

Paradigm Shift in Pencak Dor Traditional Sport

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Abstract: The objective of this research is to describe a paradigm shift in Pencak Dor participation. This research used a qualitative method. The data sources were executive members of the Pencak Dor Preservation Community (*Paguyuban Pelestari Olahraga Tradisional Pencak Dor*) and Pencak Dor fighters. Data were collected through observation, interview, and field notes. The results revealed that there has been a change in the fighters' motives to participate in this traditional sport. Nowadays, fighters participate in Pencak Dor to make money and to train mentality. This was not the case in the past. Pencak Dor used to be held as a friendly gathering event for *santri* (Muslim seminarians), but today it is held in a competition format. High participation in Pencak Dor is the result of socialization in various ways including using social networking media.

1 INTRODUCTION

Pencak Dor is a traditional sport originating in the Lirboyo Islamic Boarding School, Kediri, East Java. Over time, there has been a shift in fighters' motives to participate in this sport. When there is a paradigm shift about a particular thing, it could be bad, but it is quite often that it is in a good way (Cheng, 1995). The shift could be very influential (Comaniciu & Meer, 2002). In the past, Pencak Dor used to emphasize artistic movements, rather than physical contacts. Today, it is all about brutal physical contacts. To avoid fatal accidents, the fighters must know the rules of the game (Baird et al., 1998).

Similar research has been conducted by Saengsawang (2015). This research studied the history of Muay Thai traditional sport. In the past, Muay Thai is a compulsory martial art in Thailand. Every Thai citizen had to master this martial art since their childhood. It was a similar case for Judo. Judo was first developed to help Japan fight against Russia (Hoare, 2010). Iwata et al. (2010) conducted a case study on ICT-based GO traditional game card. They developed GO game augmentation.

The development of martial arts needs supervising and controlling to preserve their original principles. Traditional arts should adapt to the today's conditions to be easily accepted by society (Situngkir, 2008).

2 METHODS

This qualitative research used a phenomenological approach. The selection of this approach was meant to study a paradigm shift in Pencak Dor participation.

The research was carried out in Kediri. Time and place where the data were collected were

based on agreements with the respondents. Generally, they wanted to be interviewed at their home in the afternoon where they were not relatively busy.

The respondents were executive members of the Pencak Dor Preservation Community and Pencak Dor fighters. The data were collected using the data saturation principle; i.e., the data collection stopped when participants started to repeat what others have said so that new information was emerging (Pollit, Beck & Hungler, 2001). There were 11 people volunteering in this study; however, only eight of them became the data sources as the data have been saturated.

The data were collected in natural settings by means of in-depth interviews. This is in line with what Sugiyono (2014) suggests that data could be collected through observation, interview, documentation, and their combination.

3 RESULTS AND DISCUSSION

When it first emerged, Pencak Dor was a martial art used by *santri* to fight against Japan and usually performed during their friendly gathering. There was no grudge, violence and brutality in it. Nowadays, brutality and violence seem to become parts of it. This certainly deviates from its original principles. What follows is a discussion of Pencak Dor paradigm shifts.

Now, everyone, be it professional or amateur fighters, is entitled to participate in Pencak Dor. This open participation causes a paradigm shift in Pencak Dor. As earlier noted, Pencak Dor used to be held in a friendly gathering between *santri*.

Paradigm shift is nothing new. Arnet's (2006) study, entitled *Emerging Adulthood: Understanding the New Way of Coming of Age*, describes the shift in people's thinking in

anticipation of the adulthood. Arnet noted that 40 years before the conduct of the study, people at ages 20-22 were married, had children, and had to have their own house. However, since the early 20th century, people will only get married once they have done adventurous things. Arnet's report also cited Brodrick's (2003) 10 things to do before 30.

In relation to competition, Boone (2008) conducted a study entitled A New Way to Measure Competition. This study described the change in how competition is assessed based on corporate profits. This study emphasized the price-cost margin(PCM) as a competition measurement. This study suggested that relative profit difference was a new competition measurement. This way, we can locate the industry percentage in both directions. It is congruent by 95% more than industry, PCM can be used as a competition measurement in an empirical study without much regard to theoretical examples.

