



Pangkak Gasing: Tools of Social Interaction of The Community of Children and Adolescents in Maintaining Malay Culture Sambas

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Abstract

This article is based on the results of in-depth research on the pangkak gasing and social interactions of Sambas Malay children and adolescents. Pangkak gasing is a traditional game that is currently running lively in the rural district of Sambas. In addition to preserving the culture of the pangkak gasing, it is also a means of friendship for fellow Malay Sambas. The presence of children and adolescents in a pangkak gasing game of forming a habitus in the community arena where social interaction takes place. Social interaction in the field of pangkak gasing not only by direct contact during the game but also penetrated in the virtual world or social media. New media in social interaction, especially in the field of pangkak gasing make social media as a tool to interact where agents have never met and started meeting in the real world. This article discusses how the pangkak gasing affect the social interaction of Sambas Malay children and adolescents. This research uses a qualitative method with a sociology approach. Data was obtained through observations and interviews with Sambas Malay children and adolescents who participated routinely in the pangkak gasing game.

Keywords: Pangkak Gasing, Social Interaction, Children and Youth, Malay Sambas

Introduction

The island of Borneo from a geopolitical perspective is divided into three regions, namely: Indonesia, Malaysia, and Brunei Darussalam. Administratively the island of Borneo in Indonesia has 5 parts: Central Kalimantan, East Kalimantan, West Kalimantan, South Kalimantan, and North Kalimantan. (Hermansyah 2010:8-9). One of the provinces of Indonesia on the island of Borneo is West Kalimantan which has a diversity of cultures, customs, traditions, and ethnicities mingled in everyday life.(1998:4-7). The diversity that exists becomes a social capital for society to create unity and brotherhood. The people of West Kalimantan spread each small group and have a different identity from each other. However, the common identity that the Dayak people regard as "the natives of borneo".(2002:33). Meanwhile, according to West Kalimantan researchers, there is a presumption dayak is indigenous and simultaneously with Malays. The difference in identity of the two large groups is characterized by religious differences through their paking is Islam. The indigenous people of West Kalimantan who are Muslim will be called Malays, while non-Islamic natives will be called Dayak (Yusriadi 2018).

Dayak and Malay are spread in various regions both living side by side and in groups. These two large groups live peacefully in the same scope and have diverse cultures. One of them is Malay Sambas which is Malay located in Sambas Regency. Malay Sambas is the same as other Malays, which is identical to Islam. If someone is said to be Malay then it is certainly the religion embraced by Islam.(Hermansyah 2015:1) (Masmuri & Bayu Suratman 2019) (Yusriadi 2017:1).Sambas Malays also have cultural diversity and are wrapped in Islam. No exception in providing education to children even from an early childhood Sambas parents mostly educate children in local wisdom.(Bayu Suratman 2019). The culture in Sambas in addition to social and religious traditions also has several activities that also have a social impact on children and adolescents. Sambas Malays in the order of life have strong social ties both fellow Malay Sambas and to outsiders. Malay Sambas have a special attitude of manners and self-styled "*ambil alah*" or attitude of relenting. (Data Interview Results Mr. Erwin Mahrus Malay Researcher Sambas). Some activities carried out by Sambas Malays provide space in strengthening unity

between Sambas Malays including in traditional games among the Sambas community.

At least there are some traditional games that can still be found in Sambas such as *pangkak gasing*. Children and adolescents in Sambas play *pangkak gasing* games at certain times and are seasonal but last a long time. *Pangkak gasing* is routinely played by Malay Sambas children and teenagers usually reaching two years after it dims to 4-5 years. In addition to being a *pangkak gasing* game in Malay Sambas have a high social element. Togetherness playing *pangkak gasing* is interpreted as maintaining Malay culture in the form of traditional games. Through the game of *pangkak gasing* unity and brotherhood between Malay Sambas are closely intertwined from those who previously did not know each other to friends. Therefore, the *pangkak gasing* has its own philosophy for the Sambas Malays in realizing brotherhood between Sambas Malays even though sometimes unwittingly.

Pangkak gasing is the local wisdom of Sambas Malays conducted by adults and followed by Sambas Malay children and teenagers. *Pangkak gasing* can be a medium in preventing the delinquency of children and adolescents by internalizing values, namely the ability to live the values of life and integrated in life guidelines. (Nikmah Rahmawati 2016:273). Therefore, the *pangkak gasing* is not only a game but also as a tool to maintain unity and peace between Sambas Malays because playing *gasing* is done oppositely between villages. The importance of *gasing* in including children and adolescents is a step in maintaining the Malay culture of Sambas inherited through the direct practice of playing *pangkak gasing*. Children and adolescents are the successor agents to strengthen and peace, especially in Sambas Regency. Based on the results of observations and interviews showed that the *pangkak gasing* has its own meaning for the Malay Sambas and as a unifying game of brotherhood. (The results of observation of researchers in *Pangkak Gasing Field Sepadu Village Semparuk Subdistrict*).

