



The Values in the Traditional Game of *Bagasing* as Learning Resources in Social Studies Education

Muhammad Rezky Noor Handy
rezky.handy@ulm.ac.id
Social Studies Education Department
FKIP, Lambung Mangkurat University

Jumriani
jumriani@ulm.ac.id
Social Studies Education Department
FKIP, Lambung Mangkurat University

Rusmaniah
rusmaniah@ulm.ac.id
Social Studies Education Department
FKIP, Lambung Mangkurat University

Mutiani
mutiani@ulm.ac.id
Social Studies Education Department
FKIP, Lambung Mangkurat University

Syahrudin
syahar@ulm.ac.id
Social Studies Education Department
FKIP, Lambung Mangkurat University

Muhammad Adhitya Hidayat Putra
adhitya.hidayat@ulm.ac.id
Social Studies Education Department
FKIP, Lambung Mangkurat University

Abstract: Traditional games result from a cultural process passed down from generation to generation. Nowadays, they are rarely found, while the younger generation prefers to play modern games. One of the traditional Banjar games that still survive today is bagasing. It is a game of spinning gasings and rammed it one another to see which one will stand last. This game has many values behind that potential to be explored as a source of learning in social studies education. This article aims to



explain the traditional game of bagasing and its values. It is identical and played by children, but some are popular among adults. This research uses a qualitative approach. The stages of data analysis are as follows: 1) data reduction that is not following the focus of the study, 2) presenting the data in the form of descriptive narrative, and 3) drawing conclusions based on research findings to describe the research results systematically. The bagasing game is one of the traditional games of the Banjar community that still exists today. This game consists of two teams that compete and use two types of bini and laki: attached and panukun or punch gasing. There are also character education values such as teamwork, agility, honesty in playing, cohesiveness, and solidarity, besides strengthening local wisdom and character in students' social studies learning, especially at the junior high school level.

Keywords: Bagasing, values, learning resources, social studies

Introduction

Indonesia is a country with various cultural diversity and pluralism born from a society of different ethnicities, races, and ethnicities. There are forms of traditional games in various parts of Indonesia in each of these cultures. From the results of this culture emerged various kinds of games created for entertainment, especially for children to adults, usually by making everyone who did it happy and able to interact with one another, around both for the creation of tools to the arena for the game.

Traditional games are the nation's culture passed down from generation to generation and are usually often played by children in their daily activities. Traditional games give a pleasant impression in their activities even though they only use simple tools or only through physical movement (Arga et al., 2020). In addition, traditional games can also train children physically and mentally, so that indirectly traditional games themselves will stimulate creativity, agility, leadership, intelligence, and breadth of insight in them (Prawitasari, 2016; Mutiani, 2018).

South Kalimantan, where the majority are Urang Banjar as the most numerous community groups and spread across every district/city of the province, as said by Seman (2002) that Urang Banjar itself has various kinds of traditional games such as *Bagasing*, *Balogo*, *babanga*, *bacirak*, *badadamaran*, *bagasing*, *bagual*, *bagugulungan*, *bahasinan*, *baintingan*, *bajajangkirikan*, *bajajaranan*, *bajujukungan*, *bajujungatan*, *bakakapalan*, *bakalikir*, *bakarat*, *bakalayangan*, *bakakatikan*, *bakujur*,



bapidak, basamsaman, basimban, basusumpitan, batapakan, batitimbakan, baulasan, baupauan, babintih, babulanan, baburungan, bacit, badurit, bagimpar, bagum, balubuk, basaung kalatau, basusumpitan, batatimbulan ilung, bausutan, isut jarat, tandik pelanduk, and bapatakan are various kinds of traditional games that are quite rare to be played by kakanakan (Banjar childrens) with the hope that the values contained in traditional games will make students in schools with local wisdom integrate them into social studies teaching materials (Putro, 2015; Ideham et al., 2015; Rakhman & Wibawa, 2019; Abbas, 2020; Nugraheni et al., 2021).