The above studies showed that paradigm shifts occurred to adapt to new existing needs and environments. One of paradigm shifts in Pencak Dor is that today it emphasizes strengths, rather than arts. This condition is inevitable and not to be construed as a problem since it is a modern dynamic.

A study on traditional-to-modern shift was conducted by Bilgili (2011). This study described the development of new jewelry designs using Kano's traditional method. The samples were 102 women in Enzurum. The result revealed that the use of this traditional method was well-accepted by consumers in the market with high expectation and satisfaction.

Wattanabe et al. (2011) studied a Japanese traditional medication, Kampo. The purpose was to

investigate the benefits of this medication and its future use. It was revealed that Kampo is a holistic and individual medication with a long tradition.

The above studies indicate the process of past tradition modernization. This modernization is well accepted by the society. However, this is not the case with Pencak Dor. The shift in Pencak Dor is rather negative than positive; i.e., from arts to violence.

Table 1: Shift in Pencak Dor Participation.

| Name | Motives | Understand Pencak Dor | Heard it from |
|------|---|-----------------------|----------------------|
| N-1 | Ancestral mandate to preserve tradition | Yes | Pencak Dor community |

| | | | |
|-----|---|--------------|--------------------------|
| N-3 | As a sport and environmental conservation | Yes | Gus Maksum and friends |
| N-4 | For fun and talent training | Yes | Competition schedule |
| N-5 | Self-testing | No | Teacher |
| N-6 | New challenge | No | Friends |
| N-7 | Try out own ability | A little bit | Friends and social media |
| N-8 | Training mentality and money making | Not yet | BBM and Facebook |

The above description shows fighters' different motives to participate in Pencak Dor. Data are sorted by age, from the youngest to the oldest. The above data only shows fighters' motives to participate in Pencak Dor. This study also captured data on fighters' responses after they participated in Pencak Dor battle.

Almost all fighters expressed they wanted Pencak Dor to be more widely acknowledged. Below are fighters' responses towards Pencak Dor.

Table 2: Fighters' Responses after Participating in Pencak Dor.

| Name | Arts or Strengths | Expectation |
|------|--|---|
| N-1 | Strengths to win, but arts are still preserved | Pencak Dor should be professionally organized |
| N-2 | Strengths to win | Pencak Dor should be professionally organized |
| N-3 | Strengths to win, but arts are still preserved | This martial art should be preserved and have standard rules |
| N-4 | Victory to see the results of training | The competition should be massively organized and have standard rules |
| N-5 | Victory | Pencak Dor competition should be routinely organized |
| N-6 | Strengths to win | Pencak Dor should be well organized and audience friendly |
| N-7 | Strengths are more dominant | Pencak Dor competition should be routinely organized to bring about good fighters |
| N-8 | Then arts, now strengths | Pencak Dor is expected to bring about national and international athletes |

Like Pencak Dor, global warming is also a change with a detrimental effect. Therefore, it requires control. Meinshausen (2009) examines a climate change aiming to restrict it by 2°. Meinshausen said that global warming restriction is needed to keep the earth from getting hotter. Not only complex issues, simple research problems also need a delimitation. Weijer et al. (1999) said that research delimitation is required to protect the research subjects if necessary.

Pencak Dor is not the only sport characterized with violence. Mixed Martial Art (MMA) is also full of violence. Garcia and Malcolm (2010) studied violence associated with MMA. MMA is always a subject of many debates. Many experts argue that MMA is too violent, and its competition must be outlawed. However, Garcia and Malcolm's study reveals that fighters are happy to participate in MMA. They argue that MMA emerges as a global sport through the hybridization of the east and west combat styles to increase the happiness. The result of their study suggests that it MMA always a subject of many debates because it is in between real and staged fights.

4 CONCLUSIONS

Pencak Dor has rapidly developed. There has been a change in the fighters' motives to participate in this traditional sport. Nowadays, fighters participate in Pencak Dor to make money and to train mentality. This was not the case in the past. Pencak Dor used to be held as a friendly gathering event among *santri*, but today it is held in a competition format. High participation in Pencak Dor is the result of socialization in various ways including using social networking media.

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