


Perception and Participation of Masbagek Community In Martial Arts Tradition Spend

Khaerul Anam, Ananda Wahidah, Anggun Anggita Saputra, Zianul Arofah, Aini Ramadhania
Universitas Mataram, Indonesia

Email : anandawahidah@unram.ac.id, anggunanggita513@gmail.com, arofahzainul061@gmail.com, aaiinyssss@gmail.com

KEYWORDS	ABSTRACT
spending traditions, cultural heritag	The Belaniakan tradition is an ancient Sasak culture that until the time of Tetan was preserved by the Masbagek community. This research aims to determine the perception and participation of the Masbagek community in the bukakkan martial arts tradition. This research uses a qualitative approach with ethnographic methods. The informant selection technique is purposive sampling technique. The results of the research show that the Masbagek community's perception of the shopping tradition is positive towards the shopping tradition. Forms of community participation in organizing this shopping tradition include: as organizers, organizers and participants. The participation of the Masbagek community in the tradition of spending is still a lot, among the forms of participation of the Masbagek community in this tradition through the role of fighters, organizers and participants. This community perception and participation is a form of community to develop and maintain this spending tradition, so as not to let the relics of previous ancestors become extinct or lost

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1. Introduction

Indonesia is a nation rich in cultural heritage, Speaking of the nation's cultural heritage, pencak silat is one of the original martial arts of the Indonesian nation which is rich in a diversity of techniques, benefits and noble values that deserve to be preserved (dien Gristyutawati, 2012). Although pencak silat began to develop from time to time, people's interest in pancak silat today is very minimal. Speaking of pencak silat, the Sasak people, especially in the Masbagek area of East Lombok Regency, have a traditional martial art, namely spending. Spend is a martial art that is carried out in the middle of rice fields after harvest with a match pad from harvested straw Inside Lombok. 2021. The term of spend itself is taken from the Sasak Tribe language, namely "Lanjak" which means "Slamming" and the word "Spend" which means "Slamming Each Other". The party competing in spending is called "Pepadu". They fight empty-handed, but with rules that have been established since the ancestors. The party that survives until the expiration time will be determined as the winner. Along with the times, martial arts spending began to be abandoned by society, especially the younger generation. This refers to a statement from the Chairman of the Masbagik Festival Committee, Mirzoan Ilhamdi who revealed that the last time shopping was shown was in 1985 and only began to

be competed again in 2016 (R.H, 2018). The masbagik festival in 2016 is intended to encourage young people to participate in traditional martial arts in order to maintain the tradition of sustainable spending. (online massmedi.id.). Currently, according to the results of previous research, the entry of popular culture into Indonesia has made local traditions begin to be abandoned (Wahidah, 2020) by the younger generation, including in the masbagik community.

Previous research has been conducted by (Imran & Hananingsih, 2021) entitled "Sportsmanship Values in the Performing Arts of the Sasak Lombok Community". This research explores the values of sportsmanship in the performing arts of peresean. The results of this study show that the values of sportsmanship in the performing arts of the Sasak Lombok community include an attitude that always prioritizes honesty, an attitude that always respects opponents or other players, and an attitude that prioritizes obedience to the rules of the game. The research is different from the research to be done. This research focuses on the performing arts spend. In addition, this study wants to reveal how Perception and Participation. Masbagek people in the martial tradition spend (Marhayati, 2019).

Therefore, the purpose of this study is how "Masbagek Community Perception and Participation in Martial Arts Tradition Spend. This study aims to determine the perception and participation of the Masbagek community towards traditional martial arts spend as cultural heritage.

2. Materials and Methods

This research conducted studies through observation, interviews and documentation (Moleong, 2021). The data analysis used in this study is qualitative data analysis, namely by quoting the concepts given by Miles and Haberman. Data analysis will be carried out interactively and take place continuously until it is complete, so that the data is saturated (Pradistya, 2021). There are three lines of activities that can be carried out to analyze the research data to be carried out, namely data reduction, data display, and conclusion drawing / verification. Data collection is carried out credibility by recording the results of interviews as evidence of the validity of the data studied and not the results of researcher engineering. Documentation is carried out on each resource person as further evidence of the validity of the research conducted. While the research instruments used by researchers to collect data are: (1), observation sheets, (2) interview instruments and (3) documentation (Sugiyono, 2016).

3. Result and Discussion

Departing from the results of research that has been presented by researchers, data related to public perception of shopping traditions in Masbagek sub-district of East Lombok was obtained. The data is then analyzed using qualitative data analysis techniques with the level of data validation, data presentation, and conclusions. After analysis, the data from the research will be discussed as follows: The Spend Tradition is one of the traditional sports of the Sasak tribe community or tribes on the island of Lombok in the Masbagik District. Where in the sport of spending tradition which is generally played by kicking, locking and slamming, the tradition of spending is a typical martial art of the Masbagik community in East Lombok Regency (Muslim, 2018).

a. People's perception of the tradition of spending.

