

Basuki-and-Mu'in

by Upt Bahasa

Submission date: 27-Apr-2022 07:23AM (UTC+0700)

Submission ID: 1821357545

File name: publikasi 2020 Basuki-and-Mu'in.pdf (897.46K)

Word count: 6689

Character count: 37340



Original Research Article

The role of physical education supervisor in maintaining traditional games in South Kalimantan

Received 16 April, 2020

Revised 23 June, 2020

Accepted 3 July, 2020

Published 17 July, 2020

Sunarno Basuki¹
and
Fatchul Mu'in*¹

¹Faculty of Teacher Training and Education, Lambung Mangkurat University.

*Corresponding Author
Email: muin_sihyar@yahoo.com

Preparing excellent resources in the digital era is mandatory. The role of digital technology in the lives of children is not so favorable in the preparation of expected excellent Human Resources (HR). Presently, children no longer engage in traditional games but prefer electronic games. Traditional games that provide positive values for children cannot be replaced by technology. This paper seeks to respond to how to preserve the traditional games to prepare the superior human resources required for the victory of Southern Kalimantan in the future. This paper is based on literature review, documentation, and interview. The study summary indicates that certain forms of traditional games are required in physical education. Physical education supervisors have an important role to play in this respect, as coordinators, consultants, leaders, and evaluators of the physical education learning process in which traditional games are taught. It is recommended that traditional games be preserved for preparing excellent human resources in South Kalimantan.

Keywords: Supervisor, physical education, traditional games

INTRODUCTION

The younger generation, especially children, will determine the golden age of South Kalimantan in the future. Values and character need to be given to the younger generation to produce a resilient generation and build South Kalimantan better. The President of the Republic of Indonesia, in this respect, stated that national development is focused on building excellent human resources. This is because progress will be achieved through excellent human resources.

Indonesian traditional games have decisive roles and functions in shaping the character of the nation's children. The traditional games can be used to introduce the values of cooperation, respect for others, honesty, cheerfulness, and sportsmanship to the children. As such, they should not be neglected in the technology era. This is because electronic games can keep children away from their social world (<https://republika.co.id/berita/q22wb0349/>). Therefore, traditional games are still needed to strengthen the nation's children's values and communicative abilities.

Physical education teaches traditional games. Since early

childhood, elementary school students were taught traditional games. However, this learning is still less intensive and massive. If traditional games are taught in a school, then it is limited to that school. Each school can choose the preferred traditional games or are only mastered by the physical education teacher. To build a generation of South Kalimantan, which is based on traditional games, an integrated program is needed using the traditional games of South Kalimantan.

The most effective way to educate children is through educational playing tools and knowledge combined with the skill acquired in the early years and during the school. A student independently studies the behavior, knowledge, and skills required for the game (Aksoy, 2014). Games that almost fulfilled all necessities and the most effective resources to unite with society allow children to understand their environment, explore, increase their skills through a new experience, express their thoughts and emotions, communicate with society, and to adapt to social roles. In this case, children enjoy the game and proceed to



Figure 1: Balogo game

develop their identity through their roles between people. This is how a game helps children to know themselves and understand what makes them different from others.

At this stage, physical education supervisors have an important role to play. This paper tries to examine various experiences in other areas. It also explores physical education supervisors' possible roles in maintaining traditional games in physical education learning in schools.

Some Types of Traditional Kalimantan Games

Here are some types of traditional games developed in South Kalimantan.

Balogo Game

Balogo is a traditional game of the Banjar tribes in South Kalimantan. Children up to teenagers play this game, and the male usually plays it. The name balogo is derived from the word logo, which involves playing with the logo tool. The logo is made of coconut shells with a diameter of approximately 5-7 cm and a thickness between 1-2 cm. Most are made of two layers that are glued together with asphalt or putty to make it heavy and robust. Logo tool shapes are varied, with some being *bidawang* (turtle), *biuku* (turtle), triangles, kite, leaf, and round shapes (Figure 1).

The game must be played with a tool called a *panapak*, or sometimes called *campa* in some areas, which is a stick or bat about 40 cm long with a 2 cm width. This *panapakor campa* has the purpose of pushing the logo to slide and knock down the opponent's logo, which is mounted during play.

This *balogo* game can be played on one or in teams. If played in a team, then the number of players who "go up" (who play the game) must be the same as the number of players who "plugin" (players who are logged on are set to be knocked down). The number of team players is at least

two people and a maximum of 5. As a result, the number of logos played is as many as the number of players participating in the game. The logo is installed by erecting it backward in the transverse lines. Therefore, the whole idea in the balogo game is the ability to use the logo to knock down the opponent's mounted logo. The team that can knock down the opponent's logo the most are the winners.

At the end of the game, the winning party is called a "beard" and may stroke the chin or beard of the losing party while repeatedly shouting "beard," which certainly makes the losing party embarrassed but accept the defeat.

