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### Local Cultural Wisdom to Maintain The Existence of Traditional Sports Sumpitan in Samarinda City, East Kalimantan Province

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#### Abstract

The purposes of this research are to find out how are the conservation efforts, the human resources, the facilities and infrastructure, the process of obtaining the funding and the role of the government/stakeholders in preserving and improving the performance of the traditional sport named Sumpitan. This research is descriptive qualitative with an ethnographic design using critical ethnography. The data were collected using interviews, observation and documentation. The subjects of this research include administrators, coaches, athletes and supporting staff, Department of Youth, Sport and Tourism, Department of Education, Indonesian Sport and Recreation Committee (KORMI), Indonesian Traditional Games and Sport Committee (KPTI) of Samarinda City. The validity of the data was done by implementing some steps, including data collection, data reduction, data presentation, and concluding. There are several results of the research. Firstly, the Government of the Samarinda City rarely holds Sumpitan traditional sports events, coaching and improvement, which have not been included in the local content curriculum of elementary, junior and senior high schools. Next, lack of attention dealing with funding and infrastructure support; thus, the operational costs use donations from community members. The minimum number of administrators, coaches, and regeneration of new athletes. The last is the lack of public awareness of the improvement and preservation in implementing cultural activities or traditional sports Sumpitan. The conclusions of this study are involvement that is not yet optimal, lack of human resources, culture change, socio-cultural shift.

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## INTRODUCTION

A regional sport is one of the appeals of the nation's culture that has faded and is almost gone. Traditional sports are rarely played in traditional ceremonies, welcoming guests, and entertainment by Indonesian primitives and tribes throughout Indonesia. Traditional sports become a tourism attraction and become a speciality of a region/nation. This speciality is the identity of a region/nation that distinguishes one country from another.

Traditional sports in Indonesia are indicators of the cultural richness of the archipelago and as a sign of Indonesia's diversity. However, it is not as simple as it seems. Traditional sports also have noble contents that are very beneficial for the Indonesian nation's growth, development, and personality. Most of the classic games and sports are expressions of indigenous cultures and ways of life that contribute to the common identity of humanity. Nowadays, it has disappeared, and those that still survive are also threatened with extinction due to the influence of globalisation and harmonisation of the diversity of the world's sporting heritage (Anggita et al., 2020). Traditional sports cannot be separated from Indonesian society, especially people in Indonesia who live in rural areas. Regional sports are part of the community's customs. It grows and develops according to the environment the sport was invented in. Still, in reality, traditional sports

are in decline. This is more due to the influence of advances in science.

Samarinda City is the capital of East Kalimantan province, Indonesia and the city with the largest population on the entire island of Kalimantan with 812,597 citizens. Samarinda city has various ethnic groups. The largest ethnic group is the Javanese (36.70%), followed by the Bugis (24.14%), Banjar (14.43%), Kutai (6.26%) and Toraja (2.13%). Then there are also other ethnic groups, namely Dayak, Minahasa, Chinese, Mandar, Buton, Minangkabau, Makasar, Madurese, Batak, Sundanese and others.

Dayak tribe is an inland tribe in Kalimantan that conservatively cannot be separated from the forest. One of the traditional pearls of wisdom and identities that can be learned from the Dayak tribe is the uniqueness of hunting (Pangesti, 2015). Hunting is an activity that is very important for some groups to survive, one of which is for the Dayak tribe, which uses a unique way of survival. From ancient times until now, the Dayak tribe has used a traditional weapon, namely a blowpipe or spear.

