

The Forgotten Wau: Preserving the Tradition

*S'harin Mokhtar¹, Farah Amira Idris²

^{1,2}College of Creative Arts, Universiti Teknologi MARA, Shah Alam, Selangor, Malaysia

sharin2066@uitm.edu.my¹, faroohamira05@gmail.com²

*Corresponding author

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ABSTRACT

Traditional games in Malaysia hold a special place in the country's rich cultural heritage. These games are not only a source of entertainment but also a reflection of Malaysia's diverse ethnic backgrounds and traditions. However, in today's era, traditional games are increasingly marginalized by society. Due to this, the purpose of this study is to preserve the information and knowledge of traditional games in Malaysia-Wau by analysing the rules, history, and cultural significance of the game. The findings will be used to revive the traditional game by adapting innovation and creativity that suit contemporary tastes to ensure that Wau continues to be enjoyed by current and future generations.

Keywords: Traditional Game, Wau, Preserve



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1 Introduction

Malaysia, with its diverse cultural and rich heritage of art and traditional games that have woven a unique fabric of identity. Rooted in the ancient customs of Malaysian society, these traditional games were once the cherished pastimes of children, particularly those in rural areas. These games not only provided entertainment but also served as a means for children to form bonds with their peers, fostering a sense of community (Omar, M et al., 2023; Aypay, 2016; Jantan, 2013; Andriani, 2012; Nur, 2013).

Regrettably, the allure of traditional games has waned among the younger generation, the millennials. The rapid pace of technological advancement and the transformative nature of the modern era have ushered in a significant shift in the way children grow up. The once-prevalent traditional games are now overlooked in favour of digital alternatives. The profound impact of globalization, migration, and societal changes has further accelerated this decline.

The consequence of this shift extends beyond mere nostalgia; it risks the erosion of cultural heritage. As the millennials distance themselves from traditional games, there is a palpable risk that these cherished pastimes will fade into obscurity. Preserving the knowledge and information surrounding these traditional games becomes imperative to prevent their disappearance from the cultural landscape.

Efforts must be made to document and transmit the legacy of Malaysia's traditional games to future generations. This involves not only recording the rules and intricacies of these games but also fostering an appreciation for their cultural significance. Initiatives to reintroduce traditional games into contemporary settings can bridge the generational gap and ensure that these cultural gems endure. By doing so, Malaysia can maintain a vital link to its past, celebrating the richness of its heritage in the face of evolving times.

2 Literature Review

2.1 History of Wau

Wau, a traditional Malaysian game, harnesses the power of the wind for its flight. Malaysia boasts 14 distinct types of Wau, each distinguished by various features. Crafted from natural materials, the construction of a Wau is a deliberate effort to preserve its artistic essence. The design aims for an optimal flying angle of up to 90° from the ground, showcasing the ingenuity in maximizing wind power. Beyond its aerodynamic intricacies, Wau holds a cultural significance reflecting the nuances of Malaysian society. Each Wau design is imbued with messages about life, manners, and customs, making it a storytelling medium (Muhammad Reduan, I, 2018). The personality of the Wau is intricately connected to the rich tapestry of Malaysian culture, encapsulating the essence of the society it represents. Intricately tied to local customs, the design of each Wau is a deliberate process, ensuring it aligns with the intended message. This cultural connection reinforces the importance of Wau not just as a game but as a tangible expression of Malaysian heritage, where the artistry of its design and the subtleties of its flight convey a deeper narrative about the life and customs of the people.

The global presence of kites can be attributed to a myriad of interconnected factors. Geography plays a crucial role, with natural conditions of an area influencing the evolution of kite designs. Mythological and religious beliefs contribute significantly, as seen in Japan where the development of Buddhism marked the genesis of kite flying. Technological advancements also play a pivotal role, with the progress in paper technology in Japan facilitating the growth of kite making. Warfare has historically intertwined with kite usage, serving practical purposes such as communication or as strategic tools. Local culture and art further shape the identity of kites, with each country having unique connections to its existence. In the case of Japan, kites are not only a cultural emblem but also serve a protective function, believed to ward off evil spirits and enhance agricultural prosperity (Wan Ahmad, 2002). Air art, technology, and recreational tools collectively form a global tapestry of kite-flying traditions, reflecting the diverse ways in which cultures have integrated kites into their history and daily lives. The multifaceted nature of these connections underscores the rich and varied roles kites play across different societies worldwide.

