

MASSEMPEK FOLK GAMES IN THE TOLOTANG COMMUNITY, INDONESIA

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Abstract. The Tolotang community has a traditional game called *massempek*. This paper aims to explain the procedures for the *massempek* game. The qualitative approach results showed that *massempek* is only conducted once a year when the ritual is carried out at the Perrinyameng. The ritual in Perrinyameng is to visit the ancestral graves of the Tolotang people. This *massempek* game is carried out as entertainment for the people in Perrinyameng. *Massempek* is a game that requires courage to kick the opponent and dodge the opponent's kick. This game is only played by small children who are brave and not afraid. The children's players are those from the Tolotang community. That is done to avoid conflicts with the surrounding community who are not from the Tolotang community. *Massempek* is included in agility games that require physical endurance. Folk games are part of the culture of society and as a characteristic of the identity of the wearer. The values of sacredness, caring, and familiarity are the unifying tools of the nation. *Massempek* folk games are part of the Tolotang people's culture that should be preserved.

Keywords: *massempek*, folk game, Tolotang community, children players, ritual, culture

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1. Introduction

The Tolotang community is a community who has maintained beliefs from their ancestors until today. Like in Ghana, Gyamfi (Adu-Gyamfi 2020) explained that religion affects family status in the social environment in Ghana. Religion is interpreted as the primary form of mutual coordination, and communication experience in a social subsystem (Golozubov 2014).

Although this community is a minority in society, especially in the Bugis area, the Tolotang community continues to grow. Their existence is inseparable from a challenging experience and many challenges outside their community. Their presence was considered to disturb the order of life of the Bugis people, who at that time had embraced Islam. The Tolotang community remains steadfast in maintaining the beliefs passed down from generation to generation to feel comfortable and accurate in their beliefs. That often created tension in society at that time. Even in history, it is stated that this community had to leave Wajo because they did not obey the king's orders. In Southern Oregon, the Klamath Tribe used their traditional practices to articulate the strength, resilience, and heritage pride that characterizes the modern Klamath community (Connolly et al. 2022).

Towani is a belief of the people who inhabit the Bugis area, so the Towani Tolotang community is called. The beliefs they profess are ancestral beliefs, which are passed down from one generation to the next. The Towani Tolotang community originally came from the Wajo area and spread to several districts, namely Sidenreng Rappang and Parepare. The Towani Tolotang community centre is in Amparita, Tellu Limpo District, Sidenreng Rappang Regency. Religion influences many factors, including thoughts, actions, psychology, emotions, philosophical perspectives, art, customs, and rituals (Thuy 2022). Mantha (Mantha 2022) in his article describes people in the Rapayan region of the Peruvian Highlands. They build settlements at the foot of ancestral graves to control access to the ancestors of the founders of the community, who are believed to have the cosmological vitality needed for the reproduction of the collectivism and are called collective agency ancestors.

Belief in Dewata Seuwae became a stream of public trust in the past before the arrival of Islam. The Towani people's belief system existence was finally disturbed when they were forced to embrace Islam. Islamization in their territory forces them to leave their homes by bringing the belief system they have been running for generations. The Karbis Assamese socio-religious system is based on belief in magic, spirits, and ancestor worship. The ritual contains the migration history of Karbis, a clan-based society, which led to the synthesis of new beliefs with traditional belief systems (Hansepi and Laisram 2022).

According to historical records, the Towani people felt uncomfortable when the King of Wajo, La Mungkace (1582), ordered all his citizens to embrace Islam. The belief in beliefs that they have been holding was disturbed as were Towani people. However, their desire to maintain Towani's teachings was steadfast, while on the royal side, they continued to urge them to accept Islamic teachings. Because of this, there was tension between the Towani people and the kingdom. Even I Goliga, a princess

from Towani who married a prince, was forced to join the Towani community, and leave the domain.

When the Towani people occupied the Sidenreng area, the King of Sidenreng made a particular condition. If the Towani people are willing to obey the rules and agreements agreed upon, they are allowed to settle in the Sidenreng area. The deal contains an order to the Towani people to continue to carry out Islamic wedding and funeral rituals. However, outside of these rituals, they can carry on with their customs and beliefs. The Towani people's history in carrying out their religion and beliefs comes from the agreement. After the incident, the Towani people were given the Sidenreng area in the south as a place to live.

