



Comparison of the Traditional Games of Bentengan and Galah Asin on the Sportsmanship Attitude of Class IV SDN Panyingkiran I Students

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ABSTRACTS

The problem that arises in this study based on initial observations is the low sportsmanship among students, especially in traditional game activities. This is indicated by an attitude that does not want to accept defeat, which causes quarrels to arise. Apart from that, other problems also arise from the traditional games themselves, which children rarely play due to the development of technological knowledge. In solving these problems, the method used in this study is a Quasi Experiment with the research design of The Static Group Pretest-Posttest. The sample in this study came from the fourth-grade students of SDN Panyingkiran I, totalling 28 students divided into 14 students in the Bentengan game experimental group and 14 students in the Galah Asin game experiment group with a research instrument in the form of a questionnaire with a Likert scale. Based on the results of the calculation of the two-party test, it shows that the value of Sig. (2-tailed) $0.009 < 0.05$, which means that the traditional *Galah Asin* game is more influential than the traditional *Bentengan* game on the sportsmanship attitude of the fourthgrade students of SDN Panyingkiran I.

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INTRODUCTION

In the physical education learning process, the teacher has to teach basic movement skills, techniques and strategies for games or sports and instil the internalization of values such as sportsmanship, cooperation, honesty, and others. According to Suryobroto (2004) that sports and health physical education is a learning process designed to improve physical fitness, develop motor skills, knowledge, and dynamic life behavior, and sportsmanship through physical activities. The implementation is not through conventional teaching in the classroom, which is theoretical but involves physical, mental, intellectual, emotional, and social elements. Games are also a part of physical activity that can instill the internalization of values. This physical activity in its implementation often creates disputes. These disputes usually occur when students are playing a game, one of which is a traditional game.

THEORETICAL FRAMEWORK

Traditional Games Traditional Games

According to Rusiana & Nuraeningsih (2016), this traditional game is understood as a game played by a certain group of people in an area because traditional games from one area to another have differences. This traditional game aims to be entertainment, fill fun free time, and improve social relationships. Anggita, G.M. (2018) defines traditional games as activities that contain special rules that reflect the role and origin or are rooted in primitive culture. Traditional games are a means of playing and improving the quality of social relations between the players, but they are also able to contribute academically. Ardiyanto, A. (2018) states that traditional games are also known as folk games. This is a kind of entertainment that is designed to entertain oneself and as a means of maintaining social relations and comfort.

Karsana, I. N., & Lagatama, P. (2020) States that traditional folk games are cultural products that are very valuable for children, providing benefits to children in the framework of fantasy, entertainment, creativity, and sports and ways of practicing social life, skills, politeness, and agility. This is in line with the views of many socio-cultural scientists who believe that traditional children's games are cultural elements that cannot be underestimated because these games have a good influence on children's development. According to Rukmana (2016, p. 22), Traditional games were very popular before introducing technology to Indonesia. Traditional games are also all forms of games that have existed since ancient times and are passed down from generation to generation. Traditional games not only have fun but have many benefits for children, as a stimulus for children's creativity, dexterity, quick thinking, fostering leadership, and opening children's insights through traditional games. According to Syamsurrijal, A. (2020), traditional games are defined as games passed down from one generation to the next, with these games containing good, positive, valuable, and desirable values.

The elements of cultural values in traditional games are generally positive to shape a child's personality to become a virtuous national generation. According to Annisa, C. et. al (2020), the exclusion of traditional games cannot be denied. The rapid advancement of technology in the global era has consequences for progress in various things, including the types and types of children's games. The shift in children's games from traditional games to modern games based on online games has resulted in the loss of positive impacts that children should obtain in traditional games. According to Anderson & Carnagey (2009), traditional games are no longer played due to a greater appeal to modern games even though modern games such as video games and other games supported by computer development harm children's development and can cause addiction that is often negatively correlated.

Nasrullah (2015) states that even though Indonesia is rich in various traditional games owned by each region, since the introduction of various modern games, children have begun to leave existing traditional games. Ramadhani, A. (2018) revealed that children's play patterns began to shift to play patterns in the house. Games that are played in the house are more individual, so that these games cannot develop children's social skills.

Bebentengan

Bentengan is a game to defend each other's fortress from enemy attacks. Bebentengan game is a folk game that can be interpreted as a defense game in guarding the fort in their area. The guard is carried out so that an opponent enters and disturbs the fort or the area itself. Two groups carry out this game. According to Aqobah, Q. J. et al (2020), the traditional bentengan game is a traditional game that requires skill, running speed, agility, and strategy. Children play this bentengan game from generation to generation. Playing this bentengan is carried out by children through cooperation, participation, communication, and adaptation to respect the meaning of togetherness (social). Narastuti (2015) This traditional bentengan game is played by two groups of 6 to 10 people or a minimum of 4 people. The traditional bentengan game can be done for all ages. Choose a place for each group as a stronghold or base, usually a pillar. The rock serves as a "fortress." This game makes children able to think seriously and develop their strategies in the game.

