

Needs Analysis Of Traditional Game-Based Physical Education, Sports And Health Learning Models: Is It Important To Use?

Nurhikmah , Husain Syam , Abdul Saman

Postgraduate Program, Makassar State University, Indonesia.

Abstract

This study aims to analyze the need to become the basis for learning physical education, sports & health based on traditional games. So that the results and outcomes are known. Departing from the problem of the lack of interest of students in learning physical education and health, so it requires a learning approach model that can generate interest and motivation to learn students. One of them is the preservation of traditional games. The conservation of traditional games and their implementation into physical education and health learning is an effort to raise students' interest and motivation in learning. In addition to maintaining the ancestral heritage. This study uses a qualitative approach. Physical education and health learning using a local wisdom-based approach is an effort to bring students closer to local cultural heritage that has the value of physical and health knowledge. In this study, the approach used is a qualitative approach with analytical methods. Sources of data in this study are some of the latest research & data analysis in the output of previous studies as the basis for this research. The results based on this research are the relationship and description of the need for a learning model based on local wisdom in the example of physical education learning with the implementation of traditional games. From the results of this study, recommendations emerged for making physical education more interesting, namely using a local wisdom-based approach.

Keywords: learning models, physical education, sports and health, traditional games.

INTRODUCTION

Physical education is an integral part based on children's education in general & its objectives must be in line with educational goals (Harjarati, 2019). Physical education can play a role in the formation of obedient characters in the command of the force because in carrying out physical education and as members of a sports team, students must obey the rules of play, and good athletes will be able to master it. Impulses and subdued expectations are dangerous for the group. According to Lutan in (Suprayitno, 2019), physical education has great potential to contribute to the growth and development of children in general. Through physical education can produce positive values, namely children can develop the values of useful skills to fill their spare time and participate in physical activities to increase the level of life, as the result have health, can develop social relationships and possibly increase their standard of living. physical and psychological health. With good physical and mental health, students can take part in learning

well, the application of physical education teaching and learning activities must be carried out optimally until they can achieve the goals based on physical education.

Physical education is education that can affect the potential of students through regular and continuous physical activities, which aim to spread aspects of physical fitness, develop behavior, and knowledge. The implementation of physical education learning activities must be carried out optimally to achieve the objectives of physical education. Physical education in schools is very closely watched by residents in general, even though physical education is a very crucial lesson for developing psychomotor in children. School physical education programs are one of the best and most effective ways to encourage children and youth to be physically active because they provide an ideal environment to promote a healthy lifestyle (Tesfaye & Deol, 2016). Physical education is held as part of the educational process in non-formal and formal education through extracurricular and intracurricular activities. The non-formal education pathway can be carried out in a structured and tiered manner, the formal education path can be implemented at every level of education. Physical education can be directed to positive values, namely, children can develop useful skill values to fill spare time, and participate in physical activities to improve life so that they are healthier, can develop social interactions, and can improve their physical and psychological health.

With good physical and mental health, students can participate in learning well, so the application of teaching and learning activities in physical education must be carried out optimally so that they can achieve the goals of physical fitness teachers. Physical education can also use the approach of local intellectual values in various forms of ancestral games. These local intellectual values have actually been passed down from generation to generation by parents to their children (Syahrul, Arifin, Datuk, Almu & Ramlah, 2019). The culture of mutual cooperation, mutual respect, and *tepa salira* are small examples of local wisdom (Kennedy, Tobing, Lumbantoruan, & Tampubolon, 2019; Martawijaya & Hasyim, 2019). Therefore, teachers and students together learn the intellectual values that exist in their area so as not to get lost in the times. Weak public understanding related to local wisdom values greatly affects the mindset, attitudes, and actions of individuals and groups (Amirin, 2013; Arif, 2017; Talan, 2018). Local wisdom is the accumulation of experiences that are used in everyday life and passed down from generation to generation (The New Mexico School Leadership Center, 2015). They believe that communities are experts in their own experiences and needs, and that understanding local wisdom is critical to creating relevant, long-term educational solutions that work for everyday life.