According to history, the term Tolotang given to the Towani people first appeared when the king called them '*ollie renga tolotangnge pasareng*', which means to reach those in the south. Since then, the Towani people are also often called Tolotang, or people from the south.

The process of social interaction of the Tolotang people is trying to maintain good relations with everyone. Adjusting to the environment strives to continue well despite the differences in beliefs. Tolotang people respect other people's beliefs that differ from theirs and vice versa. In contrast, non-Tolotang people respect the differences in beliefs by establishing cooperative relationships in various areas of life.

Dialogue is important in order to increase understanding, acceptance, and tolerance between groups in a pluralistic society (Ardi, Tobing, Agustina, Iswahyudi, and Budiarti 2021). The framework of social harmony in Sabah is designed to establish harmonies so that different social environments foster religious tolerance and encourage people to accept others as they are (Mohd Khalli, Sintang, and Kamu 2022). Although there are differences between beliefs in embracing religion, they found similarities related to emotional competence. The structure of the faith model is an adult attitude with self-discipline as a value of harmony (Khon and Kim 2016). The importance of applying religious norms to live peacefully in a pluralistic society (Dahl, Berner, Jesuthasan, Wehry, and Srinivasan 2022).

Helping each other is a concept of reciprocal relationships between each other. The law of life for the Tolotang people is to do good to others, which means sincerely loving others, not holding grudges, harming, misleading or troubling others. In addition, the Tolotang people have the principle not to be arrogant but instead be humble themselves. Pride only benefits oneself and wants to dominate so that it causes havoc in life. Likewise, self-deprecation does not mean a lack of confidence or feeling inferior but shows obedience to the teachings of Dewata Seuwae. Humility breeds victory over oneself in controlling oneself while living in this world.

The dependence of society and individuals on supernatural powers is found from ancient times to modern times. The belief is believed to be accurate, so it becomes a religious belief. Faith in the sacredness of something in anthropology and the sociology of religion has a sacred nature. The existence of rules for individuals in social life, relating to their natural environment or God, is also found in every society. Religious morality encourages people to anticipate supernatural punishment for violating morals. Karma is believed to occur after humans die. Therefore the

individual has a responsibility when in the world (Willard, Baimel, Turpin, Jong, and Whitehouse 2020). The Towani Tolotang people, they have their own beliefs from their ancestors. They do not believe in Islam, but their religion still believes in spirits and sacred places. Their belief in holy places and ancestral spirits is still maintained today. Fabiano (Fabiano, Schulz, and Martín Brañas 2021) explains that the Urarina people in the Chambira Basin, Peru's Amazonian region, continue to practice religious rituals despite increasing external threats. Belief is generally identified with the senses as the content of religion, namely with supernatural powers. Religious behaviour is more defined as the communicated acceptance of supernatural claims (Steadman and Palmer 1995).

Although various challenges have been faced that have ordered them to leave their religion, most still preserve their faith. Moreover, some follow the government's wishes by converting to Islam, known as Tolotang Benteng. They are Muslim but still carry out their customs according to the beliefs of their ancestors. Obedience to faith is directly proportional to obedience to their leader, known as Uwa or Uwatta.

The village in Amparita is the centre of the existence of the Tolotang Community from three social groups distinguished in terms of belief. The three social groups are the Towani Tolotang Community, the Tolotang Benteng Community, and local communities or Muslim groups. The Towani Tolotang and Tolotang Benteng communities came from the same neighbourhood: the Towani Tolotang. However, due to various pressures and external influences, some adherents of the Towani Tolotang Community switched to forming the Tolotang Benteng Community. Tolotang Benteng claims to be adherents of Islam, but they still carry out traditions and rituals. In contrast to the Towani Tolotang Community, which still adheres to the Towani beliefs. Even though they consist of several social groups, they respect each other and respect each other with their respective faiths.

2. Literature review

Folk games are games played by people. At ancestral times, Folk games were passed down from generation to generation, becoming a tradition in the community. Folk games are traditional because they have developed for a long time. Therefore, folk games are often also called traditional games. *Traditional games* are traditions created through the process of commoditization and commercialization. Traditional games are currently very few or they could even be endangered. Therefore, it needs the attention and support of the community so that it can exist again (Bjeljac, Terzić, Brankov, and Vujović 2021).