Galah Asin

The game of salty gaff is a game that is played in groups. This game consists of two groups, where each group consists of 3-8 people or can be adjusted according to the number of participants with the same number of members for each group. Group members who turn to guard this field are divided into two, namely group members who guard the horizontal boundary line and the vertical boundary line. For group members who have the task of maintaining the horizontal boundary line, they try to block the opponent, those who are also

trying to cross the line, For group members who have the task to guard the vertical boundary line (only one person), have access to the entire line. The vertical limit is located in the middle of the field. If the group that is part of the cast manages to escape the guarding of the group on duty, then the cast group is declared the winner.

One round of the game is when all the players make it to the other side of the field, guarded by the opposing team, then returning to its original place. If the guards manage to touch the body of the cast group or their opponent, the game is repeated and the opposing player who was the actor then takes the turn as the guard. The essence of the salty gaff game is to block the opponent from passing over the line to the last line through back and forth. The Department of Education and Culture, Directorate of History and Traditional Values of the Regional Culture Inventory and Documentation Project, (1980/1981) revealed that in the Salty Galah game there are positive values, including training motor skills, practicing strategy, training cooperation, sportsmanship, caring, trusting, self, and cooperative. According to (Kurniasari et al., 2019) the transfer of value in the Gobag Sodor game occurs by directly appreciating his experience in the game.

Children will have the value of honesty because they will also try to be honest when playing. Children can also score points by familiarizing themselves with the rules of the game. With the assumption that children are used to sportsmanship, then they will have sportsmanship value. In addition, children can also get value by imitating their parents. Children will lead and manage the Gobag Sodor game by imitating older children to make strategic arrangements or leadership so that younger children also have strategic management and leadership values. In addition, children can easily gain value through explanations from parents or seniors. Another benefit of the Gobag Sodor traditional game is to train physical skills to become strong, healthy, and capable.

Sportsmanship

Ketelsen et al., (2020) defines the attitude in experiments regarding the response to describe the readiness of the subject in facing a sudden stimulus. The readiness contained in an individual to respond is called *aufgabe* or task attitude. Attitude is a form of evaluation or feeling reaction. Individual attitudes towards an object are feelings of support or favor (favorable) or feelings of not supporting or not taking sides (unfavorable) on the object. Cox. Kathryn J, (1996) Sportsmanship is a behavior to be an individual that involves fair and honest competing, courteous relationships and gracious acceptance of results. Sportsmanship is an adjective which means honest and chivalrous or dashing. Pelana, R. (2019) states that the noun sportsmanship which means doing sports activities must have a knightly attitude and honesty in doing something and behaving when exercising, such as following the applicable rules and those that have been set or agreed upon, especially when participating in a competition or

sports competitions. The National Sportmanship Brotherhood Putranto, D., & Ulfah, W. A. (2020) makes rules which consist of obeying the rules, trusting in the fighters, staying fit or prime, controlling emotions, staying away from games of brutality, being humble in a state of victory, steadfast in defeat, and maintaining psychology and keep thinking clean in a healthy body thinking clearly or positively. Sportsmanship or fair play is rooted in the participants' awareness of their obligations and responsibilities, everyone is obliged to obey the rules. The National Collegiate Athletic Association Jiwandono, I. S. (2020) defines sportsmanship as behavior shown by athletes, coaches, administrators and spectators in athletic competitions. These behaviors are based on important values such as respect, fairness, respect, honesty and responsibility. Butcher & Schneider (1998) Sportsmanship means, an athlete must have a chivalrous attitude, be fair and honest in acting and behaving towards opponents, and following the rules that have been set or agreed upon. Sportsmanship in physical education learning is behavior that shows respect for rules, respect for friends and teachers, and commitment during learning that does not cause negative behavior and harm others. In this case, based on the exposure of several experts above, it is stated that sportsmanship is an attitude that must be possessed by a person both as an individual and as an athlete who behaves fairly and honestly in competing. The behavior shown in this sportsmanship attitude is behavior that contains positive values as a person who has a good personality.

METHOD

Research Design

The design used by this study is a quasi experimental research method. The research was conducted by conducting an initial test, followed by giving treatment then carrying out a final test. After the results are obtained, the difference in results is compared as an effect of experimental treatment. The research design used was the design model of The Static Group Pretest-Posttest Design.

Samples

In this study, the sample taken is one class from SDN Panyingkiran I, 28 fourth grade students, 14 people from Bentengan Traditional Games and 14 people from the Traditional *Galah Asin* Game. The sample in this study was chosen not randomly, based on considerations made by the researcher such as the number of students, access to the research site, and the smoothness of the research.