Bagasing

Gasing is one of the treasures of the traditional Nusantara children's games that deserve to be preserved. However, it is rather unfortunate that this traditional top game is likely to be forgotten and replaced by a variety of foreign product games. Although traditional *gasing* games in the past have spread to almost all regions of Indonesia, from Sumatra, Sunda, Java, Bali, Maluku, Sulawesi, NTT, NTB, Kalimantan to Papua. The *gasing* is an object made of wood or bamboo material in such a way as to play it, which must be rotated using a rope. The shape of the *gasing* varies from one region to another. In the Java region, there are eight different types of *gasing*, while in Toraja, South Sulawesi, there are 32 types of *gasing*. However, in Kalimantan, particularly in Central Kalimantan, in the traditional *gasing* game or Bagasing, *gasing* is recognized as having two variant shapes, namely, Gasing Pantau and Gasing Balanga (Figure 2).

This game has a name or term for each region in Indonesia. In the traditional game of Central Kalimantan, it is known as Bagasing, in East Java, Bagasing is known as "Kekehan," in Yogyakarta Bagasing is called "Patu," Sundanese people recognize Bagasing as "Bansing." In contrast, the Banyumas people call Bagasing "Panggalan." While in Kalimantan, including Central Kalimantan, South Kalimantan, and East Kalimantan, this traditional *gasing* game is called Bagasing.

Batewah Game

Batewah is a term often used by children in Marabahan and Banjarmasin regions. Somehow the children named this game Batewah. According to the assumption, the name *batewah* is gotten from the word 'Tiwah.' Tiwah is a ceremony performed by followers of the *Kaharingan* belief in the interior of Borneo. This Tiwah ceremony is to deliver the spirits of deceased relatives to heaven. The assumption of the word *tewah* being derived from *tiwah* is based on the similarity in this game's form with one part of the ceremony. At the Tiwah ceremony, the family who carries out the ceremony buys a large buffalo or cow to be sacrificed. During the ceremony, the sacrificed buffalo is tied to a wooden stick, and the entire family surrounds it. Each family member holds a spear and then throws it at the buffalo continuously until it is helpless. After that, it is



Figure 2 : Bagasing game

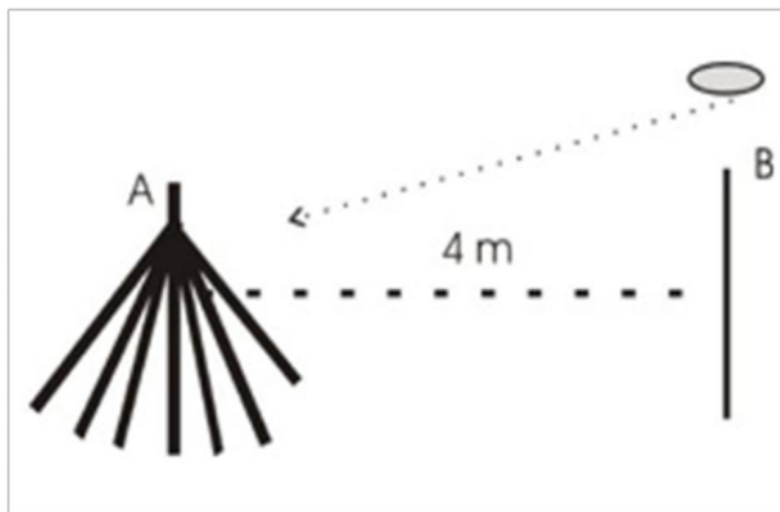


Figure 3: Batewah game

slaughtered to be eaten together.

In the Batewah game, the intended target is not a sacrificial animal, but a wooden target arranged like a campfire structure. Like the Tiwah ceremony, the composition of the wood is targeted to bring it down. Although there is a similarity in its activities, this game does not have a relationship to the Tiwah ceremony and has no religious or magical elements. At least three players are required to play these games, one guard/pair player and two players who ride/hide. There are eight players in one normal game. Boys and girls can participate in this game (Figure 3).

The tool for the Batewah game is simple and easy to obtain. Before playing, it is necessary to prepare several

pieces of wood with a length of approximately 30 cm long and a 3 cm width. The wood is then arranged in such a way as it becomes a target called *tewah*. Other pieces of wood are also prepared as a ground/wood throwing device arranged earlier with a minimum distance of 4 meters.

After the game field has been prepared, the player who is throwing tries to hit the woodpile. If it hits the target, the player who keeps the wood has to rearrange the wood while the other players hide. The player who watches after completing the re-arrangement will look for the other players who are hiding. The first player found will usually be the next guard. In this game, there is no winning or losing; the game usually comes to an end when the players are exhausted.

