The Existence of Javanese Benthik as a Traditional Sports Game in the Midst of Modern Disruption

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Abstract

The purpose of this research is to study and analyze traditional Javanese benthic games amidst digital modernization. This is because playing plays an important role in the emotional, cognitive and physical development of children. The writing method used is literature study to find answers to problematic questions using document databases, social reality from relevant sources such as social media and the results of previous research. The results and discussion of this study provide an illustration if the experience gained while playing games gives children the ability to find solutions to the problems they face in a social environment. Games, which are the main entertainment objects, have moved from a social environment to a virtual environment as a result of technological developments. Furthermore, it was found that online games which are mostly played by children have a number of unfavorable impacts without regulation, and the irony is that traditional sports games such as Javanese benthik are no longer known. Digital games tend to contain elements of violence which are mostly played by children. However, it is different from traditional games, the specific benefits obtained are training skills and preserving culture because with the development of the era, traditional games have begun to be forgotten. Therefore, the concern of all parties is needed to maintain their existence, because children have a role as the next generation of the nation, they need to model behavior, social maturation, and self-esteem.

How to Cite

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INTRODUCTION

Traditional sports are genuine folk games as a national cultural asset with elements of traditional motion (Gandhi et al., 2023; Widiasavitri et al., 2020). Folk games that have been developing for a long time must be preserved because apart from the need for entertainment (Damanik & Sinaga, 2021), fun and social interaction, this sport also has the potential to improve the physical quality of the performers (Irmansyah et al., 2020). Traditional sports were originally developed from folk games to fill spare time (Anwar et al., 2020). Because the game is very fun and doesn't cost a lot, this game is growing and being liked by the local community (Maulana et al., 2021). This game is played and liked by children according to the type of game used for adults (Suhra et al., 2020). Several folk games are known throughout society in Indonesia and have become traditional sports such as Javanese benthik.

Traditional sports are one of the cultural heritages of the ancestors which have the purity and style of local traditions. Indonesia is known to have a rich variety of traditional cultures. However, along with the increasingly rapid development of technology in this era of globalization, the wealth of traditional culture is increasingly sinking. Everything is starting to sink along with the influence of foreign culture, the rise of PlayStation games, game watches, computer games, and so on. The sinking of this traditional game culture is of course a concern for all of us. If the current generation does not try to preserve it, then gradually traditional culture will sink and one day it will become extinct, so that the identity of the Indonesian people as a nation with high culture will disappear.

The causes of the sinking of traditional culture certainly consist of various kinds, such as: (1) Lack of socialization of traditional sports to the community; (2) There is no public interest in exploring traditional wealth; (3) There is no interest in competing in stages, continuously and continuously. Several previous studies have also provided reinforcement, such as: (1) Traditional games are rarely played, as is the case in remote areas, especially those in Gorontalo District; (2) Traditional sports games can have an effect on increasing physical fitness, but only limited to Madrasah Aliyah Manbaul Ulum Bungah Gresik students; and (3) Currently the younger generation in Tuban Regency, East Java Province prefers social media or the digital world compared to playing traditional sports.

Therefore, in general, traditional games are games that require more than one player. This is different from modern games. Children's social abilities are not too important in this modern game which is more individual where children can play alone without the presence of their friends. The purpose of this study is to identify, examine, and analyze what are the problems and problems of the existence of traditional sports games, especially benthik in the area of the island of Java (Central Java, East Java and Yogyakarta).

METHODS

The method used in this study uses a library research method or approach (Wahyudin, 2019). The library research method is a method that collects information by understanding and studying various theories in the literature about this research (Husein MR, 2021). Literature or library research can be interpreted as activities related to library data collection methods, reading and storing research materials and their processing (Sari & Asmendri, 2020). There are four steps in literature study research, namely preparing the necessary equipment, preparing a work bibliography, managing time, and reading or storing research materials. The following are its four main characteristics, including: First, the writer or researcher deals directly with text or numerical data, not direct field knowledge; Second, the library data is "ready to use", meaning that researchers do not directly go into the field because researchers are directly dealing with sources of library data; Third, this library information is usually a secondary source in the sense that researchers get used materials or data rather than original data from first-hand information in the field; and fourth, that the state of library data is not limited by space and time (Han & Resta, 2020).

