



Traditional Games from Sentani Papua: Documentation and the Potentials of Utilization

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ABSTRACT

Sentani people in Papua have wealth of cultural heritages which was formerly actively practiced. One of them is traditional games (TG). Since 1970 when their area turned into a provincial capital and infrastructure development took place and modernization, the Sentani people began to lose land for TG. Now the younger generation does not recognize and practice these traditional games. This study aims to (1) document traditional games and (2) discuss their potential utilization in several fields. This research was conducted in October-December 2022 in several villages and islands on Lake Sentani, Jayapura Papua through interviews and FGD with informants consisting of tribal chiefs, the elders, Papuan customary council members, and government officials. This research found several TG which can be divided into two, namely water TG i.e., rukha hasai, rem phaeikho-phaeikho, and bhu phaeikho-phaeikho as well as land TG, i.e., mokhone oro habele sablei, fela-fela, and mendelauw. TG could be utilized as media of education, character building, tourism and creative economy. Apart from being a social awareness, since TG was used as media of tribal conflict resolution, it is hoped that this research can become a cultural preservation and disseminated to the world community.

A. INTRODUCTION

Traditional games (TG) are born in certain communities that have different characteristics from other regions. TG is influenced by the local mythology, socio-culture, and natural environment. This involves physical activities and movements. TG had been practiced by people in the worldwide community. In Villas Mana Majra, in ancient India, Tiruvedachara found many fascinating games, namely chess, card, snack & ladders, mancala, archery, equitation, and hammer-throwing practiced in the community. In Manas Olhas (1135 A.D.), Someshwar conveyed that *bhrashram* (weightlifting), *bhramanshram* (walking) and about *mall-stamba* (wrestling) were practiced in the community (Roy, 2017). Danandjaja (2001) viewed that TG is one of genres of folklore that was orally passed down from one generation to another generation. In 2015, United Nations Educational Scientific and Cultural Organization (UNESCO)

considered TG as the intangible heritage that must be preserved. Papua has a wealth of cultural heritages (Yektiningtyas and Modouw, 2017). One of them is traditional games that were previously practiced by many people and have given birth to great athletes who are well-known nationally and internationally. For example, Frans Mahuze is a discus and javelin thrower from Merauke, Levi Rumbewas and his daughter Lisa Rumbewas are body builders from Serui, Dominggas Yansip is a female discus thrower from Jayapura and the Papuan football team, Persipura, which often dominates the national football league competition. Even at the National Sports Week (PON) 2020, the Papua rowing team won the gold medal. Mountains, forests, seas, lakes, rivers and beaches are natural gifts of Papua which construct the people into a physically and mentally strong society. Hunting in the forest, looking for fish in lakes and seas by swimming and diving trained their muscles and mentality to be strong -- not to give up easily.

Sentani is one hundred tribes in Papua who was once rich with various TG. Sentani tribe live in the

islands and the edge of Lake Sentani, Jayapura, Papua. They are rich with culture such as oral tradition, dances, folksongs, paintings, carvings, traditional architecture, and traditional games. Those were vividly practiced by people in the past. However, they are not recognized and practiced anymore, especially by young generation. Mr. Irenius Pepuho (2022) recounted that due to tribal war in the past, traditional games were used by Sentani people as media to avoid tribal suspicion and conflicts. When there was no transportation, people had to run, walk, and swim from one place to another place. Agus Ongge (2022) added that the habit of running, swimming, rowing, diving were then utilized by society to become traditional games and sport with various variations which also contested. The two informants could not say the certain time when traditional sports were practiced and started to be contested. However, they mentioned that before 1970 or before the PEPERA (Act of Free Choice) in 1969 when Papua joined the Republic of Indonesia, they still practiced traditional sport.

