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Egrang as Cultural Pedagogy in Junior Secondary School Scouting: A Multiple Case Study

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ABSTRACT

Traditional games enter school programmes as cultural resources, yet the processes connecting participation with collective values remain underexplored. This study examines how schools organize egrang, a traditional stilt-walking game, as cultural pedagogy in Scouting. An interpretive multiple-case design involved four public junior secondary schools in Semarang, Indonesia. Participants included student Scouts, Scout leaders, teachers, principals, and deputy principals. Participant observation, semi-structured interviews, focus-group discussions, and document analysis informed reflexive thematic analysis and cross-case synthesis. Four arrangements emerged: patrol challenges, exploration stations, cultural-preservation activities, and camping programmes. Shared objectives organized peer assistance, responsibility, solidarity, and leadership, while adult facilitation linked experience with cultural meaning. The comparison shows that cooperation depended on task organization and reflection rather than the traditional status of the game alone. An interpretive model connects cultural practice, patrol interaction, and reflection with the possible continued enactment and negotiation of values. Bourdieu's habitus provides an analytical lens, but the findings do not demonstrate enduring dispositions. Schools should combine shared objectives, inclusive roles, and structured reflection; longitudinal research should examine whether these practices persist beyond Scouting.

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1. INTRODUCTION

Traditional games offer educational institutions opportunities to transmit and reinterpret cultural practices. Their cultural value depends on how educators organize participation and explain the meanings of play. Fabian et al. describe the pedagogization of

traditional Indigenous games [1], while Meston et al. warn that curricular inclusion can detach games from their knowledge systems [2]. In school-based Scouting, the specific problem is how an individually demanding activity such as egrang becomes a shared learning experience. Retaining its equipment and rules does not establish that students practise collective responsibility or interpret its cultural significance.

Indonesian ethnopedagogical research provides a basis for investigating these conditions. Studies of Tabak games and local wisdom in preschool education connect cultural practices with multicultural learning and character education [3], [4]. In *Lembaran Ilmu Kependidikan*, Dirgantari and Cahyani propose an ethnopedagogical approach that links character formation with cultural preservation [5], while Windyatmoko and Hartini examine the adaptation of a traditional game for geometry learning [6]. These contributions establish the relevance of local culture to instructional design. They do not, however, establish that participation in any traditional game automatically produces lasting collective dispositions.

Evidence from Edukasi also shows why activity design and access matter. Faza et al. developed conservation athletic games for primary-age learners [7]. Their work supports the practical integration of traditional play into organized learning, although its product evaluations do not demonstrate cultural reproduction. Mutaqin et al. examine inclusive learning management and highlight the institutional conditions required for equitable participation [8]. The latter study is relevant to the organization of mixed-ability groups, rather than direct evidence about egrang. In *Journal of Nonformal Education*, Ita and Ngonu show how local wisdom can inform learning activities [9], while Ramadhan et al. identify contextual and institutional difficulties in connecting education with local cultural resources [10]. Together, these studies direct attention to facilitation, resources, and participation.

Scouting offers a relevant setting because it combines organized group activity with opportunities for experiential learning. A GEHU study by Fachruf and Saleh discusses the enactment of Pancasila values through Scouting at a junior secondary school [11]. Related research examines moral learning and the relationship between Scout curricula, cooperation, discipline, and leadership [12], [13]. However, evidence from different age groups and institutional settings should not be treated as interchangeable. The present article focuses specifically on how egrang, a traditional stilt-walking game, is organized within school-based Scout patrols in Semarang.

Research identifies group interaction and character formation as concerns in traditional play [14]. Studies of game goals, relational roles, and embodied empathy show why rules and relationships require analysis [15]–[17]. Motor-learning research addresses practice schedules [18], [19], while wider reviews examine emotional experience, educational outcomes, and social problem solving [20]–[23]. These strands address different outcomes. They leave underexplored how patrol organization and culturally grounded reflection work together across school settings. Neither traditional nor digital play should be assumed to have a uniform social effect.

