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Revitalizing the Traditional Egrang Batok Game in Elementary School Education: A Systematic Literature Review

Sarah Az Zahra*
*PGMI, STAI Al Maarif Ciamis

Arina Rijki Aulia**
**PGMI, STAI Al Maarif Ciamis

Nabilah Hibatulloh***
***PGMI, STAI Al Maarif Ciamis

Aceng Dudu****
******PGMI, STAI Al Ma'arif Ciamis

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correspondence: sarahazzahra@staialmaarifciamis.ac.id

ABSTRACT
The era of globalization has contributed to cultural homogenization and the decline of traditional games, including egrang batok. This study aims to identify research trends regarding the revitalization of egrang batok as an integrative learning medium in elementary schools and to examine its contributions to learning outcomes and cultural values. This study employed a Systematic Literature Review (SLR) with a qualitative descriptive approach following the PRISMA 2020 guidelines. Relevant articles published between 2018 and 2026 were identified through Google Scholar, GARUDA, and Semantic Scholar. Based on the inclusion criteria, 12 articles were selected and analyzed using content analysis. Findings related to learning outcomes indicate that egrang batok supports students' gross motor development, cognitive abilities, and character education through activities involving physical coordination, problem-solving, and cooperation. Findings related to cultural values indicate that egrang batok represents three elements of universal culture: knowledge systems, technological systems, and art systems. These findings demonstrate its dual function as a pedagogical medium and a means of cultural preservation. The main contribution of this review is to demonstrate how egrang batok can connect students' learning competencies with local cultural heritage. Thus, its revitalization in elementary education offers an integrative approach encompassing cognitive, psychomotor, affective, and cultural dimensions.
Keywords: *Egrang Batok; Elementary School Learning; Traditional Games; Cultural Values; Systematic Literature Review*

INTRODUCTION

Elementary school education plays a strategic role in shaping students' academic abilities as well as their character, social skills, and cultural identity. At this stage, the educational process occurs not only through the transfer of knowledge but also through learning experiences that allow students to interact with their surrounding social and cultural environments. Therefore, learning in elementary school plays a crucial role in aligning educational goals with the preservation of local cultural values. In the context of globalization,

this challenge becomes increasingly relevant as technological advancements and changing lifestyles can influence how children interact, learn, and understand the culture in their environment. A number of studies indicate that the utilization of local wisdom in education can serve as an approach to strengthen students' cultural understanding and identity. Research on local wisdom-based learning in elementary schools in West Java, for example, shows that integrating local cultural elements into learning can support the preservation of traditional culture among students (Rahmiati et al., 2025).

Changes in children's play patterns are also a context that needs to be considered in these efforts. Technological advancements have expanded children's access to digital games, while traditional games are increasingly rarely used in daily life or learning activities. However, the relationship between digital games and child development cannot be simplistically understood as always negative. Studies on digital games indicate that these games can also be used to support the development of emotional competencies under certain conditions, particularly when accompanied by guidance and reflective activities (2025). Thus, the relevant issue for education is not merely replacing digital games with traditional ones, but rather creating a balance between play and learning experiences that still provide space for social interaction, physical activities, and exposure to local culture. In this context, traditional games hold pedagogical potential because they can facilitate active, contextual, and experience-based learning activities. Research on elementary school students indicates that traditional games can be used to foster social skills such as cooperation, responsibility, hard work, and concern for others (Hutomo & Kurniawan, 2025).

One traditional game with such potential is "egrang batok," a game that uses coconut shells as tools to train balance and motor coordination. The nature of this game allows students to engage directly in physical activity while learning through experience. Several recent studies specifically highlight the potential of "egrang batok" in children's gross motor development. A study of 7–8 year old children found that the coconut shell stilts game was associated with improved gross motor skills, while a study of elementary school students also showed improvements in motor abilities including strength, balance, coordination, speed, and agility following the implementation of this game (Lewuk et al., 2025; Hidayat & Handayani, 2025). In addition to motor aspects, traditional games in general can also serve as a medium for character development and the cultivation of social-emotional competencies. Research on elementary school students indicates that the implementation of traditional games can strengthen social interaction, cooperation, communication, and emotional regulation skills (Widyananti & Winanto, 2024; Ilmi et al., 2024). Thus, egrang batok is not only relevant as a physical activity but also has the potential to be developed as an integrative learning medium that connects students' cognitive, psychomotor, affective, and social development.