Since 1970 there had been physical development in all fields. Jayapura as the provincial capital was most affected by this development. The land was used to build housings, shops, offices, etc. Thus, the people had lost land for sports and playing games. For example, Kalkhote area in Jayapura Regency. In the past, this area was often used as a place to exercise and play, for example *oro phaeikho-phaeikho* (running competition), *mokhone oro habele sablei* (hilltop climbing race), and archery which required a large area. Now this area is dense with housings and shops. Children are starting to lose places to play and exercise. In addition, since 1970 the Papua region was opened for transmigration, for example in the districts of Jayapura, Merauke, Nabire and Sorong. At that time the introductory sports and games began to be known and practiced. For example, *gobak sodor*, *tarik tambang*, *lompat tali*, etc. Gradually, TGs are being abandoned and children no longer recognize their original ones. Modernization in Papua in 1970 also opened opportunities for people in Papua to work in offices. This business made parents lost much time with their children (Yektingtyas-Modouw, 2008; Yektingtyas&Modouw, 2017). Thus, the inheritance of cultural heritage, including TG is not going well. Seeing the fact that TG is not practiced anymore and not recognized by people in Sentani, especially the young generation, the research was conducted. Therefore, this study aims to (1) document traditional Sentani games and (2) discuss their potential utilization in several fields.

There are several studies on the documentation of TG that have been carried out. Some of them are the folk games of the East Kalimantan region by Ahmad, et al (1982); identification of traditional games and sports in Gorontalo Regency by Hardjarati & Haryanoto (2020). Meanwhile there are some documentation of TG from Papua, i.e. *Manuscripts of Irian Jaya Regional Children's Games* by Handoko et al (1981); *Identification of Archery Talent in Elementary School Students in Manokwari Regency* by Asaribab and Siswantoyo (2015); *Identification and Analysis of the Benefits of Traditional Biak Children's Games in Papua* by Wulandari (2008); *Kalak Foo, Traditional Games of the Moi Tribe in Sorong Regency, West Papua Province* by Dinar et al. (2019); *Traditional Sports of Bob's*

Wrestling of the Malind Bob Sub-tribe by Yapsenang, et al. (2019); *Mandelauw Traditional Game of the Sentani Community* in Jayapura Regency by Parera and Mansoben (2020). Based on a review of previous research, a complete documentation of the TG of the Sentani community and its potential utilization has never been carried out. According to United Nations Educational Scientific and Cultural Organization [UNESCO] (2015) and Danandjaja (2002) TG is considered as an intangible heritage of humanity. UNESCO underlines the importance of promoting global health. Traditional games that demand physical movement and bring happiness is ideal to be used as a medium to promote health and social togetherness to bridge socio-cultural differences. Saora and Zimmermann (2021) highlighted that the ethos of TSG is this bodily dialog, which reveals humanity in all of us, regardless of geographical, social or cultural aspects. From this perspective, sports and games are a common language, spoken with a material call to action. In the same line, Huizinga (1990) conveyed that "to play and games in human culture are as important as thinking and working." In other words, both are elements that are universal in every culture, everywhere. It also means that TG is found in almost every community, i.e. Randall (2011) depicted TG in Korea that can be divided games of old, board and card games, martial arts and sports. In Vietnam (Vu Hong Nhi, 2017) highlighted TGs were created by people, which contain tangible and intangible cultures of profound value from various communities, religions, or countries. In India, Roy (2017) conveyed that Indian games and sports reached a peak of excellence when Buddhism held sway here. In the Philippines, (Asuncion, 2019) highlighted various TGs have been replaced by gadget.

Herlambang (2017) underlined that sports include various types of sports including achievement sports, recreational sports, sports as education and traditional sports. Traditional sport is an original game of the people as a national cultural asset that has elements of traditional physical exercise. According to Danandjaja (2001) traditional games are a genre of folklore that was born and circulated orally in certain communities and has been passed down from generation to generation. Both sports and traditional games cannot be separated because in traditional societies, sport was a physical activity that was not aimed at being competitive but it was used to escape from daily routines. Puraro, Ohee, Awoitauw (2022) emphasized the importance of these two activities as a means of building togetherness to avoid inter-ethnic conflicts. It is also supported by Acunson (2019); Saora and Zimmermann (2021) in their research (2021) that TG can break up socio-cultural barriers and promote peace as well as friendship.

