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by Heny Setyawati

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Basic Movement Standardization of the Pathol Sarang Martial Sport

Putra Budi Kutniawan¹, Tandiyo Rahayu², Heny Setyawati², Mugiyo Hartono²

¹Doctoral Student, Post Graduate Dept., Universitas Negeri Semarang, Indonesia,

²Lecture, Post Graduate Dept., Universitas Negeri Semarang, Indonesia

Abstract

The purpose of this research is to make standardization of the basic movements of the pathol martial arts sport which is intended to identify the basic movements of the pathol martial arts by using logical science principles so that it can be used/played by everyone, then it can provide convenience in its development so that the traditional Pathol martial arts can be easily learned by the public. In general, the research approach used in this research is descriptive qualitative using a case study research design. This approach is used because the focus is on testing one phenomenon, namely the basic motion of the pathol nest martial arts. It takes careful preparation in determining participants, places, and data collection because this research is changing and developing according to changes in findings in the field. a place where researchers conduct research. This research was conducted in the coastal area of Sarang sub-district (Bajingjowo village, Temperak village, and Karangmangu village), which is the only area that still maintains the pathol nest martial arts. The focus of this research is to examine in depth the classification of the basic movements of pathol martial arts through identification and then analysis by paying attention to scientific principles that will produce standard pathol basic motion. This research is studied through philosophical studies, sociological studies, motor learning studies, sports biomechanics studies, and psychological studies. Standardization of the basic motion of the pathol is carried out by transforming the existing basic motion which is then developed to become a standard basic motion which is mutually agreed upon between the elders, midfielders, players and members of the pathol community so that it can be accepted by all levels.

Keywords: Basic Movement, PatholSarang, Self Defense.

Introduction

Martial is derived from the word martial means to maintain or defend, while self means resting on the soles of the feet or it can also be interpreted physically or mentally. Martial arts can be interpreted as an effort to maintain survival, guard physically or mentally from external disturbances¹. Martial arts are growing and developing throughout the world with each region having its own characteristics in its movements. The development of martial arts today is growing rapidly

with the number of martial arts that have become sports and are competed in sporting events at the SEA Games, Asian Games and Olympics. The Olympics are an important sports competition in the world. Martial arts such as boxing, judo, taekwondo, fencing, and wrestling account for 25 percent of all medals contested in the Olympics, and karate will be included in the Tokyo Olympics in 2020². This does not mean that all martial arts are growing rapidly in various countries, there are still many traditional martial arts which is the national cultural heritage of each region that has not been known to the general public and even some have almost been eroded by time. The existence of traditional martial arts has begun to be eroded by the swift currents of modernization. The traditional martial arts is a marker of a different dimension, which is also a challenge for cultural elements and limited interactions between the imaginary and the body. Martial arts are examples of

Corresponding Author:

Putra Budi Kutniawan

Doctoral Student, Post Graduate Dept., Universitas Negeri Semarang, Indonesia

e-mail: aguspurwanto.prof@gmail.com

body culture that are considered as collective symbolic assets, spread through several movement techniques and related to the habits of cultural or social groups. Martial arts combine uniqueness and adaptation with the cultural framework of a society, besides that it is a form of symbolic capital and a marker of values that are different from cultural legitimacy. Rembang Regency is one of the districts in Central Java, which is located on the north coast of Java Island and borders the province of East Java. Rembang Regency has a language, accent, and art which is a combination of the arts and customs of the provinces of Central Java and East Java. The majority of the people of Rembang Regency work as fishermen because it is a coastal area adjacent to the sea. One of the districts in Rembang district which is the largest producer of fish is the Sarang district³.

¹³ Sarang sub-district is one of the sub-districts in Rembang district which is located at the eastern tip of Central Java province and directly adjacent to East Java province. Sarang sub-district has a martial art which is a cultural heritage of Rembang district called pathol. Pathol used to be a traditional martial art that can be found throughout the coastal area from Rembang district to Lamongan district. As time goes by, pathol is currently only found in Sarang sub-district, so that pathol is better known as patholsarang. Pathol Sarang is a martial art similar to wrestling or sumo, which uses muscle strength to defeat its opponent. Patholsarang has a unique appearance that is not shared by other regions, namely the appearance of all male players. Until now, patholsarang function as entertainment, ritual means, performances and as an economic function⁴.