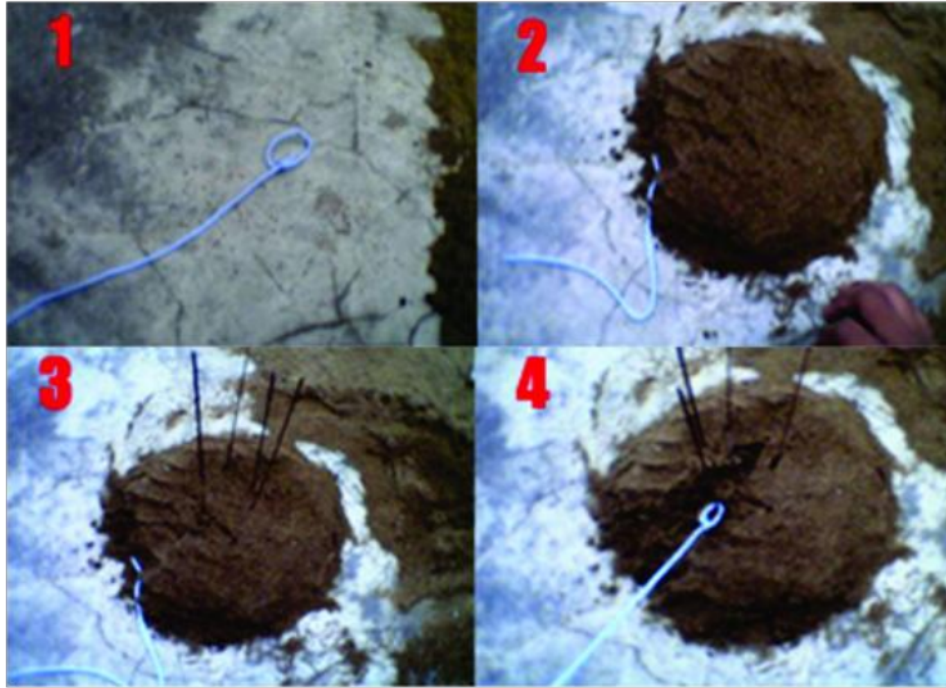


Figure 4 : Isutan Jarat Game

Isutan Jarat

1 Isutan Jarat is the name of a traditional game developed in the South Kalimantan area. It originates from the word *isutan* and *jarat*; the term *isutan* may be from the transition of the word '*usutan*' which means 'searching.' The term '*jarat*' is a Banjarere term for a rope that is knotted at one end and is used to trap or tie (like a lasso rope in America). So *isutan jarat* means searching for ropes that *bajarat* (have noose). In this game, each player tries to find the other player's hidden noose in the sand by jabbing sticks/wood/bamboo. This game is simply guessing the position of *jarat* (noose) that is hidden in the sand.

This game is usually played on the edge of the river at low tide or in a house yard with a lot of sand covering. This game has nothing to do with certain types of ceremonies or events. It can be played at any time. If it is in the village, the children will play it in the afternoon before bathing in the river. The number of participants in *isutan jarat* games is minimal, with at least two people and a maximum of four. Two people are needed because there will be a tide position (which hides the *jarat*) and an up position (which looks for the hole of *jarat*). Four people are considered sufficient to avoid overcrowding, which can lead to confusion (Figure 4).

The equipment to play this game is based on the original game, a rope made from banana tree fibers and wooden slats made of bamboo or other wood species. In the dried banana trees, the fiber is usually visible. The fiber is the

part taken by children to make ropes while the blade is made of wood or bamboo, which is slightly sharpened with a length of no more than an arm.

In this game, there are no consequences of losing or winning. It only gives satisfaction and pride for the children who successfully seek the *jarator*, feeling that the other children were unable to find their *jarat*. The influence of this game is to provide sportsmanship for children. This is displayed in the honesty when hiding the *jarat*, i.e., children agree not to spy on each other and also install the same gritty holes with other players.

Traditional Games and Physical Education

Traditional games are not just good for psychological health but also for the physical health of students. There is a need to advance these games in schools as a curriculum (Siregar and Ilham, 2016). Traditional games are not just for the children who play it, but also for parents' support. Another study found that children between 2 to 17 years of age who are supported by their parents while playing games showed positive health effects on the children's physical health, for example: walking and engaging in the sport together. The togetherness of children and parents also has a positive impact on their emotional health, which means that children are energetic and emotionally warmed by their parents. Parents who participated in traditional games have a lot of benefits for their children; one of them is a close

relationship between parents and children.

Astuti (2000) defined a game as human activities in various forms as a reflection of the need to acquire new knowledge. As far as children are concerned, the game can be defined as activities performed by children in various forms spontaneously, without coercion, which brings excitement and occurs in a fun atmosphere. Jarahnitra (1992) stated that traditional society game is the result of great cultural value for children to fantasize, have recreation, be creative, and exercise. It is also a means of practicing the ability, modesty, and agility of living in society.