Blowpipe (Summit) is a heritage of the Dayak community in the form of a particular weapon once used for hunting animals and as a self-defence tool. This traditional tool is in the form of a long pipe, and inside is inserted a small arrow to be shot with the help of the wind from the blow of the mouth. Over time in its development, the Dayak Blowpipe has undergone several changes in function. Initially, it was used as a weapon for war and

hunting. Now, Blowpipe is used as agility art which is competed in various activities, such as in the Sukan Borneo sport event. Blowpipe and top are traditional sports agreed upon by each region to be completed. Sukan Borneo sport event is an inter-regional sport event that is carried out to establish good relations with areas in other countries with the same family with historical values and similarities in language. Sukan Borneo sport event was then held for the first time in 1954, which was initially carried out between the local government of Bandar Seri Begawan (Brunei Darussalam) and the countries of Sabah, Sarawak, and Labuan (Malaysia) (Karlina, 2020)

Sport means activities that are carried out by a person or community consciously. It means that they do it without any pressure to compete, at least with themselves (Skinner et al., 2008). Sport is a universal human movement activity (Tengan & Markham, 2009). Sport exists in every culture, in the past and at present. However, every culture defines the sport depending on the space and time (Duke & Crolley, 2001).

Identify "sport" as an activity carried out to maintain or improve physical abilities and skills while pleasuring participants (Tomaszewski et al., 2011). (Lunt, 2010) says that "Sport also provides entertainment for the audience". Based on these statements, it can be concluded that if a sport is part of a culture developed by humans, and its activities can be seen from the culture created by humans, then

it can be seen as having a pragmatic meaning and a sacred meaning.

Local culture (Wagiran, 2012) suggests that local wisdom is the essential element for creating a noble character. A noble character is the nation's characteristic of acting with full awareness, primal self, and self-control. The glow of local wisdom revolves around efforts to eliminate lust, minimise desires and adapt to the situation and condition.

Local wisdom is a discourse on the greatness of the moral order. Without optimal community participation, efforts to develop local wisdom education will not be carried out correctly. The involvement of various societal elements in taking initiatives and organising educational programs is a precious contribution that needs attention and appreciation. Various forms of local wisdom as the support for the implementation and development of education in the community include the following: 1) local wisdom of the community in the form of written regulations regarding learning obligations; 2) local wisdom in maintaining harmonious relations among human beings; 3) local wisdom related to art. Specific arts have the value of evoking a sense of togetherness and a sense of respect for the leaders and elders and setting them as an example; 4) local wisdom in the recommendation system (unwritten) (Wagiran, 2012).

Sport as a Socio-Cultural System, Sport is part of the culture developed by humans; there are eight institutions within a culture consisting of various activities, material

culture, and ideas. The eight institutions are domestic, economic, religious, educational, scientific, political, aesthetic, recreational, and bodily. Sport can be included in two aesthetic and recreational institutions and somatic institutions relating to continuous healthy living and maintaining physical fitness (Koentjaraningrat, 2012).

The synergy of sports and culture has strategic value. Historically, for example, the body-health movement in Western Europe comes from cultural activities. Sport helps different ethnic and ethnic groups respect each other's cultural identity. In the 1800s, the idea of body culture was developed in Germany. This idea was born out of Germany's 19th-century body culture movement (Suratman, 2016).

It is said that every society, both consciously and unconsciously, develops sports as an expression and requirement of an aesthetic sense that is in line with the views, aspirations, needs, and ideas that dominate them. These aesthetic needs are determined culturally, such as cultural aspects integrated with other elements. These aspects are ruled by a set of values and principles prevailing in society; therefore, it tends to be realised and passed on to the next generation. Usually, the core of these values and principles can rarely change unless the set of values is no longer functions in harmony or accepted by the community common sense.

Sumpitan Game Techniques, This Blowpipe has its advantages because it can be used as a long-range weapon and is nature-

friendly because of its natural manufacturing materials. One of the advantages of this Blowpipe is that it has a shooting accuracy that can reach 200 meters. The techniques for playing Sumpitan are as follows:

- a) How to Hold Blowpipe : To be in position, it can be done by standing or squatting because the stick of the Blowpipe is quite long. Then the stake of the Blowpipe is held with both hands at the base of the Blowpipe, and both hands should be facing up; the position of the hands must be close or touching. This is to keep the Blowpipe from shaking. This, of course, is adjusted to the abilities and strengths of each individual. Holding the Blowpipe is not allowed to use assistive devices.
- b) Inserting the Arrow: Insert the arrow into the calibre of the Blowpipe (the hole in the centre of a blowpipe which is usually the size of a pencil). The needles are inserted into the calibre of the blowpipe one by one. Before being put into the calibre, the arrows should be checked first, and if they are curving, they should be straightened first.
- c) How to Blow: After the arrows are inserted into the blowpipe calibre, the Blowpipe is lifted and directed at the target with the help of a knife. The mouth is attached to the blowpipe calibre, concentrating and preparing as much air as possible in the oral cavity and chest cavity. Blowing into the blowpipe calibre allows the arrows to be released tightly, leaving the Blowpipe.