The use of games as part of the learning process is also consistent with research findings in the context of elementary education, which indicate that the use of learning media and activities that actively engage students can support learning outcomes. Mutia et al. (2025), for example, demonstrated that the use of learning media among elementary school students can improve learning achievement. Meanwhile, learning that integrates project-based activities and group work has also been reported to foster students' creativity, critical thinking skills, and collaboration (Muzaini & Khabib, 2026). These findings reinforce the argument that

traditional games like egrang batok have the potential to be developed not only as physical activities but also as active, contextual, and collaborative learning media.

Beyond the pedagogical dimension, the revitalization of "egrang batok" is also linked to the preservation of local wisdom. Traditional games are not merely a form of entertainment but are also part of cultural practices passed down across generations, embodying values, rules, knowledge, and patterns of social interaction within the community. Research on traditional games rooted in local wisdom in elementary schools indicates that traditional games can serve as both a learning resource and a means of introducing and preserving local culture (Ainunnasya & Maryani, 2024). From this perspective, revitalization is not understood as an effort to preserve traditional games in a static form, but rather to breathe new life into these cultural practices through new functions relevant to contemporary educational needs. A study on the ethnopedagogy of "egrang batok" also indicates that this game has the potential to integrate motor skills, creativity, collaboration, character, and cultural identity into elementary education (Saputra & Solehuddin, 2026).

Although research on traditional games and egrang batok continues to evolve, the available findings remain scattered across different areas of focus. Some studies position egrang batok as a tool for developing gross motor skills, particularly by measuring students' balance, coordination, agility, and motor abilities (Lewuk et al., 2025; Hidayat & Handayani, 2025). Other studies examine traditional games from the perspective of character development and social-emotional skills, such as cooperation, communication, empathy, responsibility, and emotion regulation (Hafina et al., 2022; Widyananti & Winanto, 2024). Meanwhile, other studies position traditional games as a means of preserving local wisdom and cultural identity.

These findings indicate that the literature on egrang batok has not yet been fully synthesized into a single framework that connects pedagogical effectiveness, motor and social-emotional development, and cultural dimensions.

This gap is significant because an understanding of the revitalization of egrang batok is insufficient if based solely on a single dimension of development or a single learning function. Specifically, there is no systematic mapping that simultaneously explains how egrang batok is used as a learning medium, the aspects of student development related to its application, and how the game represents cultural elements. In the context of cultural analysis, Koentjaraningrat's framework of seven universal cultural elements can be used to identify the presence of language systems, knowledge systems, social organization, systems of tools and technology, subsistence systems, religious systems, and the arts within a cultural practice. This framework has been used in cultural research to systematically map various forms of cultural representation (Ghoni et al., 2024).

Given this gap, the novelty of this study lies in its effort to integrate three dimensions of analysis into a single Systematic Literature Review (SLR): the pedagogical effectiveness of egrang batok, its contribution to students' motor and social-emotional development, and the construction of its cultural values based on Koentjaraningrat's seven universal cultural elements. With this approach, this study not only summarizes the results of previous research but also unifies findings that were previously tended to be examined separately to gain a more comprehensive understanding of the role of egrang batok in elementary school education. This Systematic Literature Review (SLR) is expected to provide a mapping of research developments, the ways in which "egrang batok" is utilized as a learning medium, the targeted

aspects of student development, and the cultural dimensions that can be revitalized through education.

Based on this background and the existing research gaps, this study aims to analyze trends and research findings regarding the revitalization of the traditional "egrang batok" game in elementary school education through a Systematic Literature Review (SLR) approach. The research questions (RQs) posed are as follows:

RQ1: What are the trends and research findings regarding the effectiveness of revitalizing "egrang batok" as an integrative learning medium in elementary schools?

RQ2: How does "egrang batok" contribute to the gross motor and social-emotional development of elementary school students?

RQ3: How can the cultural values in the "egrang batok" game be constructed based on Koentjaraningrat's seven universal cultural elements?

METHODS

This study employs a Systematic Literature Review (SLR) method with a qualitative descriptive approach. The SLR method was used to identify, evaluate, and synthesize findings from previous studies relevant to the revitalization of the traditional "egrang batok" game in elementary school education. A qualitative descriptive approach was used to interpret and categorize the literature findings based on the focus of learning, students' motor and social-emotional development, and the cultural values embedded in the "egrang batok" game. The literature search and selection procedures followed the 2020 Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines (Page et al., 2021).