According to Hartati et al. (2013), a traditional game is a game that has been played traditionally by children in certain regions. What is meant by tradition here is that this game has been passed down from one generation to the next. At this time, the game may no longer be played by children. Games which are the result of human cultivation in the past have stimulated children to have fun and have a very significant influence on children's development. Traditional games have been introduced since our ancestors. This game does not require a fee, and it is even simple to play.

The game has many variations, which can be grouped into several types or categories. According to Suyami (2006), based on the nature of the game, it can be grouped into three categories, namely recreational games, attractive games, and competitive games. According to Tedjasaputra (2003), games can be grouped based on their nature, types of cognitive difficulties that are needed, and the type of socialization that is done. Based on its kind, the game is grouped in attractive, recreational, and competitive games based on the cognitive level. The game is arranged on the kind of functional, constructive, pretentious, and rules according to mutual agreement. Based on its socialization, it can be classified into several types: unoccupied play, solitary play, onlooker play, parallel play, associative game, and cooperative game.

According to Ariani et al. (1998), the benefits of traditional games are (a) Benefits for physical aspects, including strength and endurance and flexibility. (b) Benefits for psychological aspects include the ability to think, count, the ability to strategize, overcome obstacles, memory, creativity, fantasy, and feelings of rhythm, (c) Benefits for social aspects, including cooperation, regularity, respect, and shame.

Traditional game has features to increase children's motor skill, development of social and emotional, cognitive, and language abilities. It was found that the game categorized based on the field of development includes goals that belong to the area covered in the pre-school curriculum and other development field goals. Research by Gelisli and Yazici (2015) concluded that: (1) Total development of children could be supported by incorporating available traditional games and supporting their motor, language, cognitive, social and emotional development, and self-calls into activities implemented as a daily plan in the pre-school curriculum, (2) It is essential to

apply traditional games to children, which are especially forgotten now since children have acquired a national identity and are familiar with their culture and values, learning activities, (3) Parents, educators, and city governments can design areas that allow children to play freely, (4) Suitable games can be chosen after compiling traditional games belonging to other regions, these games can be applied by conducting norm determination studies, (5) Teachers can be informed about the use of children's games as an educational tool and its benefit by attending seminars, conferences, and workshops on the traditional game.

Nugraha et al. (2018) submitted research results with the following conclusions. There is an influence of traditional game-based learning on students' social skills. There are differences in the average social skills of students who are very high, quite high, and lower in the experimental class. The most significant improvement is in the very top group, which is strongly influenced by traditional game activities.

Research by Lestarinigrum (2017) concluded that if you want to increase your children's mathematical, logical intelligence through traditional games, you must pay attention to the level of trust and learning styles that children have. The logical development effort of children's intelligence in mathematics using traditional game interventions has proven to be effective as a concept of early childhood learning using games as a way of learning.

Children enjoy the traditional game in physical education learning. It is used in the learning process to increase students' interest in facing any obstacle. So, the students will grow a sense of courage, passion, and honesty.

According to Freeman (2001), physical education involves several human physical activities chosen and carried out to achieve beneficial results for the body. William emphasized one thing that although physical education is meant to teach physics, through the use of physical activities, the aim is to go beyond the physical.

Furthermore, KEPMENDIKBUD (No. 413/U/1987) states that physical education is an integral part of overall education, aiming to improve individuals organically, neuromuscularly, and intellectually and emotionally through physical activity. Physical education means an educational program through movement or games, and sports. It contains the sense that specific movements, games, or branches chosen are only tools to educate (Mahendra, 2009). Husdarta (2009) suggested that physical education is an integral part of the education process. It means that physical education is not only a decoration or an ornament attached to the school program as a tool to keep children busy. Physical education is a process of education through physical activity, game, or sport chosen to achieve educational goals.

Stojanovska et al. (2015) exploited the strength that motivates games in education and pays attention to the positive effects of traditional games as exciting activities used in the actual learning process. Our findings revealed that student satisfaction varies depending on the different types of games used in learning activities and learning

preferences. The teachers involved in this study found that they could use the game as a tool to bring up some abstract concepts closer to the concrete operational minds of young students. Another thing is that individual differences expressed as different learning styles influence students' perceptions of learning activities, and hence this must be considered during the game-based learning phase. In the future, the relationship between individual traits and preferences for different game settings should be explored in more detail. Learning scenarios should be offered that can be adjusted so that they can be personalized to enhance students' potential.

Some Results of Study

The research result of Dahlia et al. (2019) on teacher attitudes toward 21st-century learning concluded that although the digital revolution is so healthy, using local wisdom in learning is still needed. Local wisdom is integrated into learning planning in the form of song titles and game names written on learning devices/lesson plans. Furthermore, in the process of implementing learning, the teacher applies the local wisdom of South Kalimantan by singing the regional song before implementing the learning. For traditional South Kalimantan games, the teacher asks the students to play traditional games every Friday. Also, the traditional game is played during the Physical Education lesson. These results positively reinforce that traditional games are still needed for children. This is because learning material, especially physical education about the traditional game, is essential and is yet required.