Kites believed to have originated in China around 3000 years ago, served as cultural ambassadors that spread across Asia, influencing countries like Japan, Korea, Malaysia, and India. However, the historical narrative is complex, as evidenced using kites in European countries during the Battle of Hastings in 1066, signifying their widespread presence and versatility. The existence of kites is multifaceted, intertwining with religious rituals, air sports, warfare, and airborne art (Denyer et al., 1993). Their roots can be traced through a diverse range of factors, including natural elements, religious and mythological beliefs, the practicalities of warfare, cultural expressions, technological advancements, local artistry, and recreational pursuits. Each facet contributes to the rich tapestry of kite traditions globally. Kites not only transcend geographical boundaries but also serve as a testament to the interconnectedness of human experiences. From ancient rituals to contemporary recreation, kites have evolved, reflecting the diverse ways in which different cultures have embraced and adapted this aerial art form throughout history.

The history of the term "Wau" in Malaysian kite culture is subject to conflicting opinions. One perspective suggests that the name originates from the sound of the Wau bow, creating a distinctive 'woow' sound during flight. However, this explanation is contradicted by Wayne Hasking in his book "Kites of Malaysia" (1992), asserting that the term "Wau" has Dutch origins. According to Hasking, it refers to a sizable bird native to Southeast Asia, known as 'Wouw' in Dutch. This divergence in interpretations highlights the complexities surrounding the etymology of the term "Wau," underscoring the diverse perspectives that contribute to the historical narrative of Malaysian kite traditions.

The Wau game holds a significant place as a traditional pastime in rural areas, notably in the Northwest states of Kedah, Perlis, and Kelantan. Rooted in the cultural fabric, it has evolved into a post-harvest tradition, providing respite for the rural population. After toiling in the fields, engaging in kite flying becomes a means of relaxation and joy for the communities. The act of looking up to the skies, and witnessing kites soaring, fosters a sense of happiness and camaraderie among the players. These rural areas have transformed the Wau game into a communal activity, organizing annual festivals that include friendly competitions, particularly the most beautiful kite contest among districts. This not only adds a festive touch to their lives but also serves as a platform to showcase artistic expressions through intricately designed kites. In this way, the Wau game becomes a cultural bridge, connecting communities through shared traditions and the simple pleasure of flying kites.

2.2 Impact of Globalization and Modernization on Traditional Wau in Malaysia

The traditional game – Wau has held enduring popularity among the Malay community on the East Coast for over five centuries. More than just a leisure activity, it has become a cherished post-harvest tradition for farmers, providing both entertainment and a sense of competition. The significance of Wau extends beyond mere recreation, becoming an integral part of cultural practices in the Malay community, fostering connections through shared experiences and the joy of flying kites (Wau Semakin Dilupakan. Kata Malaysia. (n.d.). As a Malay art form, Wau holds a position of cultural significance akin to other traditional games. However, like many ancient practices, Wau undergoes phases of potential oblivion, raising concerns about its preservation and continuity. The threat of being forgotten highlights the need for active efforts to safeguard and promote traditional games like Wau, ensuring they remain integral to Malay heritage and cultural identity.

A significant emerging issue in the context of Wau and traditional games is the Marginalized Traditional Game factor, as indicated by data from Getaran (2021). Wau, traditionally played in open village areas, served as a communal activity, fostering closeness among participants. The challenge arises in contemporary times as urbanization progresses, leading to a shift in living patterns. With more people residing in cities, finding suitable spaces for playing traditional games becomes increasingly difficult. The essence of Wau, deeply rooted in rural landscapes, faces the threat of marginalization as urban spaces lack the open areas conducive to such activities. The shift from villages to cities resulted in a disconnection from the traditional spaces where Wau thrived. This poses a dual challenge: the diminishing popularity of traditional games due to urbanization and the lack of appropriate spaces for those who still cherish these cultural activities. Addressing this issue requires thoughtful urban planning that accommodates and preserves traditional recreational practices, ensuring they don't fade away in the face of modernization.