Local wisdom or often called local wisdom according to Ridwan (2007: 2) can be understood as a human effort by using his mind (cognition) to act and behave towards an object, or event that occurs in a certain space. Local wisdom is the interaction experienced by a group of people based on wise behavior and truth that can be a guide for the group. Local wisdom (local genius / local wisdom) is various forms of wisdom that exist in certain areas, used from generation to generation as a means of realizing social stability (Gusnetti & Romi, 2019). The lack of understanding of the values of local wisdom has the potential to create racial and racial conflicts (Anjani, 2020; Syahrul & Djaha, 2020; Syahrul, 2020). In fact, the values of local wisdom are not maintained and fostered by the education of the younger generation, so they will

be lost and degraded under the currents of globalization and modernization (UN, 2020). In the era of globalization and modernization, many people have an indifferent attitude towards local intellectual values as part of a multi-ethnic national culture (Syahrul, 2020; Syahrul et al., 2019).

Local wisdom which basically has the values of knowledge and education is actually poorly understood so that what should be included in formal education and characterizes an area or education in a region is finally lost. In this case, it is often seen in societies where each other no longer respects differences, diversity, in various aspects such as ethnicity, ethnicity, culture, and religion (Nurbayani and Sriat, 2018). Schools as educational institutions play an important role in instilling multicultural values in students from an early age (Shahrul & Djaha, 2020; Syahrul, 2019). If from an early age children have values of friendliness, tolerance, peace-loving and respect for differences, these values will be reflected in their daily behavior which is formed in their personality (Chalmers, 2019); Chase & Morrison, 2018; Cherner & Fegely, 2018). Traditional games are games that have been passed down from generation to generation by our ancestors, where traditional games contain good and positive values that can develop the physical and spiritual abilities of the people who play them (Hasanah & Pratiwi, 2017; Nataliya, 2016).

Besides being used as a means of entertainment, traditional games can also be used as a means of sports and educational facilities (Nur, 2013). Traditional sports games are traditional games that contain elements of sport and tradition (Wijaya, 2009). In traditional sports games, there are aspects that can increase the character values of students, especially the value of cooperation (Alifia & Hartati, 2017). In the modern era like today, not all children are still interested in playing traditional games, some children are more interested in playing online games such as play station than playing traditional games, whereas in traditional games there is a meaning of unity and togetherness. So it is undeniable that technological developments have caused traditional games to be slowly abandoned (Asriansyah & Almy, 2018; Mujinem, 2010; Susanto Ferawati, Bahtiyar Listianingsih, 2019). This can be seen from the reality in the field that traditional games which are cultural heritage are no longer in demand, very few children still know or play traditional games (Milak, Hidayat, & Aldya, 2020). For this reason, the development of exercises with game models is needed in an effort to increase children's interest and motivation (Susila & Prastya, 2019).

This is in accordance with the results of research (Husni & Fatullah, 2016) which found that more than a third of the survey sample said they were confused and bored if they did not interact with the internet. Other factors that cause fewer traditional game enthusiasts include being displaced by modern games, there are broken links in the inheritance of traditional games, increasingly limited land for playing, and modern life that is increasingly individualistic. moving (Satya Yoga, Suarmini, & Prabowo, 2015; Wijaya, A. A.M. A., Purnawan & Wibawa, 2016). Confusion and boredom in the world of education can be caused by two things, the first is the learning methodology, and the second is the approach used. Therefore, the local wisdom approach is felt to be a new approach that can minimize boredom and increase the spirit of learning.

Boredom and confusion in the world of education currently have an impact on the sports sector. Traditional sports activities are also starting to be replaced with modern sports which are

considered cooler with traditional sports (Azari, 2017; B. H. Susanto & Listianingsih, 2019). This condition is caused by the interest and motivation of children in playing traditional sports. From the results of exposure to several studies above, the discussion in this study is the process of analyzing the importance of applying local wisdom-based physical learning. Regarding motivation, there needs to be a close relationship with students' interest in learning. Interest is related to the feeling of liking or pleasure from someone towards an object. Interest in learning has a very big influence on student learning activities (Setiawati, Parwata, & Suratmin, 2020). Interest is one of the most important aspects of encouraging learning success because it will bring up good memories for students (Adodo & Gbore, 2012). With interest, everything that is done and what will be faced can be achieved well. On the other hand, without someone's interest it is impossible to do something. Interest in learning can be formed with encouragement both from within oneself and from others (Puspawan & Soesilo, 2019). Students who are interested in sports will of course be serious about participating in the given sports lessons, they feel happy with the presentation of sports lessons. The student will actively look for materials to study, ask questions if they find difficulties, and try to correct deficiencies if the learning outcomes are not satisfactory (Werdiatmaja, Sutarna, & Rasna, 2020). This is supported by the opinion (I. Lestari, 2013) which states that students who have a high interest in learning will not make obstacles as obstacles to learning. Interest in the individual is very important for success to be achieved. Individuals who have an interest in an object or activity means that he has set goals that are useful for him so that he will tend to like it.

