



# Traditional Sport "Sepit-Sepitan" in Bali Province

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## ABSTRACT

This research aimed to study traditional sport sepit-sepitan in Bali Province qualitatively. The data used for this study was collected from observations, interviews, and document reviews. The methods that have been used in this study are observation, interview, and documentation. This research was conducted in Bali Province. The population of this study was made up of students who played traditional sports, local people, and local cultural figures. This study shows that the sepit-sepitan game was created by Made Taro who is a maestro of oral tradition arts from the Province of Bali who has dedicated himself for 42 years to spreading moral messages through fairy tales and traditional games. The Sepit-Sepitan game was inspired by the fairy tale about a wolf and a stork. The wolf was arrogant, always wanted to win alone, and did not want to be defeated, while the stork was skilled and flexible. The traditional sports media for the sepit-sepitan consists of a pincer, ball, guli, and bung-bung. The traditional sport of sepit-sepitan is a form of group sport consisting of four people in one group where each player has to put the ball and roll into the bung-bung according to the colour chosen. The fastest group that finishes throwing the ball and rolls into the bung-bung comes out as the winner.

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## INTRODUCTION

Globalisation has both positive and negative impacts on people's lives. One of the positive impacts is that it makes it easier for people to communicate and exchange information quickly and easily from various parts of the world. Meanwhile, one of the negative impacts



is that negative external cultures can easily enter society. The most basic problem is that Indonesian culture itself is being forgotten by the younger generation, so that Indonesian culture begins to fade or be forgotten by the younger generation of Indonesia, including traditional sports. According to Kasyanto (Kasyanto & Hakim, 2019), Traditional sports are genuine people's games as a national cultural asset that have elements of traditional physical exercises. Folk games have developed for quite a long time and need to be preserved because, apart from being a sport of entertainment, fun, and social interaction, this sport also has the potential to improve the physical quality of people.

According to Juwanda and Hermanzoni (Juwanda & Hermanzoni, 2020), traditional sports are one of the cultural heritages of the ancestors that have the purity and style of local traditions of a particular race or ethnic group. It is usually spread by word of mouth and sometimes changes names or forms even though the basis is the same.

According to Te Bu (Bu, 2011), traditional sports are a national cultural heritage, and their development is a systematic project that does not only involve sports fields but also requires an atmosphere built by the large community environment. According to Supriyatno (Supriyatno, 2014), traditional sports are a form of sports activity that develops in society. In subsequent developments, traditional sports are often used as a type of game that uses original regional characteristics and is adapted to local cultural traditions.

According to Mahendra (Andriani, 2012), traditional sports are a form of sports activity that develops in society. In subsequent developments, traditional sports are often used as a type of game that uses original regional characteristics and is adapted to local cultural traditions. So, social life is created with traditional sports that we do and contain very strong values for the sake of creating a social life that is conducive to mutual respect in the midst of their lives. "Traditional sports were originally created from folk games as an activity during spare time. Because this game is very fun and does not require a lot of money, it is growing and is loved by the local community" (Rumawatine, 2020). Traditional sports are one of the cultural expressions in Indonesia that are starting to recede.

According to Ajun Khamdani (Khamdani, 2010), traditional sports born and developed in the archipelago have high educational value in order to build morals, souls, and bodies for the people. Traditional sports practitioners can build various values such as physical fitness, health, self-confidence, social values, and a sense of empathy for others (Pristiyanto & Soegiyanto, 2014). Existing traditional sports, at this time, can be said to be almost a distant memory; even the current generation is starting to leave the sport a lot, due to the rapid development of modern sports. A culture that exists in society becomes an asset for the nation to be preserved in overcoming globalisation attacks in accordance with the mandate of Law Number 5 of 2007 concerning the advancement of culture (Rachman & Prasetyo, 2022).

The government must place sport as one of the development policy directions to create Indonesian people who are physically and mentally healthy, namely by growing a sports culture to improve the quality of Indonesian people so that they have a level of physical fitness, mental health, self-confidence, and sufficient social values. Through traditional sports, it is hoped that the body will be fit and also have healthy morals (*Ora et Labora*). Therefore, it is time for the government to pay more attention to the problem of this sport, both modern and traditional.

