
The Analysis of the *Sepak Rago Tinggi* Traditional Game in *Kenegerian Kopah* Community

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Abstract

Sepak Rago Tinggi is a traditional game of the *Kenegerian Kopah* community, *Kuantan Singing* Regency, which has existed since the ancient times. This research aimed to reveal the *Sepak Rago Tinggi* traditional game. This research used qualitative with a descriptive approach. The research object was the *Sepak Rago Tinggi* traditional game in the *Nigerian Kopah* community, *Kuantan Singing* Regency. The data used were primary data and secondary data. In addition, this research used observation and documents to collect data. Meanwhile, the data analysis techniques combined all data obtained, checked, and filtered until the data became valid. The results of this research indicated that the forms of the traditional game of *Sepak Rago Tinggi* in the *Kenegerian Kopah*, *Kuantan Singing* Regency was a game against crime that was previously played by traditional leaders consisting of representatives from each tribe in the *Kenegerian Kopah*. *Sepak Rago Tinggi* is played by using the umbrella property, in which the umbrella is the target into which the *Rago* ball is placed.

Keywords

Sepak Rago Tinggi, *Sumandan*, traditional game, *Tunungan*

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Introduction

Culture and traditions are paramount things that must be preserved and maintained. Teng (2017) stated that society's culture comes from that society. The results of society's work produce technology and material culture, which have the most paramount function of saving society from the environment within it. It can provide education and knowledge to the community by carrying out activities to preserve and develop cultural values. One of them is by carrying out activities such as traditional games. Traditional games are a nation's cultural assets with noble values that can be passed on to the younger generation. Traditional games are play activities that contain good and beneficial values. It can be considered a reflection of the traditional culture of society (Isnawarti, 2016).

In this regard, Septian et al. (2015) also explained that traditional games are played in groups, which can form personal character with a spirit of leadership, togetherness, and a high social spirit. Players meet definite criteria. Some must have dexterity, physical strength, intelligence, ingenuity, speed, accuracy, creativity and imagination, courage, and responsibility. Traditional games are a legacy passed down from generation to generation with various functions and messages behind them, and symbolic meanings behind the movements, words, and tools used. The nature or characteristics of traditional games are that they are old, their origins are unknown, who the creator is, and where they come from. It is usually spread by word of mouth and sometimes changes name or form even though the basics are the same. One example of a traditional game that reflects this is the traditional game of *Sepak Rago* (Mulyana & Lengkana, 2019). The traditional game of *Sepak Rago* was played during the era of the *Srivijaya*, *Majapahit*, and *Gowa* kingdoms. In several areas on the island of Sumatra, the traditional game was popular and played in various circles of society. This traditional game can be found and played by the people of *Kuantan Singingi*, especially *Kenegerian Kopah*, known as *Sepak Rago Tinggi* (Hanif, 2021).

Other researchers also discussed the traditional game *Sepak Rago* in different research, which is *Sepak Rago* in graphic arts. It is sure a unique and new discovery. The facts about the traditional game of *Sepak Rago* are then translated into a work of graphic art using serigraphy techniques. It means that the traditional game of *Sepak Rago* is essential to preserve and develop so it remains alive among the supporting community (Budiman & Sandra, 2021). It can also support the efforts of the *Kenegerian Kopah* community to minimize the negative impacts of globalization so that the traditional game of *Sepak Rago Tinggi* does not just disappear. Therefore, there is a need for successors to the various cultures and traditions that we have had until now because what has been inherited by our elders and ancestors is our identity and can become an asset for our region. Eliazer (2013) stated that effort is an effort. In this case, the effort made is a preservation effort, which means making something remain unchanged forever and as an effort to maintain something as it is. Therefore, there needs to be efforts from local communities to continue to preserve their culture and traditions. From a different point of view regarding the values contained in this traditional game, the values in traditional games are paramount things that can be started by cultivating good deeds in everyday life. Getting used to values, norms, and customs through traditional games will build