Games are one aspect of cultural transmission in ensuring intergenerational play. Each society has its traditional games that have been adopted over the years and from generation to generation (Sallabaş 2020). The intensive sociality of traditional folk games makes them vital to folk culture. Entering the game entails entering society. Since games are cultural symbols, a thorough understanding of game culture is a crucial part of social knowledge. Historical eras, societies, economy, politics,

cultures, and other facets of the behaviour of the majority of people are well reflected in traditional folk games. The spirit of the masses and the by-product of material existence are combined in the language of numerous activities and mentalities. The game also involves religious beliefs for some traditional players, which also have a distinct function. Free of charge permission is granted to print or copy all or part of this work for personal or educational use, if copies are not manufactured or circulated to change people's perspectives about the spiritual realm. Traditional folk games can help you enjoy holidays, develop your intellect and body, and more. The scope of traditional folk games' themes and genres is vast (Zou, Cao, and Dong 2021).

Folk games have a long and illustrious history. Their origins date back to the beginnings of humanity. As a fundamental component of prehistoric rites and ceremonies, which are among the oldest ideas in our ancestors' thinking, folk games have their genetic roots in antiquity. Games in these events gradually lost their ritualistic nature and evolved into simple spectacle components or modes of amusement. Throughout the dawn of time, prehistoric people have created a variety of games by mimicking the appearance and behaviour of various animals (Sirojiddinov, Rizaeva, and Abdullaev 2020).

From generation to generation, folk games were passed down. According to research, the folk games that have persisted to the present day have organically evolved through the course of history and generalized in their rules, characters, and means of playing action. These features of the content are sufficiently developed in terms of a motor sphere, sensorimotor skills, objective mediation, thinking from visual figurative to reflecting the theoretical and social customs of the ethnos to be able to introduce playing children into the society of adults. According to this theory, children who play old-fashioned folk games need to develop uniquely human skills and ways of behaving, supplied with various tools (from a rattle to a computer). Traditional and archaic games helped both ancient and contemporary man develop the techniques for objective action, the related mental traits, and social adaption (Mirzahmedova 2022).

Folk games are related to the habits of a society or become a tradition inherent in a particular event or activity in a community. The game is part of a series of activities to entertain many people so as not to get bored, or indeed it must be played because it is part of a ritual or its nature is considered sacred. The game is considered sacred if it has become a tradition in a specific ceremonial/ritual activity in the past and is embedded in people's memories from generation to generation if the game is played at a specific moment. People generally give a uniform answer when we try to establish why we must play certain games at a ceremonial moment – it has become an ancestral custom. Thus, games that have existed since the ancestors are still maintained today as part of a past habit. Past games can be characterized as part of the ideas that emerged in the past by the ancestors of a society from which they can learn the purpose or value of the creation.

A game characterized by culture shows that the game is a community's identity or belonging to a particular community. Although many folk games are developed with similarities or similarities in other areas, they have a place in society. However,

it provides many versions of the original game. Each region has its characteristics of each culture in it, including folk games. In particular, games play as a medium of entertainment in society. Rahman (Rahman, Raja, Rashid, and Kumar 2020), India has a variety of folk games. Folk games are straightforward, with low costs, and can be accepted by all levels of society. In addition, folk games can improve the physical fitness of children.

One aspect in the development of folk games is distinguishing between traditional games and sports. Sometimes, a specific game becomes a competition event to turn into a sport with mutually agreed rules. On the other hand, games are considered entertaining when they are interesting to watch, give a sense of joy, tension, and encouragement, and become a means of communication. Players who follow the game feel curious and brave, test themselves, and maintain sportsmanship. That shows that the game is just a game and does not entail an element of revenge or conflict.

Folk games can mostly be categorized based on speech abilities, memory abilities, rational thought, sportsmanship, and physical strength. Children can be divided into three groups according to where they want to play. Folk games can be played both indoors and outdoors, as well as certain other games. Indoor folk games are those that are played in homes or other buildings. Moreover, those activities might be referred to as outdoor folk games if they are played outdoors of a house or other structure. Board games and word games are two examples of passive or immobile indoor pastimes.