Cultural pedagogy refers here to the organization and interpretation of learning through culturally situated practices. Cultural reproduction concerns the continued

enactment and negotiation of those practices and their values. Habitus refers to socially developed dispositions that can guide action across situations [24], [25]. The concepts connect activity design, interpretation, and possible continuity over time, but they describe different levels of evidence. Scout activities form a structured arena within the school rather than an assumed autonomous field. This selective use of Bourdieu does not establish a complete account of capital or social-class reproduction.

This study examines how egrang, patrol organization, and facilitated reflection connect cultural practices with collective values in four public junior secondary schools in Semarang. It asks: (1) How is egrang incorporated into school-based Scouting? (2) How do peer interaction and adult facilitation support the enactment and interpretation of collective values? (3) How can these processes inform an account of cultural reproduction? The novelty lies in comparing four organizational arrangements for the same game, rather than attributing character outcomes to traditional play in general. Theoretically, the comparison distinguishes situated practices from enduring dispositions. Practically, it identifies design choices through which Scout leaders can organize cultural learning.

2. METHOD

2.1 Research design and setting

This study used an interpretive qualitative multiple-case design in four public junior secondary schools in Semarang, Central Java, Indonesia. The schools are identified as Cases A–D. Each school constituted a case, with attention to the organization of egrang within Scout activities. The selection criteria were regular Scout provision, the incorporation of egrang, access for participant observation, and variation in implementation. Analysis within each school preceded cross-case comparison to preserve contextual differences while identifying recurring practices.

The interpretive orientation treated collective values as meanings enacted and negotiated through interaction. Observations of cooperation were considered alongside participants' explanations of the activity. Reflexive thematic analysis supported the development of interpretive patterns [26]. The analysis focused on situated meanings and relationships rather than estimating the prevalence of particular behaviours across the student population.

2.2 Participants and sampling

The study used purposive sampling, supplemented by snowball recruitment. Participants included principals, deputy principals responsible for student affairs, Scout leaders, teachers involved in extracurricular activities, and student Scouts. Selection focused on direct involvement in the activities and the capacity to explain their organization and meaning.

Sampling adequacy was considered in relation to the scope and interpretive purpose of the study. Research on saturation shows that sampling requirements depend on study characteristics [27]. In reflexive thematic analysis, the relevance, depth, diversity, and contextual coverage of the material are central to judging its analytical value [28], [29]. The

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comparison across four schools supported attention to both recurring practices and differences in how egrang was organized.

Snowball recruitment supplemented the purposive selection of people directly involved in the activities. Referrals can concentrate recruitment within familiar institutional or peer networks. The analysis therefore requires attention to less visible or dissenting experiences alongside recurring accounts; the reported material does not establish how referral chains affected the composition of each case.

2.3 Data collection

Data collection combined participant observation, semi-structured interviews, focus-group discussions, and document analysis. Observations addressed communication, role allocation, peer assistance, decision-making, conflict, and post-game reflection during Scout activities involving egrang. Interviews explored participants' experiences and interpretations of the games. Interviews were recorded with participants' permission and transcribed verbatim. Focus-group discussions with students and Scout leaders explored collective meanings and group dynamics. Documents included Scout work programmes, training materials, activity guidance, photographs, and videos.

These sources addressed complementary aspects of the activities. Observations focused on interactions during play, interviews and focus groups elicited participants' interpretations, and documents provided information about programme objectives and organization. The analysis distinguished intended values in programme documents from their enactment during activities. This distinction was necessary because a stated commitment to cooperation does not establish that every participant experienced the activity in the same way.

