

Physical fitness of elementary children through Balinese traditional games based on the tri hita karana philosophy

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ABSTRACT

Physical education, sports, and health (PJOK) is a subject that educates students through physical activity to improve student's fitness and healthy lifestyles. The physical activity that can be carried out can be traditional games from each region which contain noble cultural values of the region and nation. Traditional Balinese games are games that educate students about the harmonization of life following the philosophy of Tri Hita Karana, namely harmonious relations with fellow human beings, environmental preservation, and devotion to God Almighty.

Keywords: *physical fitness, traditional Balinese games, tri hita karana*

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INTRODUCTION

Improving physical fitness is one simple effort to avoid disease and is productive in children's performance and mentality (Ulpi, Hakim, Kadir, Pajarianto, & Rahmatia, 2021). Physical fitness is always associated with physical activity, namely any movement of the child's body produced by skeletal muscles that cause energy consumption above resting values (Adi, Supriyadi, & Masgumelar, 2020). Therefore, elementary-age children need to be stimulated for physical activities that involve all organs of the body with fun and varied activities. Fun physical activity with simple rules, namely traditional games.

Traditional games are children's games that are spread verbally and collectively, have traditional forms, are passed down from generation to generation, and have many variations (Cahyani, Kristiantari, & Manuaba, 2014). Traditional games involve a lot of physical activity, setting strategies, teamwork, language skills, and the expression of children's feelings (Cendana & Suryana, 2021). Physical activity in traditional games has a strong influence on children's physical fitness (Aulia, Suryansah, & Januarto, 2022). The application of traditional games in physical education learning can improve students' physical fitness.

Traditional games are folk games that are recreational for self-pleasure and strengthen

social relations (Gandasari, 2019). Traditional games are passed down from generation to generation to preserve culture and national character by increasing creativity, agility, and motivation, and as a means of exercise to improve physical fitness (Wardani, 2011). As a folk game that is inherited to preserve the character of the nation, traditional games have specific elements in each region. Bali has 41 types of traditional games spread across all districts in the Province of Bali (KONI Province of Bali, 1990; Kusuma, Darmawiguna, & Sunarya, 2014).

Balinese traditional games reflect Balinese cultural values that distinguish them from other traditional games in Indonesia (Taro, 2002). More specifically, traditional Balinese games have the following characteristics: (1) they are easy to play; (2) have simple rules; (3) sometimes accompanied by songs; (4) non-binding facilities and infrastructure; (5) has many variations; and (6) flexible (Mahaardhika, 2021). These characteristics correspond to the character of the Balinese people who are simple, flexible, friendly, easy to adapt to circumstances, and creative in utilizing natural products. These characteristics are manifestations of Balinese philosophy, namely the wisdom of Tri Hita Karana as a spiritual social capital that builds human character based on the values of harmony and balance.

Tri Hira Karana is a true Balinese cultural philosophy that upholds the values of balance and harmony in human relations with God (parhyangan), fellow human beings (pawongan), and the environment (palemahan) (Sustiawati, Suryatini, & Sidia, 2013). Straightforwardly, tri hita karana is a balanced life attitude between worshiping God and developing compassion for fellow human beings and the natural environment (Purana, 2016). Harmonization in the tri hita karana philosophy is believed to bring happiness and prosperity to life by devoting oneself to God which is manifested in the service of fellow human beings and the preservation of nature.

The application of the tri hita karana philosophy starts from a fundamental aspect, namely the educational aspect. The hope is that through education, the values of harmony will spread within students and society. One of the efforts to integrate the tri hita karana philosophy is through physical education, sports, and health (PJOK) subjects. The values embodied in the tri hita karana philosophy are in line with the philosophy of PJOK which seeks to develop a complete human being (Mashuri, Puspitasari, & Abadi, 2019) namely physically, mentally, socially, and spiritually healthy. Being physically healthy will have an impact on solemnity in worship. Spiritual health has an impact on self-calm and self-skills in overcoming problems. Social health has an impact on good relations with fellow human beings. Everything is sourced and leads to spiritual health that regulates every human activity in interacting with fellow

humans and the environment.

The integration of the tri hita karana philosophy into PJOK provides another color in learning where each PJOK learning syntax must be based on harmony and produce harmony. This integration requires creative methods in utilizing the environment and warmth of interaction for the solemnity of worship. Therefore it is necessary to have a creative learning model to integrate the tri hita karana philosophy so that students can be completely healthy and fit.

METHODS

This research is a literature study that seeks to find the relationship between traditional Balinese games in physical education based on the Tri Hita Karana philosophy and physical fitness. The method used is to search for scientific articles related to the topic being discussed. Scientific articles were found through Google Scholar by entering the keywords "traditional games," "physical fitness," "physical education," and "tri hita karana philosophy." The articles found were examined qualitatively by looking for an outline of the article's findings. These findings are associated with the topic of study, and then a paper is made.