a society with a sense of social solidarity (Rianto & Yuliananingsih, 2021). Likewise, the traditional game of *Sepak Rago Tinggi* contains important values, namely: 1) maintaining friendship with players, 2) focusing on training players' concentration, 3) high solidarity between players, 4) responsiveness, and 5) carrying out healthy competition. From the form, the traditional game of *Sepak Rago Tinggi* in the *Kenegerian Kopah* community consists of several players of *Sumandan* (the person who throws the ball first) and *Tunangan* (the person who receives the ball), a maid, several people who accompany the music, as well as an umbrella as property. Based on existing reviews, this research was conducted to describe the development and form of the traditional game *Sepak Rago Tinggi* in the *Kenegerian Kopah community, Kuantan Singingi* Regency.

Methodology

This research was qualitative research with a descriptive approach. The basis of qualitative research is the assumption that reality has multiple, unified, and changing dimensions (Sudjana, 2001). The primary focus of this research was to describe the form of the traditional game of *Sepak Rago Tinggi* in the *Kenegerian Kopah* community, *Kuantan Singingi* Regency. Moleong (2005) conveyed that qualitative methods are provisions in research that obtain descriptive data in the form of written and spoken words through the characters and objects studied.

The research object was the traditional game of *Sepak Rago Tinggi* in the *Kenegerian Kopah* community, *Kuantan Singingi* Regency. Regarding this research, the researcher has a role as a reviewer and data collector, analyzing to explore detail the object studied to obtain accurate results. The types of data used were the primary data and secondary data. Furthermore, the data collection techniques used observation and documents, and the data analysis techniques combined all the data obtained, checked, and filtered until they became valid.

Findings and Discussions

The traditional game of Sepak Rago Tinggi

Traditional games are very popular before technology came to Indonesia. In the past, people played with improvised tools depending on extensive creativity. As a village community, it is always characterized by traditional characteristics, strong ties to nature and the environment, strong ties to groups, cooperation, etc., or what is meant by games in the community (Asy'ari, 1993). These traditional games are based on customs and traditions passed down from generation to generation to represent a system in society. Traditional games are a form of folklore in games that are spread orally among members of certain cultural traditions, traditional forms, and game norms with noble values carried out through interaction and passed down from generation to generation.

Traditional games are an activity that can be done using simple equipment that is eternal in the surrounding environment (Suswandari, 2017). Traditional games are a type of playing activity that has regional characteristics, which is usually to find entertainment and utilize free time. One example of the traditional game is *Sepak Rago Tinggi*. The traditional game of *Sepak*

Rago Tinggi is in several regions in Indonesia, but the technique and name of this game are different from each other. This game is familiar. The traditional game of *Sepak Rago* is like the game of *Sepak Takraw*. The difference lies in the use of a net that is stretched across the *Sepak Takraw* field, just like a badminton court. Meanwhile, the *Sepak Rago Tinggi* field does not use nets (Pratama, 2019).

The traditional game of *Sepak Rago* is also found in one of the regencies in Riau, namely *Kuantan Singingi* regency, precisely in *Kenegerian Kopah*. This game is known as *Sepak Rago Tinggi*. The traditional game of *Sepak Rago Tinggi* is a type of traditional game that has been played since ancient times by our ancestors. Abdul Rauf, *link mamak* *Kenegerian Kopah*, said that in the history of its initial development, this tradition has been passed down from generation to generation and has been passed down to the current generation. According to Abdul Rauf, the background to the traditional game of *Sepak Rago Tinggi* is based on an agreement in the discussions of the *Kenegerian Kopah* indigenous community in the past.

The traditional game *Sepak Rago Tinggi* is a culture of the *Kenegerian Kopah* people, *Kuantan Singingi* Regency, which has the characteristics of a generally shared culture. The characteristics include: 1) can be from person to person, group to group, or generation to generation, 2) must be learned, not innate, 3) based on symbols, 4) selective, which presents a limited number of behavioral patterns of human experience, 5) dynamic, that is, the system can change over time, 6) the elements are interrelated, 7) ethnocentric (considers one's culture to be the best culture) (Antara & Yogantari, 2018).