On the other hand, most outdoor games call for intense movement such as jogging. Outside games can be played in large crowds, participation in indoor sports may be lower. This current collection of folk games has a sizable number of outdoor games that reflect the culture of the kids who played them. Contrarily, many modern children limit their play to video games on screens and have few opportunities for energetic play. Sports like basketball, soccer, and cricket are the only ones allowed for those who participate in outdoor activities. The previous generation's kids had a lot of options, huge spaces to engage in active outside play, and a wide range of things to do (GopikaUnni 2022). The *massempek* game is one of the folk games played only once a year. *Massempek* is considered part of the ritual, so it is sacred. Although the game's purpose is to entertain, it is not played arbitrarily in practice. Even the referee who leads the game is not a random person but is a carefully selected person.

Usually, traditional games are played at an unspecified time. The form is spontaneous because it is done to pass the time. For example, when schoolchildren go out to play, they fill their time by playing rope or ball. Alternatively, in the afternoon, the children gather to play in contrast to *massempek*, a traditional game but not played at just any time. That shows that the *massempek* game is not a common type of game for the Tolotang people and is sacred. In the past, the *massempek* game was a game of nobles, where they ordered their servants to play as entertainment. Therefore, a young Uwa (or prospective Uwa) will not play the game because it is considered a game for servants. However, some say that no one dares to play *massempek* if their opponent is old because they are highly respected. Korean society adapted the

traditional game of *ssireum* (wrestling) into a national sport (Sparks 2019).

Massempek is a type of dexterity game. However, the game is spontaneous by participants who want to play. There is no exercise that is done beforehand. The children who participate know what to do when playing because they can learn from the previous *massempek* players. Because of their spontaneous nature, *massempek* games require courage, guts, a muscular physique, and great enthusiasm to play. Even if they get kicked or feel pain, they are happy to be able to play. Therefore, the role of the referee (*paleppe* and *papalallang*) is significant in reading the situation on the field.

Folk outdoor games are a means of traditional teaching. From a time long ago, they reflected the way people lived, their way of life, work, national basis, the idea of honour, courage, desire to have power, dexterity, endurance, speed, and beauty of movement, showing ingenuity, endurance, creative invention, resourcefulness, will and desire to win. Games with complicated rules, requiring a lot of concentration and attention, should not be done in a technically tricky lesson practice being taught or mastered. In this condition, choosing a game that is not foreign to children is necessary. When choosing games for lessons, it is necessary to provide (Sirojidinov et al. 2020):

- pedagogical tasks to be solved by games;
- the place of the game in the lesson;
- game main motor content;
- physical and emotional stress;
- composition of children according to age, sex, and physical fitness;
- the place of the game and the necessary benefits;
- methods of organizing children to play.

3. Research methodology

Data collection on *massempek* folk games was carried out in Amparita Village, Amparita District, Sidrap Regency. This study uses a qualitative approach with data collection techniques consisting of observation, interviews, and conducting Focus Group Discussions (FGD). Observations consider the state of the surrounding environment and the community's social and cultural activities of different beliefs. Likewise, to obtain the desired information or data, in-depth interviews were conducted on the research object, namely informants who knew about the *massempek* game. FGDs were also shown to obtain in-depth data by collecting several people who led the *massempek* match, people who had played it, leaders of the Tolotang community, and the public outside Tolotang.

4. Results and discussion

4.1. Results

Massempek comes from the word *sempek*, which means kick. Meanwhile, if you add the prefix *ma*, it becomes a verb 'to do'. So *massempek* can be interpreted as kicking. According to the informant Karlin (51 years old), the meaning of the word *massempek* is *sempek* which means kick, while *massempek* means kicking. Meanwhile, the informant Gunawan (52) defines *massempek* as a kicking game. *Massempek* is one type of folk game that prioritizes the element of skill. Men only do the game because it is a game of strength but only uses legs. Apart from the legs, it is considered a violation. As the name implies, *massempek* means kicking each other when playing the game. Satrianegara (Satrianegara et al. 2021), *massempek* attraction aims to test the ability of the feet in children.