Getaran's (2021) insights reveal another dimension of the issue surrounding the Wau game – its inherent craftsmanship and the skill required for a successful flight. The intricacies of Wau making and flying are a testament to the game's artistry and complexity, yet this very aspect becomes a factor in its marginalization. The decline in exposure to Wau-making techniques, manufacturing methods, and skilled players contributes to a lack of understanding and appreciation for the game. As a result, Wau is deemed outdated, with fewer individuals possessing the knowledge and skills necessary to engage in this traditional pastime. To address this issue, efforts should be directed towards preserving and passing on the craft of Wau making, ensuring that the next generation recognizes and values the cultural richness embedded in this traditional game.

The complexity of playing Wau, requiring a certain level of expertise, emerges as a significant concern, as highlighted in the research findings. Playing Wau demands skilful control over its movements and a deep understanding of how to handle it effectively for an impressive display in the air. This intricate knowledge has become a diminishing skill set, with a noticeable disparity in proficiency, evident in the increased ability of the elderly to fly Wau due to their acquired skills and efficiency in its handling.

The difficulty associated with playing Wau has led to a decline in interest and proficiency, particularly among the younger generation. The perception that Wau is challenging and outdated has contributed to a diminishing pool of skilled players. As a result, there is a risk that the intricate techniques and traditional knowledge related to Wau may not be adequately passed down to future generations. Addressing this issue necessitates initiatives to revive interest in Wau, promote the acquisition of skills, and bridge the generational gap to ensure the continuity of this culturally significant traditional game. Efforts to educate and engage younger individuals in mastering the art of playing Wau can play a pivotal role in preserving this rich cultural heritage.

The transformation of traditional Wau games in Malaysia is a multifaceted issue, marked by the evolution of these games over time. Not only have materials changed, but traditional games like Wau have also adopted multifunctional characteristics. Modern elements have gradually seeped into the fabric of Malaysian traditional games, altering their essence. The Wau-making process, intricate and demanding, poses a challenge. Crafting a Wau involves complex steps such as finding the right frame, drawing, colouring, and decorating. Obtaining the necessary materials, like tree trunks from thorn bamboo trees, adds to the complexity. However, the scarcity of skilled Wau makers and the labour-intensive nature of the craft contribute to a declining interest in traditional Wau-making.

In contemporary times, the traditional Wau faces competition from more accessible and less labour-intensive modern games. The intricacies involved in Wau preparation, coupled with the scarcity of skilled artisans, lead some to opt for ready-made Wau, albeit at a higher cost. The relatively expensive price further contributes to the waning popularity of traditional Wau games, making them less attractive to the public compared to their modern counterparts. Preserving the cultural heritage embedded in traditional games like Wau requires a delicate balance between traditional craftsmanship and adapting to modern sensibilities.

The traditional method of crafting Wau, involving bamboo, has undergone significant alterations. According to Kata Malaysia (n.d.), innovations in Wau-making have emerged, shifting towards easier and more readily available materials. This transformation in the crafting process has contributed to a divergence from the authentic method involving bamboo. Moreover, the proliferation of diverse Wau designs and types has led to a perception of Wau as an outdated and inconsequential game.

The intricate designs and diverse types of Wau have complicated recognition and understanding, making it challenging for individuals to appreciate various variations. This complexity has led to a preference for simpler designs, as the intricate varieties become less accessible. The evolution of Wau-making methods and the introduction of new designs pose challenges in preserving the traditional essence while adapting to contemporary preferences. Despite Wau's unique shapes representing each Malaysian state's cultural richness, the transformation of traditional games, including Wau, has marginalized it in modern times due to design changes.

The continual evolution of Wau designs across different eras poses a challenge for the newer generation. With each design alteration, the complexity of Wau increases, making it harder for the youth to comprehend its significance. The symbolic meanings and stories behind each design can get lost in the face of these changes. As a result, Wau faces a decline in recognition and appreciation, as the intricacies of its evolving designs become less accessible to the modern generation. Preserving the cultural depth of Wau amidst these transformations becomes crucial to ensure that its significance endures across generations. This issue underscores the delicate balance required in modernizing traditional games while preserving their unique cultural identities.

The ubiquity of mobile gadgets among teenagers has led to a concerning trend—the gradual oblivion of traditional games, a matter widely discussed and acknowledged. As per Kata Malaysia (n.d.), this decline is palpable in the rising prominence of international video game competitions, which overshadow the once-cherished traditional games of the country. The younger generation's affinity for

modern alternatives such as video games, arcades, and extreme sports has marginalized traditional games, pushing them into the shadows.