The traditional game of *Sepak Rago Tinggi* is thought to have existed since 1883, and some sources even say that *Sepak Rago Tinggi* originated from the Malacca Sultanate around the 15th century. At that time, *Sepak Rago Tinggi* was played only by the royal family. There is also a history of *Sepak Rago Tinggi* being a game against crime. Previously, the traditional game of *Sepak Rago Tinggi* was played by traditional leaders, consisting of representatives from each tribe in *Kenegerian Kopah*. However, currently, the traditional game of *Sepak Rago Tinggi* is played by all levels of society from various age groups, children, and teenagers to the elderly.

The players stand facing each other in a circle. The size of the circle depends on the number of players. The more players, the larger the circle diameter, and vice versa, the fewer players, the smaller the circle diameter. There is no standard assessment in this game because this game is not contested. There is only an assessment of the player's skill in playing the ball so that the ball being played does not fall to the ground. The *Rago* ball itself is made from special rattan by first soaking the rattan in water and then splitting it into 12 pieces. *Rago* balls are smaller than *Takraw* balls. The *Rago* ball has eight holes in the shape of a pentagon.

The traditional game of *Sepak Rago Tinggi* is played in an open field, remembering this game must also be played in an open space that is not cramped so that the players can move more freely. This game is unique. It uses the properties of an umbrella, which is hung 10-15m from the ground. Meanwhile, the function of the umbrella is as a target where the rago ball is inserted, so each player kicks the ball until they can put the rago ball into the umbrella. This game is named a game against evil where the rago ball is likened to the devil's head. Therefore, everyone who wants to play must purify themselves first.

Apart from that, the traditional game of *Sepak Rago Tinggi* in *Kenegerian Kopah*, Kuantan Singingi Regency was also attended by several cast members, ladies in waiting, musical accompanists, and props in the form of umbrellas.

Players

Players are several populations of doers or people who take part in playing a game (Saputra, 2018). The players involved in the traditional game of *Sepak Rago Tinggi* include *Sumandan* and *Tunangan*.

- *Sumandan*, the person who first threw the ball.
- *Tunangan*, the person who received the ball from *Sumandan*.

Sumandan is the player who throws the ball first when the game starts. After the ball was thrown by *Sumandan*, the *Tunangan* received the ball given by *Sumandan* by kicking and giving it to the other *Tunangan* and so on. The players who participate in this game are delegates from all the tribes in *Kenegerian Kopah*. Each tribe will send 4 (four) to 5 (five) people from each existing tribe.

Figure 1. *Players and costumes worn in the traditional game of Sepak Rago Tinggi*



Figure 2. *The players of Sepak Rago Tinggi are having wudhu before starting to play*



Dayang

Dayang (maid) is a village girl who is involved in the traditional game of *Sepak Rago Tinggi*. *Dayang* is a village girl whose job is to treat injured players or accompany players who are resting. During the game, the maid is assigned to bring a *tepak* (a box) containing betel to give to the players. *Dayang* was also present during this game.

Figure 3. *Properties of an umbrella as a ball target*



Music

The traditional game *Sepak Rago Tinggi* is a game where the playing uses musical accompaniment, music from an area named *Rarack Oguang*, a traditional Kenegerian Kopah music. Traditional music is a type of music that was born and developed from regional culture that was passed down from generation to generation (Wisnawa, 2020). In the traditional game of *Sepak Rago Tinggi*, the musical accompaniment consists of several people. The musicians play musical instruments during the game to accompany the game. The music played in this game is the same as the music played to accompany the *Silat/Silek* tradition. The musical accompaniment in this game has no special meaning. It is just to accompany the traditional game of *Sepak Rago Tinggi*.