Why are traditional games so important? Several studies have proposed conclusions that state that traditional games are perfect for children. Darmawan (2016) mentioned that traditional games are very relevant in improving manners and mutual respect for parents and teachers. Traditional games can be used to create children with multiple intelligences, namely: logical mathematics, space, kinesthetics, and linguistics. The potential of local wisdom contained in traditional games can be utilized in education as a means of introducing a culture of non-violence, by reflecting and interpreting the value of traditional games in the learning process and children's play activities.

Saputra and Ekawati (2017) made conclusions based on research conducted that traditional games function in developing children's necessary abilities. Traditional games are easy to participate in both how to play and how to make the game tools. Jambi area has 13 traditional games related to early childhood. As a whole, the games can develop the children's necessary abilities and also instill character in them. Traditional games can be socialized through mass media, social media, posters, and social and cultural educational activities, such as the preparation of conventional game pocketbooks.

Diantama (2018) argued that traditional games could develop the character of a nation. Characters developed through traditional Sundanese games are moral values of goodness such as honesty, discipline, obedience, beauty,

togetherness, tolerance, responsibility, leadership, awareness, wisdom, physical strength, sportsmanship, and so on. Character development through Sundanese traditional games is one of the *hidden curricula* in the community. It is directly integrated into Sundanese traditional games, which include musical elements, language, and literary elements, as well as game elements. The process of character development rests on aspects of knowing nature, environment, and God. It is all carried out by efforts to introduce, understand, and teach through habitual and exemplary ways.

Besides, according to Lestari and Siregar (2017), traditional games have the potential to develop the social skills of elementary school children. They examined the *Batu Serimbang* game of the Deli Serdang Regency traditional game and came up with the conclusion that children's social skills obtained from BatuSerimbang traditional game include: skills in working together, skills in interacting, skills in self-controlling, skills in showing empathy, skills in obeying rules, and skills in respecting others.

Okwita and Sari (2019) examined the existence of a stilts game in Batam. They concluded that the presence of stilts is still maintained through the 17th August competition. The convening of this competition provides benefits for the community. It can be a medium for the community to gather and interact. So, the community does not have individual characteristics, and they do not differentiate each other according to their status, and it creates harmony among the Monggak community members in Batam. Traditional games are not just related to the physical, but also have social effects like in Batam.

Wijaya (2009) conducted a study on Belka traditional games and traditional Balinese game. The following are the conclusions: (1) there is a significant difference between students who were given the treatment of Belka game and traditional Balinese game on the physical fitness of the fifth-grade male students of SD/Elementary school of Ganesha Educational University Laboratory. The traditional Balinese game gave a better influence than the Belka game, (2) there is a significant difference in physical fitness level between students who had high and low mobility abilities. For students who could move higher, traditional Balinese game gave better effect than the Belka game, and to the students who generally have low movement ability, and (3) there is no interaction found between game models of (Belka and traditional sports of Balinese) and general movement ability (high and low) in improving the physical fitness of the fifth-grade male students of the SD of Ganesha Educational University Laboratory. This research concluded that traditional games affected physical fitness in elementary school children.

Traditional games can also be applied to physical education learning. Apriliawati and Hartoto (2016) studied the games in Malang. They proposed some conclusions : (1) there is a significant effect of the application of traditional games in physical, sports and health education learning on the motoric ability of fourth-grade students of SD Negeri

Sukosari 03 of Kasembon District in Malang Regency, and (2) there is a considerable influence of the application of traditional games in learning physical, sports and health education on improving motoric skills of fourth-grade students at SD Negeri Sukosari 03 of Kasembon District in Malang Regency by 28.6%.

The Role of Physical Education Supervisors

The function of supervision in education is not just controlling what to see, or whether all activities have been carried out according to the outlined program but rather more than these. Supervision in education contains a broad understanding. Supervision activities include determining the conditions or requirements of personnel and material needed to create an effective teaching-learning situation, and efforts to meet those requirements. One element of education that has an essential role in achieving educational goals is supervision. In the educational world, supervision always refers to activities of improving the learning process. Educational supervision is defined as the process of providing professional assistance services to teachers to enhance their ability to carry out the tasks of managing the learning process effectively and efficiently (Bafadal, 2004).

In accordance with the function, the supervisor's role is to provide support, assistance, and sharing (Olivia, 1984). A supervisor can act as:

- 1) A coordinator can coordinate teaching and learning programs, staff members' tasks, and various activities among teachers.
- 2) A consultant: the supervisor can assist and consult about problems experienced by the teacher, both individually and in groups. For example, difficulties in dealing with children who find it difficult to learn are a challenge to the teacher in every face to face class.
- 3) A group leader can lead several teacher staff in developing group potential when arranging and developing the curriculum, the subject matter, and the teachers' professional needs with the teaching staff.
- 4) An evaluator: the supervisor can help teachers assess the outcomes and process of learning and determine the curriculum developed. For example, at the end of the semester, the supervisor can conduct self-evaluations by getting feedback from each student that can be used as material to develop and improve themselves.

