

The Analysis Of The History And Culture Of The Balinese Traditional Game “Megoak-Goakan” Towards The Preservation Of Sustainable Tradition

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Abstract

The traditional Balinese game 'megoak-goakan' is a tradition that is played mainly by children and adults. This study's purpose is to determine the analysis of history and culture in the traditional Balinese game 'megoak-goakan', thus enabling the preservation of tradition and culture. Qualitative descriptive method is used through documentation studies, and interviews. Data were analyzed descriptively qualitatively based on data from document studies, and interviews with historical and cultural experts in Buleleng Regency. The results of this study indicate that 1) the 'megoak-goakan' game comes from Panji Village, Sukasada District, Buleleng-Bali Regency, 2) the 'megoak-goakan' game is carried out to honor the services of the King of Buleleng, namely Ki Barak Panji Sakti, 3) the game 'megoak-goakan' is inspired by the behavior of a crow (in Balinese 'goak') which is targeting its prey, 4) the game 'megoak-goakan' means to build enthusiasm for the troops of the King of Buleleng to fight the enemy, 5) the game of 'megoak-goakan' is carried out by two teams who line up extending backward while holding the waist of the participant in front of him and the one in front is called the head of 'goak' while the back is called the tail of 'goak', the game ends if the head of 'goak' manages to catch the tail of 'goak'. This study also suggests that the preservation of traditional games is a necessity in the current era.

Keyword: Traditional Balinese Games, 'Megoak-Goakan', History and Culture

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I. Introduction

Traditional games are play activities that have historical and cultural meanings that come from ancestral heritage and grow and develop in certain areas that contain cultural values and life values that are taught from predecessors to the next generation [1]. Balinese traditional games are traditional games in Bali in the form of games recorded in the Balinese traditional game book issued by the Bali local government in 1990 and several other kinds of literature developed by Balinese folk game figures.

The folk games of the past are very thick in terms of history. History is the most important part of a civilization and allows humans to know when and where all this came from. History also cannot be separated from elements such as views of life, beliefs, personal bias, honesty, partiality, and group prejudice [2]. Knowing the history of traditional Balinese games becomes important when it is difficult to get information and literature related to it. Disseminating origins in the context of preserving tradition is an obligation for the academic community. In addition, historical codification is a form of storytelling process of past activities where it is closely related to the attitudes and orientation of human life [3]. Describing the historical context of traditional Balinese games 'megoak-goakan' in the past is the goal of tracing this research. The limited information related to the history of the implementation of traditional 'megoak-goakan' games in the past is the main reason for this study to be conducted.

The historical context is a process of interaction and events that are integrated from a continuous state or fact in the past [4]. The historical analysis process is carried out through a study of various sources containing past information that is systematically arranged and useful for the process of critical investigation of past situations, circumstances, developments, and experiences, to create a clear picture and provide a deep understanding of past events. in the sense that it can enrich how, what, who, when, and where, and why a past event occurred.

On the other hand, traditional Balinese games 'megoak-goakan' have a high cultural value that we should explore. The cultural elements in the game of 'megoak-goakan' are full of the daily culture of the Balinese people

in the past. Each type of traditional game in Bali has a different cultural basis. The culture contained in it is often the subject of public discussion to this day, even the importance of analyzing the cultural elements in traditional Balinese games is very important. Studying cultural elements means redefining culture itself as a process of meaning [5].

Based on the foregoing, the study of historical and cultural analysis of traditional Balinese games 'megoak-goakan' is very important. Knowledge of the history and culture of this game is very much needed to provide an overview of today's society about what and how the game was done and how the game started so that it became a game favored by the people at that time. With this research, it is hoped that it can provide information and knowledge related to traditional Balinese games from historical and cultural elements so that efforts to preserve folk game traditions can be achieved.

II. Methods

This research is a qualitative descriptive study to explore the historical and cultural elements of the traditional game 'megoak-goakan' as a traditional Balinese game. Data were collected from historical figures at Puri Sukasada-Buleleng, experts/experts on Balinese history and culture, and traditional game conservationists. Data collection methods used in-depth interviews and structured documentation studies from the Kertya Buleleng building museum. Data were analyzed using triangulation techniques from sources, through data collection, data reduction, data presentation, and conclusion [6].

III. Results and Discussion

Based on the results of documentation studies and in-depth interviews with Puri Sukasada-Buleleng figures and experts on Balinese history and culture, and document studies at the Gedong Kertya Buleleng Museum, traditional Balinese games originate from folk games which were originally games to fill spare time and support their daily work. days, such as farming, gardening, and even fighting in the colonial period. The traditional Balinese game 'megoak-goakan' comes from Panji Village, Sukasada District, Buleleng-Bali. In more detail the research results are described below;

"The traditional Balinese game of 'goak-goakan' was originally from Panji Village, Sukasada where the Balinese Kingdom was at that time, led by Ki Barak Panji Sakti. Where the game begins with activities to fill spare time and eliminate boredom at that time from the people in the village" (Tokoh Puri Sukasada-Buleleng).

"If the game of 'go-goakan' is from the original Panji, the people there know this game which is performed every Nyepi day, and it is sacred at that time. Even this game contains noble values such as the struggle against the invaders. (Balinese History and Culture Expert).

