

The Movement Form Of Traditional Game (Buja Kadanda) “*Dou Mbojo*” Related To Physical Education Values

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Abstract

This research aimed to describe and analyze the movement form of traditional game (buja kadanda) “*dou mbojo*” related to physical education values. This research was a value relevance research with a qualitative research method and the approach model was phenomenology. The subject of this research was physical education and sports teacher, community leader and the cultural sector of Bima regency. Data collection techniques were observation, interview, documentation and triangulation. The result of this research were based on the findings and discussions of the movement form of traditional game (buja kadanda) “*dou mbojo*” related to physical education values. It was in accordance with the research problem which could be concluded that: the movement form occurred in traditional game *buja kadanda* was in line with the scope of physical education. The movement form was included locomotor movements (such as walking / *lampa*, running / *rai*), nonlocomotor movements (such as jumping / *nggoncu*, spinning / *wiri weki*) and manipulative movements (such as hitting / *maba*, *lambo*, holding / parrying / *taha*). Furthermore, regarding to the physical education values were namely; cooperation, courage, obedience, respect, responsibility, fun, and excitement. The benefits of this research could be as a contribution to the science treasure in the socio-cultural field so that the community included children, teenagers and adults had knowledge about the physical education values and socio-culture in the traditional game (buja kadanda) “*dou mbojo*” in Bima regency.

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INTRODUCTION

Buja kadanda is an agility contest game which was combined with dance movement between two men and they are equipped with a tool of war called buja kadanda or spear with tufted horsetails and shields then accompanied by traditional Bima music including gendang, gong, danci, silu dan serune. In ancient times, the traditional game of buja kadanda tells about the heroic history of the people at that time who had been persistent in fighting and defending the area from colonialism which means that playing the game is not just to fill up spare time.

Wahyuningsih (2009:5) in Juwairiah (2016) stated that traditional game is a game which is played by the community hereditary and it is the result of the excavation of local culture in which it contains many educational and cultural values, as well as pleasing the people who play the game.

Agung Nugroho (2005) in Betty Yulia Wulansari (2017), stated that traditional game is a result society culture which comes from a very old era which has grown and lived until now. With the supporting community consisting of old, young, male and female, rich and poor, and noble people with no difference. Traditional game is not just a means of comforting the heart, refreshing the mind, or exercising but also it has a variety of backgrounds that are patterned recreational, competitive, pedagogical, magical and religious. Traditional game also makes people skilled, resilient, dexterous, agile and so on. So, it can be concluded that the traditional game is a legacy game from ancestors that must be preserved as part of the children development process.

Based on the interview result which was done to the head of the art atelier wadusura (Zulkifli, 10 September 2018) stated that the art or game of buja kadanda in Sari village is still preserved. Buja kadanda as the cultural heritage of community must be preserved and developed because it contained some values which can be used in social life such as cooperation, responsibility, courage, etc. Buja kadanda s not only invited to perform in cultural festival event or wedding but also it is invited by the sultanate

of Bima to perform in Keraton Nusantara Festival such as the ninth Keraton Nusantara Festival (FKN) on 17 September 2017 which was held in Goa Sunyaragi, Cirebon and the other regions as presented by the table 1.1 bellow.

Tabel 1.1 the region attended by the sultanate of Bima and performing *buja kadanda* in Keraton Nusantara Festival (FKN)

No.	Region Name	Place	Year
1.	Yogyakarta	Keraton Yogyakarta	1995
2.	Cirebon	Goa Sunyaragi	1997
3.	Tenggarong	Kutai Kartanegara	2002
4	Kabupaten Gowa	Ing Martadipura Balla Lompoa (Rumah Besar)	2008
5.	Palembang	Museum Sultan Mahmud Badaruddin II	2010
6.	Sulawesi Selatan	Keraton Buton	2012
7.	Kabupaten Bima	Istana Bima (Asi Mbojo)	2014
8.	Cirebon	Goa Sunyaragi	2017

Sumber: (Zulkifli, 2018)

Buja kadanda in physical education context can be a means of the community sport in maintaining physical, spiritual, social culture, and spiritual health as a whole. It is in line with Pontjopoetro (2002) in Rahmadani (2014) stated that traditional game is a wealth of local cultural treasures which should be used in physical education learning. Whereas, Mohd. Yusof Abdullah & Mohd. Noor Ismail in Addy Putra M.Z, etc.all (2014) stated that every traditional game has a function and value to the player, audience, and community. They also mentioned that traditional games are not only function as

entertainment value but also: 1) Improve the physical attributes of players and their 5 senses 2) Train players in managing and building their leadership skills; 3) Train players to make better strategies to win the game; 4) Develop a creative community; 5) The interaction process during the game is revealed to create team building value.