Concerning the results of several convincing studies that traditional games positively influence the physical, mental, character, and social development of the community, especially elementary school children, it needs serious attention. Elementary school-age children are the future of the nation, the future of South Kalimantan. The success of providing for them in the form of physical, mental, and social health will produce achievements in the future. Therefore, traditional games in the educational curriculum in physical education subject need proper support and supervision. In this case, the physical education supervisor has a significant role.

By mentioning that there are four essential roles of physical education supervisors, it is imperative to maintain traditional games. These roles can be realized through the following four roles:

The Role of the Coordinator

The supervisor of physical education can coordinate physical education instructional programs, particularly the traditional game with various parties, both from people in school and outside school. As in Batam, based on a specific result of the study, physical education supervisors can coordinate with relevant institutes by organizing a traditional game competition at various levels, such as schools, districts and regencies, and even provinces. The effect of this race will be substantial if it involves many parties.

The Role of Consultant

As a consultant, a physical education supervisor can assist teachers in developing classroom learning programs about traditional games. It should include the focus game, what kind of tool is required for the game, and how to make the traditional game an important assessment in physical education.

The Role of Group Leader

As a physical education supervisor, he oversees several physical education teachers. He can act as a group leader to innovate the implementation of traditional games. So, the group of teachers he leads can participate in preserving traditional games from becoming extinct and even contributing positively to human development in South Kalimantan.

The Role of the Evaluator

As an evaluator, a physical education supervisor must carry out his supervising functions, controlling and assessing teachers in carrying out learning programs that emphasize traditional games in their respective schools. Without evaluation, there certainly will be no development. The supervisor can give rewards to the physical education teacher who is active in retaining traditional games, while the less energetic can be sanctioned according to the capacity he has.

The majority of supervisors, both school principals or supervisors, do not have a background in physical education and sports. This background will undoubtedly affect the supervisor's role and function in carrying out school supervisory duties, especially academic supervision in physical education and sports. Professional competence of school supervisors is needed so that a supervisor can carry out his primary responsibilities and functions as well as his responsibilities in improving the quality of education delivery, the quality of the process that has implications for

the students' learning outcomes in their target schools. Supervisors' task in quality assurance of education is to carry out assessments and foster educational units on academic and managerial aspects. Assessment and development of academic aspects is a direct assessment and development of teachers, both related to qualifications, competencies, and certification.

The Minister of National Education Regulation No. 12 of 2007 concerning School Supervisory Standards states that a supervisor must have 6 (six) minimum competencies: personal competence, managerial supervision, academic supervision, education evaluation, research and development, and social competence. The supervisor's main task in carrying out managerial and academic supervision is at least as a role model for schools and as a right partner with the school parties in advancing their school. The role of a supervisor is carried out with a supervision approach that is scientific, clinical, humane, collaborative, artistic, interpretative, and based on socio-cultural conditions. This approach aims to improve the quality of learning.

Thus, the School Supervisor's main task is to carry out academic and managerial supervisory duties in the education unit. The task includes the preparation of supervision programs, the implementation of coaching, monitoring the implementation of 8 (eight) National Education Standards, assessment, guidance and professional training of Teachers, evaluating the results of supervision program implementation, and implementing supervisory tasks in specialized areas.

School supervisors (as supervisors) according to their area of work, are divided into several fields, namely:

1) Kindergarten Supervisors are the school supervisors who have the duties, responsibilities, authority, and full rights in supervisory duties in the formal early childhood education, both public and private, in the technical implementation and development of learning programs kindergartens.

2) Elementary School Supervisors are school superintendents who have the duties, responsibilities, authority, and full rights in supervisory responsibilities in some schools. They may work in both public and private schools. They supervise both school management and all elementary school subjects except religion subject and physical, sports education subject subjects.

3) Supervisors of subjects/family of subjects are the school supervisors who have the duties, responsibilities, authority, and full rights in supervising certain subjects or groups of subjects in some schools, both public and private.

4) Special Education Supervisor is a school supervisor who has the duties, responsibilities, authority, and full rights in supervisory responsibilities at some schools, both public and private, in special schools within the Ministry of National Education for all subjects.

5) Guidance and counseling supervisor; is the school supervisor who has full duties, responsibilities, authority, and rights in supervisory duties at some public and private schools in guidance and counseling activities.

Thus, physical education has its supervisor outside the school supervisor. This is because physical and religious education supervisors are not included in the duties of school supervisors.