Along with the times, many from children, teenagers to adults often play modern games that can be taken anywhere on their devices. So that traditional games are getting less and less loved by young people today. This traditional game is also no less interesting than today's modern game, and many benefits can be honed on them by playing it such as dexterity, cooperation, skills, and others (Putro, 2015; Prawitasari, 2016; Syaharuddin et al., 2017; Permatasari et al., 2019). However, these benefits are ignored by students who think the game is complicated and a wasting time. As a forum for the development of education itself, traditional games are a form that exists in our environment. The purpose of writing this article is to explain the Bagasing game that is often played in the Rantau City area, Tapin Regency; other than that, how the Bagasing game is a learning resource on social studies.

Methods

This study uses a qualitative method and provides input about the game of trunking that still survives today, seen from the Analysis of the data using the interactive model of Miles and Huberman (1985) is used to obtain data clarity. The stages of data analysis; 1) reduction of data that is not following the research focus, 2) presentation of data in the form of descriptive narratives, and 3) drawing conclusions based on research findings to describe research results systematically (Sugiyono, 2016).

Focusing on explaining the bagasing game as one of the traditional games of the Banjar people, this focuses on the Tapin Regency area, especially in the City of Rantau and its surroundings, and as a social study learning resource. The data obtained from interviews with these traditional gasing players in Rantau, Tapin Regency, besides that, a literature study on the game of bagasing is also added. So that accurate data can be obtained in this research study.

Findings

Bagasing game is one of the traditional games found in various parts of the archipelago such as Java, Sumatra, Sulawesi, Nusa Tenggara, to Papua (Prawitasari, 2016; Putro, 2017). One of the traditional games that are still widely played is Bagasing in Tapin Regency such as in Rangda, Malingkung, Mandurian, Lawahan, Mantangkarangan, Bungur, Lokpaikat, Serawi also until now in Hulu Sungai Selatan Regency such as Simpurn, Sungai Raya and Kandangan areas. However, because of the similarity in shape of the gasing and rules, this game has become one of the games officially contested by the two regencies in their annual celebration of the birthday of Tapin or Hulu Sungai Selatan regencies.

The Bagasing game found in South Kalimantan, especially Tapin Regency, is a gasing made from wood's primary material. The wood used is yellow as the primary material but now also uses other types of wood as the primary material, such as coffee stems and mangosteen. However, the quality is different, made of yellow wood, usually on the book in various parts, then formed into a *gasing bini* and *gasing laki*.

The bagasing game, or in the language of Banjar *Bagasing*, is a traditional game that uses two types of gasing, namely the *gasing bini* and the *gasing laki*. The differences between the two types of that gasing that are played are 1) the *gasing bini* or *bapasang* are rounder in shape and on the head various shapes are usually circular or regular. There are other shapes such as *mambalanai*, *mangatapi*, material three, and manaras gadang, depending on the type of gasing. The player likes what form it takes; 2) *gasing laki* or *gasing panukunan*. Usually, the twin gasing is slightly larger in diameter than the leaner and taller for *gasing laki*. However, the difference is almost subtle, the most striking difference being on the head of the *gasing laki*, which is curing/taper.

“Bagasing ini sebetulnya banyak jua didapati di banyak daerah tatapi bagasing nang biasanya aku mainakan ini gasing Banjar, kayu gasan baulahnya biasanya kayu kamuning tapi wahini ngalih banar cacariannya. Maulahnya dahulu nitu mambalah wan parang lalu bakikis wan lading balati webini kawa mangupas kayunya wan masin jadi nyaman sudah wan bantukenya bagus. Gasing Banjar ngini ada dua bantukenya yaitu Gasing Bini gasan bapasang bantukenya bulat libar wan Gasing Laki gasan Batukun bantukenya tapanjang.”

(Actually, this top game is also widely available in other areas, but the top game that I usually play is Banjar top, the main material of wood made is yellow tree wood, but now it's very rare. Make it first by splitting the trunk with a machete and then peeling it slowly with a dagger according to its shape so that it looks good. There are two types of Gasing Banjar, namely Gasing Bini to be installed in a slightly rounded shape wide in the field and Gasing Laki for a slightly elongated shape).