Research Instrument

According to Kartikasari, A.D. (2020) "Instruments are tools that are selected and used by researchers in collecting data so that these activities become systematic and made easier by them". In this study, researchers used a questionnaire instrument on sportsmanship which refers

to the Likert scale, the Likert scale is a scale developed by Likert (1932). The Likert scale is used to measure attitudes, opinions, and perceptions of a person or group of people about social phenomena. The Likert scale has four or more question items that are combined to form a score or value that represents the characteristics of the individual himself, such as knowledge, attitudes, and behavior. The questionnaire used is a closed questionnaire, according to Kartikasari, A.D. (2020), a closed questionnaire is a questionnaire presented in such a way that the respondent only gives a check list (√) in the appropriate column or place. This questionnaire is compiled and modified based on the factors of sportsmanship.

Research Procedure

The procedure in this research has three stages, namely the preparation stage, the implementation stage, the data processing stage and the data analysis. The research was conducted by conducting an initial test, followed by giving treatment then carrying out a final test. After the results are obtained, the difference in results is compared as an effect of experimental treatment. The two experimental groups will be given eight meetings and two meetings each week for four weeks. In the opinion of Yarmani, Y. (2020) states that in an experiment definitely want satisfactory results to do the intensity of exercise twice a week. At the beginning of the meeting, a pretest will be carried out to determine the initial ability of each group and end with a post-test or final test to find out the results obtained.

RESULTS

There is an influence of the traditional Bentengan game on student sportsmanship.

The calculation of the value of the pretest and posttest regarding the effect of the bentengan game on the student's sportsmanship attitude in presenting the data is shown in Table 1 below.

Table 1. Paired Sample Test Results of the Bentengan Experiment Group

	Paired Differences					t	Df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair1 pretes - postes	46.35714	8.25187	2.20541	41.59265	51.12163	21.020	13	.000

Based on the calculation analysis carried out that there is an effect of the traditional Bentengan game on sportsmanship by obtaining a sig value. (0.000), then $0.000 < 0.05$ means that H1 is accepted and H0 is rejected. This means that the traditional Bentengan game affects students' sportsmanship attitude.

There is an effect of the traditional game of Galah Asin on student sportsmanship

The calculation of the pretest and posttest values regarding the effect of the Galah Asin game on the student's sportsmanship attitude in presenting the data is shown in Table 2 below.

	Paired Differences					T	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pretest - Posttest	60.07143	6.62703	1.77115	56.24509	63.89776	33.917	13	.000

Based on the calculation analysis carried out that there is an effect of the traditional Galah Asin game on sportsmanship by obtaining a sig value. (0.000), then $0.000 < 0.05$ means that H1 is accepted and H0 is rejected. This means that the traditional game of Galah Asin affects students' sportsmanship.

DISCUSSION

The discussion was obtained based on data from research results in the field, both quantitative and qualitative data before the treatment and after the treatment was given. This discussion is also to determine the extent of the influence of the traditional games Bentengan and Galah Asin on the sportsmanship attitude of the fourth grade students of SDN Panyingkiran I.

There is how much influence the traditional game of Galah Asin has on sportsmanship.

Tabel 3. Hasil Uji Independent Sampel Test Kedua Kelompok Eksperimen Permainan Bentengan dan Galah Asin

Levene's Test for Equality of Variances	t-test for Equality of Means
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	F	Sig.	t	Df	Sig.(2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	.581	.453	4.495	26	.009	12.71429	2.82857	6.90009	18.52849
Equal variances not assumed			4.495	24.843	.000	12.71429	2.82857	6.88687	18.54170

Based on the table above, it shows that the Sig. (2-tailed) $0.009 < 0.05$, which means that H_0 is rejected or the data has a significant effect. Thus, to answer the problem formulation, the third hypothesis can be concluded that the traditional *Galah Asin* game is more influential than the Bentengan game on student sportsmanship. It is known based on previous research that traditional games are able to foster positive values in students. Before the implementation of this research, many students were not good at behaving when they experienced a defeat in a game. This finding does not indicate that students have a good sportsmanship attitude. After involving students in several meetings in the traditional game of Galah Salted, which indirectly instills habituation so that they have an attitude of sportsmanship. Traditional games are not just a form of play alone, but also as a means to instill a habit of having a positive attitude and behavior. This is in line with the expression of Ariwibowo et al. (2019) which states that traditional games are a means of introducing children to the cultural values and social norms that are needed. According to Sukadari (2020), the function of the *Galah Asin* game is to entertain oneself, foster creativity, and shape personality. In this case, one of the personalities that can be formed through the *Galah Asin* game is a person who has an attitude.

CONCLUSION

Based on the results of the discussion of the research that has been done, the following conclusions can be obtained. The traditional bentengan game has a positive influence on the sportsmanship attitude of students in participating in traditional games. However, the influence given by the traditional Bentengan game is not significant. The traditional game of Galah Asin has a positive influence on the sportsmanship of students in participating in traditional games. There is an increase in the positive influence that occurs significantly in the traditional game of Galah Asin on student sportsmanship. This is evidenced in the calculation of the results of the independent test which showed an increase in the game of *Galah Asin*.

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