WRITING METHODOLOGY

This is a qualitative form of writing approach, which means writing that produces descriptive data about spoken and written words, and observable behavior from the people studied (Bagong and Sutinah, 2005). This type of writing is descriptive writing, which is a method of researching an object, a set of objects, and a system of thinking in the present. The purpose of descriptive writing is to provide a description, a systematic overview, factual and accurate facts, characteristics, and the relationship between the phenomena under investigation (Nazir, 1998).

Information was obtained through documentation, literature, and in-depth interviews with key informants (key sources of data). They are key to obtaining data and information for this study. After interviewing some informants, two informants were selected as representatives, i.e., two elementary Physical Education teachers from Ulin Utara and Loktabat Utara, South Borneo.

FINDINGS AND CONCLUSIONS

In South Kalimantan, or even around Indonesia, the Physical Education supervisor's criteria are very low, and even if the requirements have been met, they must be from some schools that are combined. The majority of the elementary schools in South Kalimantan have included physical education supervision (the group of the specific subject lesson), particularly school supervision, which in general, can be handled by the headmaster of a general school supervisor. This is of great concern because there is a serious need for physical education supervisor. However, according to the criteria fulfilled, it is not sufficient. Also, it requires many funds. During practical sessions in the elementary school, at least three supervisors should be present, which are religion supervisor (religion subject), general supervisor, and sport and physical education supervisor. This case is not easy to be fulfilled, both due to the financial and managerial effectiveness in its implementation.

The results of interviews and discussions with key informants obtained several significant findings. One is related to the fact that the principal engages in the supervision task, which is meant for the Physical Education teacher. The principal is supposed to supervise the managerial field, the accuracy of teaching schedule, presence, and teaching preparation related to how physical education can work well, which will make the teacher effectively deliver his learning and learning administration well. Other findings are related to supervisors. Supervisors carried out supervision tasks on physical education

teachers in schools, such as visiting schools to see the diligence and teachers' presence. This is a routine activity performed by supervisors.

Some conclusions may be drawn from previous studies. First, the traditional game can be part of the learning process. It is related to Stejanovska (2015), who said that traditional games are still beneficial, even though; the children are more familiar with modern games. This is also in line with Apriliawati and Hartoto (2016) and Wijaya (2009). Second, traditional games have positive effects on the children, both physically, mentally, and skill developments. This is in line with Apriliati and Hartoto (2016), Lestari and Siregar (2017), and Saputra and Ekawati (2017).

In addition, Okwita and Sari (2019) also argued that traditional games played outside the school still have positive effects on children. Third, since the supervisors (principal and supervisor) have carried out the supervision task on the Physical Education teachers, the functions performed are related to managerial responsibilities, not associated with the task of academic supervision, especially matters relating to the substance of learning, such as traditional games. In this case, the role of a supervisor in the culture of traditional games in South Borneo is deficient, and this can be understood because supervisors (principals and supervisors) do not have a physical education background and have no experience in traditional games.

Conclusion

Nowadays, with the era of digital technology, children from childhood are familiar with technology games. The more they are enjoying the digital games; slowly, the traditional games will be more abandoned. However, traditional game functions cannot be replaced simply by digital games. There are still many positive benefits of traditional games that must be maintained. Through physical education learning in school, traditional games can be kept in an organized and directed way. Thus, the physical education supervisor's role as coordinators, consultants, leaders, and evaluators is needed. This is because they have direct responsibility for implementing physical education learning in schools. However, the role of supervisors in traditional civilizing games in South Borneo is deficient. Physical education teachers mostly engage in traditional civilizing games in South Borneo through physical education learning in their respective schools.

Conflict of interests

The authors declare that they have no conflict of interests.