The *massempek* game is a game that is only held at the Tolotang community grave pilgrimage in Parinyameng. The time of the grave pilgrimage is determined based on deliberation by all Uwa and Uwatta, and the implementation time. The grave pilgrimage is held in January every year. The grave pilgrimage is followed by the entire Tolotang Community wherever they are. A grave pilgrimage is an annual event that is held with great fanfare. All Tolotang people outside Amparita will come, even those on the coast, so the event is very crowded and attended by thousands of people. In addition to the Tolotang people, guests from outside the community were invited to attend. The invitations came from elements of the government and several nobles who were known to be close to the Tolotang people. Baulo (2022) relates that Ob Ugrian and ritual practices are based on the worship of various natural stones. The natural stone resembles a human or animal figure. Stone images of gods and guardian spirits, supported by mythical narratives of mythological heroes, turned into stone.

Activities in Perrinyameng start in the morning and last until noon. Therefore, *Massempek* is carried out before the ritual begins. The goal is to entertain the guests who come and fellow Tolotang people, although the game is only allowed to be played by Tolotang children. The game time is approximately 15 minutes. Thus, the *massempek* game is carried out according to the time before the ritual activity. If the ritual activities are carried out, the *massempek* will be finished playing, focusing on the ritual at the ancestors' graves and reading prayers together.

Massempek game is a game that is carried out spontaneously, which will be determined by the participants with the consideration of the referee who leads the game. First of all, what is prepared is the field/place where the *massempek* game is held: the playing field must be wide because there will be agility competition and chasing each other. The field size is approximately 10 x 13 m (information from the informant La Matta (58 years)). There is no actual size regarding the place of the match, but what is certain is that the place of play must be spacious. Spectators who watch the *massempek* game must not cross the limits set by the referee so that they are safe from the movements of the game participants. Likewise, participants will feel undisturbed by the audience's presence when they compete with their co-stars.

The game is held in front of the guests' tents so they can watch from inside the tent. The playing field is determined by the referees who lead the race. An exciting and attractive spectacle is expected from the game.

The rules of the game in *massempek*:

1. Participants are children.
2. The bodies are of the same height and has almost the same posture.
3. Age does not matter.
4. Only legs may be used.
5. Not allowed to use hands when playing.
6. Areas or limbs that can be kicked, from below the neck to the stomach.
7. Do not kick vital organs such as the head and genitals.
8. Game time is not determined but based on the physical condition of the participants.
9. The game consists of three rounds.
10. The referee in charge of the game will signal to start and stop play.
11. Participants are prohibited from protesting or objecting to the referee.
12. The game will be stopped based on the observation of the referee.
13. No one wins or loses.
14. Participants must be healthy, brave, and ready to compete in the field.
15. There is no element of revenge when the participants finish the game.

Massempek games are played while waiting for the Uwa to perform rituals at the graves of their parents (I Pabbere). The referee determines the course of the game. The game begins with looking for commensurate participants to compete for their agility in the field. Children aged 5–14 have almost the same or balanced body posture. The selection of participants was carried out selectively. If each of those assigned to select participants found a child who wanted to play, they were confronted with each other first to see their body size and whether their height was even so that the game was considered fair. Therefore, the selection of participants is carried out selectively and is marked by cheers from the audience if the participants who will play are matched or even. Sometimes the chosen child is reluctant to go forward because he does not have strong guts. If this happens, the referee will find another participant. This game does not force children to participate when elected, depending on the child's courage.

Moreover, parents do not tell their children to join or not participate. It depends on the willingness of the child to participate in the competition. Sometimes if the participant chosen to play does not have a balanced opponent, they will be replaced with another participant. The child's participation in the *massempek* game is to test his courage or courage in facing their opponents.

Participants who are selected to play will then advance to the centre of the field, and then the referee who leads the game will hold their hands so they can shake hands with each other. If they finish shaking hands, the two-game participants will move away from each other to keep their distance and start the game. The release of the hand from the referee means that the game has started. Next, each child will find the correct position and time to attack the opponent. Attacking from a distance

is running fast toward the opponent and trying to kick him. Likewise, the opponent will try to avoid or fight back by jumping and trying to kick in the air so that there is a kicking game in the air. The combat is very tense and entertaining for the audience who will cheer and encourage the participants. And so they kick each other in the air and on the ground with both feet kicking each other to get the target. If you want to evade an attack, use your knees so your opponent's kick does not hit other body parts. If the participant accidentally uses his hand, the game will be stopped, and the participant will be warned about the rules not to use his hand when playing.