So far there have been a number of studies related to traditional games and Malay Sambas in general, such as, Isyatul Mardiyati entitled "Ragam Permainan Tradisional Kalimantan Barat Dalam Upaya Menstimulasi Perkembangan Motorik Kasar Anak Usia Dini". (Isyatul Mardiyati 2017) In addition, there is also Sabhan Rashid, Silsilya Saman, and Agus Syahrani

entitled, "Klasifikasi Kosakata Permainan Rakyat Melayu Sambas: Pendekatan Etnolingustik".(Sabhan Rasyid, Silsilya Saman, & Agus Syahrani 2016) Finally, Putri Admi Perdani titled "Peningkatan Keterampilan Sosial Anak Melalui Permainan Tradisional".(Putri Admi Perdani 2014) The research only focused on traditional games in general and did not focus on traditional games of *pangkak gasing* that build social interaction between Sambas Malay children and adolescents in playing *pangkak gasing*. The focus of this article is not the same as the focus of the above research related to how *pangkak gasing* to become a medium of Sambas Malay children and adolescents interacting with each other in maintaining Sambas Malay culture. This article departs from a qualitative study with a sociological approach in which the data is obtained from observations at the location of the *pangkak gasing* game. In addition, this study also conducted interviews to Sambas Malay children and teenagers who played *pangkak gasing* in several locations of Semparuk District of Sambas Regency.

Portrait of Sambas Malay Identity

The residents of Sambas Regency make up the majority of Sambas Malays and are Muslim and reflected in everyday life.(2020) (Hamka Siregar 2016) (Zaenuddin Hudi Prasojo 2013). Sambas Malay identity is very attached to the religion embraced, namely Islam. Sambas Malays also have strong emotional relationships between Sambas Malays and carry *royong* in several activities such as weddings, culture, religious traditions, farming, and othersHistorically, Sambas Regency is very closely related to the sultanate of Sambas Alwatzikhoebillah as one of the kingdoms in the West Kalimantan region established by Raden Sulaiman which is now Sambas Regency.(Risa 2015:32).Sambas has a role that is not small in its history to build the field of religion and education, especially in West Kalimantan through the role of figures derived from Sambas. Such as the establishment of one of the oldest educational institutions in West Kalimantan named Madrasah Al-Sultaniyah which was founded by Muhammad Basiuni Imran who was appointed as maharaja Imam by the sultanate of Sambas. In addition, international-caliber scholars also come from Sambas named Sheikh Ahmad Khatib Sambas who is the founder of Tareqat Qadariah Naqshabandiah who added Sambas better known as a religious area and not a few also dubbed it as "the porch of Mecca".

(Isyatul Mardiyati 2011) (Erwin Mahrus,dkk 2013;) (Moh. Haitami Salim, dkk 2011) (Bayu Suratman & Mahmud Arif 2020).

Malay Sambas are the same as other ethnicities that spread in various regions or other districts in West Kalimantan and even found on other islands such as in Java. Sambas Malays who are outside Sambas Regency form associations using both the Sambas community and West Kalimantan both in arts, culture, and silaturrahim events.(Rizal Mustansyir 2015) (Bayu Suratman & Syamsul Kurniawan 2019:82). At least 3 (three) categories if the person claims to be a Malay Sambas person. First, the Muslims. Second, in the language of using Malay in this case Malay Sambas. Third, carrying out daily life is inseparable from the Malay customs of Sambas. (Source of interview results Mr. A Muin Irkam, Cultural actors). The characteristics of Malay Sambas identity vary depending on the views presented such as Yusriadi mentioning Sambas identical to Malay, namely Malay Sambas. Most people generally assume that Malay Sambas is a native Malay that is not mixed and is considered a variation in terms of language and culture. However, if it is considered the same as other Malays in West Kalimantan then its nature is only accent and accent.(Yusriadi 2017:1) (Yusriadi 2008) (The data is clarified by the results of mr. Yusriadi interview with Malay Sambas Researchers). Sambas people who live in the Sambas area have at least some identity characteristics such as: speaking Malay Sambas, side by side with water and rivers, mosques, songket, and Islam. (Wendy Mee 2010) (Dwi Surya Atmaja & Fachrurozi 2018:71-18). When viewed religiously in general, the majority of Malay Sambas are moderate Muslims and easily accept a difference without blaming others and live at peace with followers of other religions. Indeed, the characteristics of moderate Islam are characteristic of Islam in West Kalimantan, especially in the interior and rural areas, not least in Sambas Regency.(Zaenuddin Hudi Prasojo, Elmansyah, & Muhammad Sahrin bin Haji Masri 2019:218-219).