REFERENCES

Aksoy H (2014). "Cocuk Oyunlarinin İslevleri: Sarikecili

- Yoruk Cocuk Oyunlari", *MilliFolklor*, 265-276.
- Apriliawati AT, Hartoto S (2016). "Penerapan Permainan Tradisional dalam Pembelajaran Pendidikan Jasmani, Olahraga dan Kesehatan terhadap Kemampuan Motorik Siswa". *Jurnal Pendidikan Olahraga dan Kesehatan*, 04 (2):522-528.
- Ariani, dkk.,(1992). *PermainanTakyat Daerah Istimewa Yogyakarta*, Yogyakarta: Departemen Pendidikan dan Kebudayaan Daerah Istimewa Yogyakarta.
- Ariani C, Lisyawati S, Pembayun H (1998). *Pembinaan Nilai Budaya Melalui Permainan Rakyat Daerah Istimewa Yogyakarta*. Yogyakarta: Departemen Pendidikan dan Kebudayaan.
- Asuti, M., (2000). "Peningkatan Sosialisasi Anak Melalui Pelatihan Permainan Tradisional", Skripsi, Fakultas Psikologi Universitas Gadjahmada Yogyakarta.
- Bafadal I (2004). *Peningkatan Profesionalis me Guru Sekolah Dasar*, PT. BumiAksara, Jakarta.
- Bagong S, Sutinah (2005). *Metode Penulisan Sosial*, Kharisma Putra Utama, Jakarta.
- Dahlia, Adrian Y, Saufi M (2019). "Persepsi Guru Sekolah Dasar Menyikapi Pembelajaran Abad 21 Melalui Kearifan Lokal Kalimantan Selatan", *Elementa: Jurnal PGSD STKIP PGRI Banjarmasin*, 1(1):26-33.
- Darmawan O (2016). "Penanaman Budaya Anti Kekerasan Sejak Dini Pada Pendidikan Anak Melalui Kearifan Lokal Permainan Tradisional", *Jurnal Penelitian HAM*, 7(2):111-124.
- Diantama S (2018). "Permainan Tradisional Sunda Dalam Membangun Karakter Warga Negara", *Citizenship Jurnal Pancasila dan Kewarganegaraan*, 6:(1)30-40.
- Freeman H. William (2001). *Physical Education and Sport INA Changing Society*. United States of America, Sixth Edition, Campbell University.
- Gelisli Y, Elcin Y (2015). "A Study into Traditional Child Games Played in Konya Region in Terms of Development Fields of Children." *J. Soc. Behavioral Sci.* 197: 1859-1865.
- Hartati SCY, Priambodo A, Kristiyandaru A (2013). *Permainan Kecil (cara efektif mengembangkan fisik, motorik keterampilan sosial dan emosional)*Malang: Wineka Media.
- Husdarta JS (2009). *Manajemen Pendidikan Jasmani*, Bandung, Alfabeta.
- Jarahnitra, team. 1992, *Transformasi Nilai Melalui Permainan Rakyat Daerah Istimewa Yogyakarta*. Yogyakarta: Departemen Pendidikan dan Kebudayaan.
- Lestari W, Siregar N (2017), "Potensi Permainan Tradisional Dalam Mengembangkan Keterampilan Sosial Anak Usia Sekolah Dasar", Makalah dipresentasikan pada Seminar Nasional Multi Disiplin Ilmu Universitas Asahan di Aula FKIP UNA, 22 September 2017.
- Lestaringrum A (2017), "The Effect of Traditional Games, Self-Confidence, and Learning Style on Mathematical Logic Intelligence," *Advances in Soc. Sci, Educ. Humanities Res. (ASSEHR)*, volume 169.
- Mahendra A(2009). *Azas dan Falsafah Pendidikan Jasmani*. Bandung : Prodi PJKR FPOK UPI Bandung.

- Nazir M (1998). *Metode Penulisan*, Ghalia Indonesia, Jakarta.
- Nugraha YA, Handoyo E, Sulistyorini S (2018), "Traditional Game on The Social Skill of Students in The Social Science Learning of Elementary School," *J. Primary*, 7(2): 220 – 227.
- Okwita, A Siska Sari P, (2019), "Eksistensi Permainan Tradisional Egrang Pada Masyarakat Monggak Kecamatan Galang Kota Batam", *Historia: Jurnal Program Studi Pendidikan Sejarah*, 4 (1):19-33.
- Saputra NE, Ekawati YN, (2017), "Permainan Tradisional Sebagai Upaya Meningkatkan Kemampuan DasarAnak", *Jurnal Psikologi Jambi*, Volume, 2, No. 2, Oktober 2017.
- Siregar NRS, and Ilham M (2016), "Traditional Game As a Way for Healthy in Bajo's Children," *The UGM Annual Scientific Conference Life Sciences 2016*, KnE Life Sciences, pages 19–25.
- Stojanovska TV, Marina V, Toni M, Vladimir T (2015). "The Educational Prospects of Traditional Games as Learning Activities of Modern Students," *Conference paper*, October 2014, can be assessed in <https://www.researchgate.net/publication/272127194>
- Suyami (2006), "Kandungan Nilai Dalam Permainan Egtang dan Gobagsodor", *Makalah Seminar Tevitalisasi Permainan Tradisional yang diselenggarakan oleh Jarahnitra*.
- Tedjasaputra M (2003), *Bermain, Main, danPermainan*, Gramedia, Jakarta.
- Wijaya MA (2009). "Peningkatan Kebugaran Jasmani Dengan Permainan Belka Dan Permainan Tradisional Bali (Studi Eksperimen Pada Siswa PuteraKelas V Sd Lab. Undiksha)", *Jurnal Pendidikan danPengajaran*, jilid 42 (3):206–211.

Basuki-and-Mu'in

ORIGINALITY REPORT

4%

SIMILARITY INDEX

4%

INTERNET SOURCES

2%

PUBLICATIONS

%

STUDENT PAPERS

PRIMARY SOURCES

1

journal2.um.ac.id

Internet Source

3%

2

cyberleninka.org

Internet Source

2%

Exclude quotes On

Exclude matches < 2%

Exclude bibliography On