The role of the government is urgently needed in order to continue to preserve Indonesian traditional sports so that they do not become extinct and erode with the times. One of them is a typical game from the province of Bali, namely the traditional sport of *sepit-sepitan*. *Sepit-sepitan* is a game created by Mr. Made Taro, a maestro of oral tradition arts from the Province of Bali who has been educating himself for 42 years, spreading moral

messages through fairy tales and traditional games (Wakhyuninggarsih, 2017). This sepit-sepitan game is inspired by the Wolf fairy tale, told as a party that is often arrogant, wants to win alone, and does not want to be defeated, while the stork is told as a party that is skilled and flexible. Based on the background above, the authors are interested in identifying the traditional sport of sepit-sepitan, which originated in the province of Bali.

## **MATERIALS AND METHODS**

In this study, the authors used a qualitative descriptive method. Descriptive qualitative research is research that describes the natural state of a variable, symptom, or condition (Bungin, 2001). According to Lexy J. Melelong (2010), research using qualitative methods, namely observation, interviews, or document review, The methods used in this study are observations, interviews, and documentation. The research location is in Bali Province. The population in this study were students of traditional sports players, communities, and local cultural figures using data collection techniques in the form of observation, interviews, and documentation. The researcher simply searches for data by conducting direct interviews with the respondents, documenting the traditional sports, and then analysing them using the stages of data reduction, data presentation, and drawing conclusions or verification.

## **RESULTS AND DISCUSSION**

### ***History of the Traditional Sports of Sepit-sepitan***

Sepit-sepitan is a typical traditional sport of the province of Bali which was created by a maestro of oral tradition, namely Mr. Made Taro. The Sepit-Sepitan game is derived from a fairy tale. The wolf is described as a party that is often arrogant, wants to win alone, and does not want to be defeated, while the stork is described as a party that is skilled and flexible. The hallmark of this sepit-sepitan game is that before the game starts, it is accompanied by songs using the Balinese language, which are sung together with joy where the lyrics are. "Mak jemak pejang, guline sowang-sowang, sepit sepit apikang, celempungang ke botole megonggang, Mak jemak pejang, bolane sowang-sowang, pelung lan gadang, di bumbunge megarang" (Budiadnyana, 2021). Indirectly, the game of sepitan teaches children to use Balinese, which can maintain Balinese culture itself.

Every game that is created in society basically contains a lot of cultural and social values. Traditional sports that embed cultural values through song lyrics that are sung together have indirectly taught children to know their local language. Besides that, the social value of this game can also train children to be disciplined, get along without knowing their social status, and grow solidarity and togetherness.

### ***Equipment and Fields of Traditional Sports Sepit-sepitan***

Sepit is made of bamboo (Dewi, 2017), which is tied at the ends with rubber and then shaped like the letter V, resembling cooking tongs that function to clamp balls and cotton candy. The number of pincers used in the pincer game is 2. These two pincers have the same function as the pincers on the right: to take ping-pong balls. The pincers on the left are used to take guli. The pictures of the pins used in the pincer sport game are as follows:



**Figure 1.** Sepit

(Sources: <https://denpasarnow.com/permainan-tradisional-sepit-sepitan-diangkat-dari-dongeng-persahabatan-si-bangau-dan-si-serigala/>)

Bung-bung, or pieces of bamboo or paralon with holes on top and a closed bottom, consist of three colours, namely red, white, and black. Its function is to insert the ball and guli into the hole as a playing medium.



**Figure 2.** Bung-bung

(Source: Documentation based on observation on 6 June 2023)

Balls and guli as a medium for playing sepit-sepitan. The ball uses ping-pong balls, which are given two colours according to Bung-bung's colours, namely red and white, for a total of eight balls. Each colour has four red balls and four white balls. Guli is usually called marbles, which total 8 pieces in black paint.