The game will end when the referee sees that one of the participants has been overwhelmed. The game consists of three rounds. The first round, when it starts, will see attacks from the participants if they hit the opponent or are the target, then the game will be stopped to enter the second round, and so on until it enters the third round. In the first half, if a competitor is already superior because his shot is on target, it will continue in the second half. Finally, if the opponent is superior, it will be continued in the third round to test the strength.

Likewise, in a situation like this: in the first half, if anyone manages to kick and is on target, it is considered superior. In the second half, if it is still ahead, the game is over, and the referee asks them to shake hands and be awarded a prize. Because this is a game, no one has to win or lose, but only the participants' and spectators' happy memories remain. The game duration is approximately 15 minutes. A strategy is needed to attack the opponent. In addition, they must focus on being able to avoid every kick that the opponent delivers.

Massempek game is a game to provide entertainment to the community. Therefore, in the game, no one wins or loses. The two participants who participated were considered children with significant, brave, and sporty guts. When they finish, they will usually be given prizes in the form of money or goods (such as shirts), donations from the invitees, and arranged by the organizers. The gift given will take away the pain they feel and dispel the grudge between them. Therefore, the *massempek* game, which adults originally played, is no longer present because fights can occur outside of activities in Perrinyameng.

An interesting fact about the *massempek* game played by the Tolotang children is that it is only played by ordinary children of no noble descent. If a child is a prospective Uwa or has noble blood, he will not play *massempek* because no one wants to be an opponent. That happened because they were afraid to fight their leader even though they were still children.

4.2. Discussion

Massempek is a folk game that the people of the Tolotang community are still carrying out. If the annual event in Parinyameng is held, the *massempek* game will continue because it has become an inseparable part of the tradition of the Tolotang people. It is hereditary and is still preserved. Therefore, *massempek* games are not just entertainment, but there are sacred elements in them. That is because *massempek* is only carried out when there are activities in Parinyameng. Meanwhile, outside of the grave pilgrimage tradition, *massempek* is not played.

Traditions and rituals in the Tolotang community have been preserved to this day. They uphold every tradition of their ancestors and are not influenced by the outside world. That is an example in the community of how strong the awareness of the community is to keep preserving their traditions. It is different from other areas that have experienced a lot of cultural crises because outside cultures influence them. It takes a spirit of community unity and solidarity to remain firm in standing up for various traditions that are no longer relevant today. Ancient, outdated, and no longer appropriate in this era, the basis for most people to leave the existing culture in their society. Although some still maintain it, sometimes a lot has changed.

Preservation is essential to maintain the existing culture as a form of identity inherent in the community that uses the culture itself. Preservation means an effort to keep running the culture continuously, unchanging. When a culture is preserved, it will continue to live in society and become a tradition that must be carried out from generation to generation. In *massempek* folk games, a child character is formed who is brave, big-hearted, sporty, thoughtful, and strong. This character reflects a personality that is not afraid to face anything, respects others, and can overcome everything peacefully and reduce conflict. Even though there is no preparation when competing and no special techniques are taught. Traditional children's games effectively reduce internet use and increase social skills. Childhood is essential for physical, cognitive, and prosocial development. Traditional children's games can be used to develop and improve children's health (Kacar and Ayaz-Alkaya 2022).

According to Abdullahev (Abdullaev 2021), games positively affect personality formation in various childhood stages. As a social phenomenon, folk games have attracted the attention of scientists in various fields of knowledge – pedagogy, psychology, philosophy, art history, and medicine. The researchers concluded that play was associated with children's spiritual activities, and spiritual development and joy are recognized as a unique cultural phenomenon. Kim (Kim, Huang-Isherwood, Zheng, and Williams 2022) explained that group games have a prosocial impact on children, namely the existence of reciprocal relationships and the establishment of social capital with one another.

Today's *massempek* games aim to hone children's ability to control themselves, not give up easily, be physically and mentally strong, and establish social relationships in society. The child's character will be seen during the *massempek* game. Cuenca (Cuenca López and Martín Cáceres 2010) concluded that games could be an exciting resource to include in the educational process in a formal context. Games can be a laboratory for social experimentation in which scenarios, conditions, and situations that affect certain human phenomena are reproduced.