Islam embraced by the Malay Sambas has become the most visible identity in everyday life. The characteristics of Islam are very visible when visiting the homes of Malay Sambas and some traditional cultural activities are also carried out in mosques. Although Islam has been integrated in the joints of Sambas Malay life but the culture and customs of old and downhill are also still widely run by Sambas Malays. Indeed, the old customs and culture that still survives

to this day are wrapped with Islam but in general the Malay Sambas also still believe in superstitions in their lives. Some Malay Sambas still believe it is related to the traditions of ancestors even in the practice of daily life both in the community and family. (Syamsul Kurniawan 2018) (Aslan dkk 2020).

Glimpse of the Game of Pangkak Gasing in the Malay Community of Sambas

Pangkak gasing is a traditional game that still survives and is preserved by the Malay Sambas. When viewed from the history of the *pankkak gasing* is a game that exists in the archipelago but each region and place has a different form of gasing and various game rules. *Pangkak gasing* at the southeast Asian level has a union in the form of Asian Gasing Association and national level has Indonesian Gasing Association. In the people of Pahang Malaysia gasing is as a cultural attraction both local and foreign tourists. (Bias Puspitasari 2018:1-14). While in the Sambas area, *pankkak gasing* is a sport that is done to strengthen the fraternal rope between Malay Sambas. *Pangkak* has the meaning of hitting *gasing* to other *gasing* to be pitted against others. *Gasing* is a game tool made of wood chosen by Sambas Malays such as tamarind wood or large orange wood. One of the reasons the two wood was chosen by the Malay Sambas because the wood has strong resistance. However, in the rules of the game of gasing there are some wood that should not be used such as bulian wood and moris wood because the wood is too hard and easily damages other people's gasing. (Source of observation data in the field *Pangkak Gasing Sepadu Village* and Interview to A players *Pangkak Gasing*).

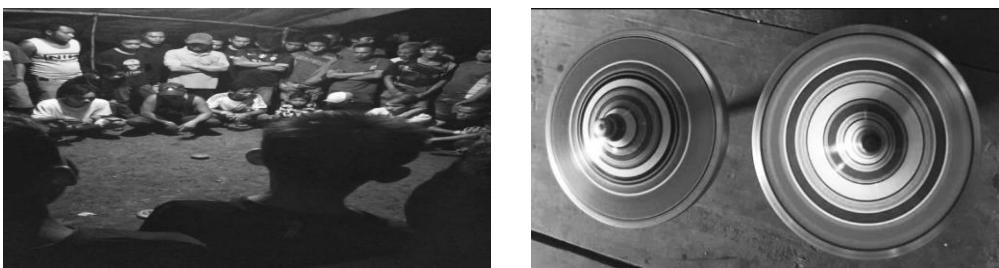


Figure.1 Form of Gasing used by the Malay Sambas community
Malay society Sambas call the process of making gasing by the name of

Mubut the bulge above the gasing serves to wrap the rope and at the bottom of the taper-shaped gasing called a peg made of iron. Gasing used by

malay Sambas in playing pangkak gasing using *remote* gasing.¹ Gasing game is done at night and played by children until adulthood. For the game carried out in the form of friendly match between villages in Sambas. The number of players in friendlies is not limited and tends to adjust the visiting team how many players come usually reaches 20 people and the match will end if one of the teams reaches a score of 15. The friendly match was conducted at night because during the day the majority of Sambas Malays worked as rice farmers.(Syamsul Kurniawan & Bayu Suratman 2018:189-210). While the tournament match is conducted during the day and is played as many as 5 people in one team and ends when it reaches a score of 10.