Furthermore, according to Anwar (2005) in Y. Nanda Hanif and Sugito (2015:60-61) explained that Physical Education is an integral part of the overall education system which focuses on developing aspects of physical fitness, movement skills, critical thinking skills, emotional stability, social skills, reasoning and moral action through physical activities that are designed systematically, aiming to improve individuals individually organic, neuromuscular, perceptual, cognitive, social and emotional. It is accordance with BSNP (2006:648) stated that physical education in an integral part of education as a whole which aims to develop the aspects of physical fitness, movement skills, critical thinking skills, social skills, reasoning, emotional stability, moral actions, aspects of a healthy lifestyle, and the introduction of a clean living environment through selected physical, sports, and health activities planned systematically in order to achieve the goals of national educational. Further, Rosdiani (2015:2) stated that Physical education is considered as education for physical and education through physical. It means that physical education is not only tasked to educate the students in physical development and growth, but it is also instilling true attitudes and values of life well and it can be instilled through physical activities. Physical education emphasizes on aspects of overall education (health, physical fitness, critical thinking skills, emotional stability, social skills, reasoning and moral actions), which are the goals of education in general.

According to BSNP (2006:513), there are some aspects in the scope of physical education, sport, and health, they are:

1. Games and sports included traditional sport, game, movement exploration, locomotor, non-locomotor, and manipulative skill, athletic, baseball, rounders, football,

basketball, volley ball, tennis, badminton, martial, and others.

2. Development activities included posture mechanics, components of physical fitness, and forms of posture and other activities.
3. Gymnastics activities included simple dexterity, dexterity without tools, dexterity with tools, and floor exercises and other activities.
4. Rhythmic activity included free motion, morning exercise, SKJ, and aerobic exercise and other activities.
5. Water activities included water games, water safety, water moving skills, and swimming and other activities.
6. Education outside school included picnics / field trips environmental introduction, camping, exploring and hiking.
7. Health included inculcation of a culture of healthy living in daily life, especially those related to body care to stay healthy, take care of a healthy environment, choose healthy food and drinks, prevent and treat injuries, arrange appropriate rest periods and play an active role in first aid and UKS activities.

Basically, humans in supporting their daily lives are inseparable from the activities of the movement as well as in the traditional game activities of buja Kadanda which is the conditions for movement. As explained in the scope of physical education that traditional games are also a part of physical education related to movement skills, namely; locomotor motion, non locomotor and manipulative movement. Suparmin, et all (2012:71) in Oktaria Kusumawati (2017) stated that locomotor movement is an activity which move from one point to another point (such as walking, running, tiptoeing, jumping and hopping, galloping, crawling and climbing), non-locomotor movement is motion in the place without moving (such as avoiding, stretching muscles, twisting and turning, swinging legs, hanging , pulling and pushing), and manipulative movement is the activity of playing an object with or without certain tools (such as rolling objects, throwing, catching, kicking, and dribbling).

Locomotor movement

Locomotor movement can be defined as the body movement from one place to another place (Yudanto, 2011). The form of locomotor movement included walking, running, tiptoeing, jumping, hopping, galloping, crawling and climbing). It is in line with the explanation proposed by Mahendra (2007: 32), locomotor movement is moving the body from one place to another place both horizontally and vertically. The movement reverses the road, run, jump, jump, tiptoe, gallop, climb and others (Arif Hidayat, 2017).

Non-locomotor movement

Non-locomotor movement is a movement which is done in one place without any wiggle room. The movement which uses non-locomotor skill includes bending and stretching, pushing and pulling, lifting and lowering, folding and twisting, shaking, coiling, bouncing and so on (Saputra, 2000). Sukintaka (1992), the example of nonlocomotor movements are stalling, bending, swinging, swaying, turning, turning, swerving, pushing, lifting and landing (Arif Hidayat, 2017).

