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## **KWARTET: PRESERVING THE CULTURE BY PLAYING IT**

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### **Abstract**

*Tradition, art and culture are part of the nation's identity. Where each person as a member of nation has an obligation to preserve it. This paper aims to explain how traditions, art and culture are preserved through the game named "Kwartet Eskabe" in Banyuwangi, East Java. This game gives the children knowledge by games concerning one's their own culture in a fun way, but they still get the essence of cultural preservation inside. This research uses qualitative approach and the result is presented descriptively. Data obtained from interviews, observation, documentation. This study involved several parties, namely the founder of Kampoeng BATARA as an informant who was also part of the independent organization "Sengker Kuwung Blambangan", children-members of Kampoeng BATARA as participant of practice, first author as purpose determining of research, and second author as adviser. The result shows that Kwartet games: (1) can be a medium to transfer culture value through culture embedded in the card and game rules; (2) transfer knowledge of culture occurred in Kwartet Eskabe game are internalization and externalization; and (3) the preservation of knowledge occurred is selection, storage, actualization, where cultural knowledge is selected, poured in the card form and*

*understood by the players. The study is limited to Kwartet Eskabe games, that placed in Banyuwangi district, Indonesia. Thus, the discussion of games in the other regions will be restricted. This paper will be helpful for the society to teach the culture, tradition, can be conducted by pleasure way. Such way can also preserve the culture and tradition with playing it by children who are as the next generation, so that the culture can be embedded in their mind, furthermore the children will spread this game to their other friends. In the end, the essence of the culture embedded in the Kwartet Eskabe can be widely recognized by others.*

### **Keywords**

Kwartet, Culture Preservation, Knowledge Transfer, Educational Game, Banyuwangi District

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## **1. Introduction**

Culture is "a whole complex in which there is knowledge, belief, art, capital, law, customs, and other abilities acquired by a person as a member of society" (Taylor, 1889). While society is defined as an association of people living together under common government or common rules and common law in the same country (Barros, 1995). Thus, it can be interpreted that culture is one of the constituent elements of the state. Indonesia is one country in Southeast Asia that has hundreds of tribes with different cultures and traditions inside. Based on *Badan Pusat Statistik (BPS)*/ Central Bureau of Statistics data in 2013, counted 633 major tribal groups throughout Indonesia (Statistics Indonesia, 2015).

Both globalization and western imperialism have had a negative impact on tradition and local cultural identities. The rapid processes of modernization have hampered the continuity of cultural knowledge transmission, which has resulted in breaking that continuity and leaving us with fragmented forms of cultural knowledge and dispersed indigenous communities (UNESCO, 2013). As a country that has a different culture, there needs a cultural preservation effort that involves all elements of Indonesian society, children included. Cultural preservation can be conducted by various ways, one of them is by pouring it in the traditional game. Traditional children games of each region and community are shaped by local culture and the local environment. Social and cultural norms, expressions and attitude may be reflected in who plays, the way the game is played or in the goals of the game. Traditional children's games often incorporate cultural knowledge, values and skills that have emerged over time from the reciprocity between a particular society and its given environment (UNESCO, 2013). One of among games is Quartet, which can be played by all of age, mainly by children. Quartet is the

card game which can be played by elementary school age children (age 10-12 years old) and by high school age children (age 13-18 years old) (Luna den Hertog & Monuque, 2013). This game can provide benefits for the player to improve (1) cognitive, (2) motor, (3) logic, (4) emotional / social, (5) creative, (6) visual (Maula, 2014). In Banyuwangi district of East Java, Kwartet game was developed with various images containing cultural values, art, natural wealth, historical places, sights, local cuisine. This shows that cultural preservation can be conducted by this game. Kwartet game in Banyuwangi was initiated by independent organization “*Sengker Kuwung Blambangan*”, so that the game named Kwartet Eskabe.

One of the children learning communities in Banyuwangi Regency that makes the Kwartet game as a medium of culture introduction, art and natural wealth of the region is Kampoeng BATARA. This community is one alternative education, where learning method is based on the natural potential and the surrounding area. Because the students are school-aged children, the founders of Kampoeng BATARA chose Kwartet as an appropriate and effective transferring cultural knowledge media, the reason is to make easy for students in absorbing cultural knowledge represented by fun game.