Pangkak Gasing: A Child and Adolescent Social Interaction Malay Sambas and New Media in Their Implications

Pangkak gasing is not just a traditional game for Sambas Malays but a *pangkak gasing* event for Sambas Malay children and adolescents to get to know each other between individuals. Social interaction built through the game of *pangkak gasing* by Malay Sambas children and adolescents in the social system and its formation creates a pattern that is systemic and the dynamics of agents determine the process of the social system in society. The pattern of the social system develops dynamically determined by the position of the agent both in relation to the system in society.(Thohir Yuli Kusmanto & Misbah Zulfa Elizabeth 2018:40). *Pangkak gasing* becomes a means for children and adolescents to get to know each other between communities and has a function as an interaction from in group to out group Malay Sambas outside his village. (Source of interview results DH Malay Sambas youth and gasing pangkak participants in Semparuk Subdistrict). *Pangkak gasing* into an field in building and maintaining the Sambas culture and building social harmony. The value of friendship in the game of *pangkak gasing* is a social capital for children and adolescents in internalizing the value of friendship in their lives. Social capital in the efforts to introduce the knowledge, skills, attitudes and values needed to bring about behavioral change that will enable children and adolescents to prevent conflict between fellow Malay Sambas and acts of structural violence.(David Samiyono 2017:203).

The value of friendship in *pangkak gasing* is internalized to Sambas Malay children and adolescents and forms habitus in the form of all kinds of cultural activities: production, perception, and evaluation of the practices of daily life. In addition, habitus includes values that seep into a person's mind, feelings and aesthetics, thereby influencing and determining the value of one's

tastes.(Bourdieu 1990:131). *Pangkak gasing* is a field of children and adolescents in socializing between outside communities in the village. Sambas Malay children and teenagers in Semparuk Subdistrict consider *pangkak gasing* one of the containers to get to know each other. Through the *pangkak gasing* of children and adolescents Malay Sambas have many friends and can get along with parents. Habitus formed through *pangkak gasing* is built on awareness and logic of actions that are in line that agents (children and adolescents) reflect from individual and collective consciousness regardless of age. Internalization of the value of friendship is an external restraint and is a shared experience of the agent as a subject even though the agent still has its own characteristics.(Pierre Bourdieu 2008:54).

Social interaction in the field of gasing is not only direct contact during the game but also penetrates in cyberspace or social media. For Malay Sambas, especially children and adolescents, *pangkak gasing* is not just a sport but a social copresence between individuals or agents. The integration of the internet of the living world creates a new form of social identity and makes power from the current of decentralization while giving birth to new social organizations on the power of information. Social media created in the Sambas *pangkak gasing* group develops a unique, intensive communicating subculture that has never met in the real world before but has a personal relationship.(Rahma Sugiarti 2014). Based on the results of interviews conducted to compete (friendly match) between villages, the host party invites other people to use social media in the form of sambas gasing facebook group. Some Facebook accounts invite anyone the *pangkak gasing* team to come to the house and give contact mobile numbers. For Malay Sambas it is not difficult to invite to play together because in social media there are many who want to compete.²





Picture.2 Some people invited openly in a Facebook group to play Pangkak Gasing

Based on search results on social media there are at least two accounts of *pangkak gasing* group in Sambas Regency named OSPAGA (chat about pangkak gasing) Sambas and Sambas *Bepangkak*. Members of the Facebook account group conduct activities such as inviting or looking for opponents, selling gasing, selling gasing ropes, and even sharing experiences related to *pangkak gasing*. In addition to adults, many Facebook accounts in both groups consist of children and teenagers and are expected to share about their activities playing *pangkak gasing*. New media in social interaction, especially in the field of pangkak gasing, make social media a tool for interaction where agents have never met and started meetings in the real world. The average member of a *pangkak gasing* group on Facebook is a digital native, a younger generation born when the internet has become a part of their lives.(Lucy Pujasari Supratman 2018:47).

Social media is very useful for children and adolescents of Malay Sambas, especially in buying and selling gasing and other gasing equipment. Through facebook groups, many members offer gasing in facebook groups. The price of a gasing offer also varies from 50-100 thousand rupiah. The presence of a pangkak gasing group on Facebook makes it easier for children and adolescents to find or buy gasing. (Data sources interview results B and Dremaja Sepinggan Village and Sepadu Semparuk Subdistrict). Social interaction of Malay Sambas

children and adolescents through *pangkak gasing* at least two are carried out. First, face-to-face or meet in person in one arena of *pangkak gasing* and visit each other villages. Second, through social media that has become the new media of children and adolescents in social interaction in the game of *pangkak gasing*. Meetings in social media at least distinguish social interaction with face-to-face in the form of, (1) Freedom from the unlimited Sambas Malay children and teens; (2) The disappearance of hierarchies related to inherent identity; (3) Relationships formed between members in the community.(Rahma Sugiarti 2014:92).