Meanwhile, motivation is the will that causes a person to act to achieve certain goals (Marlini, 2021; Pangestuti & Raharjo, 2017). Motivation does not only come from within a person, but motivation can come from outside the person himself. Traditional games in which there is competition both between individuals and between groups can foster student motivation to learn movement. Traditional games can foster student motivation to take part in learning because in it there is an element of fun playing. Motivation can grow through play. Usually, in traditional games, there will be student competition because they want to be superior to their friends. This can foster motivation because traditional games are fun and students can interact with other friends.

With the re-preservation of traditional games, it will become a medium that can motivate students to be more active and learn actively, both socially and physically, because many students do not know that traditional games are actually very fun. Several previous studies stated that students' motivation in participating in traditional game-based learning was in the sufficient category (Pangestuti & Raharjo, 2017a). Research that states that students' perceptions of traditional games are in a good category, this means that students still understand and know for sure what traditional sports games are and how to play them (Fajar, Permana, & Irawan, 2019). Conservation of traditional games is an effort to maintain ancestral heritage. If it is included in the educational space, then it becomes one of the characteristics of culture and responds to freedom of learning in sports learning.

The principle of needs in the learning system is an important part of the analysis process. Therefore, a needs analysis with a variety of approaches can provide an overview of future learning innovations. This can be the answer or the key to the solution of the problems above.

Where this needs analysis is related to various problem solving and educational problems found in the field, especially in learning physical education and health. Based on the explanation above, this study aims to explore how important learning is, especially in physical education subjects based on traditional games, where this effort is related to the interests and motivation of students in participating in learning. In addition, traditional games are not only games; but there is acculturation and exploration of the values contained in them.

METHODOLOGY

In this study, the approach used is a qualitative approach (qualitative research). The type of research used is narrative analysis. Where based on Creswell (2013) qualitative analysis is carried out interactively and continues continuously until complete. According to Sugiyono (2018), qualitative research can produce in-depth data, so the data produced is very dynamic. In addition to the primary data sources that come from the results of observations, interviews, also the results of previous studies are the main points in exploring literative data. Therefore, because this research is analytical, the approach used is a literative approach. Data related to traditional games in Indonesia are sourced from game books and some are taken which can be implemented for the health and physical education. The following is data related to games in Indonesia:

Table 1. Types of Indonesian Traditional Games

No	Game Name and Origin	Value Interpretation	Potential in Physical Education
1	Grobak sodor/Makassar / Central Java	Dexterity	Strength potential
2	ma'longga / Makassar	Teamwork	Potential for compactness
3	Maccukke / Makassar	Regulate body resistance	Fitness potential
4	Santo / Makassar	Breathing	Stability potential
5	Jamuran / Jogjakarta	Teamwork	Potential for compactness
6	Benteng / Sulawesi	Resilience and teamwork	Compactness and agility
7	Bagasing / West Nusa Tenggara	Defense	Defensive Skills
8	Rangku Alu / East Nusa Tenggara	Leg strength and speed	Concentration and leg strength
9	Congklak or Dakon / Java / Kalimantan / Sulawesi	Strategy and ingenuity	Practice tricking your opponent's

No	Game Name and Origin	Value Interpretation	Potential in Physical Education
			strategy
10	Meongan / Bali	Teamwork	Compactness

Source: Processed by Researcher, 2022

From the game data above, it can be seen that there are elements and potentials in physical education and health. So it is very possible that traditional games become a turning point in the preparation of curriculum or physical education learning models based on local wisdom or traditional games.