2.4 Data analysis and research quality

Data analysis followed six recursive phases: familiarization, coding, constructing candidate themes, reviewing themes, defining and naming themes, and producing the interpretive account [26], [28], [30]. Within-case analysis examined the organization and meaning of egrang in each school. Cross-case synthesis then compared recurring patterns and contextual differences. The analysis focused on how activity arrangements, peer interaction, and facilitated reflection were related. Themes were interpreted as patterns of shared meaning rather than as lists of interview topics [31]. The cross-case synthesis distinguished activity arrangements from their interpretation. For example, the Case A account describes a task requiring all patrol members to complete the course with assistance. This description supports the interpretation of cooperation through shared completion. Case B links play with reflection on Dasa Dharma, supporting the theme of facilitated interpretation. These examples clarify the relationship between the case narratives and the themes; they are analytical summaries rather than verbatim participant quotations.

Research quality drew on the combination of observation, interviews, focus groups, and documents. These sources addressed activity arrangements, participants' interpretations, and programme objectives from different perspectives. Within-case interpretation preserved school context, while cross-case comparison examined recurring practices and differences.

Reflexive thematic analysis recognizes the researcher's active role in constructing themes; interpretive coherence therefore depends on a clear relationship between the material, the analytical questions, and the claims made [29], [30], [31].

2.5 Ethical considerations and reporting scope

Interviews were recorded with participants' permission, and the article uses school labels A–D. These reported safeguards do not establish the full consent process for research involving minors. The reporting does not specify parental consent, student assent, voluntary withdrawal, ethical review, or permissions governing research use and publication of photographs and videos. These procedures require documented clarification. The study also does not report fieldwork dates, participant totals by case and role, observation frequency and duration, or interview and focus-group counts and lengths. These omissions limit assessment of sampling adequacy and the depth of the cross-case evidence.

3. RESULTS AND DISCUSSION

The findings follow the research questions: school arrangements establish the case context; peer interaction and facilitation explain the enactment and interpretation of values; and the interpretive model examines their possible relationship with cultural reproduction. The research units are four schools, identified as Cases A–D. Participants represent student, instructional, Scout-leadership, and school-management roles. The case descriptions support comparison of organizational practices; they do not provide a quantified participant profile.

3.1 Organization of egrang across four schools

The four schools incorporated egrang into Scout activities through distinct arrangements: patrol challenges, exploration stations, cultural-preservation activities, and camping programmes. All four connected play with group participation, but they differed in the opportunities for student decision-making and the explicit treatment of cultural knowledge. Table 1 summarizes these arrangements.

Table 1. Organization of egrang in the four schools

Case	Activity arrangement	Facilitation and emphasis
A	Friday afternoon patrol challenges requiring members to complete an egrang course together.	Coordination, communication, and collective problem-solving take priority over speed.
B	Egrang challenges incorporated into stations along a Scout exploration route.	Post-game reflection links the experience to Dasa Dharma Scout values.
C	Egrang included in a school cultural-preservation programme.	Explanation of historical and social meanings precedes discussion of contemporary relevance.
D	Egrang used during Scout camping activities.	Students help design rules, allocate responsibilities and evaluate the activity; leaders facilitate reflection.

In Case A, Friday afternoon practice required patrols to help every member complete an egrang course. Scout leaders emphasized coordination and communication rather than speed. In Case B, egrang formed part of exploration stations, followed by reflection connecting the experience with Dasa Dharma Scout values. Case C linked play with explanations of the game's history and social meaning. In Case D, camping activities gave students responsibility for developing rules, allocating tasks, and evaluating their participation. These variations show different ways of organizing cultural learning; the design does not rank their effectiveness.

The comparison indicates that the pedagogical role of egrang depended on its organization within educational relationships. Research on after-school sport and social inclusion similarly highlights programme context [32]. In the Semarang cases, common equipment supported different learning arrangements because leaders assigned different purposes, responsibilities, and forms of reflection. The comparison therefore locates cultural pedagogy in the relationship between the activity and its institutional setting.