The following is several previous studies similar to this study: *First, The Development of Kwartet Card Game Media to Increase Reading Interest and Learning Result of Social Science at MI Sunan Ampel Sidoarjo*, is a scientific work of Thesis written by Finayatul Maula in 2014. The thesis aims to develop Quartet games as a medium to increase reading interest in Social Science subjects. *Second, Developing a Quartet Card Game as an Evaluation of Economics Learning for Senior High School* is a scientific paper in the form of a journal article written by Luqman Hakim, Waspodo Tjipto Subroto, Riza Yonisa Kurniawan. The study aims to develop Quartet games for media evaluation of economic subjects in high school. The difference between the two studies above with this research lies in the focus of research, where this study is more about the preservation of the cultural knowledge of Kwartet game developed in Banyuwangi regency of East Java.

## **2. Literature Review**

The following points are theories applied in this paper. The theories namely about (a) Knowledge Preservation; (b) Tacit Knowledge Transfer; (c) Culture; (d) Kwartet Eskabe; (e) Traditional Children’s Games; (f) Alternative Education. These theories were selected because they are fit, can support the data, can be analysis tools, and can be used to draw a conclusion.

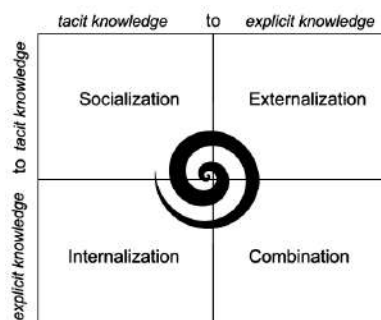
## **2.1 Knowledge Preservation (KP)**

Knowledge Preservation (KP) is widely recognized as the process of selection, storage and actualization of organizational knowledge (Agrifoglio, 2015). In the addition, Romhardt (1997) also states that to develop new knowledge one must master the three stages of knowledge management process, namely selection, storage, and actualization. These phases are known by the three main stages of knowledge preservation that form the basis for further research. Selection is related to the identification of knowledge that may be useful in the future and should therefore be protected by transferring valuable knowledge, so that it can be reused in the future. The second stage of knowledge preservation is storage. This stage allows the individual to store the core of knowledge in the appropriate form. After selecting the knowledge that is worth protecting, then do the effective storage. The last stage of preservation of knowledge preservation is the actualization of previously stored organizational knowledge. Preservation of knowledge is a continuous and systematic process. Therefore, when conducting knowledge preservation, the actualization phase of knowledge should be more concerned and should be able to trust the quality of data and access to information.

## **2.2 Tacit Knowledge Transfer**

Tacit knowledge transfer is the process of tacit knowledge transfer where the sender of knowledge and the receiver must have the same conceptual understanding of the knowledge to be transferred in order to be able to identify the knowledge, realize the importance and have the desire to receive it (Desouza, 2011). There are four main components in the transfer of knowledge, namely the source, the recipient of knowledge, the channel, and the message to be conveyed. The source and the recipient are connected through a channel that allows the knowledge to be transferred. The channel is not always a physical medium, but can be a virtual space, shared mindset, or environment that allows for the knowledge to be transferred (Desouza, 2011). There are some personal channels like meetings, mentoring session, and informal get-together that is able to allow for great tacit knowledge sharing between people.

The main purpose of transferring tacit knowledge is that tacit knowledge by the sender can be well constructed by the recipient. In order to that tacit knowledge could be understood by others, it needs transformation to form new knowledge in individuals.



**Figure 1:** Nonaka's SECI Model  
Source: Desouza, 2011

Based on Nonaka's SECI model in figure 2.1 above, there are 4 types of knowledge transformation to create a new knowledge, namely socialization, externalization, internalization, and combination (Desouza, 2011). *Socialization* is where tacit knowledge is converted into new tacit knowledge. This occurs mainly in social setting where experience is shared with individuals, and through these experiences new tacit knowledge is created. *Externalization* is where tacit knowledge is codified into an explicit knowledge form in order for it to be shared with others. *Internalization* occurs when an explicit knowledge transfer leads to the development of new tacit knowledge. *Combination* is where two objects of explicit knowledge are merged to create a new piece of knowledge.

### 2.3 Culture

Culture is an entire complex in which there is knowledge, trust, art, capital, law, customs, and other abilities acquired by a person as a member of society (Taylor, 1889). Culture plays a powerful role in human societies, especially in their maintenance. When nations, or societies united by culture, share not only territories but value and belief systems, great strength results. It is easy to know who belongs and who does not; food, customs, clothes, symbol, language, and other factors are readily identifiable member distinctions (Casmir, 1991).