Based on the foregoing, data collection in research is carried out by viewing and/or examining several journals, books and documents (both print and electronic) and other sources of information and/or information related to research. The method used in data collection is to find sources and build from various sources such as books, journals and studies conducted. Library materials obtained from various sources are analyzed critically and must be comprehensive to support suggestions and ideas.

RESULTS AND DISCUSSION

Traditional Sports and Culture of the Archipelago

Traditional sports or traditional games are original folk games as national cultural assets that have elements of traditional physical exercise (Saura & Zimmermann, 2021). Folk games that have de-

veloped for quite a long time need to be preserved because apart from being a means of entertainment, pleasure, and the need for social interaction, this sport is also useful for improving the physical quality of the perpetrators (Iwandana et al., 2021). In general, traditional sports have original regional characteristics that are in accordance with local cultural traditions and are closely related to the customs or customs of a particular community group. Traditional games are part of a variety of cultures that grow in Indonesia. Before the onslaught of technological developments emerged, various traditional games had colored the lives of Indonesian children. Cultural factors are a significant and often overlooked component of environmental equality and skill development, it is important that within a country or society the place on a particular sport can have a dramatic effect on any success achieved.

Referring to the theory of Homo Ludens (1938) Johan Huizinga: "traditional games are the culmination of all cultural results" (Santosa, 2019). The origins of this cultural embodiment are from traditional games, from games, from the concept of playing in the children themselves. Children have a play context, adults have a play context, then those cultures emerge. It is this emerging culture which is then born from the richness and diversity of the archipelago. Archipelago culture, namely culture that is recognized as the national identity of the Archipelago and as the embodiment of the nation's creations, works and initiatives and constitutes the entire effort of Indonesian people to develop their dignity as a nation.

Nusantara is a term derived from words in the Kawi language (a form of Old Javanese which is heavily influenced by Sanskrit), namely ꦤꦸꦱ (nusa) translation of "island" and ꦲꦤ꧀ꦠꦫ (antara) which means "outside" (Baso, 2019). The term "Nusantara" in Indonesia, specifically refers to Indonesia (the Indonesian archipelago), this word was recorded for the first time in the Negarakertagama book to describe the statehood concept adopted by Majapahit; whose territory covers most of Southeast Asia, especially in the archipelago. Outside of Indonesia, the term Nusantara is used to refer to the Malay Archipelago (Malay Archipelago), which lies between the mainland of Indochina. Indochina consisting of Myanmar, Thailand, Laos, Cambodia, Vietnam, and Malaysia and mainland Australia (Nuzila et al., 2021).

The origins of traditional games in Indonesia themselves refer to findings in various ancient texts of the 15th century, the Sanghyang Siksa Kandang Karesian saweka darma script. That it turned out that the toy that was being played at that time was controlled by an expert named Hempul. The text explains that in the past, toys were important so there were experts. Hempul is a royal staff who is an expert in playing traditional games besides several other expert staff such as Paraguna (war expert) and Cakra (cooking expert). Furthermore, in a dictionary made in 1869 which has included various names of the game. One of them, a game that uses jumping motion has existed since the 15th century. The Dutch concentrated very much on it and even made a Javanese Kinde Spellen book, a book about Javanese children's games and there were 250 of them. The book was very thick, even pictures of the game. This means that the Netherlands paid special attention to games in Indonesia.

Stanley Hall put forward a theory known as the atavistic theory, which comes from the word "atavus" which means 'ancestor'. Stanley Hall said that in the game forms of behavior will arise that describe the forms of life that have been experienced by the ancestors. It turns out, once a game is the same in all regions, then all regions are of the same lineage, the theory of atavus is like that. Means, to show the same ancestry even though we have different countries, religions, cultures, that is with traditional games, that is the entry point.