The contrast is organizational rather than a ranking of outcomes. Case A embeds interdependence in its completion rule; Case B makes value interpretation explicit after a route activity; Case C foregrounds historical and social knowledge; and Case D extends student responsibility into rule design and evaluation. The case descriptions therefore provide stronger evidence of student decision-making in Case D and explicit historical explanation in Case C. They do not establish that these practices were absent elsewhere. Differences in reporting should not be interpreted as measured differences in educational effectiveness.

3.2 Reorganising individual performance around patrol responsibility

Egrang requires individual balance and movement. In the four cases, patrol tasks added an interpersonal dimension: students coordinated strategies, communicated with peers, and supported members who experienced difficulty. The shift was clearest in Case A, where completion by the whole patrol took priority over individual speed. In Case D, students also shared responsibility for rules and task allocation. These practices extended participation beyond the physical performance of the student standing on the stilts.

The definition of success shaped the role of assistance. When every member needed to complete a challenge, peer support became relevant to the patrol's shared objective. This relationship arose from activity design and group responsibility. Research on game goals and relational roles supports examining rules as part of the learning process [15], [16]. Comparisons of empathy and creativity across collective games likewise indicate that different activity structures warrant separate analysis [33].

Communication, role negotiation, and assistance constituted the immediate practices through which cooperation became visible. Their pedagogical significance lay in making one student's progress relevant to others. These findings support an interpretation of cooperation as a situated social practice. They do not establish how frequently the same behaviour occurred outside Scouting or whether participation produced lasting changes in individual dispositions.

Motor-learning studies demonstrate a separate strand of evidence about practice organisation [18], [19]. Their relevance here is that the structure of practice matters; they cannot validate a claim about moral internalization. Likewise, studies of emotions in traditional games show that play can generate varied emotional experiences [16], [34]. Enjoyment, excitement, or frustration should not be equated with the acquisition of a collective value.

3.3 Scout leaders as facilitators of cultural interpretation

Scout leaders combined the organization of participation with the interpretation of experience. Explanations before play introduced rules and expectations, while discussion afterward connected the activity with responsibility, mutual assistance, and respect. Case B explicitly linked reflection to Dasa Dharma. Case C foregrounded the history and social meaning of egrang. In Case D, leaders facilitated students' evaluation of the activity. Cultural meaning therefore entered the programme through both the game and the discussion surrounding it.

The distinction matters because a traditional game can be used without discussing its cultural significance. Research on ethnopedagogy and culturally grounded learning supports the deliberate connection between activity and local knowledge [3], [4], [9]. At the same time, critical work on Indigenous games warns against assuming that an institutional adaptation fully preserves community meanings [1], [2]. These international arguments inform an analytical question rather than establish an equivalence between Indigenous settings and the Semarang schools: whose interpretation of egrang becomes authoritative, and whose knowledge is absent?

Scouting research provides a complementary basis for interpreting this role. Fachruf and Saleh identify opportunities and constraints in values-based Scouting [11]. Hasriani et al. examine the integration of moral dimensions [12], while Daraghma discusses cooperation, discipline, and leadership [13]. The four cases extend this discussion by showing how reflection was organized around a culturally specific activity. Leaders connected shared experience with the language of collective responsibility, while students participated through practical decisions and discussion.

This interpretation does not assume that all students accepted the same meaning. A facilitated discussion creates an opportunity for interpretation, but its existence alone cannot establish internalization. Attention to disagreement, unequal confidence, and different experiences of assistance remains necessary when interpreting the relationship between participation and collective values.

3.4 Collective values and the limits of a habitus interpretation

Mutual assistance, responsibility, solidarity, and leadership were central to the case descriptions. Assistance appeared in support for peers during patrol challenges; responsibility appeared in shared task allocation; and student leadership appeared in the design and evaluation of camping activities. These practices connected values with the organization of participation. Their interpretation concerns action within Scout activities and does not, by itself, establish a stable disposition across settings.

