's game. This game is the same as playing kites in Indonesia. This game prepares a kite and a rope to fly the kite. There is a cultural value, namely pleasure. This is because if the kite can fly, the child's heart will be happy. Thus, his wish to fly his kite high was successful.

Based on the cultural values in traditional games, it can be used as an effort to preserve Indonesian and Thai culture. Traditional games are a game activity that develops the psychological aspects of children. In traditional game movements, the symbolic meaning of traditional intergenerational gameplay is inherited. In addition to movements in traditional games, they also have messages that are beneficial for cognitive, emotional, and social development. This is intended as a process of forming a child's identity towards life in adulthood.

With the development of an increasingly sophisticated era, traditional games are less desirable. This is one form

of erosion of traditional culture. Traditional games are a form of folklore. This is because the spread of these traditional games was developed orally. Each country has its own traditional games. One example is Thailand and Indonesia. Thai and Indonesian games have similarities in form and function, but different names.

Apart from containing cultural values, traditional Thai and Indonesian games also have character building for children. Traditional games have a big contribution to instill moral values. From the cover of character education, it aims to strike a balance between reason and cultural reason. In this balance, balance can be realized in thinking and making decisions in the future.

There are 9 pillars of character education that come from universal noble values. The nine pillars of character education are (1) the character of love for God and His creation, (2) kind and humble, (3) respect and courtesy, (4) self-confidence and hard work, (5) honesty and diplomacy, (6) leadership and justice, (7) independence and responsibility, (8) generosity and cooperation, (9) tolerance and peace.

The nine pillars of character education above are systematically designed in a holistic learning model. Traditional games in this modern era have lost their place to play. The average playing field is now difficult to find. This is due to changes in soil structure have changed. Now the soil media that was originally used

as a children's playground has turned into hard land. The meaning of this statement is that the soil media has now turned hard, both in casting and paving.

With today's technological sophistication, various games have been packaged in gadgets. The main purpose of traditional games is to foster a sense of togetherness and nationalism. However, what power if today's technological sophistication makes children to be careless and individualistic. Social changes that contain cultural values will change rapidly.

The negative effects of technological sophistication include (1) exacerbating relationships with family and friends. This is because with the extraordinary influence of gadgets, children are more likely to be engrossed in their gadgets, regardless of their surroundings. (2) online game addiction. This started with games in gadgets which developed into online games. (3) children's social skills are decreasing. This is because children find it difficult to relate to other people. He often stays silent by using his gadgets. (4) rude and aggressive behavior arises. This is due to the influence of content on social media. Social media presents a myriad of what humans are looking for. If the child cannot control it and the lack of parental attention will have a fatal impact.

Traditional games tend to be time-consuming and physical. In plain view it will seem boring. Many children choose practical things without feeling tired and

bored. In fact, traditional games form collaboration and children's enthusiasm. In this case the child is trained to interact with many people. If this is eliminated, it will be difficult for the community or the younger generation to maintain local wisdom. The educational value of traditional games can be exemplified.

The important role of the community in traditional games is to develop the resilience of the nation's culture. This is because culture is the noble values of every nation, both Thailand and Indonesia. both countries are known for their cultural diversity. One of them is a traditional game.

It's time as the millennial generation pays great attention to traditional games. This is intended so that traditional games are in great demand by the next generation, increase children's creativity, and become icons of every country. With this cultural heritage, it makes us enthusiastic to preserve our culture.

In fact, traditional games have a positive impact on children. Advances in technology and communication at this time must be separated for the progress of each nation. The fading of children's interest in traditional games is due to technological sophistication. The time has come for traditional games to be promoted on social media to create a sense of nationalism.

Traditional games are symbols of the ancestors of every country, including Thailand and Indonesia. In the form of

traditional games aiming to apply cultural values and instill character education. In short, the traditional games owned by the countries of Thailand and Indonesia have the local wisdom of each region. Educational values and moral values become a benchmark for the nature and behavior of children.

The global influence that threatens the younger generation is a shared responsibility. The noble values that can be drawn from this traditional game are the values of cooperation and social relations with others. The spirit that is always cultivated will produce significant results for the cultural values of each game from both Thailand and Indonesia. This is a form of cultural diplomacy through teaching Indonesian for Foreign Speakers (BIPA).

## CONCLUSION



Diplomacy is a way to establish cooperation with other nations. One of the efforts to establish diplomacy between Thailand and Indonesia is through the BIPA program. The focus of the internationalization of the BIPA program is by introducing traditional games in Thailand and Indonesia.

There are 10 games that have similarities, including Chak Ka Yer, Deed Luk Kaew, Dern Kala, Jam Jee, Ka Fak Khai, Khee Ma Kan Kluay, Kradod Chueak, Kratai Khadeaw, Len Son Ha, and Len Wao. Of the ten games there are similarities with the game with Indonesia. There are 5 cultural values in the game. Togetherness and mutual assistance, Proficiency in numeracy, Compliance, Honesty, and Fun. Cultural values in this game aim to shape children's morals so that their behavior is good.

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