It is noteworthy that through several studies that have been conducted TG has various benefits. Iswinarti (2017) said that if played properly, traditional games will benefit the players, namely increasing social competence in the aspects of problem solving, self-control, empathy, and cooperation. Meanwhile, Dance Nawipa (2022), as the Head of the Sports School said that if traditional sports are practiced continuously, they can be used to support sports for national and

international competitions. Those who are familiar with traditional games like sprinting, rowing, swimming, and archery can easily be trained to become strong and accomplished athletes in running, swimming, and archery. TG can also prevent younger generation from being distracted from using gadgets and cell phones. Asuncion (2019) in his research also proved that traditional games are seen as the best platform for "promoting peace, harmony, goodwill and camaraderie" in various Philippine communities especially at the present time when children are stuck on their phones, iPods, and PSPs while sitting on a corner. In line with the previous research, Widiyasavitri (2020), Kurnia Sari, et.al. (2022) in their research reported that traditional games can reduce the use of gadgets in preschoolers.

However, TG has begun to be unrecognized by some communities. Husein (2021) argued several reasons for leaving TG. Some of them are (1) a shift in culture and values towards a game, (2) a lack of interest in traditional games because there is no challenge in a game and (3) environmental influences and interaction patterns that cause the level of direct contact with children who play modern games. The dependence of children in Papua on gadgets makes them an individual generation who dislike to mingle with other friends. Modern games prevent them from playing traditional games which they consider old fashioned. This as pointed out by the tribe chief (2020) also contribute to the extinction of TG in Papua. Seeing the benefits of TG, there are some communities that conducted documentation and revitalization of TG, i.e., Ambretti, et.al. (2019) in their research proved that traditional games are expressions of a country's cultural background, beliefs and passions as well as reflect the living conditions. An Nur and Wijaya (2020) conducted the revitalization of traditional games as a disaster-related educational medium for children, especially those related to the *Anak Krakatau*. The design proposed is proof of concept that the use of the traditional game in disaster-related educational can be beneficial in terms of education and cultural preservation. Sulastrri (2020) identified the types of traditional Sasak games that are suitable for early childhood and to find out the benefits of traditional Sasak games that are appropriate for early childhood development.

In Papua, in 1984, the Education and Culture Office of the Papua Province carried out data collection on TG in the Land of Papua. The research succeeded in collecting various traditional games in various places in Papua. Some of them are traditional wrestling (Merauke), *mapi baghai* (Paniai), *erau* (Sentani), *itum maharem* (Nabire), *muneken* (Wamena), *ampakeari* (Waropen), *aisoki* (Yapen).

After the 2022 PON (National Sports Week), a research study (Toni Kogoya, Toho Cholik Mutohir, and Made Pramono) collected 100 traditional sports/games that are still recognized in the Papua region. However, most of these TGs are no longer practiced. Some of these TGs are traditional wrestling, rowing, archery, traditional swimming John Ibo (2020), a Papuan cultural observer, said that TGs in Papua have not experienced any development at all. On the contrary, it is neglected by the communities. This can be proven by the fact that

TGs are not socialized and practiced. John Ibo's opinion was confirmed in this research through the statement of the secretary of the Papuan Customary Council, Irenius Ibo (2020) that TG are only recognized by the older generation (60 years and over). If there is no serious attention, TG will become extinct. This is related to the lack of government attention and researches that specifically document and analyze TG from Sentani. Agus Ongge (2022) underlined several important things that only on special days/events, for example the Lake Sentani Festival, Port Numbay Festival, Baliem Valley Festival, some TGs are exhibited. After the events end, TSG will just disappear. Ahead of the 2022 PON in Papua, several traditional games have been introduced to the public, for example traditional rowing which has attracted the public's interest. However, momentary activities like this cannot revive TG. Complete documentation of TG, dissemination of results, conveying its benefits, practicing it continuously in schools and communities, festivals need to be held so that TG remains a part of people's lives.