RESULTS AND DISCUSSION

Physical Fitness

Physical fitness is a condition that can make people appear more dynamic/enthusiastic and create work productivity. The benefits of physical fitness are now very well recognized by the public, as evidenced by the development of fitness centers and the lively sports activities held, all of which stem from the importance of physical fitness. Awareness of physical fitness has an impact on the education sector, namely on the education curriculum in Indonesia, especially in the PJOK subject, the length of lessons has been increased, from previously two hours per week to 3 hours per week.

Physical fitness indicates a person's ability to perform physical tasks at a moderate level without excessive fatigue. The level of physical fitness at school is still not good, this is due to the lack of movement activities of students so that they easily experience fatigue when doing sports activities and experience overweight, or obese which makes them physically weak and lack the energy to be able to do quite heavy physical tasks. . The 2006 Sports Development Index (SDI) data shows that the fitness condition of our society is 1.08% in the very good category, 4.07% good, 13.55% moderate, 43.90% less, and 37.40% very poor.

Research related to physical fitness (Sulistiono, 2014) is known that the results of the study with a sample size of 721 students, data collection was carried out in a cross-sectional manner in Bandung City and Majalengka Regency. The results showed that the fitness level of the students was not in good condition. There were still 42.27 percent of elementary school students with low levels of physical fitness, 36.87 percent of junior high school students, and 46.11 percent of high school students. Male students have better physical fitness than female students. In elementary school, the higher the class, the higher the level of physical fitness, while at the junior high school level, the physical fitness of male students, the higher the grade, the higher the physical fitness.

The physical fitness of students is the responsibility of the school, especially PJOK subjects. Quality PJOK can help students to maintain a positive body condition and increase physical activity. So that the PJOK curriculum must lead to the physical fitness of students and a healthy lifestyle as the foundation for the growth and development of students.

Physical Education, Sports, and Health (PJOK)

Education is a long-term investment that requires great effort (Mashuri, 2015). Long-term investment means manipulating students to have a healthy lifestyle physically, spiritually, and socially (Mashuri et al., 2019) which begins with the formation of healthy character students (Mashuri & Pratama, 2019). So national education requires subjects that can form a healthy lifestyle with (physical) activities, and noble values (spiritual), and enable them to interact with each other, namely physical education, sports, and health subjects. Therefore physical education, sports, and health are subjects that must be followed by all students, even when they are menstruating (Mashuri & Umar, 2014).

Physical, sports, and health education is an integral part of the educational process which demands learning through physical activity. Physical education, sports, and health play a role in the formation of healthy human beings physically, spiritually, and socially through fun physical activities and forming a healthy lifestyle (Mashuri, 2019). PJOK educators strive to present learning that allows students to enjoy games, sports, rhythmic activities, gymnastics, and physical activities that are beneficial to the quality of life of students (Almonacid-Fierro, De Carvalho, Castillo-Retamal, & Fierro, 2021). The learning process through physical activity requires intensive supervision from PJOK educators (Rahman, Prasetyo, & Mashuri, 2021). So success in PJOK learning depends on the process of direct interaction between PJOK educators and students (Mashuri, 2017). Because direct interaction provides a meaningful touch between

educators and students which can stimulate the thoughts, feelings, and willingness of students (Mashuri, 2020).

PJOK is a subject related to physical fitness in both elementary, junior high, and high school. PJOK is an integral part of education as a whole which aims to develop aspects of physical fitness, movement skills, critical thinking skills, social skills, reasoning, emotional stability, moral action, aspects of a healthy lifestyle and the introduction of a clean environment through selected physical, sports and health activities planned systematically to achieve national education goals. The development of the fitness aspect is the starting point for PJOK goals so the physical fitness of students is the main concern of PJOK teachers. Physical fitness is followed by movement skills, soft skills, social skills, and a healthy lifestyle.

The healthy lifestyle that is formed from PJOK has an impact on physical fitness and the character values of students. The results of research conducted by Sulistiono (2009) about the influence of *Hidup Aktif dan Sehat* (HAS) on improving the physical fitness of students at Junior High School No 10 Malang show that the physical fitness of students increases in classes that carry out the HAS program well, on the other hand in classes that do not implement the HAS program properly there is no significant change in physical fitness. The application of HAS in the province of Bali which is thick with Balinese culture, students are directed to always live actively and move with traditional games. Balinese traditional games are rich in meaning and movement that characterize the habits and behavior of Balinese people who are friendly, open, and always carry courtesy towards others.

Balinese Traditional Game

Culture is considered one of the important factors in human survival throughout the world as well as in Indonesia. Culture is the whole of human activity, including knowledge, belief, art, morals, laws, customs, and other customs. So that culture should be preserved so that humans not only have advantages in terms of cognitive but also accompanied by noble speech acts. The diversity and uniqueness of Balinese culture have spread to all corners of the world. This causes many people to want to witness and learn about the culture that Bali. The diversity of Balinese culture is shown in the form of traditional houses, traditional clothing, traditional ceremonies, dance, painting, sculpture, traditional games, and literary arts. One of the interesting Balinese cultures is its traditional games.