Leisure preferences shifting towards high-intensity activities like soccer, hill climbing, gym workouts, and badminton have exacerbated the waning interest in traditional games like Wau. This cultural shift reflects a broader trend where the allure of digital and physically intense sports takes precedence, causing communities to gradually forget the cultural and recreational significance inherent in traditional games. Preserving the relevance and appreciation of traditional games amid contemporary distractions poses a significant challenge for cultural preservation efforts. Annual video game competitions like Mobile Legend, PUBG, and DotA dominate the landscape, signalling the younger generation's inclination toward digital pursuits. Despite these shifts, it is crucial not to dismiss traditional games like Wau casually—they represent not just a cultural heritage but also a unique facet of Malaysian identity deserving preservation amid the rapid advancements of the digital age.

3 METHODOLOGY

The research process, illustrated in Figure 1, was devised to streamline the study. The researcher conducted a thorough review of literature, journals, and theses to compile information on Wau. The analysis focused on identifying suitable areas for flying Wau, understanding the Wau-making process, and delineating the correct way to play the traditional game. This systematic approach ensured a comprehensive exploration of Wau-related aspects, facilitating a well-informed study grounded in existing knowledge and scholarly resources.

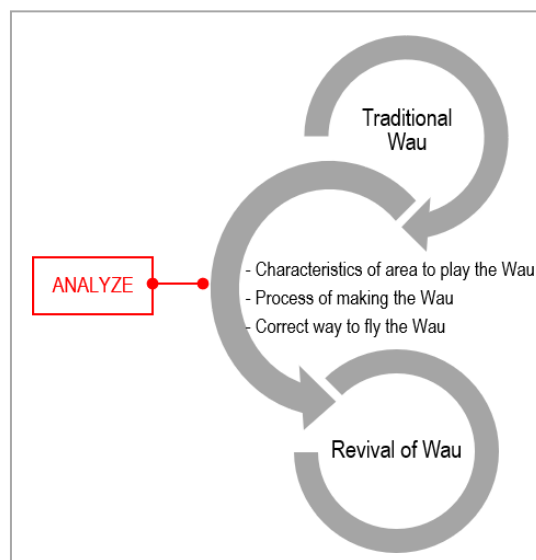


Figure 1 Research Plan

4 FINDINGS

4.1 Characteristics of the area to Play the Wau

Selecting suitable areas for playing Wau necessitates considering crucial factors like wind conditions, open space width, and height to ensure optimal flight without interference. Even in urban settings, ample spaces for Wau play exist. These spaces in cities should possess characteristics such as openness, width, distance from electrical sources, and favourable wind conditions. Some examples of city locations meeting these criteria are illustrated in Figure 2. This research-driven identification of suitable Wau-playing areas aids in promoting the continuation of the traditional game even in urban environments, emphasizing the importance of preserving cultural practices amidst contemporary

settings. The study contributes valuable insights for enthusiasts seeking suitable spaces to engage in the cultural richness of Wau in urban landscapes.

 <p>STADIUM</p>	 <p>Characteristics : An open area that makes it easy for players to run when raising Wau.</p>  <p>Characteristics : The stadium has an open area which is a good source of wind to raise Wau.</p>
 <p>FIELD</p>	 <p>Characteristics : The field is actually an ideal area to play Wau because its open area allows players to run and play Wau without any obstacles, especially from electricity sources.</p>  <p>Characteristics : Padang also has a wind path area that is good enough to raise Wau.</p>
 <p>CONDOMINIUM AREA</p>	 <p>Characteristics : For urban areas, the open space above each condominium can also be used as a place to play Wau because it is a large area and has a relatively good source of wind.</p>
 <p>OPEN COURT</p>	 <p>Characteristics : Open court is a fairly suitable playing area because of its flat area which is suitable for Wau players to run when raising Wau.</p>  <p>Characteristics : Open court also has a good wind path because of its open area and this will allow Wau to be flown without any obstacles.</p>
 <p>WIDE BALCONY</p>	 <p>Characteristics : Most balconies of this type will open and make wind sources easy to obtain</p>
 <p>TERRACE HOUSE AREA</p>	 <p>Characteristics : Wau can be played in this area because the straight path allows players to run and raise Wau with the available wind source.</p>  <p>Characteristics : Open and good source of wind because of the open area.</p>

Figure 2 Characteristics and suitable places to play Wau in the city.