METHOD

This is a descriptive-qualitative study that was conducted in Jayapura Regency in October–December 2022. The source of this research data was the TG of Sentani people. Data collection techniques were carried out by the researchers themselves as data collectors. The instruments used to obtain the qualitative data needed in this study (1) interview and (2) Focus Group Discussion (FGD). Interview was conducted with the informants, men and women with an average age of 60 years, know Sentani social-culture as well as history and functions of TG. They were Sentani elders, tribal chiefs, and cultural practitioners in an open-ended form in three places, i.e., Waena, Asei Island and Kleblouw. Those places were dwelled by native Sentani people. To have the similar perceptions and avoid misinterpretation of the data on documentation of Sentani TG and its utilization, FGD was conducted in the end of December 2022 which involved Sentani elders, tribal chiefs, cultural practitioners and government stake holders. Guided questions were divided by various themes, i.e. history, functions and ways of playing TG. Different ideas and perception was solved by the tribal chief supported the oldest and the most experienced informant. To check some Sentani terminologies used in TG, this research was helped by the Sentani elders who speak Sentani language well. After the data from interviews and FGD were collected, the researchers utilized Miles and Huberman's model (2014) namely data reduction, data presentation, and drawing conclusions. Data collection was stopped until no new information was provided by all informants.

RESULTS AND DISCUSSION

1. Sentani People's TG

From several informants, namely Mr. Marthen Ohee and Mr. Albert Hendambo (tribal chiefs), Mr. Agus Ongge (painter and carver), Mr. Irenius Pepuho (Secretary of the Papuan Customary Council), Mrs. Helena Suangburaro, Mrs. Klareta Kambu, Mrs. Ann Wally-Nere, Mr. John Pepuho, as well Mrs. Maria Pepuho, this research managed to collect around 21 TGs that could be divided into water and land TG as below.

Table 1. Water TG

No.	Names of Traditional Games	How to play
1	<i>Rukha hasai</i> <i>Rukha hasai</i> is a game of catching stones thrown into the lake. <i>Rukha</i> means stone and <i>hasai</i> means throwing. This game is played by teenagers (boys and girls).	Stone throwers who take part in the <i>rukha hasai</i> game get ready on the surface of the lake. When the <i>rukha</i> has been thrown into the lake, the children wait for a while to dive into the lake to catch the stones. The only stones that can be caught are those that are still floating in the water. Stones that have reached the bottom of the lake cannot be taken anymore. It takes speed and accuracy in diving and catching the stones.
2	<i>Yuyu Phelau Makho</i> <i>Yuyu phelau makho</i> comes from the ancient Sentani language. The Sentani people interpret it as "chasing the dregs of areca nut". This game has nothing to do with eating areca nut, but it is a game of chasing opponents in the water which was previously started by singing the song <i>yuyu phelau makho</i> . This game is played by children, both boys and girls, with an age range of 6–12 years.	The two groups are on two poles facing each other. After determining which group will be the first chaser. The group being chased must swim and dive into the lake. If the opposing player is caught, the player loses. The player is not allowed to take part in the game anymore. Then the game continues with the chasers from the opposing group. If not caught, the player can still return to basecamp. When the pursuer approaches, the target must dodge by diving.
3	<i>Rem Phaeikho-Phaeikho</i> <i>Rem phaeikho-phaeikho</i> is a rowing	Two <i>khayi</i> (canoe) lined up in the direction of the

	competition performed by women after gardening or fishing.	house. Then they raced to row home. Usually the <i>khayi</i> contains the mother and daughter. The mother is in the stern position as the controller of the canoe and the daughter sits in the middle helping to row the canoe. They race towards home. Usually the finish line is the pole of the house or island closest to where they live. Whoever reaches the finish line first is the winner.
4	<i>Bhu Hikhoi-Hikhoi</i> <i>Bhu</i> means water and <i>hikhoi</i> means swimming. <i>Bhu hikhoi-hikhoi</i> can be interpreted as a swimming competition in Lake Sentani. This sport is played by young people.	The swimming competition starts from the coast of Kiso to Ohee Island. When swimmers are halfway between the coast of Kiso and Ohee Island they have to dive to collect the mud (<i>re</i>) at the bottom of the lake (<i>wabo</i>). The swimmer who is able to cross to the island and manages to take the mud is declared the winner.
5	<i>Bhu Hingge-Hingge</i> <i>Bhu hingge-hingge</i> means water ripples. This game uses pieces of wood that are pushed in shallow lake water. <i>Bhu hingge-hingge</i> is usually practiced by children who are just learning to swim.	Logs are placed on the surface of the shallow water. Children hold one end of the wood. The log is pushed parallel to the edge of the lake. Feet that originally touched the bottom of the lake will eventually float. This is where the process of learning to swim begins.
6	<i>Erau</i> <i>Erau</i> means sail. This sport is a boat race using a sail made of sago leaf fronds. This sport is carried out by young people who are accompanied by their parents or traditional elders.	This race starts from Tanjung Osai and ends on Asei Island. This traditional sailing boat race is unique because it uses the east wind. If the east wind does not blow naturally, the contestants (via traditional elders) will use a spell to summon the wind.