In Bali, there are lots of traditional games such as the magoak-goakan game which is a typical game from Buleleng Regency, Magebug tingkih from Klungkung Regency, mameong-

meongan from Karangasem Regency, magala-gala from Badung regency and many others. From the data collected from the History and Culture Research Center, Department of Education and Culture, in each region (provincial & district), there are 20 to 30 types of traditional games. According to [KONI Bali Province \(1990\)](#), there are 41 types of traditional games in Bali spread throughout the districts of Bali. Buleleng Regency 5 games including Magoak-goakan, Magangsing, Maunti, Gerumbungan Cow, and Catching ducks. Klungkung Regency has 6 games including Macepetan, Maengkeb-engkeban stick, Goak ngalih taluh, Macingklak, Magebug tingkih, Pantolan. Karangasem Regency 4 games including Gebug, Mukur, Mameong-meongan, Matajog. Badung Regency 5 games include Makelas-classan, Magala-gala, Dagongan, Tembing-gandong, and Maceleng-piggy bank. Gianyar Regency 5 games including Kasti, Majangrik-jangkrikan, Madengkleng, Magayung, Maguli. Tabanan Regency 5 games including Making-drying, Magarang bucu, Mamacanmacanan, Makapal-kapalan, Wooden Kasti. Bangli Regency 5 games including Mabade-badean, Makadeng-kedengan rope, Majangka, Malaib masalengkad, Majan-jaranan. Jembrana Regency 6 games include Makepung, Magembeng, Mabinte, Canoe race, Scatter fighter, and Giant Domprak.

All of these traditional Balinese games are manifestations of Balinese culture which carries the principle of harmonization through the tri hita karana philosophy. The philosophy of tri hita karana is a philosophy of life that underlies all Balinese behavior to create harmony which has an impact on survival and future generations. Therefore, the Tri Hita Karana philosophy is firmly held by the Balinese as the basis and purpose of life.

Tri Hita Karana Philosophy

Tri Hita Karana is essentially a balanced life attitude between worshiping God and serving fellow human beings, as well as developing compassion for fellow human beings and developing compassion for the natural environment ([Purana, 2016](#)). Tri hita karana is the fruit of a past culture that still exists and is the foundation of life for the Balinese people.

The basic concept of Tri Hita Karana is contained in the Holy Book Bhagawad Gita III. 10 it is stated that yadnya is the basis of the relationship between God Almighty (Prajapati), humans (praja) and nature (kamaduk). Based on this statement, it can be stated that Tri Hita Karana is the basis for obtaining happiness in life if one can carry out harmonious relationships based on yadnya (rituals, sacrifices) to God Almighty in the form of devotion (sincere) to fellow human beings in the form of devotion and the natural environment. in the form of loving nature conservation. Harmonization and dynamics based on yadnyanya of three elements as causes

(karana) for the arrival of life happiness (hita) or "three causes for the arrival of happiness". Based on the formulation in Bhagawad Gita III.10 above it can be stated that philosophically Tri Hita Karana is building happiness by realizing a balanced attitude of life between devotion to God Almighty,

For Balinese people, Tri Hita Karana must be practiced in individual life and collective life. Therefore, the Tri Hita Karana philosophy is the basis of Balinese culture, one of which is embodied in traditional games. The practice of Tri Hita Karana in Balinese traditional games in individual life is that every game always begins with devotion to God Almighty. The traditional Balinese games emphasize serving others because indeed this is following swadharma (roles in the game) with mutual respect. In addition, traditional Balinese games always raise the flag of preserving nature by making the best use of nature by returning to nature as well as possible.

The practice of the Tri Hita Karana philosophy in traditional Balinese games is manifested in joint (group) activities, namely arousing the playing group to always base the game on the rule that everything done in a group is for God as a form of self-devotion to God Almighty. Balinese traditional games provide a group experience as a small community that must support each other to get good. Tri Hita Karana opens the mind of the game player that the game can be won (good) by helping each other and lowering the ego to maintain a harmonious relationship with others. Group harmonious relationships will have an impact on the good of the environment by reminding each other of goodness and supporting kindness, which will make the game woodpecker lower kego and eliminate greed for the environment. So that environmental sustainability will be realized which supports the welfare of social life and creates serenity in worship (relationship with God).

CONCLUSION

PJOK is a vital part of national education. Through physical activity, PJOK plays an important role in establishing a healthy lifestyle and improving students' physical fitness, as well as strengthening students' character. Traditional games are compatible with the philosophy of PJOK, namely strengthening and cultivating character through physical activity, so the integration of traditional games into PJOK is a necessity. Traditional Balinese games have various forms of games originating from each region. All traditional Balinese games are based on the tri hita karana philosophy which emphasizes the harmonization of relations with fellow

human beings, environmental preservation, and devotion to God Almighty.

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