In this study, the analysis includes: (1) collecting data obtained from interviews in the field which consists of two aspects, namely description and reflection. (2) Data reduction is carried out during the research, after the researcher is in the field; until the report is compiled. Data reduction is part of data analysis with a form of analysis that directs the data needed and discards data that is not needed. (3) The presentation of the data in this study was carried out in the form of a brief description. The presentation of the data is also supported by excerpts from interviews with people who provide information directly so that the data presented can be justified. (4) Conclusions are drawn by looking at the results of field observations so that the results are appropriate. The entire data presentation is then formulated and briefly concluded (Creswell, 2013). According to Sugiyono (2018:334), data analysis in qualitative research is the process of systematically searching and compiling data obtained from interviews, field notes, and other materials so that they are easier to understand, and the findings can be informed to others. Therefore, the data obtained is from previous research which is then systematized so that it becomes a focus of study related to the theme of this research.

DISCUSSION

Based on the various research sources above, this research is more focused on the last year of publication by considering the novelty of the research. The results of research conducted by Mislani and Candra (2020) confirm that the interests and talents of Banyuwangi students are interrelated sports interested in using a local wisdom approach. Traditional games are part of local wisdom that needs to be conserved. This becomes very important because the weak understanding of the community regarding the values of local wisdom greatly impacts the mindset, attitudes, and actions of individuals and groups (Amirin, 2013; Arif, 2017; Talan, 2018). People are much more concerned and concerned about things related to the times.

Along with the times in the era of globalization, and modernization, many things have changed in society. The lack of understanding of the values of local wisdom has the potential to create racial and racial conflicts (Anjani, 2020; Syahrul & Djaha, 2020; Syahrul, 2020). In fact, the values of local wisdom are not maintained and maintained through education for the younger generation, so this will be lost and degraded by the currents of globalization and modernization (Un, 2020). In the era of globalization and human modernization, many people have an apathetic

attitude to the values of local wisdom as part of the nation's multicultural culture (Syahrul, 2020; Syahrul et al., 2019). In this case, it is often found in a society where each other no longer respects differences, and diversity, in various aspects such as ethnicity, ethnicity, culture, and religion (Nurbayani & Sriat, 2018). Schools as educational institutions play an important role in instilling multicultural values in students from an early age (Shahrul & Djaha, 2020; Syahrul, 2019). If from an early age they have shared values of togetherness, tolerance, love of peace, and respect for differences, then these values will be reflected in their daily behavior because they are formed in their personality (Chalmers, 2019; Chase & Morrison, 2018; Cherner & Fegely, 2018).

In other words, every learning, especially physical education learning, needs a framework or material base that is local wisdom, namely through traditional games. This is important because there is a process of inculcating values and cultural inheritance that is contextual with any learning, including learning and physical education and health in educational institutions. While in the aspect of planting the value of local wisdom, research conducted by Irman Syarif et. al. (2020) suggests that there are several factors to instill the value of local wisdom in SDN 98 Tongko students, including formal and non-formal factors carried out by educators. These factors are the diversity of students in terms of ethnicity, culture, social status. and religion, as well as the ability of teachers to work closely with students to participate in athletic and artistic competitions. In addition, there needs to be student motivation and interest that can influence the entry of local wisdom bases and physical education, sports, and health. The results of research conducted by Wipradana et. al. (2021) stated that interest in playing traditional sports was still in the high category both during formal and extracurricular learning hours at SMPN 2 Singaraja Bali.

As said above, that the game is not only fun but there is an element of knowledge that is also maintained and developed, and instilled in students. This is also related to multicultural education. Where multicultural education based on local wisdom must be taught to students through learning as a whole in each subject in school (J. A. Banks, 2017; J. A. Banks & Banks, 2010; James A. Banks, 2014). On the other hand, it is more appropriate to include local wisdom in school subjects (Syahrul et al., 2019). So that the curriculum from the Ministry of Education and Culture does not become a focus for teachers who teach in the classroom, but harus can adapt to the needs of each region. So that teachers can teach the values of local wisdom in multicultural education so as to provide understanding for students so that they can accept differences from various aspects (Syahrul & Arifin, 2018).