Literature Search Strategy

The literature search was conducted through three databases: Google Scholar, GARUDA (Garba Rujukan Digital), and Semantic Scholar. The search was performed using the Publish or Perish application to assist in retrieving and managing search results. The final search was conducted on August 3, 2026. The literature considered consisted of publications from 2018 to 2026.

The search strategy used a combination of keywords and Boolean operators (AND/OR). To enhance the reproducibility of the search, the search strings used in each database were specifically recorded as follows: Google Scholar: "egrang batok" AND ("primary school" OR "elementary school") GARUDA: "egrang batok" AND ("primary school " OR "primary education") Semantic Scholar: "egrang batok" AND ("elementary school" OR "primary school" OR "").

Additional searches were conducted using terms related to local wisdom and character education to identify articles discussing the pedagogical and cultural dimensions of traditional games, namely: ("permainan tradisional" OR "traditional games") AND ("kearifan lokal" OR "local wisdom" OR "pendidikan karakter" OR "character education"). All search results were then compiled for the selection process.

Inclusion and Exclusion Criteria

Inclusion criteria were established to ensure that the analyzed articles were directly relevant to the research objectives. Articles were included if: (1) they discussed the egrang batok game or its use in an educational context; (2) they related to the learning or development of elementary school students; (3) they discussed at least one aspect of pedagogy, motor development, social-emotional development, character, or cultural values; (4) they were research articles or scientific conference proceedings available in full text; (5) it was published between 2018 and 2026; and (6) it is available in Indonesian or English.

Articles will be excluded if: (1) they do not substantively discuss egrang batok; (2) they are not related to the context of elementary education or child development relevant to the research focus ; (3) they are duplicate articles; (4) they consist solely of opinions, news, editorials, or non-scientific documents; or (5) the full text is unavailable.

Literature Selection Procedure

Literature selection was conducted following the four stages of PRISMA 2020: identification, screening, eligibility, and inclusion (Page et al., 2021). In the identification stage, all articles obtained from Google Scholar, GARUDA, and Semantic Scholar were collected using Publish or Perish. A total of 142 records were obtained at this stage. Next, the deduplication process was carried out by comparing the titles, authors' names, publication years, and/or article DOIs. Articles with identical titles and bibliographic identifiers were identified as duplicates and excluded. A total of 110 duplicate articles were removed, leaving 32 articles for the screening stage.

During the screening stage, article titles and abstracts were reviewed based on inclusion and exclusion criteria. A total of 110 articles were excluded because they did not align with the research focus. Articles that met the criteria then proceeded to the eligibility stage, which involved a full-text review. A total of 42 articles were evaluated based on the alignment of their content with the research focus. Articles that did not meet the criteria at this stage were excluded, with the reasons systematically documented. The final stage was inclusion, which involved identifying the articles that met all criteria for analysis. Based on this entire selection process, 12 articles were identified as the primary data sources for the study. The flowchart of article identification, screening, eligibility assessment, and inclusion is presented in the PRISMA diagram in Figure 1.