Table 2. Land TG

No.	Names of Traditional Games	How to play
1	<i>Oro kino-kino</i>	<i>Oro kino-kino</i> is played

	<i>Oro kino-kino</i> is a traditional children's game that is played on a field of six squares. <i>Oro</i> means feet and <i>kino</i> means leeches. <i>Oro kino-kino</i> can be interpreted as a leech hopping. This game is played by children aged 7-12 years (both boys and girls).	by at least two children, some are played by up to five children. Players must shift the <i>gaco</i> using the foot that is used to rest. Players who step on the line or lower their raised foot must stop the game and be replaced by a game partner if playing in groups. If done individually it will be replaced by the opposing player.
2	<i>Ha Wanggo</i> In Sentani language <i>ha wanggo</i> can be interpreted as playing rope or jumping rope. The rope in this game is made of vines called <i>hanggesa</i> . This game is mostly played by girls.	The players must jump over the rope that has been held by the opposing players. Players jump over the rope starting at ankle level, calf, knee, stomach, chest, head, and one inch above the head. If the player fails to jump over one of the sections, the player must change as the rope holder.
3	<i>Mendelauw</i> <i>Mendelauw</i> comes from <i>me</i> (hand) and <i>relauw</i> (to process). <i>Mendelauw</i> can be interpreted as a game that create certain shapes from twisted barks. This game is mostly played by girls/women.	<i>Mendelauw</i> is played at least two people. Those people create certain patterns <i>fam</i> (yam), <i>fi</i> (sago), <i>khahe fele-fele</i> , (red cork fish), <i>khleuw-khleuw</i> (a type of <i>gete-gete</i> fish), and <i>kahilo</i> (eel). If one of them fails, the has to give the rope to the opponent to create different shape.
4	<i>O Wanggo</i> <i>O wanggo</i> comes from two words, i.e. <i>o</i> (wood) and <i>wanggo</i> (to play). <i>O wanggo</i> is played by children to adults, both male and female.	There two sticks used in this game: one stick to bit and another stick to be beaten. The <i>o wanggo</i> sport does not require special rules, the players consist of hitting players and catching players The wood or twigs are called <i>o fnong</i> (short wood) and <i>o khokho</i>

		(long wood). In the game, the batter must hit <i>o fnong</i> . If the stem of the <i>o fnong</i> is thrown and caught by the catcher, they must switch places. The batter must be able to hit the <i>o fnong</i> , while the catcher must be able to catch the <i>o fnong</i> who is being hit. If the batsman succeeds in hitting <i>o fnong</i> and throwing him off, he will get a point.
5	<i>Fela-Fela</i> <i>Fela-fela</i> is played by boys with an age range between 6–12 years using toy bows and arrows. <i>Fela-fela</i> means arrows. <i>Fela-fela</i> is a game of shooting a kind of nuts (<i>khali</i>) buried in the sand. This game is carried out to teach boys archery, so when they grow up they become good hunters.	The first player's turn to shoot towards the circle. Without knowing where <i>khali</i> is, the children can only guess. If the first shot hits the <i>khali</i> , the first player is still given the opportunity to shoot again until the first player fails to shoot the <i>khali</i> and is replaced by the second player.
6	<i>Rukha Wanggo</i> The <i>rukha wanggo</i> game means playing the stone by placing the stone in the player's hand and the opposing player guesses where the stone is. This game is also known as the <i>sekolah batu</i> . <i>Rukha wanggo</i> is played by children, both boys and girls of 6-10 years old.	The two groups sat together face to face. Group one guesses group two who is playing the <i>rukha</i> that will be placed on one of the players. Group two will guess where the stone is placed. The first group guesses, if the guess is correct the child holding the stone must stand up. If the guess is wrong then the other group become the guesser.
7	<i>Fum-Fum</i> The name <i>fum-fum</i> comes from the sound when the instrument in this game is played. Actually this is a game of war using bamboo weapons using fruit bullets (usually <i>koungei</i>	Players fill bamboo holes with <i>koungei</i> fruits as bullets from the first hole. Then they push it to the next hole. To make it easier to fill the fruit, the player beat it