However, along with advances in science and technology (IPTEK), playing is no longer a physical activity that supports children's growth and development. The games played are types of games such as string games or online games. The rapid development of technology is also one of the factors that causes this simple game to no longer be the favorite game of today's children. In addition, the reduced play area for children is also one of the reasons children are starting to leave it. Like benthik for example, games that are usually played during the full moon have begun to be forgotten. Then, the game requires a strategy for the children to win the game. The game requires togetherness and cohesiveness of children when playing it. One of the changes that have occurred in Indonesian society today is related to traditional games. The presence of various forms of toys and also various types of games such as games has caused the existence of traditional games from children's lives to be replaced by games and other toys. the growth of game play goes hand in hand with the growth of gadgets in Indonesia nowadays which is getting faster. So it's not surprising that children are now turning to playing games.

Furthermore, to preserve these traditional children's games, the Regional Government needs to step in to revive them, for example by holding traditional children's game competitions every week for a month. It is hoped that through traditional children's game competitions that are held,

they can take advantage of the Green Open Space (RTH), and children can return to liking and playing it as their favorite game, beating Play Station or other sophisticated games. Today's children's games are more individual. Traditional games can make children more creative and work together to win. The modern, all-computer game is more individualistic, but for this traditional game it can teach children to work together and be more creative to get a win.

"Bhentik" Game and Cultural Existence

Benthik is a children's game from Yogyakarta that uses sticks made of wood or bamboo. In the Yogyakarta Encyclopedia, page 326, this traditional children's game uses tools made of tree wood, twigs, or bamboo with a diameter of approximately 1.5 cm as many as two, and one with a length of approximately 5-10 cm. While the other with a length of approximately 20-30 cm. This game usually consists of two teams. Each team has at least one child and is located on a fairly large plot of land.

Each team has prepared two sticks and made holes for the sticks. Then draw which team will play first. The player whose turn it is to play first places a short stick (janak) across the hole of the stick. Then the long stick (benthong) is held and inserted into the stick hole attached to the short stick. The goal is that this short stick can be thrown far when leveraged with a long stick.

Figure 1. Traditional Javanese Benthic Games (Source: www.kompas.com, 21 June 2021)

If the thrown stick can be caught by the guard and thrown back by the guard or hits the long stick across the stick hole, it means that the game must be continued by a teammate because he is considered dead (the game's turn is over). However, if this step is successfully passed, then proceed with beating the short stick with the long stick (namplek). As far as possible the guard can not catch the short stick that is hit because if this happens it means death.

Then the guard throws the short stick back towards the stick hole and the player tries to hit the short stick away. The distance the short stick falls from the stick hole is counted by the long stick. The third step is to put the short stick into the stick hole in a position parallel to the stick hole and partially protruding into the surface of the hole. After that the player hits the end of the stick and it protrudes into the surface of the hole. The player hits the protruding end of the short stick with the long stick. When the short stick is thrown into the air, the player immediately hits it back towards the field. If the short stick that was hit earlier is not caught by the guard, then the place where the stick fell is measured by the long stick from the hole of the stick (Alpen et al., 2022).

The total value at this stage is combined with the value obtained earlier. Then the game starts from the first move again. At each step, if the player does not succeed, then he is considered dead. The game is continued by a teammate. If the game is only one on one, then the guard replaces the game. There is a term 'patil catfish' in this game, where the bait is propped up with a small rock, then flicked as hard as possible with a bamboo stick. If you can throw it farther and not get caught by your opponent, that player could be the winner.

More specifically, some of the natural rules of bhentik include several parts, as follows: (1) Nyuthat means throwing. Place the janak in the hole crosswise. Then push the janak (short stick) with benthong (long stick) as far as possible. The guard group must try to catch the ejected janak; (2) Namplek means hitting. Place the short stick on top of the long stick. Then throw it up. Then hit with the long stick as hard as you can. The watchman must return the short stick (janak) as close to the hole as possible; and (3) Nuthuk, Place the janak in the hole in an oblique position. Hit the janak with the upper benthong. After being ejected at Janak as far as possible. When you have mastered how to play. After the short stick (janak) is thrown, it can be hit acrobatically before being hit far. This will add points. Simultaneously show the skill of the player.