In playing Sumpitan, it takes the ability of the hand to hold the Blowpipe so that it is steady, the ability to aim so that the arrow goes to the right target, and the ability to blow. Contribution of the Muscles in Sumpitan Game.

In its application, the traditional sport of Blowpipe requires good technique, concentration, and stamina. This traditional sport is done by placing the Blowpipe into the calibre of the Blowpipe (the hole in the centre of a blowpipe which is usually the size of a pencil) and then blowing it, and by using the force created by breathing to propel the arrows into the target. The propulsion force is limited by the strength of the respiratory muscles and the vital capacity of the players' lungs.

Respiratory muscles can increase their performance capacity in both strength and endurance. With an increase in respiratory muscle strength, there will be an increase in lung volume and lung capacity (Torg & Welsh, 2009).

Playing Sumpitan also requires the ability of the hand muscles to hold the Blowpipe to stable it, aiming skills, blowing skills. Having special stamina in the respiratory muscles and good vital capacity will affect shooting the arrows to the target quickly and precisely.

Before the competition, the participants were examined to determine their respective age groups. In reviewing the age of the participants, it is done based on the authorised certificate. This is usually done for the official

competition, while it is enough to guess the age merely in a coaching competition.

The competition rules are as follows:

1. Participants are divided into groups of 3 people each according to the number of tracks. In a series, the number of athletes corresponds to the number of ways.
2. Determining the order of the tracks is done by drawing. The draw was held so that no one felt disadvantaged.
3. The match starts from the farthest distance first.
4. Category, position, time and number of the arrow: a) Arrows are blown six times/series each distance; b) Each distance using a standing position three times/series and squat position three times/series; c) The standing position is done within five minutes using ten arrows; d) The squat position is done within five minutes using ten arrows.
5. The score is calculated based on the number of arrows legally sticking on the target.
6. If the second arrow is stuck behind the first arrow, then the double hand is counted based on the score of the first arrow.
7. If the second arrow is stuck behind the first arrow but stuck throughout until it hits the target, the double hand is counted according to the one attached.
8. If the arrow hits the line between the two circles, then the highest score will be counted.
9. If the specified time is over, the participant blows more than ten arrows, and then the

highest score will be revoked by the jury/referee.

10. Arrows that come out of the Blowpipe intentionally or unintentionally (blown) are declared valid.

The winner is determined based on the highest score. The number of blowpipes used in one series is ten pieces. So the score is calculated based on the total number of points obtained from ten arrows with five shots at the target from each player in a team. The score of each person per team is added to the other players, the total number of results from each team comes out as the score/point of the group. The team that gets the most points comes out as the winner.

## **METHODS**

This research was conducted through a qualitative approach with an ethnographic design using a critical ethnography type. The design was chosen because the researchers tried to explore and criticise the phenomenon of conservation, planning, utilisation, control and the sensation of community participation in contributing to preserving the traditional sport of Sumpitan. The subjects of this research include coaches, athletes and supporting staff, community management of Sumpitan in Samarinda City, leader of Dayak tribe in Pampang village, the youth of Dayak tribe in Pampang village, Department of Youth, Sport and Tourism (DIASPORA), Department of Education, Indonesian Sport and Recreation Committee (KORMI),

Indonesian Traditional Games and Sport Committee (KPOTI) of Samarinda City, East Kalimantan. Data collection techniques used in this research are observation, interview and documentation. The validity of the data was done using source triangulation, method triangulation, and peer discussion. Data analysis techniques are data reduction, data display, and conclusion drawing/verification.