Research on cooperation in junior secondary physical education [35] and Gobak Sodor [36] offers relevant comparisons, although the games, participants, and research procedures differ. Yulianto et al. also examine group dynamics in character development [14]. The contribution of the present study lies in the specific relationship between egrang, patrol organization, and cultural interpretation. It shows how a traditional game entered different school routines while retaining an explicit connection with shared responsibility.

Tan and Liu's review illustrates the range of educational functions attributed to habitus [24]. De Moll et al. further relate academic dispositions to family resources and institutional expectations [25]. Read together, these studies caution against reducing habitus to repetition alone. Students enter the activity with different histories, competencies and positions within peer groups. Repeated participation may reinforce cooperation, but it may also reproduce hierarchy if the same skilled members always lead and less confident members remain dependent.

Collective habitus provides a sensitizing concept for interpreting the repeated enactment of values. The findings identify practices through which cooperation and responsibility were organized and discussed. Establishing their durability or transfer into everyday school life would require follow-up across time and settings. The analysis therefore distinguishes participation in value-oriented practices from evidence that students have acquired lasting collective dispositions.

Power relations qualify this interpretation. Gender expectations, physical ability, seniority, confidence, and prior familiarity with egrang may influence who leads, whose suggestions receive attention, and who receives assistance. Physical competence could operate as a valued resource within a patrol, giving some students greater authority. Assistance may broaden participation, but it could also reinforce dependency if leadership remains concentrated. These are theoretically informed possibilities, not demonstrated case findings: the reported material does not disaggregate participation by these characteristics. Subsequent analysis should examine role allocation, recognition, disagreement, and access to decisions directly.

3.5 An interpretive model of cultural pedagogy

The cross-case synthesis links cultural practice, patrol interaction, and pedagogical reflection. Repeated enactment and cultural reproduction represent the longer-term processes suggested by this relationship. The model explains how opportunities to practise and interpret values were organized; it is not a causal model of character change. Table 2 separates the case-based interpretation from propositions that require longitudinal investigation.

Table 2. Cultural pedagogy processes and the scope of interpretation

Process	Case-based interpretation	Scope
Cultural practice	Egrang enters patrol challenges, exploration, cultural programmes, and camps.	Four school arrangements provide the empirical context.
Patrol interaction	Shared tasks organize assistance, role allocation, and group decisions.	Interpreted within the reported activities.
Pedagogical reflection	Leaders connect experience with Scout values and cultural meaning.	Reflection provides opportunities for interpretation; it does not establish internalization.
Repeated enactment	Recurring Scout activities provide a setting for practising collective responsibility.	The durability of dispositions requires follow-up.
Cultural reproduction	Values may persist through continued enactment and negotiation.	A theoretical proposition requiring evidence across time and settings.

The relationships in this model are reciprocal. Discussion after play can inform the interpretation of later activities, while existing peer relationships influence participation and assistance. Accordingly, traditional play does not lead automatically to internalization. Cultural reproduction depends on how participants repeatedly enact, interpret, and negotiate valued practices within the institutional setting.

This interpretation also distinguishes preservation from reproduction. Keeping egrang in a school programme demonstrates the continuation of an activity. Reproducing collective values requires evidence about how participants enact and interpret those values. Studies of local cultural preservation and instructional materials show ways schools connect cultural resources with educational aims [37], [38]. They support the relevance of cultural design, but not the claim that every adaptation preserves its original meaning.

Institutional adaptation also changes the context in which cultural meaning is produced. Scout objectives and Dasa Dharma provide a school-based vocabulary for interpreting egrang, particularly in Case B. A leader's explanation can acquire authority through the institutional role of the speaker. Case C introduces historical meaning, but the case material does not establish whether local practitioners contributed to that account. Without community-based comparison, the study cannot determine which meanings schools retained, altered, or excluded. The findings therefore concern school interpretations of cultural practice rather than proof of fidelity to a single community tradition [1], [2].