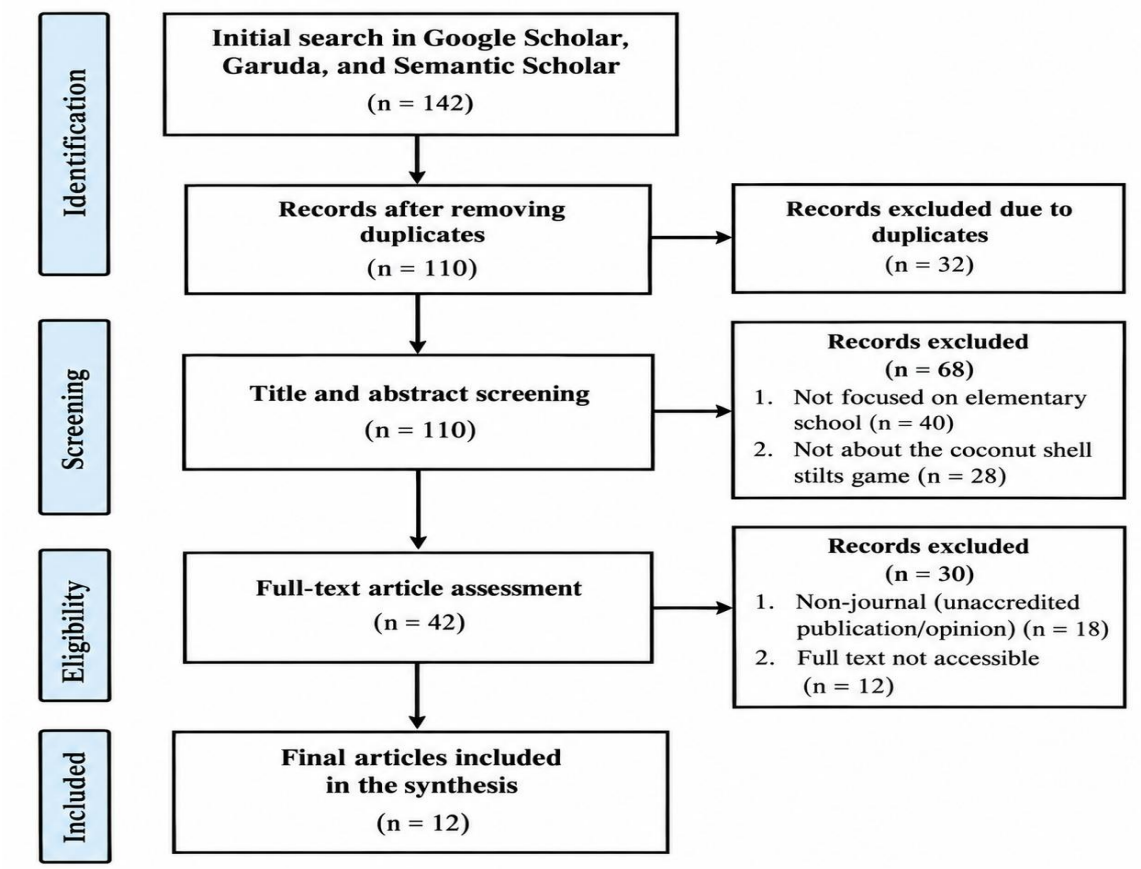


Table 1. PRISMA Flowchart

Data Analysis Techniques

The twelve articles that met the criteria were analyzed using content analysis. Data from each article were extracted and grouped based on bibliographic information, study characteristics, learning focus, findings related to motor development, social-emotional or character-related findings, and cultural values associated with egrang batok. The findings were then synthesized descriptively to answer the three research questions. Specifically for the cultural dimension, the research results were mapped using Koentjaraningrat's seven-element framework of universal culture, namely language, knowledge systems, social organization, systems of tools and technology, subsistence systems, religious systems, and the arts.

RESULTS AND DISCUSSION

Characteristics of the Studies Analyzed

Based on the identification, screening, and selection process using the PRISMA 2020 protocol, 12 articles were identified that met the inclusion criteria and were published between 2018 and 2026. These articles discuss the "egrang batok" from various perspectives, including the development of learning media, motor development, character and social interaction, cultural preservation, and the use of traditional games in elementary education. The characteristics of the analyzed studies are presented in Table 1.

No	Author & Year	Research Title	Research Method	Key Findings	Relevance of Universal Cultural Elements
1	Saputra & Solehuddin (2026)	Ethnopedagogy of Egrang Batok in Elementary Education	Descriptive qualitative	The ethnopedagogical model enhances motor skills, creativity, and character.	Knowledge: culture; Technology: coconut shell tools; Arts: festivals/identity.
2	Sumantri et al. (2025)	Improvement of Gross Motor Skills through Coconut Shell Stilts	Quasi-experimental	Gross motor skills and agility improved significantly.	Knowledge: coordination; Technology: simple tools; Arts: cultural heritage.
3	Nurhasanah et al. (2024)	Traditional Egrang Game: Improving Students' Static Balance	Action Research	Static balance improved over two cycles.	Knowledge: balance; Technology: traditional tools; Arts: traditional sports.
4	Maulana et al. (2026)	The Effect of Egrang Batok on the Gross Motor Skills of Elementary School Children	Pre- experiment	Balance improved significantly.	Knowledge: postural control; Technology: natural waste; Arts: cultural games.
5	Lewuk et al. (2025)	The Effect of Egrang Batok on Gross Motor Skills in 7–8-Year-Olds	Pre- experiment	Gross motor skills improved; suitable for physical education.	Knowledge: holistic movement; Technology: traditional tools; Arts: local culture.