### 2.4 Kwartet Eskabe

Kwartet Eskabe is card game played together. In this study, the Kwartet published was a Kwartet game developed in Banyuwangi, East Java. Where the Kwartet game contains elements of culture channeled by the initiator to the players through the printed image on the media card Kwartet. The game aims to provide local knowledge about Banyuwangi district regarding the potential of culture, art, and history of the local area.

## **2.5 Traditional Children's Games**

Playing games is a common characteristic of children. All over the world, children like to run, play, laugh and enjoy themselves. Games involving much movement and running satisfy younger and older children's need to move and so develop their skills. Moving together, paying attention to one another, and adapting themselves to one another are skills that are developed by playing different types of games (Lazar, 2005). The benefits of games are twofold. Firstly, the health-improving impact, which results from moderate exercise, and secondly, the relaxation for a few minutes or a few hours enables us to forget the outside world of today completely (Tunis, 1944). All games have certain criteria such as a goal, chance, competition, common experiences, equality, freedom and no impact on reality, and depending on the game, people are engaged in some activities, such as thinking, planning, decision-making, concentrating, timing their minds and gaining knowledge (Sahay, 2013).

Traditional children's games of each region and community are shaped by local culture and the local environment. The special quality of traditional games is that they can be played anywhere. These games do not require a special space, a large dedicated playground or specialized equipment. Thus, traditional games are more inclusive. The physical space, materials available and seasons may determine where and when they are played, the props that are used and the form a game takes. Social and cultural norms, expressions and attitude may be reflected in who plays, the way the game is played or in the goals of the game. Traditional children's games often incorporate cultural knowledge, values and skills that have emerged over time from the reciprocity between a particular society and its given environment (UNESCO, 2013). Children's games develop and evolve through improvisation and are transmitted through the process of mentoring by members of the community. Mentoring by elders and older peers is one of the means by which cultural knowledge, values and skills that are relevant to a particular society and its context, are transmitted to the younger generation. Cultural content is often embedded in the songs and chants, gestures and movements, roles assigned and goals of the game (UNESCO, 2013).

## **2.6 Alternative Education**

The term "alternative education" in its broadest sense covers all educational activities that fall outside the traditional K-12 school system (including home schooling, GED preparation programs, special programs for gifted children, charter schools, etc.), (Aron, 2006). A three-type typology of alternative education developed by (Raywid, 1994) has been described as follows:

- a. **Type I**, schools “offer full-time, multiyear, education options for students of all kinds, including those needing more individualization, those seeking an innovative or challenging curriculum, or dropouts wishing to earn their diplomas. A full instructional program offers students the credits needed for graduation. Students choose to attend. Other characteristics include divergence from standard school organization and practices (deregulation, flexibility, autonomy, and teacher and student empowerment); an especially caring, professional staff; small size and small classes; and a personalized, whole-student approach that builds a sense of affiliation and features individual instruction, self-paced work, and career counseling. Models range from schools-within schools to magnet schools, charter schools, schools without walls, experiential schools, career-focused and job-based schools, dropout-recovery programs, after-hours schools, and schools in atypical settings like shopping malls and museums.”
- b. **Type II**, schools whose distinguishing “characteristic is discipline, which aims to segregate, contain, and reform disruptive students. Students typically do not choose to attend, but sent to the school for specified time periods or until behavior requirements are met. Since placement is short-term, the curriculum is limited to a few basic, required courses or is entirely supplied by the ‘home school’ as a list of assignments. Familiar models include last-chance schools and in-school suspension.”
- c. **Type III**, programs “provide short-term but therapeutic settings for students with social and emotional problems that create academic and behavioral barriers to learning. Although Type III programs target specific populations—offering counseling, access to social services, and academic remediation—students can choose not to participate.”

### **3. Methodology**

This study was conducted using a qualitative approach, in which the approach used to interpret the process of preservation of cultural knowledge that occurred in the game Kwartet Eskabe. Furthermore, qualitative research methods are also used to analyze the transfer of knowledge that occurs in the Kwartet Eskabe game. The research was conducted in December 2017, for 3 weeks in work day.