	fruit). The <i>fum-fum</i> game is only played by boys because this game carries a risk of being hit by a bullet.	gently using a rod. The left hand holds the bamboo stick as the barrel and the right hand is used to push the second bullet by stomping. The winner is whoever gets the bullet out of the last hole in the bamboo the fastest.
8	<i>Oro Phaeikho-Phaeikho</i> <i>Oro</i> means feet and <i>phaeikho-phaeikho</i> means counting. <i>Oro phaeikho-phaeikho</i> can be interpreted as a running race.	The rules in the sport of <i>oro phaeikho-phaeikho</i> are very simple. Participants only run around Asei Island from start to finish lines.
9	<i>Afene Fene</i> Sentani people interpret <i>afene fene</i> as playing on a slippery place, namely playing on a slide from the top of a hill using dry coconut fronds (<i>yokulwai</i>). This game is played by boys or girls individually or in group.	Participants get ready on a hill with a gentle slope. If <i>afene fene</i> is played individually the participants just slide one by one from the top of the hill. The hill that is used as a place to slide is usually overgrown with reeds. The more people slide, the more slippery the Track will be. If it is played to contested, the players line up next to each other. The player sits on the <i>yokulwai</i> while holding on its base. An adult will lead the game. On the count of three participants slide down.
10	<i>Hembaeli Wanggo</i> <i>Hembaeli wanggo</i> can be interpreted as hitting <i>gaba-gaba</i> or playing sago fronds. This game is played by children/adults, both male and female.	This game is played with four people holding four sago fronds by forming a bar and moving it around while the other people have to jump over the gaps so they do not get pinched by the sago fronds. The <i>hembaeli wanggo</i> players are

		divided into two groups, namely the group that plays and the group that holds the <i>gaba-gaba</i> . The group holding the <i>dab</i> moves the <i>gaba-gaba</i> while crouching. The group in turn will jump between the <i>hembeli</i> and avoid the <i>hembeli</i> pins. When playing, players are trained to move according to the rhythm and concentrate so they do not slip or get stuck. When there are players whose legs are caught, the group on guard will take turns to play.
11	<i>Ofongga Okhoi-Khoi</i> <i>Ofongga okhoi-khoi</i> as playing sticks made of sago leaf bones by scattering sticks and lifting one stick at a time without moving the other sticks. <i>Ofongga okhoi-khoi</i> is played by boys or girls.	<i>Ofongga okhoi-khoi</i> has simple rules. <i>Ofongga</i> is dropped into a box or circle that has been made on the floor or flat ground with a height of 30 cm from the floor. Then, the sticks were taken one by one without making the other sticks sway or move. When the stick lifted causes the other stick to sway, the player has to stop and replaced by another player or group of friends. To take the stacked sticks, one can use the sticks that s/he has managed to lift from the pile.
12	<i>Kayowa Yowaika</i> <i>Kayowa</i> comes from <i>kayowa</i> (a kind of fruit) and <i>yowaika</i> (to play). <i>Kayowa yowaika</i> is guessing the location of the <i>kayowa</i> fruit hidden in the ground. This game is played by children, boys and girls.	<i>Kayowa yowaika</i> has simple rules. A player is chosen to hide the <i>kayowa</i> fruit. When hiding this fruit all the players turn around so they cannot see. The players then guess where the <i>kayowa</i> fruit is hidden.