"The game of 'megoak-goakan' is a folk game originating from Panji Village, Sukasada District-Buleleng, also a preparation of King I Gusti Barak Panji for the attack on Blambangan country' (Buleleng Regency Government, UPTD Gedong Kertya).

On the other hand, the game of 'go-goakan' is a game that has existed since ancient times in the struggle more or less around 1648, precisely at that time the struggle against the Blambangan earth. The game of 'megoak-goakan' was originally said to be a reflection of the King of Buleleng, namely Ki Barak Panji Sakti to fill time so that his people would not get bored during times of struggle against the invaders. The king while dumbfounded observed the behavior of 'goak' or crows in Indonesian who chatted and played with other flocks of crows, and fought over food, pecked each other, attacked each other and so on. It was then that it occurred to the King to make a game from the aggressive and energetic behavior of the crow (goak in Balinese). Eventually the game became known as 'megoak-goakan' which means crow. According to the opinion and study of the documents below;

"Goak-goakan comes from the word 'goak' the name of a crow in the Kawi language called Kanganila or black crow. Crows are birds that live in groups who like to play chasing each other and grabbing each other' (UPTD Gedong Kertya).

"The game 'megoak-goakan' is inspired by the behavior of the crow which is very aggressive and enthusiastic which is usually in a graveyard when the kepuh tree is blooming" (Tokoh Puri Sukasada-Buleleng).

"The cave is the Black Crow, so 'goak-goak' is a translation of the Crow. This game is exactly like how crows in their daily activities, attack and snatch each other between their flocks, maybe this is what later became the forerunner of the game of 'megoak-goakan' (Balinese History and Culture Expert).

In the game of 'megoak-goakan' there are activities that prioritize the physical elements of running, jumping, and also psychological elements such as working together/together, sportsmanship, high spirits and others [7];[8];[9]. In the game of 'megoak-goakan' also in it there is an element of dialogue as a challenge, who wins will get a prize, who loses will be punished, in this case must be willing to fulfill the wishes of the winner. The values contained in the 'megoak-goakan' game are the values of enthusiasm and unyielding, especially in the face of war and against the invaders. This is reflected in the opinions expressed below;

"Megoak-goakan contain a hidden meaning, which is an invitation from Ki Barak Panji Sakti to maintain the existence of the kingdom of Denbukit and togetherness in the development of the kingdom" (UPTD Gedong Kertya).

"The game of 'megoak-goakan' is a game that encourages the people and soldiers and motivates them to fight for the area from colonialism at that time, even the war troops at that time were later called 'truna goak' (Balinese History and Culture Expert).

"In the game of 'teaching', each crow can ask the King what he wants and it will be granted. 'goak' will sound 'hi crow what do you want?', then 'goak' answers; no---no-no-no--I want Blambangan to be attacked" (Tokoh Puri Sukasada-Buleleng).

The game of 'megoak-goakan' is also an attempt by the King to fill his spare time while waiting for information from spies from Blambangan, when to attack/war. At that time, the strategy of defense and attack will determine the success of the struggle at that time. This game is carried out by two teams lined up extending backwards while holding the waist of the participants in front of them (the number of teams is 5-12 people and the one in front is called the head of 'goak' while the one behind is called the tail of 'goak', the game ends when the head is 'goak' managed to catch the 'goak' tail. If the 'goak' tail is successfully caught then, the goak head will receive a prize and then the 'goak' tail will be replaced by another member, so viciously so that all player members can become goak tails or heads.

At first, the game of 'megoak-goakan' was held to coincide with the celebration of *Nyepi* Day in Bali, but because during the *Nyepi* Day it was performed by Brata seclusion who could not carry out other activities other than *Nyepi* celebration, then this game was played on one day after *Nyepi*, or during Ngembak Geni (as one day after *Nyepi* in Bali). Currently, in his home village, Panji, this tradition is still carried out in a sustainable manner. This game has also been registered as a non-object cultural heritage to the Indonesian Ministry of Law and Human Rights. Currently, the game of 'megoak-goakan' has become popular in the community and can be played by anyone and at any time, be it children, teenagers, adults, or parents. This game is very exciting and can affect both physical and mental elements. As in research [10];[11];[12], found that the game of 'teaching' can have an effect on physical improvement in the form of speed, agility and endurance if done with the right intensity and frequency, during warm-up exercises.

IV. Conclusion

Based on the results and discussion, it can be concluded that, 1) the 'megoak-goakan' game originated from Panji Village, Sukasada District, Buleleng-Bali Regency, 2) the 'megoak-goakan' game was carried out to honor the services of the King of Buleleng, namely Ki Barak Panji Sakti, 3) the 'megoak-goakan' game is inspired by the behavior of the crow (in Balinese 'goak') which is targeting its prey, 4) the 'megoak-goakan' game means to build enthusiasm for the troops of the King of Buleleng to fight the enemy, 5) the game 'megoak-goakan' is carried out by two teams lined up backwards while holding the waist of the participant in front of him and the one in front is called the head of 'goak' while the one behind is called the tail of 'goak', the game ends if the head of 'goak' manages to catch the tail 'goak'. This study also suggests that the preservation and preservation of traditional games is a necessity in the current era.

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