## **RESULTS AND DISCUSSION**

The result of the research in the field is that the interest and participation in the Sumpitan of Dayak community in Pampang Village have decreased. This is influenced by the increasing standard of living of the Dayak tribe; the majority work in mining and have their plantations which are still cramping. This is also affected by the government's policy on protecting endangered animals.

From the research results, efforts to preserve the traditional sport, Sumpitan, have been carried out by the relevant agencies and its community through involvement socialisation in schools and the Sempaja Madya Gymnasium area and the villages. By assessing the sports development index known as the Sports Development Index (SDI), sports development in a site can be seen in four aspects. First is community participation, which shows an indicator of the active involvement of the community in a room in sports activities. Second is open space owned by an area that can be accessed for community sports activities. The third is the level of

physical fitness of the community. The last is human resources employed and can be utilised by the government to promote sports in the region. Assessment efforts to measure the progress of sports development need to be carried out by each province or city to determine the value of the sports development index (Setiawan, I., & Faza, 2019).

The research results on organising the Sumpitan sport event, the government of Samarinda city has held events every year organised by Department of Youth, Sport and Tourism and Department of Education. For example, Forgot activities and commemorating the city's anniversary (Mahakam Festival/Aura) is held annually in their respective regions. However, in the city of Samarinda, in celebrating the town's anniversary, the traditional sport, Sumpitan, is not always held. Likewise, in 2020, some conventional sports were not carried out in one of the province-level of children's game competition activities at East Kalimantan. From the data interviews, observations and documentation, the problem is that the budget is insufficient to organise all traditional sporting events.

The research results regarding human resources Availability in the city of Samarinda showed that the trainer does not have a license. Even though the acceptance of the trainer includes several conditions determined by the KPOTI management of the city of Samarinda, namely: having experience as a coach and having achievements, then for the recruitment of athletes and members, there are no special

requirements, anyone can participate in the Sumpitan community. Except for the recruitment of athletes prepared for the DIASPORA national event, KORMI and KPOTI recruit these athletes through Forgot and festival/invitation events such as the anniversary of the city of each region, etc. Athletes who get gold, silver and bronze medals are fostered by KORMI collaborating with DIASPORA.

The research results on the existence of facilities and infrastructure nowadays revealed that the Enggang Borneo Sumpitan community in East Kalimantan has never received assistance from the government in the procurement of goods. The inventory owned by the community comes from member donations and partly private property. Then the stock owned by KPOTI comes from the assistance of the Samarinda City DIASPORA, and the feasibility of facilities and infrastructure is adequate.

## Results

The data on the source of development funds of Enggang Borneo Sumpitan community, East Kalimantan, showed that the operational costs are entirely the result of member contributions. There has been no assistance from the government, either in coaching or providing facilities and infrastructure.

The data revealed that Sumpitan had not been included in the curriculum and local content. The government still focuses on

socialisation, involvement, competitions, or traditional sporting events.

Regarding the development of Sumpitan tools, the data showed that it had been carried out using more affordable and effective materials without reducing the function and authenticity of the Blowpipe itself. It is done to develop and solve the problems dealing with the traditional sport, Sumpitan. Thus, all people can reach and have it without spending more, considering that the original Blowpipe is quite expensive because it is adjusted to the applicable Dayak customary law.

### **Discussion**

Social Cultural Shift of Sumpitan, one example of philosophy in the life of the Dayak tribe is the Enggang bird. It is so attached to the Dayak tribe that we can even meet and see it at art and cultural events in Kalimantan, where it is often used as an attribute on several occasions. One of the accessories is a crown, and the feathers are used as an attribute of the dance at every traditional ceremony of the Dayak Kenyah tribe. This bird is recognised as having a deep meaning for the Dayak tribe, which is still full of the culture and local wisdom of the local community. The bird itself is a sign of the closeness of Indonesian to their natural surroundings. The entire body of the bird is used as a symbol of the greatness and glory of the tribe, symbolising peace and unity. Its thick wings symbolise a leader who always protects his people. While the long tail is considered as a sign of the prosperity of Dayak people (Misyuwe, n.d.) in their journals

Ayu Fitriani, Muhammad Saman, Novita Mayasari Angelia (The Symbolism of Dayak Indigenous Peoples of the Meaning of Hornbills)

Cultural expressions are incompatible with the protected population of England. The existence of Enggang is currently threatened with extinction by rampant illegal hunting. This is because of the economic potential of its horns and feathers, which have very high selling power. Sumpitan is one of the mainstay weapons used by the Dayak tribe for hunting, with the advantages of being silent and deadly.