Figure 1. Gasing laki (left) and gasing bini (right) also rope of gasing

In addition to the tools provided in the game, as shown above, the strings for spinning the gasing bini and gasing laki are of different lengths. For gasing bini, the rope is usually about 2 to 3 meters long while for gasing laki it is about 55cm to 70cm and made of hand-woven pineapple leaves. *Susuruk* gasing (such as a large spoon to pick up tops that compete in rounds or pairs), round shell fragments for gasing containers or top gasing for high tides. In addition, there is a field measuring about 2x3 meters or 1.5 fathoms to 2.5 fathoms of an adult's hand; then there is a rectangular crisp or a size of 3x4 meters.

According to Reza Ramadhani (29 years), from the village of Mantangkarangan, Tapin Regency, the top rope of a gasing is as follows:

“The old pineapple leaves are picked, and the fibers are separated, then from these fibers, it is then woven into a twin top rope whose length is about 2 to 3 meters depending on the comfort of the player, while for the male top, the length is usually around 60 cm to 3 cm. 70cm is not

as long as the rope for the top wife. Now for the top rope itself, making it is also adjusted to the dominant hand of the players so that the webbing of the rope will also be different when making it. There is also something called *Katip*, which gives stickiness to the top rope, so it does not come off when installing the top on the field”.

The same thing is also stated in the Ministry of Education and Culture (2019) article. To make the gasing rope from pineapple leaves and dagger rope, it is also necessary to use *katipi*. Usually, the *katipi* is mixed with a bit of whitening to make it soft. The mixture of these two materials is used to polish the rope so that when the rope is wrapped around the gasing, the arrangement of the coils is tight and does not come off when played or thrown into the field to have competed. Furthermore, the gasing rope becomes flexible and easy to play with. After the weaving process is complete, it will be dried under the hot sun.



Figure 2. Gasing rope

The team in the *bagasing* game itself usually consists of 4 or 5 people who come from the same village as a group in this trunking game. Usually, these members are mixed to form a group to play bagasing against others groups. In addition to that, the size of the field itself varies. However, the current standard is 3 meters wide and 4 meters long, which was made by the match organizing committee, usually played in the afternoon for children playing or competing, for adults usually after the Isha prayer in the evening. The predetermined place was until midnight, but when the match was held on the anniversary of Tapin Regency, the implementation was changed from morning to evening.

The Banjar top game itself consists of: usually played by two teams consisting of 4 to 5 people during official matches, or played individually/individually from the general rules, namely: 1) the game will be led by a middle interpreter or referee who will give the signal to place a matching Top; 2) Gasing bini or top gasing in the game of top (Bagasing) a special bini line functions as a top-mounted that is ready to receive a top male hit in the game five times and is hit five times as well or in the game it is called *tukun* five; 3) Men's top or *Pinukun/Panukun* top (batter) in the game, the men's top serves as a top that hits the gasing bini while spinning in the field. This top is only used to hit (*manukun*) the top of the bini; therefore, the size of the spinning rope is about 75 cm; usually, during this process, it can cause bruises on the feet due to being hit by a top, broken top, cracked and deformed; 4) if the result of the hit between the top of gasings both spins, it will be pushed to the bottom and an away fight between the two, whichever top spins the longest, the winning points will be counted as one if when the *batukun* is on the field, it is a top.

Out of the field, there will be no *baputar* (spins) away from the top. There will be no points, then if the top of the man's top is successful in stopping the top from spinning and the top of the man is alive (spins) in the field, he will get 2 points, and finally, if the top of the man when the cough breaks the top wife, the more significant points will be calculated, namely 5; 5) The Bapair and Batukun teams will be rotated after the team has completed the pairing session and exchanged places of play five times and the results of the match will be calculated (Kemdikbud, 2019; Prawitasari 2016; Putro, 2017).



Figure 3. Bapasang gasing



Figure 4. Batukun gasing

In addition, for *batandang* gasing (competing with top spins) or *balalandangan* gasing or other names, the conditions are when doing *panukunan* or hitting the tops that have been installed in the field, namely the gasing bini must not go out of the line set by the committee and top men. The spinning top will be ordered by the committee and placed on the pedestal that has been provided, usually around 3-5 minutes of spinning tops, and some take up to 10 minutes; whichever top spins the more extended the team points will be counted.