Manipulative movement

According to Saputra (2000) in Arif Hidayat (2017) manipulative movement is the movement which is developed when the children are dominating some objects. Manipulative movement more involves foot and hand but also the other body part can be used. The forms of manipulative movement includes pushing (throwing, hitting, kicking), receiving (catching) and bouncing or dribbling.

According to the explanation above, the researcher conducted a research entitled “the movement form of traditional game (buja kadanda) “*dou mbojo*” related to physical education values in Bima Regency”.

METHOD

The researcher method used was qualitative method with phenomenology approach to observe the phenomenon existed scientifically. Creswell (2015:105) stated that “phenomenology study describes the general

understanding from the number of individuals towards their various life experiences related to the concept of phenomena”

The location of the research was in Bima regency West Nusatenggara. The research was taken place in *Wadusura* art atelier in Sari village. The consideration of the *Wadusura* art atelier as the location was because it still actively played *buja kadanda* and the equipment was complete.

FINDINGS AND DISCUSSIONS

Based on the doing direct observation and interviewing the physical education and sport teacher, it was found some movements such as walking / *lampa*, running / *rai*, jumping / *nggoncu*, spinning / *wiri weki*, hitting / *maba*, *lambo*, holding / *taha*)

The movement form of *buja kadanda*

1) Walking (*lampa*)

Walking (*lampa*) forward aims to take a preparation to start the game by hands swung together with footsteps and accompanied by traditional music. This movement was done after saluting to the audience as the respect of ancestors. This movement was performed in the beginning and the end of the game. The movement form of walking (*lampa*) can be seen in picture 1.

Picture 1. Walking (*lampa*)



2) Running (*rai*)

Running (*rai*) is the movement which is expressed by the player in attacking opponent or enemy who came to colonize. However, this movement is dramatized to entertain the audience so that the performance would be interesting. The movement form of running (*rai*) could be seen in picture 2.

Picture 2. Running (*rai*)



3) Jumping (*nggoncu*)

Jumping (*nggoncu*) is a movement which aimed to avoid the assaulting of opponent or enemy which want to attack foot. As the opponent hit with spear, the avoidance could be done by jumping as high as possible. The movement form of jumping (*nggoncu*) can be seen in the picture 3.

Picture 3. Jumping (*nggoncu*)



4) spinning (*wiri weki*)

Spinning (*wiri weki*) movement was done before assaulting each other both players. The movement form of spinning (*wiri weki*) can be seen in the picture 4.

Picture 4. Spinning (*wiri weki*)



5) Hitting (*maba/pala*)

Hitting (*maba/lambo*) was a movement which described the fighting between two players who assaulted each other by using spear. The

player would hit his opponent or enemy as fast as possible when he had a chance and did it continuously. In this occasion, the music accompanist played the music loudly to stimulate the players and audience. The movement form of hitting (*maba/pala*) could be seen in picture 5.

Picture 5. hitting (*maba/pala*)



6) Fending (*taha*)

fending (*taha*) was a movement which occurred when the player defended from the opponent or enemy assaulting. The fending done used spear so that it would not reach the body. The movement form of fending (*taha*) could be seen in picture 6.

Picture 6. Fending (*taha*)



CONCLUSION

Based on the findings and discussions of the movement form of traditional game *kadanda dou mbojo* related to physical education values, the conclusion was presented regarding to the research problem and it concluded that the movement form occurred in traditional game *buja kadanda* was in line with the scope of physical education. the movement form was included locomotor movements (such as walking / *lampa*, running / *rai*), nonlocomotor movements (such as jumping / *nggoncu*, spinning / *wiri weki*) and manipulative movements (such as hitting / *maba*,

lambo, holding / parrying / *taha*). furthermore, regarding to the physical education values were namely; cooperation, courage, obedience, respect, responsibility, fun, and excitement. the benefits of this research could be as a contribution to the science treasure in the socio-cultural field so that the community included children, teenagers and adults had knowledge about the physical education values and socio-culture in the traditional game (*buja kadanda*) “*dou mbojo*” in bima regency.

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