Current government policy protects all Rangkong or Enggang bird species by Law Number 5 of 1990 concerning the conservation of living natural resources and ecosystems and Government Regulation Number 7 of 1999 concerning the preservation of plant and animal species. This is also in line with the Regulation of the Minister of Youth and Sports Number 193 of 2010 concerning the Work Procedure of the Ministry of Youth and Sports. Through the Deputy for Recreational Sports, the Ministry of Youth and Sports can develop traditional sports, which are the original national culture in the community, to be explored, preserved, and designed for all communities throughout Indonesia. Especially the younger generation as the nation's successors who are indeed obliged to maintain the cultural values of their country from the flow of information in the current era of globalisation that is very fast. Sumpitan is now included in one of the



traditional sports competed to conserve biodiversity and animals.

As is known, technology-based toys or chatting with gadgets are the leading choices for children today to spend their free time. Whereas traditional sports such as stilts, Gobak Sodor, clogs, tops, and Sumpitan are classic games that have been proven to be the best and most complete to stimulate children's physical and mental development.

The influence of technological advances slowly affects people's attitudes or behaviour and, in the broader scope, also affects the cultural values in society. As a result, cultural values are eroded, shifted and can change from their origin, and people are proud of foreign cultural values. This has always been a concern for parents, community leaders, government and academics.

Involvement is a way to maintain the existence and continuity of coaching, significantly improve community achievement in sports and multilateral abilities at the early childhood stage, then specialise in branching at adolescence and then reach peak performance (Harsono, 1988; Bompa, O, 1990). The marketing model for each branch or club/community depends on the goals to be achieved and the strategies implemented.

The invitation to the traditional sport of Sumpitan is carried out to improve their skills. It is one of the government's efforts to preserve the culture owned, especially by the Dayak community in East Kalimantan. Then on this occasion, the government of Samarinda city is also looking for the best kids who will

represent the region in one of the national annual activities, namely FORMAS. Preservation in the form of invitations that lead to cultural festivals is also an effort to build character and preserve the noble values of their ancestors, especially the Dayak community in Samarinda.

Regarding the efforts to preserve the traditional sport, Sumpitan, one of which is through the Sumpitan festival. In the end, it is returned to the individual participants themselves since individuals play the game, so it depends on the individual's ability. Whether they are willing to abide by the norms or not, playing sportively or not. This is what Parsons describes, that a) individuals have the freedom to choose the means and goals to be achieved and are more concerned with profit (understanding of utilitarianism); b) individual choices in acting are strongly influenced by environmental conditions (positive anti-intellectual understanding); c) individual choices in acting are regulated and influenced by shared norms and values that have been mutually agreed upon (idealism). Parsons's position on social action combines the three understandings (Suwarno, 2007).

It is essential to choose a trainer because the trainer is one of the vital keys to the program's success. This statement is strengthened by the opinion "...coaches need to be aware and have knowledge and understanding of learning theories, self-reflection, motivation climate and knowledge construction as well as the technical details of their sport." (Nash, 2009).

(Harsono, 2004) suggests that three things support the success of a coach: 1) Educational background in the sciences that are closely related to sports; 2) Experience in sports, both as an athlete and as a coach; 3) Motivation to constantly enrich his/herself with up-to-date knowledge about sports.

Athlete resources have a very strategic role in the pattern of sports guidance because athletes are the objects that become the factors that influence the success or failure of a sport (Mulyana, 2018) added that there is a need for quality improvement through education, training and upgrading for coaches and referees as well as other sports personnel so that they have experience in managing sport and management.

According to (Riseth et al., 2019) that in, educating players to achieve the goals consists of two factors, namely internal factors and external factors: a) Internal factors influenced by: 1) posture, 2) health, 3) physical condition, 4) technical skills, 5) tactical skills, 6) mental aspects; b) External factors consist of 1) trainers, 2) facilities and infrastructure, 3) funds, 4) management, 5) doctors, masseurs, and physiotherapists.