6	Maryanti et al. (2021)	Board Game Based on Egrang Batok	R&D (ADDIE)	A valid and highly practical medium.	Knowledge: mathematics; Technology: innovative media; Arts: visual culture.
7	Novitasari et al. (2022)	Socialization of Coconut Shell Stilts	Community Service	Knowledge, physical activity, and cooperation increased.	Knowledge: cultural introduction; Technology: tool demonstration; Arts: cultural heritage.
8	Aliriad et al. (2024)	Motor Skills and Motivation through	Experiment	Motor skills, motivation, and cultural apreciation increased	Knowledge: strategies; Technology: traditional media; Arts: cultural diversity
9	Kustari & Mahendra (2020)	A Study of Gross Motor Skills at Cileunyi Elementary School	Survey	Motor skills are related to physical education achievement	Knowledge: motor skills; Teknology: TGMD-2; Art: not a focus
10	Nurfurqon (2020)	The Role of Elementary School Education in Developing Culture	Literature review	School serves as a vehicle for the internalization of culture	Knowledge: cultural processes; Teknology:-; Art: learning resources
11	Widiyastuti (2021)	The Role of Culture in Education	Library research	Culture serves as the foundation of education	Knowledge: cultural foundation; Teknology:-; Art: cultural preservation
12	Safitri et al. (2023)	Gross Motor Skills though the "Crouching Cat" Exercise	Action Research	Motor skills improved to a completion rate of 91.3%	Knowledge: pgysical activity; Teknology: simple games; Art: traditional culture

Table 1. Research Results: Data from Selected Articles

The extraction results show that the analyzed literature exhibits a fairly diverse range of methodological approaches. Experimental, quasi-experimental, pre-experimental, and classroom action research designs were more frequently used to test the development of motor skills. Meanwhile, qualitative approaches, literature reviews, research and development, and community service were used to explore the pedagogical functions, media development, and cultural dimensions of traditional games. Thus, the available literature indicates that research on egrang batok spans more than one field, but the distribution of research focus remains unbalanced.

Synthesis of Findings Based on Research Questions

A synthesis of 12 articles reveals a trend indicating that egrang batok is evolving from a traditional physical activity-based game into a learning medium that can be integrated into elementary school educational activities. Findings across studies show a relatively convergent pattern regarding the potential of egrang batok to create active, concrete, and contextual learning experiences. However, its implementation remains dominated by physical education activities and motor skill development.

Several studies provide empirical evidence regarding the use of "egrang batok" in

learning. Sumantri et al. (2025), for example, reported improvements in students' agility and gross motor skills following the implementation of "egrang batok" games. Nurhasanah et al. (2024) also demonstrated improvements in static balance through the implementation of "egrang batok" games in learning. Meanwhile, Maulana et al. (2026) found an improvement in balance ability with a high effect size. These findings reveal a consistent pattern: the characteristics of the game which demand balance, coordination, and movement control provide opportunities for the coconut shell stilts to be used as a learning activity oriented toward hands-on experience.

The integrative potential of the coconut shell stilts is also evident in the research by Maryanti et al. (2021), who developed a mathematics board game based on the traditional coconut shell stilts game. The study by Saputra and Solehuddin (2026) further expanded the use of the game through an ethnopedagogical approach that integrates cultural exploration, tool-making, movement exercises, game variations, classroom festivals, and authentic assessment. Both studies indicate that egrang batok need not be confined solely to physical education activities but can be reimagined as a learning resource and educational medium across various contexts.

Nevertheless, there is an imbalance in research focus. Of the 12 articles, studies that directly tested the effectiveness of egrang batok as a learning intervention focused more on motor skills than on academic or social-emotional abilities. Evidence regarding its application to mathematics learning and ethnopedagogical approaches points toward broader development, but the number of such studies remains limited. Thus, the dominant pattern in the literature indicates that egrang batok already has a sufficient empirical foundation in physical activity-based learning, whereas evidence regarding its effectiveness as an integrative, cross-curricular teaching medium still needs to be expanded.