The research above states that the factors of local wisdom are religious harmony in the form of social practices that are based on wisdom from culture. Local wisdom factors in society can be in the form of culture (values, norms, ethics, beliefs, customs, laws, and special rules). The noble values related to local wisdom include love for God, nature and its contents, responsibility, discipline, and independence, honesty, respect, and courtesy. In other words, in learning physical education and health, it is very important to implement traditional game-based education, where it was said above that traditional games contain a variety of cultures and noble values of local wisdom. So that the values of local wisdom can be grown in students, the process of growing local wisdom is carried out through formal and non-formal activities in the school environment and in the school environment. In formal activities, the growth of local wisdom is in the teaching

and learning process. While in non-formal activities, namely in the form of habituation to live together in dance, sports, and music activities. Efforts to grow the values of wisdom are the diversity of students in terms of ethnicity, culture, social and religious status, and the skills of teachers in collaborating students to take part in sports and art competitions. This also requires in-depth consideration and understanding.

The values of local wisdom must be applied in learning, especially in learning physical education. Razkinah's research (2020) confirms that implementation can be achieved with a collaborative approach by all schools and parents. This awareness needs to be grown, so that students' backgrounds do not become a barrier to implementing local values, especially Bugis's local wisdom (Razkinah, 2020 This is part of learning with an ethnopedagogical approach. Physical education learning based on local wisdom can be done with the teacher's ethnopedagogical approach According to Muzakkir (2021) education based on local wisdom requires an ethnopedagogical approach to pedagogical studies in the field of education. In his research, Muzakkir (2021) asserts that teachers are mediators who convey knowledge, in other words a teacher must explore aspects of local wisdom in learning, especially in this case learning physical education and sports.

In a study conducted by Swadesi et., al. (2020) mentions the importance of utilizing values in the environment as the basis for education and learning in physical education material. Creative teachers will be able to create something new or modify something that already exists but is presented to be more interesting so that students are more likely to follow the learning process. Home yards, gardens, empty rooms or rooms, ditches or ditches and others that are in the home environment can be engineered and used and utilized to optimize physical education, sports, and health learning. What is meant by the environment as a learning medium here is directed at the use of the home environment and modifying existing facilities around the house or goods that are easily available and can be used as a tool for learning sports. Examples of some things that can be modified are the size of the field can be reduced, the size of the weight or shape of the tool is reduced and the rules can be simplified such as the number of players being reduced or added and the time shortened. Meanwhile, Tri Hita Karana is a concept of Balinese local wisdom that is universal, and always focuses on how one can live in harmony and peace. According to Nengah Bawa Atmaja et al, (2017: 58).

According to Donder in his article Parmajaya (2018), it states that the concept of Tri Hita Karana is grouped into three values, namely: 1) morality towards God Almighty (Parhyangan), 2) morality towards humans (Pawongan), and 3) morality towards the environment (Palemahan). In facing a fundamentalist life, the concept of Tri Hita Karana's teachings introduces realistic values of living together in terms of inculcating the value of justice, developing democratic attitudes, inculcating an attitude of honesty, showing an attitude of honesty, increasing attitude and fighting power, developing an attitude of responsibility, and respecting others. natural environment. It is humans who need the implementation of the Tri Hita Karana teachings. Because if a harmonious relationship is built between humans and God, humans with humans and humans with their natural environment, humans will be the first to feel this happiness (Wiana, 2007; 24).

On the one hand, traditional games, and local wisdom in learning are functions of

ethnopedagogy. Ethnopedagogy views local knowledge or local wisdom as a source of innovation and skills that can be empowered for the welfare of society. Furthermore, Hafid, et al (2015) emphasized that ethnopedagogy raises the values of local wisdom as an important part of the educational process, as part of the civilizing process. In addition, in the escalation of increasingly dynamic social interactions due to various issues that will trigger the emergence of conflict, ethnopedagogy is also placed as a learning model based on differences in an effort to find unification efforts within the differences themselves. Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 79 of 2014 explains that learning both at the elementary school/madrasah ibtidaiyah to high school/vocational high school must make local content as study material or media in learning. This is intended to form students' understanding of excellence and wisdom in the area where they live. Local wisdom is a potential that must be given a new interpretation so that it is flexible to face the challenges of the times. It has the following characteristics: (1) based on experience; (2) empirically tested for years; (3) can be adapted by modern culture; (4) inherent in personal and institutional life; (5) commonly done by individuals and groups; (6) is dynamic; and (7) related to belief systems (Alwasilah et al. 2009). The integration of local wisdom in classroom learning has not been maximized, so far education and the value of local wisdom have not fully merged into a new formidable force in Indonesian education. As a result, the impact caused by education on the preservation of local culture is very far from expectations (Ridwan. 2014).