		If the guess is wrong, the player will be replaced by another player to guess. If the guess is correct, the player who hid the <i>kayowa</i> changes to the guesser.
13	<i>Filim Yalei-Yalei</i> <i>Filim yalei-yalei</i> means throwing (<i>yalei-yalei</i>) sago fronds (<i>filim</i>). The sago fronds have been made into spheres to make the players easy to roll. This game is played by teenagers and young people. <i>Filim yalei-yalei</i> is exclusively played by male.	Group A rolls or throws the <i>filim</i> one by one. All members of group B shoot the rolled <i>filim</i> . If group B finishes shooting, it will be group B's turn to roll the <i>filim</i> and members of group A to shoot. The group that manages to shoot the targets more is declared the winner.
14	<i>Hu Kinyei-Kinyei</i> <i>Hu kinyei-kinyei</i> comes from <i>hu</i> (the sun) and <i>kinyei-kinyei</i> (to reject). The sport is played when the sun moves from southeast to northwest. The Sentani people believe that through this game the direction of the sun will return to its original direction: east to west. This game is actually spearing coconuts rolled from the top of the hill. This sport is only played by boys.	Group A rolls the coconuts from the top of the hill one by one. All members of group B spear the rolled coconuts. If group B finishes spearing, it will be group B's turn to roll the coconuts and members of group A do the spearing. The group that manages to spear the coconuts more is declared the winner.
15	<i>Mokhone Oro Habele-Habele</i> This game comes from <i>moknone</i> (mountain), <i>oro</i> (feet), and <i>habele-habele</i> (to chase). <i>Mokhone oro habele-habele</i> can be interpreted as a race to chase the mountain. Chasing a mountain means running towards the mountain after hearing the sound of shells blowing (<i>ame</i>) from the direction of Mount Robongholo. This is usually played by youths.	The rules in the sport of <i>mokhone oro habele-habele</i> are very simple. Participants only run towards the sound of <i>ame</i> (conch shells) being blown from the mountain. The participant who reaches the sound source first is declared the winner.

From the observation and FGD with the informants, it appears that parents have deep regret because they did

not teach TG to their children. In their views, in the past TG could bind children with their peers. They could learn giving, discipline, patience, and persistence. TG also made them physically healthier and stronger because they moved a lot. According to the tribal chief, for adults, togetherness in TG can be used as a medium to avoid conflicts that trigger tribal wars. The elders also added that in the past TG was used to build relationships between parents and their children. Parents taught TG, how to play and the rules. They even played together. Nowadays, when TG is no longer practiced, children focus more on their gadgets. They also become children who do not care about their peers and parents.

2. The Utilization of Sentani People's TG

As previously mentioned, TG is only recognized by the older generation. The younger generation does not recognize it anymore because TG is no longer practiced. Therefore, TG as part of the culture of the people in Papua needs to be introduced to the public, especially the younger generation and developed in several fields.

In education, TG might be utilized formally and non-formally. Formally, TG can be utilized from early childhood, kindergarten, elementary, junior high, high school/vocational school to higher institutions. In basic education, TG can be taught through local content lessons. Ronald Yaroseray (2022) as the Secretary of the Jayapura Regency Education and Culture Office said that local in primary schools Papua still need more various content. Thus, TG can enrich local content in some subjects. Meanwhile, at the secondary education level, traditional games are ideal choices of sports. While in higher institutions, TG can also be utilized as training to support national and international sports. Traditional games have many benefits for children's physical development, one of which is to train gross motor skills. In relation to the dominance of gross motor skills of Papuan children (Modouw, 2021) TG is a good medium to train their gross motor skills through body movements that involve large muscles, in the form of most or all the limbs based on body weight, age and physical development. Some traditional Sentani games that can train children's gross motor skills are *oro kino-kino*, *haa wanggo*, *oro phaeikho-phaeikho*, *yuyu phelau makho*, and *bhu hikhoi-hikhoi*.

It is interesting to say that via education TG can also be used as a medium for character building. For example, the sport of *mokhone oro habele-habele*, a race to reach the hill. Mrs. Helena Suangburaro and Mr. Albert Hendambo (2022) said that this sport is full of challenges. It's not easy to run up the hill. Many race participants did not continue the race because they were injured or slipped on the hillside. However, there were also those who continue the race with their legs and bodies covered in wounds. This game teaches toughness, tenacity, and persistence. A game known as *rukha hasai* (stone throwing) is also interesting. This game demands honesty and perseverance. This game is played by groups of 5–7 people. One of them will