4.2 Process of Making the Wau

The Wau-making process involves four essential steps. Firstly, the selection of bamboo, a crucial raw material, is meticulous, adhering to taboos to ensure quality. The chosen bamboo is then stored for a minimum of one year before further processing, emphasizing the importance of proper aging. Subsequently, the intricate steps of constructing the frame and forming the groundwork are executed. Figure 3 visually depicts the initial process of bamboo selection for crafting a Wau. This meticulous approach to raw material selection and preparation underscores the artisanal nature of Wau making, ensuring the production of high-quality and culturally significant traditional kites.









1. 	Bamboo is first selected to get medium old so that it does not break easily.	5. 	Bamboo splits are separated according to the need to either make wings or spines.
2. 	The bamboo is first measured to the desired size before it is cut.	6. 	The bamboo split is next washed from the bamboo book.
3. 	The bamboo is first measured to the desired size before it is cut.	7. 	The spine is divided according to the desired size and fits the wings.
4. 	The bamboo is carefully split so that it is the same size and easy to sharpen.	8. 	Preparation of the spine so that it is more perfect between the head and the tail

Figure 3 Process of finding the bamboo

The subsequent step involves crafting the frame. Figure 4 illustrates the frame-making process essential to Wau construction.









9. 	The wings must be the same length between left and right	13. 	The part of the wing that has been cut is weighed with a finger or the tip of a knife so that it weighs equally between the left and the right.
10. 	The wing bamboo that has been scraped in advance is measured into two parts of equal length.	14. 	The bamboo blade in the tail is also twisted before it is tied together with the spine.
11. 	The wings are first shaved with a sharp knife to get a smoother and easier to twist bamboo blade.	15. 	The bamboo blade in the tail is formed together with the backbone first before it is tied with thread or string.
12. 	From time to time the wings are twisted to get the perfect shape.	16. 	Preparation and bonding of the wings with the tail.

Figure 4 Process of making the frame

In the third step, the frame is pasted. Illustrated in Figure 5 is the process of applying the frame, a crucial stage in Wau crafting.









17. 	How to make ties for Wau frame parts.	21. 	The work of raking ibus leaves to make humming or kite bows.
18. 	The tail is wrapped and shaped to be as curved as desired.	22. 	Inas, which is the end of the buzzing Wau used to tie and pull the ibus leaves so that they become tense to get a good and loud sound.
19. 	The almost finished part of Wau.	23. 	Some finished kite bow blades (humming). Usually this bow will be attached to the kite's neck.
20. 	The work of tying the frame of the moon kite, which is the wings, spine and tail.	24. 	The Wau is weighed first before being raised so that the head and wings are of equal weight. This is to prevent the Wau from spinning.

Figure 5 Process of pasting the frame

The final step involves creating the pattern and installing the leads, marking the completion of the Wau-making process. Figure 6 visually guides through the intricate steps of crafting Wau, emphasizing pattern design and lead installation.







25.		Perfect preparation of the Wau's lead (the thread tied around the neck and waist of the Wau) is essential before a Wau is flown. This will affect the position of the Wau so that it flies well.	29.		The wau that has been completed is tied to the keel.
26.		Kite frame patching process is done using colored paper. Color paper should be appropriate.	30.		Wau will be tried to fly into the air. The balance of the kite's wings, tail and tip will be a kite that flies perfectly and floats in the air.
27.		Pattern completion pasted on colored paper and then affixed to the body kite.			
28.		The last process is to make the Wau string helm. There are 2 types of rope reins called 'teraju' which are 'teraju dua' and 'teraju tiga'. After installing the rope reins, the Wau is fully complete.			

Figure 6 Process of making the pattern and installing the leads

4.3 Correct Way to Fly the Wau

Analysing the correct way to fly the Wau encompassed three key aspects: 1) identifying the necessary elements for optimal flight; 2) determining the required number of players for a single game; and 3) outlining the sequential steps to successfully fly a Wau. The comprehensive analysis and resulting findings are elaborated below, shedding light on the essential components and procedures crucial for a successful and enjoyable Wau-flying experience.