Traditional games are learning media for children because they are educational. The learning that is formed is between tradition and nature, where the learning media is outside so that they can develop their abilities and create social relationships. If we look at current developments, modern games significantly affect the growth and development of children. Video games through mobile phones or computers form the character of children who are closed, not sensitive to the surrounding environment, only think about themselves, do not socialize and interact with the outside world,

and are antisocial. In contrast to traditional games, most of which are carried out outdoors. The game process involves more than one child, so relationships are established through socialization and interaction with the surrounding environment, creating social relations, cooperation, simplicity, and knowing nature.

Games are one of the basic needs of children. Children can combine all the knowledge and skills necessary for life with games. Through games, they can explain themselves very quickly and show their skills. Play is the most effective learning process for children and supports the development of physical, cognitive, linguistic, motor, social, and emotional aspects of their health (Gelisli and Yazici 2015).

Massempek contains noble values that come from ancestors. Games, especially *massempek*, train children to recognize their strengths, their abilities, and their weaknesses. From this experience, they will develop themselves in a better direction. Therefore, the expected character is a character that reflects the noble values of an ancestral message that is by the norms in society.

Massempek is a type of game that is only played once a year. It is different from other folk games, usually played anywhere and anytime. That is unique in the Tolotang Community, which values *massempek* games. People who participated in watching the attractions in the *massempek* game respected every decision made by the referee. They entrust their children to play when they are selected for *massempek*. As a result, the people who were in the activity felt entertained.

The *massempek* game, when it is carried out, creates passion, interest, and enthusiasm among the boys to participate in it. Their desire is enormous to get involved in the *massempek* game. It takes courage to feel the sensation of playing through the element of skill. That becomes a lesson in the community, how a traditional game can attract the hearts of the younger generation to get involved in it. Although, if we look at technology development, traditional games are no longer in demand by millennial children today, even many children still need to learn the types of traditional games in their area. Yilmaz (Yilmaz, Yel, and Griffiths 2022) explained, in England, children, when playing traditional games, prefer sports games, while in Turkey, they prefer action games. Traditional games containing action, strategy, role-playing, and sports provide positive values for children, namely overcoming antisocial problems in children from an early age.

The challenges today are how to introduce various traditional games, practice these games regularly, and generate interest in a game so that there is a passion for continuing to do it in everyday life. It can even be used as a sport in the form of matches so that children are interested in developing talent in playing, knowing game techniques, being creative, and sharpening the brain in setting strategies. In Malaysia, traditional games, such as *Galah Panjang*, *Toxic Ball*, and *Baling Tin*, are included in physical games. Playing these traditional games can increase children's physical activity (Adnan, Shaharudin, Abd Rahim, and Ismail 2020). In Korea, the folk game *Uiseong Gama Ssaum* is a folk game that needs to be preserved, so it does not become extinct. The community considers the traditional Korean game unique and positive (Choi, Lee, Moon, and Kim 2021).

Massempek games are only for boys, while girls are not allowed to play *massempek*.

That is related to the culture of the community, which classifies the *massempek* game as a game that requires courage, is physically strong, and has elements of violence, so men can only do it. On the other hand, women culturally have a feminine soul, are gentle, and need to be protected, so they are not by the type of *massempek* game. In Bengali, children's games reflect the idealized childhood with values about gender and caste (Dutta 2021).

5. Conclusions

Massempek folk games performed by the Tolotang community are games to entertain the guests. However, *massempek* is only performed during ritual activities in Perrinyameng. Therefore, the *massempek* game is only held once a year by the annual schedule of the pilgrimage ritual in Perrinyameng.

Massempek is said to be a folk game because the Tolotang people perform it. In the past, *massempek* was followed by adult males kicking each other's feet. However, in its development, *massempek* games with elements of violence are considered unsuitable for adult men to play because they can create conflict after the game ends. Therefore, nowadays, *massempek* games are only played by elementary school-age children because it is only entertainment, and there is no element of revenge in them. Thus, the *massempek* game indirectly teaches about the spirit of sportsmanship, courage, persistence, and obedience to the rules that apply in the game. The Tolotang community considers that the *massempek* game is a game that can attract people outside Tolotang to join in and feel the excitement of the ritual at the Perrinyameng. The relationship is strong in this tradition and deserves to be preserved as part of the culture of the Tolotang people.

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