Figure 4. *Location of the traditional game of Sepak Rago Tinggi*



Property

Property or tools are things used to do something, including playing, which are called play tools, which means all the tools are to fulfill the instinct of playing (Nurlaili, 2018). The property used in the traditional game of *Sepak Rago Tinggi* is an umbrella. In this game, it is a property that must be used. Therefore, this game is called *Sepak Rago Tinggi* because the umbrella is placed in the middle of the circle of players at a height of 10-15 meters from the ground and upside down. The umbrella is placed upside down to provide a place for the ball to be kicked as high as possible by the players. The players who can put the ball into the umbrella will be the winners in this game. It is the primary part of the writing.

Figure 5. *Hand position when taking the ball.*

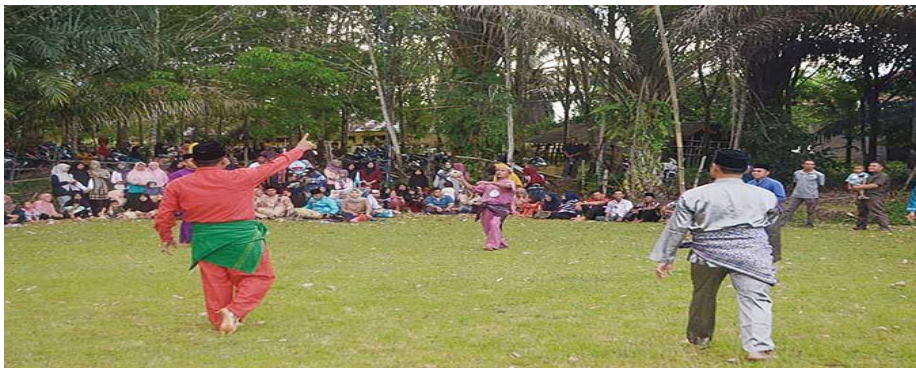


Figure 6. *Maid (Dayang) in the game.*



Figure 7. *The music player of Sepak Rago Tinggi*



The traditional game form of Sepak Rago Tinggi in Kenegerian Kopah, Kuantan Singingi Regency

The traditional game of *Sepak Rago Tinggi* is a game that has its characteristics. This game is the same as the *Sepak Takraw* game, but this game is only played by forming a circle, and the ball kick must reach a height of 10-15m and be put into an umbrella as a target for the ball. Diani et al. (2019) stated that a concept called morphology can be done by dissecting the characteristics or features of an object to produce something interesting, unique, and different. It can also be used as a strategy to attract the attention of people watching, and with these characteristics, it can easily stick in people's minds. Dewi (2022) also stated that distinctiveness or uniqueness can become local potential so that later it can be developed properly and become something that can attract attention. Therefore, this game has become an attraction for the people of *Kenegerian Kopah* and people outside the area.

The traditional game of *Sepak Rago Tinggi* is played by 10 to 15 players by forming a circle in an open field, where the *Rago* ball is played using the feet with definite techniques and arts so that the ball moves from one player to another without dropping the ball to the ground (Hanif, 2021). In practice, 4 (four) of the most skilled players are sent from each tribe. The players consist of *Sumandan* (who kicks the first ball) and *Tunangan* (who receives the next ball). The rules in the *Sepak Rago Tinggi* game are quite easy, namely by passing it from one player to another so that the ball does not touch the ground, If it touches the ground, the game will be stopped and restarted.

In this game, right at the top of the middle of the circle, an umbrella is placed or hung upside down at a height of 10 to 15 meters from the ground. The umbrella functions as a target for *Rago's* ball or a place to put the ball in. The clothes worn by the *Sepak Rago Tinggi* players are the clothes usually worn in silat performances, wearing Muslim clothes or the *Teluk Belanga* bracket shirt and using a *siding* cloth in the form of a socket or sarong, then equipped with a cap as a head covering.

Before the game of *Sepak Rago Tinggi* starts, the players are required to purify themselves by taking *wudhu*, then new players enter the arena/field. The player immediately throws

the *Rago* ball to another player. The player who kicked the ball first was called *Sumandan*. The player who receives the *Rago* ball will take the *Rago* ball with his right foot, and his movement resembles a martial arts movement. After the *Rago* ball is kicked by *Sumandan*, the second player continues. The next player who receives the ball is called *Tunangan*.