#### **3.1 Data Collection Technique**

There are four type of data collection techniques in qualitative research, namely observations, interviews, documents, and audio-visual materials (Creswell, 2009). Observations

in this study was conducted directly on the practice of Kwartet games in Kampong BATARA (alternative education in Banyuwangi, Indonesia) that applied Kwartet Eskabe as a medium of local cultural recognition in school-aged children. While interview was done semi-structured to get as wide data as possible about Kwartet games. Conversation interview was recorded using a smartphone, then processed by transcribing and coding, then drawn a conclusion. Documentation was done by taking pictures directly related to the activities of Kwartet Eskabe game in Kampong BATARA.

Informants in this study were selected by purposive, that determining the informants with criteria by researcher. In purposive technique, subjects are selected based on study purpose with the expectation that each participant will provide unique and rich information of value to the study. Purposive sampling methods place primary emphasis on saturation (Etikan, 2016). In this paper, researcher appoints an informant directly based on expertise in his field. The selected informant is the founder of Kampong BATARA who understood the Kwartet Eskabe and chose to apply it into his study group. He is man, about 35 years old man. Furthermore, he is a part of the Sengker Kuwung Blambangan Community, who also arrange and establish the concept of the Kwartet Eskabe. For the purposes of this study, the name of the informant will be disguised as "Matoa". In addition, this research involved children as participant to play the games. They are the members of Kampong BATARA, with amount 23 children.

### **3.2 Data Analysis**

Data analysis in this study is follow the steps developed by Creswell (2009), namely prepare data, read through data, coding, generate a description of setting or people and categories or themes, advance how description and themes will be represented, and interpretation.

## **4. Result and Discussion**

In this section will describe the result of research, such as (a) introduction to Kwartet Eskabe; (b) the culture values contained in Kwartet Eskabe; (c) Knowledge Transfer in Kwartet Eskabe; (d) and Culture Preservation in Kwartet Eskabe. Furthermore, this section will analyze the data field by fit theory with the case.

### **4.1 Introduction to Kwartet Eskabe**

Kwartet Eskabe is a traditional game (card based) developed by the independent organization Sengker Kuwung Blambangan (Eskabe) in Banyuwangi district, with the aim to introduce the potential of the region, culture, tourist attractions, and history of Banyuwangi



regency. There are various cultural elements contained in the Kwartet Eskabe game, both in terms of game rules, as well as content on Kwartet cards. Kwartet Eskabe games become one of the learning media applied by one of alternative education in Banyuwangi, that is Kampoeng BATARA. Where this alternative education develops a learning-methods based on nature, local potential, and local art. Kwartet Eskabe games is conducted without supervision by adult, need no any equipment (unless cards set as media), and without written rules. That condition is appropriate with Khalid (2008) that stated “traditional games are commonly played without adult supervision and with minimum equipment. the rules and names of these games are not written but are agreed upon by the participants”.

Matoa (2018) by interview stated that the benefits of the Kwartet Eskabe games, namely (1) being educational games, for children especially. Kwartet Eskabe introduced about various cultural and natural heritage in Banyuwangi. They were introduced some tourist attractions, historical places, food and others; (2) For children who are just learning to read, this game can be a reading exercise; (3) For older children, the Kwartet Eskabe may be their trigger to learn more about Banyuwangi's culture and wealth; (4) For teachers, the Kwartet Eskabe game can be used as a learning medium that is quite effective in introducing culture; (5) For foreigner, Kwartet Eskabe game can be a valuable lesson to learn more about one of Indonesia's cultural heritage and can serve as a medium to showcase tourism and cultural potential in Banyuwangi; (6) The Kwartet Eskabe Card package has been commercially sell, so anyone who wants to own it can buy it as souvenir of Banyuwangi regency. These benefits are in accordance with Hazelton, dkk (2014) who stated that Traditional Sport and Games (TSG): (1) have an old cultural roots, but can be promoted like something new and fun - for the kids of today; (2) work in the local context and TSG are visible and practical, in contrast to Olympic Sport as a global phenomenon; (3) take their starting point in local needs and possibilities; (4) TSG are heritage, culture and history that are worthwhile to learn about; (5) TSG reinforce cultural identities for many participants; (6) TSG have health benefits that can be seen as a part of healthy and active living; (7) TSG have a socializing influence to good morals when they emphasizes fairness, respect for diversity and ability and cooperation in the game. Participants make their own rules, unlike in sports where judges stand outside the game and make rules for all; (8) TSG, in general, are easy to do - with simple tools and few rules and easy to facilitate (9) TSG are an activity that can involve all ages playing together. Many games can be adapted for persons with disabilities; (10) The tools to

TSG are simple, inexpensive and can be homemade and carried around easily; (11) TSG are for the masses. Sport is for the classes (Dr. Deshpande HVP Amravati India).