4.3.1 Elements Required to Fly a Wau

Flight elements are crucial for the success of the Wau game, facilitating its ascent and proper flight. These essential elements play a pivotal role in ensuring the effective and smooth execution of Wau flying. Figure 7 visually presents a detailed list of the imperative elements necessary for Wau to achieve a successful flight, emphasizing their significance in enhancing the overall experience of this traditional game. Understanding and incorporating these elements are fundamental for enthusiasts seeking to engage in the culturally rich and time-honoured practice of Wau flying.

3 elements that affect the rise of the Wau

- Wind Pressure

Wind exists in many forms and stages with stored speed and energy


When the wind pressure on the surface of the kite gets stronger, then the ability to go higher increases.
- Gravitational pull

Gravity is the attractive force that acts between particles that have mass. Gravity determines the weight of an object from its mass.

Gravitational pull is the force that pulls the kite down.
- Drag force

The drag force is present everywhere around us. Drag forces appear whenever there is motion in air or water or in any other fluid.

The kite will move backwards when the surface of the kite gets high pressure. This will create drag.



Source : <http://kifolio-chamainehee.blogspot.com/2008/10/wau.html>

Figure 7 Elements required to fly a Wau

4.3.2 Numbers of Players Needed in One Game

According to the research findings, the Wau game is predominantly played by two individuals, highlighting the prevalent two-player participation in this traditional activity (Fig. 8).

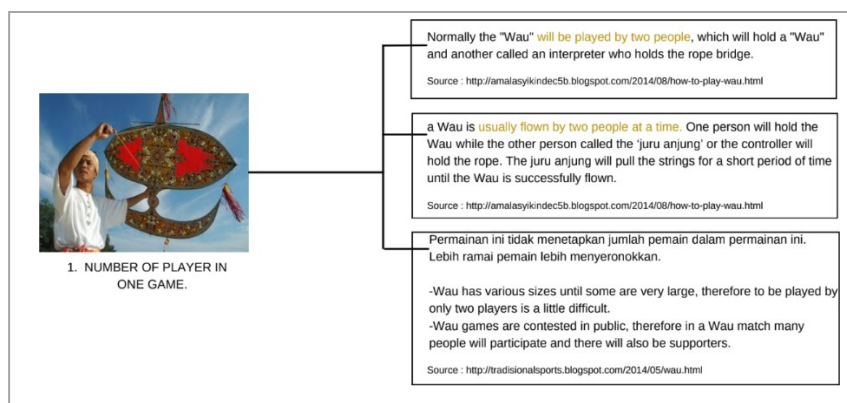


Figure 8 Number of players needed to fly the Wau

4.3.3 Steps to Fly a Wau

Successfully flying a Wau involves precise steps to ensure optimal control and performance. Understanding the correct techniques is crucial, as a misstep or inadequate skills may hinder the kite's ascent. Employing a single rope simplifies control, offering ease in flying the Wau. Two launch methods exist: short-distance and long-distance, both relying on the use of a rope.

The three fundamental steps in playing Wau encompass the technique for short-distance ascent, effective Wau control, and the proper technique for descent. Figure 9 provides a visual guide, elucidating the three-step process of flying a Wau. Mastering these steps is essential for enthusiasts, ensuring a seamless and enjoyable experience while participating in this time-honoured and culturally rich traditional game.

The technique of raising a short distance Wau	Controlling Wau	The technique of lowering Wau
<p>This technique is suitable for small and light Wau. Only one person is needed to launch this technique. The player stands with his back to the wind. One hand of the player will hold the body of the Wau and face the wind. The other hand holds the rope loop. The Wau is released slowly until the Wau rises high into the air.</p>	<p>The wind is not blowing so the player has to control the flight of the Wau. Controlling the flight of the Wau is important to prevent the Wau from falling to the ground or to prevent the Wau string from breaking.</p> <p>There are two possible wind gusts, which are weak wind and strong wind. When the wind is weak, the player must wind the Wau string so that the Wau does not fall to the ground.</p>	<p>Lowering a Wau requires two players, one pulling the rope and the other winding the rope.</p> <p>The rope puller is the person who pulls the Wau rope while the rope winder is the person who winds the Wau rope that has been pulled by the rope puller. The Wau game is a match to decide the opponent's Wau string. This requires speed, concentration and high skill. This part of the kite string is coated with fine glass shards.</p>

Source : <http://kfolio-charmainehee.blogspot.com/2008/10/wau.html>

Figure 9 Steps of flying a Wau

The research findings address key inquiries, beginning with the suitability of Wau-playing areas, particularly in cities. Despite urbanization, suitable places for Wau play persist, indicating the game's adaptability in urban settings. Regarding the Wau-making process, findings emphasize its complexity, demanding significant time and energy for intricate craftsmanship.