The positions of players are facing each other. The *Tunangan* will try to put the ball into the umbrella. Apart from that, the *Tunangan* must also try to play the ball, so the ball is always in the air and does not let it fall to the ground. The *Tunangan* who gets the ball will shout or make a sound with the words "Tabiak" followed by a movement of his right hand pointing upwards parallel to the *Rago* ball. The *Rago* ball must fall to the right of the ball receiver.

If one of the players is tired or injured, that player is rested. Afterward, the player is invited by a girl to the game arena, where the girl is called a maid (*Dayang*). The maid will invite the players to sit while eating betel or give them a cigarette. Usually, the maid is the most beautiful girl in *Kenegerian Kopah*. The clothes worn by the maid include traditional Malay clothing and traditional clothing from the *Kuantan Singingi* area. Apart from that, the traditional game of *Sepak Rago Tinggi* is played accompanied by accompanying music, namely *Rarak Godang* (a type of traditional music to *Kopah*), and added to the tune of *Ogung Godang* with occasional blows. The clothes worn by the players are traditional Malay clothes complete with side cloths and *peci*.

This game is played in front of the traditional hall or *Godang* house in *Kenegerian Kopah*, or it can also be played in an open field. Game time is usually held at certain times, such as the rice harvest season, and Islamic religious holidays, such as Eid al-Fitr in the afternoon. However, now this game has even become a routine activity for the *Kopah* community to fill their free time in the afternoon. Some even play this game according to a predetermined schedule. The traditional game of *Sepak Rago Tinggi* also contains many social values, including tolerance between players, cooperation, cohesiveness, mutual respect, not being selfish, and not giving up easily. Games that are played together with various characters must also respect each other between the players.

As time goes by, the traditional game of *Sepak Rago Tinggi* has developed very rapidly. Previously, it was only played in *Kenegerian Kopah*, but now it has entered the world of education, such as schools in *Kuantan Singingi*. This game is carried out in the P5 Independent Curriculum activities. It is one of the legacy efforts so that today's young people are familiar with traditional games in their area. There are several elements contained in the traditional game of *Sepak Rago Tinggi*, including 1) establishing a very strong relationship between players, 2) teachings of very high morals, and 3) a feeling of gratitude in every situation and establishing healthy cooperation and competition in society. The values above are related to the social values believed in people's lives. Nurika (2017) stated that social values are actions considered good, and correct by a society, which are then guided as examples of good behavior and are expected by all members.

Conclusion

The traditional game of *Sepak Rago Tinggi* in *Kenegerian Kopah* is also played by forming a circle with 10 to 15 players wearing complete Malay clothing and a cap on his head. In the

middle of the field, an umbrella is placed at a 10 to 15-meter height for throwing the ball. Apart from that, there is a maid whose job is to treat injured players. This game is also accompanied by accompanying music, namely *Rarak*. The traditional game of *Sepak Rago Tinggi* is usually held in front of the *Godang* house's traditional hall or open field, carried out in the afternoon, or even held on definite days such as the harvest season and Islamic religious holidays such as *Eid al-Fitr*. This traditional game is an asset that must be preserved and passed on to future generations. It aims to ensure that the next generation of young people does not easily abandon the traditions and culture of their respective regions because *Sepak Rago Tinggi* can be a paramount thing to show the identity of the *Kenegerian Kopah* community through culture and traditions through traditional games. In deciding conclusion, it must be critical and not a repetition of what has been written in the results and discussion section. Conclusions should present new findings or different points of view on the problem analyzed. It needs to be explained whether the compression outlined is broad enough to involve conclusions, results, opinions, and existing theories. Therefore, what is discussed has a problematic quality that is quite significant in its benefits for the wider community.

Declaration of Conflicting Interests

The authors declared no potential conflicts of interest.

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