Kwartet Eskabe is also in accordance with the benefits of traditional games stated by UNESCO (2013) that “The form and content of children’s games, the process of play and the method of transmission are effectively an integrated and holistic form of education and socialization. The form and content of the game can be perceived as a locally improvised curriculum, the process of play that inculcates a sportsman spirit and imparts important character values like learning to play as a team, accepting defeat, conceding victory, humility and a healthy competition under the guidance of mentors in the community as local teachers”.

Kwartet Eskabe game can be played by all ages, from child age to adult. The ideal player is four people. On the Eskabe Kwartet card, there are eight series of pictures, in which each series consists of four cards. The eight series are as follows (1) The city of Blambangan Kingdom series, (contains of cards Macan Putih, Ulunpangpang, Kutha Lateng, Bayu), (2) Tourism Place series (contains of cards Ijen Crater, Red Island Beach, Boom Beach, Traditional Village of Kemiren), (3) Tradition series (contains of cards Petik laut, Seblang, Barong, Ider Bumi, Kebo-keboan), (4) Art series (contains of cards Gandrung, Janger, Angklung, Kundran), (5) Vegetables series (contains of cards Belencong Bobohan, Kelentang, Kelor), (6) Food series (contains of cards Rujak soto, Sego Cawuk, Sego Tempong, Rujak Cemplung), (7) Heritage places series (contains of cards Inggrisian, Pengadilan, Gudang Boom, Pabrik Gula Sukowidi), (8) Animals series (contains of cards Penyu, Banteng, Tamban, Kidang).

According to Matoa (2018), how to play Kwartet Eskabe is simple, all of Kwartet cards are shuffled first to ensure that each title is arranged randomly. After shaking, then a number of four cards are distributed to each player, the rest of the cards are placed below. From the card in hand, the player must complete the drawing of less series by asking and guessing his opponent. For example, a player holding a SAYUR card, entitled Belencong, it means he or she has to ask for BOBOHAN, KELENTANG or KELOR. Until a complete series, then the card can be lowered (not played again). A requested player must submit his card, if he has one. Otherwise, the player who gets the turn asks, take one remaining card in the pile. Turn other players who will ask for the card. And so on until the cards run out, and eight series are collected. Here the winner is the player who collected the most complete series.

#### 4.2 The Culture values contained in Kwartet Eskabe

The cultural elements embedded in the rules of the game Kwartet Eskabe, according to Matoa are cultural values that contain goodness such as honesty, and sportsmanship. In the Kwartet Eskabe game there are rules that must be obeyed by the players, players must tell the truth if the card is guessed by another player is true to our grip. Here embedded the lofty value of honesty and sportsmanship on the rules of playing Kwartet which can be taken as a valuable lesson by every player. In addition to the rules, culture is also contained in content in the Kwartet Eskabe game. Culture contained in the content (series) cards in the form of knowledge of the local area of Banyuwangi Regency. The knowledge among others is (1) historical knowledge about the Blambangan royal city, explaining the history of the form of government of Banyuwangi Regency in the past that still form the Kingdom. In this series, there are four cards representing cities within the Blambangan Kingdom; (2) knowledge of tourist attractions, stored knowledge about natural tourist attraction of Banyuwangi Regency, that is Mount Ijen, Pulau Merah, Boom Beach, and Kemiren Tourism Village; (3) the traditional knowledge of Banyuwangi Regency, where the knowledge of the tradition of Banyuwangi heritage was stored and preserved. The traditions are Rumput Laut, Seblang, Barong, Ider Bumi, and Kebo-keboan Tradition; (4) Local Knowledge of art Banyuwangi District, consisting of Gandrung Dance, Janger Dance, Angklung Music, and Kundran; (5) knowledge of vegetable commodities contained in Banyuwangi Regency, consisting of Belencong, Bobohan, Kelentang, and Kelor; (6) knowledge of typical food of Banyuwangi Regency, consisting of Rujak Soto, Sego Cawuk, Sego Tempong, Rujak Cemplung; (7) knowledge of historical places where the historical buildings in Banyuwangi District (both surviving and non-existent but historical), while the historic sites include the Inggrian, the Court, the Boom Warehouse, and the Sukowidi Sugar Factory; (8) Animal knowledge which often found in Banyuwangi Regency, for example Turtle, Banteng, Tamban, Kidang.