Contestation of *Pangkak Gasing* and Online Games in Social Interaction of Malay Sambas Children and Adolescent

Pangkak gasing is a traditional seasonal game performed and sometimes only lasts 2 to 3 years and reappears about 5 years later. Lastly, the *pangkak gasing* took place lively carried out by Sambas Malays in 2009 to 2012 and lively again in late 2019. The return of *pangkak gasing* is a breath of fresh air in preserving the culture in Sambas. Of course, the *pangkak gasing* gives color in the field of Sambas Malay community, especially in Semparuk District of Sambas Regency. *Pangkak gasing* provides resistance and tests with online games that have several years entered in the Sambas countryside. The contestation between the *pangkak gasing* and online games is a contestation of cultural values and the value of modernity that takes place in the arena of semparuk subdistrict community. Habitus that takes place in the *pangkak gasing* where there is a cultural element is the cognitive mental structure of Malay Sambas children and adolescents with social relations that take place in the community. The structure that takes place in social interactions of both *pangkak gasing* game and online games is due to the consequential impact of the agent's logical thinking process. Habitus forms the mental in society and there is a process of bargaining and internalizing in the agent through the scheme of children and adolescents to form and appreciate the social world.(Pierre Bourdieu 2008:54).

The reappearance of *pangkak gasing* in the community arena makes Malay Sambas children and teenagers reduced in playing online games.³ However, the presence of *pangkak gasing* is not merely eliminating online games in Sambas Malay children and teenagers. The contestation that takes place in the traditional game with modern is inseparable from the field where it is a place

of fight or struggle for the dominance of agents competing with each other in the fight for value. Community arena is a battlefield or competency market of various types of capital used and disseminated through the experience passed. The agents (Sambas Malay children and teenagers) indirectly create strategies to protect and raise the class or social identity where the contestation takes place. However, the position of the agent is still determined by the capital classified into cultural capital (knowledge), symbolic (honor), economic, and social (relations between children and adolescent Malay Sambas).(1993:72). Through the capital, it will present face to face relations between Sambas Malay children and teenagers in interacting with fellow agents where social interaction takes place.

Contestation that takes place without realizing it by children and adolescents where there are two worlds that surround in everyday life both traditional culture and modern culture. However, in a society there is a series of negotiations in accordance with the social conditions that surround it. Sambas Malay children and teenagers certainly hope that the *pangkak gasing* continues amid the emergence of modernity in rural areas. One of the obstacles of Malay Sambas children and teenagers to play *pangkak gasing* is related to an economy where children and adolescents need money to buy one *gasing* that ranges from 50 to 100 thousand rupiah and to play *pangkak gasing* at least have *gasing* more than 3 seeds and can increase if the *gasing* is damaged. On the other hand, online games with 5 thousand rupiah of Sambas Malay children and teenagers can already play with other children and teenagers. This issue follows space in negotiation and contestation in social interaction.

However, Sambas Malay children and teenagers still try to keep playing *pangkak gasing* because for Sambas Malay children and teenagers, *pangkak gasing* is a container or arena where he knows social interaction, especially to adults. Habitus formed by adults is built through consciousness and logic in the act of agents permeating from individual and collective consciousness regardless of economic factors. Through internalization of habitus external restraints into a shared experience that agents (Sambas Malay children and teenagers) have with adults in a *pangkak gasing* match.(Pierre Bourdieu 2012:xvi).

Conclusion

The pangkak gasing in Sambas is not just a traditional game but a tool in the social interaction of fellow Malay Sambas. The participation of Sambas Malay children and teenagers in rural Semparuk District of Sambas Regency makes the pangkak gasing a container to get to know each other and strengthen the fraternal rope of fellow Malay Sambas. *Pangkak gasing* becomes a field in building and maintaining the Sambas culture and building social harmony. The value of friendship in the game of *pangkak gasing* is a social capital for children and adolescents in internalizing the value of friendship in their lives. Social capital in the efforts to introduce the knowledge, skills, attitudes and values needed to bring about behavioral change that will enable children and adolescents to prevent conflict between fellow Malay Sambas and acts of structural violence. Social interaction in the field of pangkak gasing is not only direct contact during the game but also penetrates in cyberspace or social media. New media in social interaction, especially in the field of *pangkak gasing* making social media a tool for interaction where agents have never met and started meetings in the real world. The contestation between the pangkak gasing and online games is a contestation of cultural values and the value of modernity that takes place in the arena of semparuk subdistrict community. Sambas Malay children and teenagers still try to keep playing *pangkak gasing* because for Malay children and adolescents Sambas *pangkak gasing* is a container or arena where he knows social interactions, especially to adults.

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