These findings also reveal a gap between conceptual potential and empirical evidence. Conceptually, the "egrang batok" can integrate cognitive, psychomotor, affective, and cultural aspects. However, most of the available research has not tested all these dimensions simultaneously within a single research design. Therefore, claims regarding the integrative function of egrang batok are best understood as pedagogical potential supported by findings from several different research focuses, rather than as the result of a single, comprehensively validated learning model.

Regarding motor development, findings from various studies show a stronger pattern of convergence. Studies by Sumantri et al. (2025), Nurhasanah et al. (2024), Maulana et al. (2026), and Lewuk et al. (2025) all indicate that stilts play is associated with the development of motor skills, particularly balance, coordination, agility, postural control, and movement skills. These consistent findings can be explained by the nature of the game, which requires children to maintain body position, regulate their steps, coordinate the movements of their legs and arms, and adapt their movements to environmental conditions.

These findings indicate that motor aspects are the most dominant focus of research in the analyzed literature. This dominance suggests that the coconut shell stilts game is relatively easy to study using observable and measurable indicators of physical ability. Studies using pretest-posttest, experimental, or classroom action research designs provide evidence of changes in motor skills following the implementation of the game activity. However, differences in study design, student characteristics, intervention duration, and measurement indicators across studies mean that these results cannot yet be directly compared as a single, uniform measure of effect.

In contrast to motor development, evidence regarding social-emotional aspects remains more limited and is largely derived from general research on traditional games or ethnopedagogical approaches. Several studies indicate that traditional game activities can create opportunities for students to collaborate, communicate, share roles, follow rules,

demonstrate responsibility, and interact with peers. In the context of egrang batok, Saputra and Solehuddin (2026) identified the elements of mutual cooperation, creativity, and cultural identity within an ethnopedagogical learning model, while Novitasari et al. (2022) demonstrated improvements in cultural knowledge, physical activity, and cooperation through egrang batok socialization activities.

Thus, there is a disparity in the strength of evidence between the motor and social-emotional dimensions. Evidence regarding motor development is more direct because several studies employed intervention designs and quantitative indicators. Conversely, social-emotional aspects more frequently emerge as supporting findings or consequences of play activities and have not yet been extensively tested as primary variables using standardized instruments. This situation represents one of the research gaps that needs to be addressed in future studies.

These results also indicate that the benefits of the "egrang batok" game should not be understood solely in terms of changes in physical ability. The nature of the game, which involves interaction with peers, provides opportunities for social learning, while the rules of the game can serve as a context for developing discipline, responsibility, and sportsmanship. However, since the evidence on social-emotional development in the reviewed literature remains limited, this relationship needs to be tested more systematically through research employing designs and instruments specifically tailored to measure students' social-emotional development.

The results of the mapping using Koentjaraningrat's seven elements of universal culture indicate that, of these seven elements, three were most clearly identified in the analyzed literature: the knowledge system, the system of tools and technology, and the arts. Meanwhile, the elements of language, social organization, the subsistence system, and the religious system have not yet yielded sufficiently strong and consistent evidence across the 12 articles reviewed.

1. Knowledge System

Egrang batok involves knowledge regarding body balance, movement coordination, step regulation, playing strategies, and tool use techniques. This knowledge can be transformed into concrete learning experiences for students. When playing egrang, students not only engage in physical activity but also understand the relationship between body position, balance, movement, and the environment. Research that has developed egrang batok as a learning medium also demonstrates that the game can be integrated with academic knowledge such as mathematical concepts as well as reflective activities within an ethnopedagogical approach (Maryanti et al., 2021; Saputra & Solehuddin, 2026).

From the perspective of cultural revitalization, the knowledge system refers not only to knowledge about how to play the game but also to the community's knowledge regarding the use of natural materials and tool-making techniques. Thus, coconut shell stilts can serve as a means to bridge local knowledge with knowledge learned in school.

2. System of Tools for Daily Life and Technology

Technological elements are evident in the use of coconut shells and rope as the game's primary materials. The utilization of locally available materials demonstrates a form of simple technology that has evolved from the community's ability to transform local resources into play equipment. These characteristics provide an opportunity to introduce concepts such as material utilization, simple design, tool functionality, and safety principles to students.