Figure 5. Batandang Gasing

The Bagasing game itself, through its senior players in Tapin Regency, invites children and youth to preserve this game and is supported by the Tapin Regency Governments; on the anniversary of the district every 30 November carries out a trunk tournament which is held in the Rantau Baru area. Quoting



from an interview with Syarbaini (59 years old), the chairman of the organizing committee of the Tapin Regency anniversary baggage tournament and also one of the senior gasing players from Rangda Malingkung to Duta TV in 2019:

“This activity was held to preserve a culture which is now rare, as well as to introduce the game of trunking to the public, especially to the younger generation. It is hoped that this traditional game can be re-recognized and played by children so that folk games are not lost due to the eroding of the times. The department of education and sports with the Tapin district trunk community has 16 participants, six from Kandangan, one from Barito Kuala, Marabahan, and the rest from Tapin district itself and we hope that in the future with this activity, hopefully, this luggage activity will continue to live and be expected for generations to come. Young people or children can play the gasing.”

Introducing and playing their trunks in the current game technology development is one step to introduce local wisdom to school children or students, thus strengthening local culture. This game is now very rarely played by children, only a few who play it. Therefore, there needs to be self-awareness to preserve this game, support, and support from various parties to preserve culture such as traditional games, one of which is this trunk; besides that, it also introduces students through social studies learning themes that are local wisdom. Therefore, local knowledge in teaching materials can make this game a source of learning, strengthening social studies learning themes in textbooks by prioritizing local wisdom itself as the leading power in developing character education values for students in social studies learning at school (Abbas, 2014, 2015, 2018; Syaharuddin et al., 2019; Nugraheni et al., 2021; Setiawan & Mulyati, 2020; Jumriani et al., 2021; Mutiani et al., 2021; Syaharuddin & Mutiani, 2020; Permatasari et al., 2019).

The Banjar traditional game, especially this top, in learning to students is teamwork in the game so that it can improve skills in itself, the trunk itself in the game demands sensitivity from the players to how skilled they are in installing the top or manukun (hitting) the top so that the physical agility of the players also increases. Besides increasing the cohesiveness and cooperation of one's team and then caring for fellow team members in the game to achieve competitive victory without cheating because if you cheat yourself, you will be disqualified by the committee so that an honest attitude is needed in every top player. So in the top game itself, there are values of character education in



oneself as well as being able to train skills, teamwork, agility sports, honesty in playing, cohesiveness, and solidarity (Putro, 2017; Rajiani & Abbas, 2019; Arga et al., 2020; Abbas, 2020; Handy et al., 2020; Syaharuddin & Handy, 2021).

Another benefit is that from the trunking game itself, several aspects of the previously mentioned ones can be further developed: 1) moral and physical development, namely movement of the learner's body to make the body fresher and fitter; 2) cognitive development, namely how to see, understand and resolve in various situations he faces; 3) language development, namely communication carried out in teams or game teams in collaboration with one another to win matches; and 4) social development, namely in this game understanding how the characters of friends or teammates in the game team reduce egocentricity to become more social in the team so that they can foster values such as honesty, responsibility, and teamwork. Furthermore, the subsequent development is expected to bring it to the broader community outside of the family or school environment so that in other activities, he can develop (Abbas, 2014, 2018; Subiyakto & Mutiani, 2019; Arga et al., 2020).

Conclusion and Recommendation

Bagasing is one of the traditional games of the Banjar people that still survive today but not too many people play it. In this game, there are two tops, namely the gasing bini to be installed on the field and gasing laki to hit the gasing mounted on the field. This game is carried out in teams, usually consisting of four to five people who compete. The Bagasing game as one of the local wisdom that has survived until now deserves to be preserved, including being integrated as social studies learning resource into social studies teaching materials for SMP/MTs by also prioritizing the values of character education contained in the bagasing game itself, such as skills, teamwork, sports agility, honesty in playing, cohesiveness, and solidarity.

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