Culture as a complex whole system contains knowledge, belief, art, morality, laws, customs, and habits acquired by humans as members of society. Culture is a means of creation, taste, and creativity of the community (Soemardjan & Soemardi. 1974). Culture contains the overall understanding of social norms, social values, science, and the overall social, religious structures, and becomes a characteristic of society (Eppink, 2013). Culture is a hereditary heritage that contains all the values of social norms, science, and religious structures can be learned and lived in the midst of society. Culture can also be a knowledge system that includes a system of ideas or ideas contained in the human mind, so that in everyday life, culture is abstract. While the embodiment of culture is objects created by humans as cultural beings, in the form of behavior and objects that are real, for example, behavioral patterns, language, living equipment, social organization, religion, art, and others, which all of them are intended to help humans in carrying out social life.

Therefore, in physical education, there is a need for an ethnopedagogical approach to support cultural interpretation in physical education learning. Local wisdom according to the principles and certain ways that are adopted, understood, and applied by local communities in interacting and interrelation with their environment and transformed into the form of a system of values and customary norms (Zulkarnain & Febriamansyah. 2008). Local wisdom has pedagogical value to regulate behavior that is beneficial for the common interest of the community (Tilaar. 2015). This study is in accordance with the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 79 of 2014 article 2 paragraph (2) explaining that local content is taught with the aim of equipping students with attitudes, knowledge, and spirituality in their area. Another goal is to preserve and develop regional advantages and wisdom that are useful for themselves and their environment in order to support

national development.

Learning that is able to involve ethnopedagogics will be able to become a stronghold and identity for each student in exploring the industrial revolution 4.0 and very rapid technological developments that can shift local wisdom in society. This shift occurs because there is no clear boundary between local culture and foreign culture. This condition clearly shows that education in Indonesia needs to apply learning oriented to local wisdom. Ethnopedagogy is an approach to culture-based education. Ethnopedagogy aims to examine the dimensions of pedagogy through the perspective of the sociology of pedagogy (Lingard, 2010), so that ethnopedagogy can be placed as part of the discipline of pedagogy. Bernstein (2004) views pedagogy as a uniquely human device for both production and reproduction of culture. In his book *Culture and Pedagogy*, Alexander (2000) finds a close relationship between pedagogy and the socio-cultural life of the community. What is stated by Alexander represents a broader definition of pedagogy based on cultural aspects beyond the context of learning in the classroom (beyond the classrooms). It is in this context that ethnopedagogy takes its position.

The use of ethnopedagogy in learning more strategically can be done by means of education based on cultural values for teaching and learning in the context of teaching as a cultural activity and the culture of teaching (Suratno, 2010). On the other hand, ethnopedagogy plays a role in creating a chain of cadres who have cultural intelligence and the context of teacher education. Ethnopedagogy is an educational practice based on local wisdom in various aspects of life. Furthermore, ethnopedagogy views local knowledge or wisdom as a source of innovation and skills that can be developed (Alwasilah, 2009). As an approach, ethnopedagogy offers a social and cultural reconstruction through education, especially in learning activities, by emphasizing aspects of local culture. In line with this, Alwasilah et al. (2009) stated that the achievement of social imaginary forms based on (social) and cultural reconstruction can be realized through education that focuses on the nation's cultural values, one of which is traditional games.

The research conducted by Muzakir (2021) is about Geude – geode which is a typical Pidie sport that has social and cohesive values, not only bringing down opponents but special skills and skills needed to play this game. Students need to be taught how to be technical in playing this game, so that this game will not become extinct. Other traditional games can also be used as objects of learning in the classroom such as not fierce, gentle, and others. This game not only trains muscles but also trains the brain and has a high noble value. Therefore, it is important to have a local approach to physical education learning, because it is not only pedagogic but also multicultural and has a cultural inheritance from generation to generation through local types of games. The teacher as a mediator in delivering knowledge must have more knowledge about local culture or local wisdom so that it is easy to relate it to learning in the classroom. Students who are always introduced to their own culture will have a sense of regional love and respect for local cultural heritage and have a deep sensitivity to local cultural heritage in the form of traditional games.