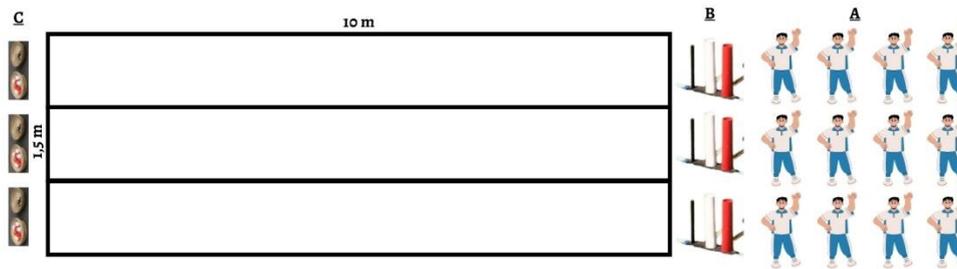


**Figure 3.** Ball and Guli

(Source: Documentation based on observation on 6 June 2023)

### ***Sepit-sepitan Court***

Sepit-sepitan is usually played in an open field. The small playing area is in the form of a track with a length of 10 m and a width of 1.5 m. Field lines are made using plastic ropes or stones to colour the field. Sepit-Sepitan Field can use three or more lanes, depending on the needs and the number of players.



**Figure 4.** Sepit-Sepitan Court

(Source: Documentation based on interview 6 June 2023)

Description:

- |                        |  |
|------------------------|--|
| 1. A                   | = Player zone  |
| 2. B                   | = Area for placing <i>sepit</i> and <i>bung-bung</i> |
| 3. C                   | = Ball and guli                                      |
| 4. Length of the Court | = 10 m   |
| 5. Width of the Court  | = 1,5 m  |

### ***The rules of Traditional Sport Sepit-sepitan***

Sepit-sepitan is a group game where each team consists of four players. Each player takes turns inserting the ball and rolling it into the flowers according to the colour chosen. At the beginning of the game, all the players are behind the *bung-bung* and line up to the back according to their group, then are pinned behind the *bung-bung*.



**Figure 5.** *The Beginning of Sepit-sepitan*

(Source: Documentation based on observation on 9 June 2023)

Before the game starts, all the players perform a special Balinese song with lyrics like this: "*Mak jemak pejang, guline sowang-sowang, sepit sepit apikang, celempungang ke botole megonggang, Mak jemak pejang, bolane sowang-sowang, pelung lan gadang, di bumbunge megarang*" After finishing singing, the referee blows the whistle to signal the start of the game. At the start, the players take the two *sepits* by holding them with both hands, and then they run to the opposite field to pick up the ping-pong balls and marbles. After reaching the other side of the field, the players pinch one ball and one marble in accordance with the existing rules. After taking the balls and marbles, they run back to the initial space and put the balls and marbles into the holes according to the colour taken.



**Figure 6.** Taking Ball and Guli

(Source: Documentation based on observation on 6 June 2023)

Then the first player gives the sepit to the second player, and the second player does the same thing as the first player, then proceeds to the third and fourth person. When the fourth player has finished doing sepit, continue back to the first person, and so on until all the balls have been put into the bung-bung by all players. If, at the time of pinching, the ball is rolling or falls from the sepit, the player must take it back using the sepit and may not take it with his hands. The group that puts the ball and rolls it the fastest into the bung-bung is then declared the winner of the game.

## CONCLUSION

Traditional sports are a form of habit for certain people that have regional characteristics and are adapted to local cultural traditions. Traditional sports should be raised again so as not to become extinct due to the times. One of them is the traditional sport of sepit-sepitan, which is owned by the province of Bali. The traditional sport of sepit-sepitan is a form of sport from the past where games used sepit, balls, guli, and bung-bung as the playing media. Sepit-sepitan traditional sport is a form of group sport consisting of four people in a team where each player puts the ball and rolls into the bung-bung according to the colour chosen. Before the game starts, all the players sing a Balinese song composed by Pak Made Taro. The winner is the fastest group that finishes putting the ball in the basket.

## CONFLICT OF INTEREST

There is no conflict interest in the article.

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