Spend on an ancient Sasak cultural tradition that until now has been preserved by the community. Especially on the island of Lombok. Spend itself comes from the syllable in the language of the Sasak tribe, namely "Lanjak" which means kicking while pushing. In general, sports spending develops in elements of the community, Masbagik District, East Lombok Regency. This tradition is a fight between two sasak pepadu (Jagoans) using their bare hands and can only use their feet and hands as shields, the technique in fighting in this tradition can only kick, lock and slam, while hitting is not allowed. Regarding the History of Spend in the past, not only was it done one on one but this game was also allowed one on two or more people, but in its development Spend was carried out with

a one-on-one game system (Duel) (Windiani & Rahmawati, 2016). From this, it can be concluded that shopping is one of the traditional sports of the Sasak tribe community or tribes on the island of Lombok in the Masbagik District. In summary, the purpose of carrying out spending from the perspective of the history of Spend, namely, first, the networking of the defense forces of the Kingdom of Selaparang during the expansion of Bali in Lombok. Second, the Pepadu networking event which was sent to attack the Japanese headquarters in the Masbagik area during the Japanese colonial period in Lombok. Third, as a traditional sports event and at the same time as a means of endurance training and as people's entertainment. Furthermore, finally, as a place for gathering the Masbagik community in particular and Lombok in general. The implementation of the shopping tradition now with what used to be different, in the past this shopping tradition was carried out after the community harvested rice, but now this shopping tradition is carried out 1 time a year, for when the formation of this shopping tradition people still do not know for sure, but what is clear is that when they were young, this shopping tradition existed first. In this modern era, Spend is packaged in a performance art that is presented in an event held every year in Masbagik District, namely Masbagik Festival. The results found in this study are also supported by (Mopangga, Hadjarati, & Kadir, 2020) in his research entitled "Langga Traditional Martial Arts" which states that every pure martial art comes from the heritage of ancestors, both traditional and modern martial arts, this is in line with the findings of researchers in the tradition of spending, that in the tradition of spending is still preserved by the community because it is a legacy from the ancestors so it must remain Preserved (Wahidah, 2016).

b. Community participation in the tradition of spending

Based on the findings obtained by the researchers in the observation process, some people have been involved or participated in the tradition of spending. The form of participation that the community does, in general, is divided into 3 forms, namely as follows: 1). The committee or as the organizer of the shopping activity event, the shopping committee itself is more likely to involve the community in general considering that this shopping tradition is only carried out in Masbagik Village, Masbagik District. People who want to be involved as a committee at the shopping event are usually driven by a high desire and awareness to participate in preserving the tradition of spending and introducing the tradition of spending to a wider circle, not a few of the people who participate in becoming the committee because they want to gain experience (Ningtyas, 2018). As an organizer, of course, it does not always run smoothly, there are several obstacles that often become challenges for the event committee to spend, such as: promotion of events that are not optimal so that they cannot be heard by the outside community, availability of funds for the event to spend, and so on, but these obstacles are not an obstacle so that the event of spending activities can be carried out properly. 2). Pepadu Pepadu on the tradition of spending is a term to refer to the fighters who will compete. The players are taken randomly when the event is held, the systematics is that the referees will look for people who are willing and brave to be players in the crowd or it could be to those who volunteer, 2 players are usually selected by taking into account posture and height so that the match is carried out fairly (Suherman & Kertawijaya, 2023). People involved in becoming pepadu usually have prepared themselves in advance and are ready when going to compete. People who become pepadu have various reasons why they want to participate as a fighter, the thing behind them is usually driven by high curiosity to participate in becoming a fighter and feel the experience of fighting hand-to-hand in front of many people, not only that the pepadu also feel the need to follow the tradition of spending as a pepadu considering this is also a sport and is able to improve martial arts skills which of course is very Needed by everyone, the love of culture itself also encourages people to be directly involved in becoming a pepadu so that in the future the tradition of spending can continue to be carried out and not left behind by the next generation. As a player, of course, facing obstacles when participating in spending events, most of the players complain about their lack of confidence When going to compete, this can be said to be reasonable considering that the players at the spending event are taken randomly and voluntarily, plus the players never know what their opponents are like before, unlike

other martial arts, the fighters have been prepared in advance, So that self-confidence in the players is difficult to form, this causes a lack of focus for the players when competing. 3). Participants, the traditional shopping event held every year, especially when welcoming religious and national holidays, becomes its own entertainment for the community and outside the community, every time the traditional shopping event is carried out it is always accompanied by the enthusiasm of residents from various circles and ages, the community claims to be happy with this activity, especially this tradition is carried out once a year (Sukmayeti, 2018). The community, according to one of the residents, claimed that the shopping tradition was very entertaining and tense because the visitors would be presented with fighting actions from the blenders. In addition, the participation of the community as spectators at this shopping tradition event was also a source of enthusiasm for the organizers and pepadu in the future, the community hoped to be able to witness the shopping tradition comfortably, supported by adequate facilities and the sustainability of the shopping tradition continued implemented and not eroded by the times.

4. Conclusion

Public perception related to the tradition of spending is still popular so that it can be carried out by the community, this is done as a form of preserving the tradition left behind by its ancestors. This shopping tradition is usually carried out by the masbagek community in 1 time a year and this shopping tradition is also carried out to welcome big days, because this shopping tradition has been done by its ancestors, so the masbagek community must preserve it. The participation of the Masbagek community in the tradition of spending is still a lot, among the forms of participation of the Masbagek community in this tradition through the role of fighters, organizers and participants. This community perception and participation is a form of community to develop and maintain this spending tradition, so as not to let the relics of previous ancestors become extinct or lost.

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