From the explanation above, it can be concluded that the acceptance of trainers through local cultural wisdom in maintaining the traditional sport, Sumpitan in Samarinda City, East Kalimantan Province, can be done correctly if it complies with the success criteria.

It is undeniable that the role of the government has a more significant portion in

supporting the success of an achievement program. This role can be seen from how the policies are taken, for example, by providing or budgeting funds to implement adequate coaching. It is for the sake of a healthy and fit community through the traditional sport, Sumpitan, and the targets that have been set. Funds are one of the factors that support coaching results because, without funds, coaching will be challenging to move towards involvement and maximum achievement.

In general, the purpose of local content education programs is to prepare students to have solid insight into their environment. Additionally, it prepares them to have attitudes and behaviours willing to conserve and develop natural resources, social qualities, and culture that support national and local development. There are various purposes for applying local content. First, it makes teaching materials more easily absorbed by students. Second, it makes learning resources in the regions more utilised for educational purposes. Next, students can apply the knowledge and skills they have learned to solve problems found around them. The last, students are more familiar with the natural conditions, social environment and cultural environment in their area (Azahari, 2017)

The traditional sport of Blowpipe can be included in the national education curriculum. In Sumpitan, it can train the concentration of students, the strength of breathing and hand muscles. A balance between learning and playing is the key to a good education. It can also encourage optimal child development.

Children have the right to learn, and they are not obliged to retain. The curriculum should be made for children, not the other way. Children have the right to know in a fun way. The point is to learn so that children's growth and improvement are optimal. It is proper that traditional sports in general and traditional sports, in particular, should be prioritised, not just for achievements.

Regarding the development and harmony of sports policies, it is how to seek steps to create a coordination system among related units, both at the central and regional levels. Thus, harmony in the formulation of sports policies can be formed. The connection between sports socialisation and physical fitness is encouraging active participation in the community. So that they are more concerned with sports activities and the benefits obtained, such as complete health conditions and other accompaniment impacts such as increased productivity in daily life, the government's role in developing sports for achievements must be done. This indeed cannot be separated from the support of various parties.

Developing modified Sumpitan equipment is an effort by stakeholders in developing the traditional sport in elementary, junior and high school levels and the wider public who experience limitations in channelling their creativity. It is also an effort to make the elements that become the competence of Sumpitan material come true. The biomotor ability of an athlete is developed

based on the technical needs of specific sports to increase the efficiency of motion.

Modification of essential sports equipment is the discovery of learning products that have similarities with the standard of implementation of learning for elementary school-age students. The form of body composition can still be used to train skills and find talent in sports. The priority in learning, especially essential sports in physical education, is the introduction of primary sports and forming techniques that are by the aspects contained in sports critical to influence the activities that impact sustainability in exercising and learning sports (Usman, 2019).

The modification is made to provide referrals to the government, stakeholders, the wider community and physical education teachers or classroom teachers in reaching out. Involvement of Sumpitan and applying motor learning are carried out with practical, effective, safe and economical equipment with easily found materials at school.

## CONCLUSION

Based on the data of the research regarding local cultural wisdom to maintain the existence of the traditional sport of Sumpitan, Samarinda City, East Kalimantan Province in 2021, the conclusion is namely: involvement that is not yet optimal, program development that is not yet specific, lack of attention to funding support, facilities and infrastructure.

Lack of human resources, including the administrators, coaches and athletes, and lack of event implementation at the local, regional, national and international levels as the goal of coaching, involvement of traditional sports, Sumpitan.

There is a change in culture and a tendency for modern sports culture to occur because it includes elements of knowledge, technology and economic culture that often follow the developments of the current modern era.

The socio-cultural shift dealing with the interest and participation on Sumpitan of the Dayak community in Pampang Village has decreased. This is influenced by the increasing standard of living of the Dayak tribe. The majority work in mining and have their plantations which are still cramping. This is also affected by the government's policy on the protection of endangered animals

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