throw a few stones to the bottom of the lake, the other participants will dive to collect the thrown stones. The one who manages to collect the most stones will be the winner who will then be the next stone thrower. It is possible for participants to be dishonest by picking up other stones at the bottom of the lake that are not from the stones thrown earlier. Participants may also quit in the middle of the game if they never win because they give up. Toughness, honesty, tenacity, discipline, cooperation, and never giving up help the children to the strong ones (Andriani, 2012; Widiyasavitri, 2020; Kurnia Sari, et.al. 2022). Currently, many children are addicted to gadgets. They are busy with their gadgets at home and in public places. They grow up as children who do not care about their families and friends. It is feared that they will become an antisocial generation. In this case, TG facilitates to divert them from being addicted to gadgets. Asuncion (2019) as well as Saora and Zimmermann (2021) in their research found that TG can be used as a medium for building togetherness. This was also confirmed by the tribal chief (Hendambo, 2022) that in the past TG was used to avoid prejudice, conflict, and even tribal wars.

Non-formally, TG can be developed in various activities in some reading houses, Community Learning Activity Centers (PKBM), and other youth activities. Mr. Orgenes Monim (Head of Jayapura District Traditional School) (2022) said that TG is good media to build solidarity and identity. In addition, sports can be a medium of togetherness that avoids fights and hostilities.

TG can foster togetherness in society. In social life there are various problems which result in feelings of dislike, quarrels, fights, even tribal conflicts. Games that are played in groups build harmony and brotherhood. One of the traditional games that are played in groups or teams is *hembraeli wanggo*. *Hembraeli wanggo* is played by a minimum of six people. Four people who hold the *hembraeli* (sago frond) and one person who plays/jumps. The four *hembraeli* holders must be able to work well together so that they may beat the *hembraeli* are in rhythmically. If one of the *hembraeli* holders makes a mistake, the game will be chaotic. The players who jump will get injured.

TG which is played in certain places can also become a tourism magnet. For example, during the 2008 Lake Sentani Festival, traditional swimming competitions (*bhu hikhoi-hikhoi*) and rowing competitions (*rem phaeikho-phaeikho*) were held. Many domestic and foreign tourists visited Asei Island. Indirectly, this activity promote tourism of Asei Island, the oldest island in Lake Sentani. Some tourists bought paintings (*malo*) and carvings (*ohomo*). Thus, these TG encouraged the community's creative economy. This is in line with Sugito & Allsabab (2019) who noted that traditional games have the potential for development in the economic field. Making policies with various parties like the government and tourism actors as well as the community as the TG owner will help the strategies to develop tourism.

CONCLUSIONS

Research yielded some interesting findings. TG is no longer recognized by the younger generation of Sentani. First, informants who still recognized TG of Sentani, there were 21 types of TG that were no longer practiced. Sentani TG is divided into two types, namely water TG (*rukha hasai, yuyu pelau makho, rem phaeikho-phaeikho, bhu hikhoi-hikhoi, bhu hingge-hingge, and erau*) and land TG (*oro kino-kino, ha wanggo, mendelauw, o wanggo, fela-fela, rukha wanggo, fum-fum, oro phaeikho-phaeikho, afene fene, hembeli wanggo, ofongga okhoi-khoi, kayowa yowaika, filim yalei-yalei, hu kinyei-kinyei, and mokhone oro habele-habele*). Even though the community also knows that TG has various benefits, they do not know how to revive it yet. Second, as a socio-cultural product, TG can be used as a media for formal, informal and non-formal education, to build community togetherness, develop character education, tourism and the community's creative economy.

This research provides recommendations as follows (1) Stakeholders can learn from other places in Indonesia such as Yogyakarta which maintains and uses TG in schools and communities amidst modern era; (2) Traditional schools, reading houses and NGOs that work for education and children in Jayapura Regency can help socializing TG and its benefits; (3) Stakeholders and entrepreneurs can organize cultural festivals such as the Sentani Lake Festival which infuses TG which can simultaneously develop tourism, creative economy and show pride in their own cultural heritages. The sustainability of TG in Sentani Papua will depend on the involvement of all stakeholders, therefore a good cooperation between all parties including but not restricted to Sentani tribal chiefs, government, NGOs, entrepreneurs, Sentani community, and researchers is considered necessary to assure its continuity.

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