3.6 Implications for culturally grounded and inclusive Scouting

The findings suggest that Scout leaders should plan participation and reflection alongside the physical activity. Shared objectives can make peer assistance relevant to group success, while student roles can extend responsibility to planning and evaluation. Leaders can ask students to examine how their decisions affected other members. Such recommendations follow from the observed arrangements, but their effectiveness should be evaluated across different groups and activities. Adaptations should consider physical confidence, access to equipment, and familiarity with egrang.

Inclusive learning management offers a relevant institutional perspective [8]. Participation should not be assessed solely by whether a student stands on stilts. Alternative roles can support learning when they include meaningful decisions and recognition. Research developing the CATCH-TSG scale demonstrates the need to examine attitudes toward disability in traditional games explicitly [39]. Future research could assess whether activity adaptations broaden participation or reproduce existing differences between students.

Culturally grounded provision also requires attention to local knowledge. Research on ethnopedagogical design and the instructional adaptation of traditional games supports connecting activity with cultural interpretation [5], [6]. Studies of organized games and inclusive learning emphasize accessible participation [7], [8], while research on local wisdom and border education highlights institutional context [9], [10]. Together, these perspectives inform the design of Scout activities without treating findings from different populations as direct evidence of the Semarang outcomes.

Implementation needs sustained organisational support. Ansori et al. connect Scout character education with planning, delivery and evaluation, while identifying practical constraints [40]. Schools could therefore document the purpose of each activity, the opportunities for participation and the substance of reflection. A small number of well-documented activities would offer stronger evidence of pedagogical practice than a long list of values attached to a programme without supporting examples.

Schools should define shared objectives, rotate meaningful decision-making roles, and structure reflection around specific episodes of assistance, exclusion, and disagreement. Leaders should recognize contributions beyond stilt-walking performance and invite students to question cultural explanations rather than simply repeat them. Where feasible, local game practitioners can contribute historical knowledge and discuss adaptations. These recommendations follow from the cross-case interpretation and the identified analytical limits; their effects require further evaluation.

3.7 Limitations and directions for further research

The study examined four public junior secondary schools in Semarang and focused on egrang within school-based Scouting. Its findings are context-dependent and cannot establish the prevalence of the identified practices across other schools or regions. Differences in facilitation, school routines, and students' experience may affect how the arrangements operate elsewhere. The findings are presented as case narratives without verbatim interview extracts. This limits readers' ability to assess the relationship between participants' accounts and the thematic interpretation.

The qualitative design does not establish causal effects, and the study does not provide longitudinal evidence of enduring habitus. Practices observed within Scout activities should therefore not be assumed to transfer into everyday school life. Future research should examine variation within patrols, divergent experiences, and the relationship between cultural knowledge and participation over time.

Further development should separate three questions: whether an activity creates opportunities for cooperation, whether students interpret those experiences in culturally meaningful ways, and whether the resulting practices persist. Observation, interviews, and documents can address the first two when reported transparently; the third requires follow-up. Any future quantitative component should use constructs aligned with these distinctions rather than treating a general character score as a measure of cultural reproduction.

4. CONCLUSION

This multiple-case study found that four public junior secondary schools in Semarang incorporated egrang into Scouting through patrol challenges, exploration stations, cultural-preservation activities, and camping programmes. Across these arrangements, shared tasks supported peer assistance and role negotiation, while leaders connected experience with collective responsibility through reflection and cultural explanation. The educational significance of egrang lay in how schools organized participation and interpretation around the game.

The study contributes an interpretive model connecting cultural practice, patrol interaction, reflection, and possible repeated enactment. It explains how schools create opportunities to practise and discuss collective values, while distinguishing those opportunities from evidence of lasting habitus. Schools should design activities around shared objectives, inclusive participation, and structured reflection. The four-school design and the absence of longitudinal evidence limit transferability and claims about enduring dispositions. Future studies should compare other games and regions, examine gender, ability, seniority, and prior experience, and follow students into everyday school and community settings.

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