That's how to play benthic for one round. Next, the guard and the group that plays it take turns. Even though it is just a simple game, it is so simple that it has become a favorite game for children in Gunung Kidul. Like the word GunKid isn't a kid if you can't play benthic. Not just getting joy during the game. Benthik also teaches honesty and motor agility. Counting points independently requires honesty. It is possible for a player to cheat by exaggerating the point count. Benthik also teaches motor intelligence. The guard needs special dexterity to catch the ejected janak. On the other hand, players

need dexterity to throw and then hit the janak. The element of skill is quite high in benthic games. The children make their own sticks. They should be able to select strong wood and cut and smooth it. It's a shame, this game full of life lessons and even the philosophy of life is practically extinct. Very rarely or even none of the millennial kids want to play it. They are more preoccupied with modern gadgets and games.

Traditional games are one of the legacies of our ancestors and can become a national identity (Kogoya et al., 2023). Along with the development of the times and increasingly sophisticated technology, these types of games have begun to fade, not even known anymore. In fact, traditional games are not just games, but can also teach children to be sportsmanlike, respect each other, be thorough, work together, and be responsible. As in the game of breaking plates, each participant is required to cooperate with the group, respect each other's team members, and not play unfairly. The positive sides that can be obtained from traditional Indonesian games include (1) the use of game materials originating from nature and (2) having a close relationship in creating an appreciation of the reality of human life. One way to preserve traditional games is through education. The national education curriculum should combine traditional elements from various regions in Indonesia, such as the collaboration of subject syllabus with traditional games.

Aside from being entertainment, traditional games have many positive benefits for those who play them (Guntoro & Qomarrullah, 2020). The benefits obtained include developing self-potential through thinking, feeling, and exercising. In addition, traditional games also contain character values, such as religious values, nationalism, independence, mutual cooperation, and integrity values. To build character through these values, traditional "benthk" games can be fun to play. Through traditional games, it is directly or indirectly using aspects of taste, intention and work. Traditional games are highly recommended to train skills and preserve culture because with the development of the era, traditional games have begun to be forgotten.

Digital Games and the Threat of Decadence of National Cultural Identity

Pragmatically, technological developments are multi-interpreted. From a certain perspective, technology has been considered capable of providing meaning and benefits to human life (Oktaviani et al., 2022). However, in a different perspective, technology has been considered as a cause for the destruction of human life. As a result of dependence and unpolicy in using social media, it creates new problems that lead to the economic, social, cultural and psychological aspects of its users.

Along with the demands of the technological era that requires the z generation to have a smartphone device to support activities on social media and its existence (Arum et al., 2021). On this basis, the environment requires that a teenager has a smartphone so that his existence is recognized in the environment, causing various problems.

Generation z are young people seeking identity who have been attached to and familiar with advances in information and communication technology since childhood. This generation is also called igeneration because in the course of developing and growing in the constellation of coexistence with the internet. Further characteristics of the z generation are described as follows:

a. They chat with the internet every day.
b. They use the internet for social networking needs.
c. They are globally connected, smart and some of them really uphold the meaning of tolerance.
d. Social networking sites are the main platform for them to communicate.
e. Consumer information from various sources around the world.
f. Skilled in using media hardware and software.
g. Has thousands of followers on social media.
h. Can perform various activities such as listening to music and writing at the same time (multitasking).
i. Faster in making a decision.
j. They study, make friends with different cultural, religious, social backgrounds.

Based on the characteristics of the era, the z generation is characterized as follows:

a. The younger generation now does not have strong family ties like the previous generation.
b. They are smart, but in digesting information they often only receive information they understand and often find it difficult to process emotions properly.
c. They are capable of multitasking, but memorizing or understanding something tends to be difficult and long.
d. Having a more narcissistic personality for their social media needs so that their existence in the social network is recognized, known by others.

Digital game or often called Online Games is a game that is played in a network (Hidayati et al., 2021). The development of online games cannot be separated from the development of computer

technology and computer networks themselves. The explosion of online games itself is a reflection of the rapid growth of computer networks that used to be small-scale to become the internet and continue to grow until now. Online games today are not the same as when online games were introduced for the first time. Then, when it first appeared in 1960, the computer could only be used by 2 people to play games. Then came the computer with time-sharing capabilities so that more players could play the game and didn't have to be in the same room. Some of the impacts that arise as a result of someone's activity playing online games are as follows:

First, the positive impacts of online games include the following:

a. Can make people smart

Research at Manchester University and Central Lanchashire University proves that gamers who play games 18 hours per week have good hand-eye coordination equivalent to the abilities of athletes.

b. Improve concentration

Dr. Jo Bryce, head of research at a university in England found that true gamers have high concentration power that allows them to complete several tasks.

c. Increase eye sharpness

Research at Rochester University revealed that children who play action games regularly have sharper eyesight than those who are not used to playing games.

d. Improve brain performance and stimulate the brain in receiving stories

Similar to learning, playing games that are not excessive can improve brain performance and even have less saturation capacity compared to studying and reading books.

e. Improve reading skills

Psychologists at Finland University state that video games can help children to improve their reading skills. So, complaints about playing games that can reduce reading culture are groundless.

Second, the negative impact of online games, namely:

a. Addictive effects

This behavior can result in the player being neglectful of real life. This is the real problem faced by gamers, the point is self-control.

b. Make people become isolated from the surrounding environment

It is an effect of playing games too often so that one forgets social relations in one's life.

c. Can result in psychological disorders

A person's behavior can change and affect the mindset. The mind will always be fixed on the games it often plays.

d. It is a waste of time and economy if online games have become addictive.

The basic difference between traditional and modern games that now dominate children's culture and education. Traditional games prioritize players' happiness rather than winning or losing. But now the modern game is more towards victory, so he has to win first, he has to win first, then they will be happy. However, in traditional games, he is happy first and then wins or loses. Therefore, this is what makes the boundaries of this traditional game very unique. The heyday of traditional games was in the 1970s to 1990s. At that time, the yard in the area where people lived was still wide enough to be used for playing. However, the times and television have changed the pattern of children's play. Private television began to proliferate into the 1990s, offering more in-home entertainment. The children were too lazy to bathe in the hot tropical sun.

In addition, the increase in population makes the need for land to build houses even greater. As a result, large areas of land began to be converted into concrete buildings which led to a narrowing of the playing area for children. Not to mention, currently the onslaught that is present is in the form of games on devices. Children prefer to sit at home, engrossed in playing gadgets or dealing with computer screens and handheld cellphones. He also considers traditional games to be a very complete medium for children to get to know the culture of their nation as well as an effort to prepare them to care more about their environment. Because the game now may not come into direct contact with the leaves, no longer in contact with his friends, not in contact with the water, but is heralded for the love of the motherland. Ironically, today's children don't know their own homeland, they don't know what land they walk on, and there's something fun about playing with water. The author is optimistic that in the future games will re-emerge as learning media for children. The current period is the moment when children will feel bored playing modern games. They want to move their hands, they want to move their feet, they want to find another game. However, children don't suddenly have to return to traditional games and play traditional games. However, the traditional game is raised as a conception of values that is currently needed.

Playing online games should not be done routinely, because it will affect the child's psychological, academic, social and emotional. Online game play can have a negative effect if done continuously with a long frequency. The playing environment situation will affect a child, it forms a child's play

pattern. Efforts to overcome inappropriate behavior in terms of forming a child's behavior, the family is a person who has a very influential contribution to the behavior caused by the child. So that the role of parents educating a child is very much needed, especially in dealing with inappropriate behavior in children.

Therefore, various other efforts also need to be carried out as follows:

a. The realization of cooperation between schools regarding the development of children while at school.
b. The need for facilitation from the government, by reintroducing traditional games and sports in the regions so that in addition to popularizing traditional games and sports, the community will have a positive impact from these traditional games and sports.
c. For physical education teachers, it can provide innovation and motivation in conducting learning using traditional game media so students don't get bored.

CONCLUSION

Based on the results and discussion, it can be concluded that traditional games are something that is used to play, a universal part of human experience and exists as a cultural heritage. Meanwhile, Javanese benthik is one of the folk games originating from Yogyakarta, usually played by children requiring two wooden sticks called "benthong" and "janak". However, along with the development of increasingly sophisticated technology, modern games are also more interesting, resulting in the fading of traditional games among children and adolescents. Therefore, serious handling efforts are needed to restore the prestige or image of traditional games, starting from the school environment to the role and participation of relevant stakeholders to re-popularize traditional sports so that they can regain their place.

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