In the context of elementary education, these technological aspects can also be developed into project-based learning activities. Students not only use coconut shell stilts but can also learn the processes of material selection, assembly, testing, and tool modification while prioritizing safety. Therefore, the revitalization of coconut shell stilts can broaden the understanding of technology from merely the use of modern devices to an appreciation of simple technology rooted in local knowledge.

3. Arts

Artistic elements are reflected in the visual form of the tool, creativity in decorating the coconut shells, movement expressions, variations in play, and accompanying cultural activities. Saputra and Solehuddin (2026) demonstrate that the development of the coconut-shell stilts through classroom festival activities can serve as a space for cultural expression and the strengthening of local identity. Thus, the game can be viewed not only as a physical activity but also as a form of cultural expression that allows students to recognize the aesthetics and creativity of the local community.

These three elements indicate that egrang batok possesses a broader cultural dimension than merely a physical game. However, the mapping of the seven cultural elements also reveals limitations in the existing literature. Not all of Koentjaraningrat's elements were explicitly found in the analyzed studies. Therefore, these findings do not suggest that egrang batok possesses only three cultural elements, but rather that *these three elements are the most clearly identified based on the evidence in the 12 synthesized articles. Other elements still require more in-depth ethnographic research or cultural studies.

The Role of Egrang Batok as a Culture-Based Learning Medium

Overall, the synthesis of the 12 articles reveals three main patterns. First, research on egrang batok is predominantly oriented toward motor development, particularly balance, coordination, agility, and postural control. Second, there is a trend toward utilizing egrang batok as an integrative learning medium through the development of teaching materials, ethnopedagogy, and integration with learning content. Third, coconut shell stilts possess cultural dimensions that can be mapped primarily through systems of knowledge, systems of everyday tools and technology, and the arts.

These three patterns are interconnected. The knowledge system supports students' understanding of rules, strategies, and principles of movement; the system of tools, daily life, and technology provides experience in using and understanding traditional tools; while the arts provide space for creativity and cultural identity. At the same time, the game activity provides psychomotor experiences and opens opportunities for social interaction among students. Thus, the revitalization of egrang batok in elementary education can be understood as a pedagogical process that connects physical experiences, learning, social interaction, and cultural awareness.

However, this synthesis also identifies several gaps. First, experimental studies still tend to measure motor outcomes more than cognitive and social-emotional outcomes. Second, research integrating egrang batok into various subjects remains relatively limited. Third, cultural mapping based on Koentjaraningrat's seven elements has not been comprehensively conducted in empirical research, as three elements were found to be more dominant than the other four. Fourth, variations in research design, student characteristics, intervention duration, and measurement instruments mean that results across studies cannot yet be directly compared.

These findings imply that the revitalization of egrang batok should not stop at reintroducing the traditional game but should be directed toward reconstructing the game's function as a contextual source and medium of learning. Teachers can integrate it into physical education activities, project-based learning, mathematics, character education, or cultural awareness activities. With this approach, traditional games can be positioned as part of a learning experience that is relevant to students' needs while maintaining their connection to local culture.

Thus, the results of this systematic literature review indicate that "egrang batok" possesses complementary pedagogical and cultural potential. The most consistent evidence was found regarding motor development, while evidence concerning social-emotional development and cross- -subject integration is still emerging. From a cultural perspective, Koentjaraningrat's

three elements knowledge systems, systems of tools and technology, and the arts are the dimensions most clearly identified in the literature. These findings reinforce the position of egrang batok as a traditional game that can be revitalized through elementary education, while also highlighting the need for further research that tests integrative models more comprehensively.

CONCLUSION

Based on a synthesis of 12 articles, the revitalization of the traditional egrang batok game demonstrates pedagogical and cultural potential in elementary school learning. The most consistent evidence points to improvements in motor skills, particularly balance, coordination, agility, and postural control. The literature also highlights the evolving use of egrang batok from a physical activity to a learning resource and medium that can be integrated into mathematics education, ethnopedagogy, and culture-based activities.

An analysis based on Koentjaraningrat's theory of the seven universal cultural elements identifies three elements most clearly represented in the literature: the knowledge system, the system of tools and technology, and the arts. However, evidence regarding social-emotional aspects, cross-curricular integration, and the other four cultural elements remains limited. Thus, the revitalization of the egrang batok can be positioned as a potential culture-based learning medium, but the development of a more comprehensive integrative model still requires empirical testing.

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