In terms of the correct way to play Wau, revealing that while the game is accessible to all, mastering its techniques requires learning specific skills. The findings underscore the importance of preserving traditional games like Wau, showcasing their adaptability in urban environments, the intricate craftsmanship involved in their making, and the need for knowledge and skills to ensure their continued enjoyment.

5 DISCUSSION

The study aimed to assess the preservation of information and knowledge about Wau, a traditional game in Malaysia, and its implications for promoting the value of traditional games. The findings indicate a concerning trend where Wau, rich in cultural significance, is gradually fading from prominence, overshadowed by the emergence of contemporary games. Although societal awareness of this issue exists, finding an effective solution proves challenging, compounded by the proliferation of new games in the digital era.

Emphasizing the importance of preserving Wau's design and artistry, the study underscores its unique cultural value. However, the research highlights a notable shift in societal preferences towards modern gaming methods, contributing to the diminishing interest in traditional games like Wau. Despite the persistence of Wau enthusiasts, their numbers are declining, emphasizing the need for strategic interventions to ensure the continued practice and appreciation of this cultural heritage.

In conclusion, the study signals an urgent need to address the challenges facing traditional games, particularly Wau, considering evolving recreational preferences. To safeguard the cultural heritage embedded in these games, a comprehensive approach that balances tradition and adaptation to modern sensibilities is essential. Efforts should be directed towards raising awareness, promoting the distinctive qualities of traditional games, and fostering initiatives that revive interest and participation in Wau to prevent its further marginalization and potential loss to future generations.

6 CONCLUSIONS & RECOMMENDATIONS

This research aims to revive awareness and interest in the traditional Malaysian game of Wau, shedding light on its cultural significance and uniqueness. By revitalizing this forgotten game, the study intends to instil a renewed appreciation within the community, fostering a connection to Malaysia's cultural heritage. The analysis provided serves as a valuable foundation for future research, encouraging a deeper exploration of Wau's distinct qualities.

The study offers practical recommendations for various stakeholders in Malaysia, including the community, educational institutions, and authorities:

- i. **Community Engagement:** The community is encouraged to take a proactive interest in learning about and preserving the Malaysian traditional game of Wau. This involvement is crucial to preventing the game from fading into obscurity and ensuring its recognition across generations.
- ii. **Educational Institutions:** The study suggests incorporating the art of traditional Wau games into educational curricula. By integrating Wau into educational practices, each generation can become familiar with and continue the legacy of this traditional game. This initiative aims to instil a sense of national pride and interest in Malaysia's cultural treasures among the youth.
- iii. **Family Involvement:** Families are recommended to play a pivotal role in encouraging their children to learn and appreciate traditional games in Malaysia, including Wau. Recognizing these games as significant cultural assets, families can contribute to preserving and promoting them. Additionally, understanding the tourism potential of traditional games can boost the country's income.

Furthermore, the study provides recommendations for future research endeavours in this domain. Researchers are advised to focus on additional factors and dimensions when exploring traditional games in Malaysia, fostering a more comprehensive understanding. The emphasis is placed on addressing core issues related to these traditional games to contribute to a holistic and nuanced understanding of their cultural importance.

In conclusion, this research not only aims to revive interest in Wau but also catalyses future studies exploring the broader landscape of traditional games in Malaysia. By fostering community engagement, integrating cultural heritage into education, and encouraging family involvement, the study envisions a revitalization of Wau's cultural significance and its continued recognition in Malaysia. The recommendations for future research underscore the need for a multidimensional approach, delving into various aspects of traditional games to enrich the understanding of their historical and cultural context.

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Both authors played equal roles in this paper.

CONFLICT OF INTEREST

No conflict of interests.

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