#### 4.3 Knowledge Transfer in Kwartet Eskabe

There are four main components in the transfer of knowledge, namely *source*, *channel*, *message* to be conveyed, and *recipient* (Desouza, 2011). In the transfer of knowledge of the Kwartet Eskabe game, initiator of the Kwartet Eskabe as *source*, the initiator's cultural idea embedded as *message*, card set as *channel*, while the Kwartet player as *recipient*.

Along analyzing data, researcher analyzed preserving process embedded in Kwartet Eskabe game. Analyzing is based on theory of transfer knowledge (Desouza, 2011), that stated

there are 4 type of transfer knowledge, namely socialization, externalization, internalization, and combination. But, in the fact researcher founded that just only two type transfer knowledge occurred in Kwartet Eskabe game, those are *internalization* and *externalization*. *Externalization* occurs where the concept of culture embedded in Kwartet Eskabe, that is implicit knowledge, is poured into explicit knowledge in the form of Kwartet cards divided into eight different series of cards. *Internalization* occurs when the cultural concept that has been embedded in the card of Kwartet Eskabe, is understood by the players so that the essence of the culture can be well sent, and then become a new tacit knowledge for them.

#### **4.4 Culture Preservation in Kwartet Eskabe**

Several stages of the knowledge management process that must be met for preservation of knowledge, namely *selection*, *storage*, and *actualization* (Romhardt, 1997). These stages are also reflected in the preservation of culture in the game Kwartet Eskabe. *First, selection*. Where the selection of knowledge is to be contained in the game Kwartet Eskabe card for the purpose of preservation of knowledge. In this phase, the initiator of the Kwartet Eskabe chooses and divides the content to be poured on the card into eight title categories, namely tourist attractions, traditions, vegetables, food, historical places, the Kingdom of Blambangan, animals and arts. The selection of the category is based on the main purpose of the initiator who wants to introduce the potential of the region, and the original knowledge of Banyuwangi Regency to be more easily introduced to the wider community through the game of Kwartet Eskabe. In addition to the wider community, the Kwartet Eskabe aims to enhance their pride and love for their culture and potential, thus affecting the local culture of Banyuwangi Regency.

*Second, storage*. Occurs when the idea of information / knowledge that has been constructed is then poured in the form of an image printed on the card, which can then be understood by the card player as new knowledge. At this stage the knowledge constructed by the initiator has been preserved by pouring his knowledge on physical objects (cards). Eight title categories are divided into four cards. *Third, actualization*. Occurs when the concept poured in the Kwartet game card by the initiator, has been conveyed and becomes a collective agreement in the game squad to be a shared game rule. Where the cultural-related understanding of the initiators constructed on card media has been conveyed through the players' interpretation of the images printed on the Kwartet Eskabe card.

## 5. Conclusion

Kwartet Eskabe is a Banyuwangi traditional card-based game, that can be a means of learning, effective cultural inheritance, especially for children. There is a culture inside it that can be passed on to the youth. There are two types of knowledge transfer, namely (1) when the cultural concept that has been embedded in the game card is understood by the players, so that the essence of the culture can be well sent, then become a new tacit knowledge (*internalization*); and (2) when the cultural concept embedded in Kwartet Eskabe (implicit knowledge) is poured into explicit in the cards divided into eight different series of cards (*externalization*). The knowledge preservation occurred in the Kwartet Eskabe includes: *Selection*, occurs when the initiator chooses and determines the cultural content to be delivered on the Kwartet card media. *Storage*, occurs when the cultural notion has been poured on the Kwartet card. *Actualization*, occurs when the concept of culture in the Eskabe Kwartet game is successfully conveyed and becomes a collective agreement as a rule of the game for culture sustainability purpose.

## Recommendations

For development in future, researcher would give several recommendations, namely: (1) there is game rules presented in bilingual language, at least in Indonesian-English language in every game set. So that, the foreigner can learn culture through this game easily. In the end, the culture can be spread; (2) there is promotion effort of developer about this game in mass media to make this game card and its benefit known by others; (3) there is a team which think in culture sector, that is develop the other cultures that not embedded in the card set yet before; and (4) for the further research in this topic and to complete the discuss, researcher should see the by philosophical paradigm.

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