As the output of several research approaches above, it can be illustrated in the following chart:

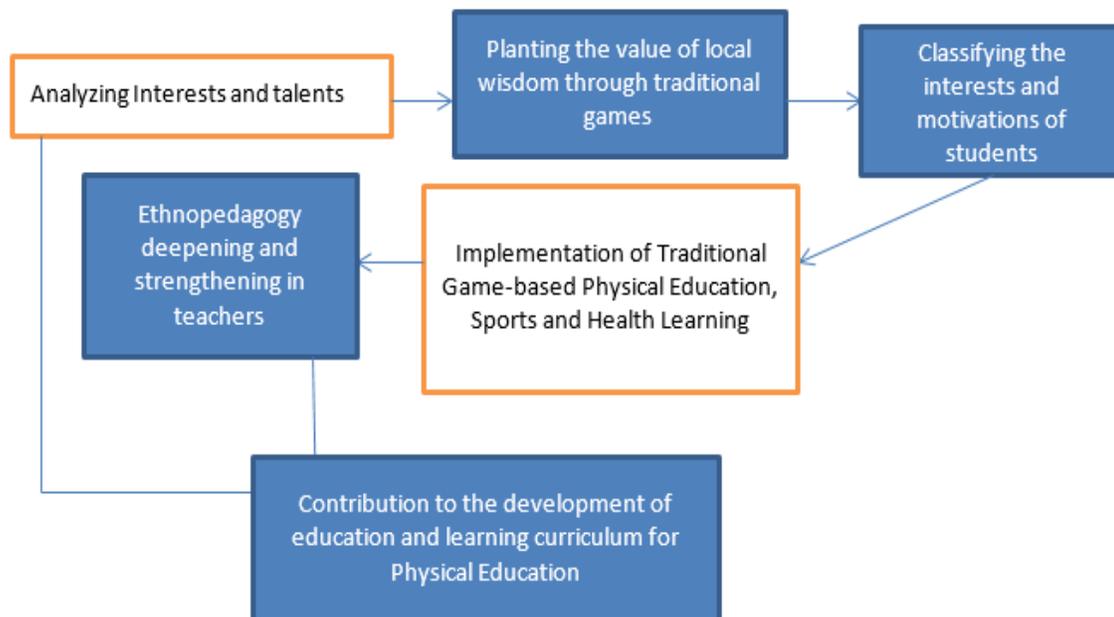


Figure 1. Flow Analysis of Physical Education Learning Needs Based on Traditional Games

Source: Processed by Researcher, 2022

From the chart above, it can be seen that the development of physical education learning models based on local wisdom is needed to support curriculum development and contribute to current education. According to Abdullah (2020) development based on local wisdom in education is part of maintaining and preserving ancestral heritage, and illustrates that the wealth of educational resources owned by Indonesia is very abundant, especially in the form of traditional games.

CONCLUSION

From the explanation of the data above, it can be concluded that the learning model of physical education, sports, and health based on local wisdom is needed. Analysis of needs in learning also refers to the conservation of cultural heritage, besides being a method for analyzing the interests and talents of students in choosing types of games that have substantial similarities with physical education material. From several previous studies and studies that became the main data in this study, it can be concluded that traditional games have values that can be internalized in health and physical education. So that it is not only part of the conservation of ancestral heritage, but also as part of the appreciation of the importance of maintaining physical health. Therefore, the conclusion of this study is more about how important the local wisdom approach is in learning physical education and health. In addition to being part of the independent learning curriculum, it is also an effort to bring up educators' innovation in composing learning materials. The data presented above shows that the variety of local games has tremendous health and benefits for physical health and can be an important part of sports. Some of the studies above also show that the local wisdom approach in physical and health learning also has an influence on students'

learning motivation. Learning is also interesting. So that raises or stimulates students in the learning process. This is part of an effort to generate interest and motivation to learn from students.

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