Pathol martial arts have survived to this day even though it has been crushed by the times. Based on the results of interviews with the elders of Patholbapak Sugiyanto on November 25, 2018, stated that beladiripathol is currently only performed in ritual events such as sea alms, anniversary events of Rembang district and events from the Tourism Office. Mr. Sugiyanto is one of the pathol elders who is also the principal of SD Negeri Temperak, Sarang sub-district, Rembang district. He plays an active role in preserving beladiripathol in order to survive and from generation to generation. Sugiyanto stated that the purpose of pathol today is different from the past. In the past, Pathol was used as a place to find the strongest warriors and a place to bet, but now Pathol aims to maintain its existence in order to survive amid the pressure of globalization. Pathol, which used to be scattered on the coasts of Central Java and East Java, is

now only left in the coastal areas of Sarang sub-district, this is due to the lack of elder figures who can pass on this martial art to their children and grandchildren. It was different from the Sarang sub-district which had an elder who was the strongest pathol at that time named Mbah Miran. MbahMiran together with mbah Imam Suwardi defended the pathol and eliminated the element of gambling by creating a “prisen” system in pathol. This system gave everyone who played Pathol the right to get prizes, both the winners and the losers with a ratio of the prizes that won were greater than the losers. This system can preserve beladiripathol until now in Sarang sub-district⁵.

Mbah Miran’s struggle in preserving pathol has been continued by Mr. Sugiyanto since 1990 by introducing pathol to the nation’s future generations by including it in extracurricular activities at SD Temperak, Sarang district. Pathol extracurricular activities still exist today, but they are still limited to SD Temperak and have not developed to other schools. This is due to limited time and energy in developing the teaching curriculum so that it cannot be developed by the related education office. The Ngudi Budoyo community provides pathol players to be featured in both government and private events. Ngudi Budoyo community members are pathol players who are always appointed to represent pathols, appearing in official and unofficial events, but in terms of activities this community does not have regular activities or meetings to discuss pathol conservation. This is because there has been no effort from the government to help preserve pathol. Until now, the local government has only made pathol as a routine display in every Rembang district anniversary event or other official events, the rest has not been given special attention to preserving either development or other efforts related to pathol preservation⁶.

The pathol martial arts played by the Ngudi Budoyo community are different from the pathol martial arts competed in sea alms events. Pathol martial arts by the NgudiBudoyo community emphasize the art of movement so that it is more beautiful to see because it is used for entertainment performances, while pathol martial arts at sea alms events use more technique and strength to beat opponents and become the strongest person. Pathol martial arts need to be developed for the preservation of the culture of Rembang district and Javanese coastal communities because culture contains elements of noble values that must be maintained and in the interest of the community at large. The current

condition of Pathol martial arts is decreasing and can only be found in Sarang sub-district, it takes efforts from various levels of society to the government, as quoted by the Ministry of Youth and Sports which states that traditional martial arts that are almost extinct must be developed and passed on to the nation's young generation, therefore the government central and regional as well as the community has an obligation to raise and re-develop traditional martial arts ⁷

Pathol is a martial art that resembles wrestling using a belt. Several countries in the world also have traditional martial arts with similar playing characteristics to pathol which is more commonly referred to as "Alysh" belt wrestling. Belt wrestling has had the belt wrestling world championship followed by many countries. More than 50 countries took part in the belt wrestling world championship. Several countries that participated in this championship included Russia, Turkmenistan, Kyrgyzstan, Kazakhstan, Uzbekistan, Tajikistan, Ukraine, Mongolia, Azerbaijan, Moldavia, Georgia, Belarus. Belt wrestling in each developing country according to the characteristics and history of that country. "Alysh" has been competed in the belt wrestling world championship which began in 2002 until now⁸.

That waist belt wrestling has undergone many changes, related to compliance techniques, behavioral tactics during matches and competition organizational arrangements, but still retains its traditional character. Waist wrestling fulfills several socially defined functions, and first of all the function of the unity of international nations having different cultures and traditions. The difference between the "Alysh" Wrestling Belt and the pathol is that in the opponent's throwing/dropping motion, Alysh can use his feet to tackle while pathol is not allowed. The grip of the belt by the hands on Alysh is by wrapping the hands into the belt, while in pathol only wrapping the hands from the outside. Alysh martial arts are preserved by Kyrgyzstan, Turkey, Russia and the former Soviet Union and already have a world championship. Pathol martial arts are still underdeveloped and even threatened with extinction because currently it is only left in Sarang sub-district. The most striking difference is that pathol does not have basic movements, standard competition rules, and the organization that covers the pathol⁹. wrestling belt "Alysh", athletes compete in a standing position. Winning is awarded to the wrestler who makes the final technical action. All technical actions on the mat and ending on the mat are counted and scored. Belt tied at

chest level. The remaining fist space between the belt and chest. Athletes hold each other's belts by thrusting their hands under the opponent's belts from the outside and fastening them to the hands. Feet can be used to tackle your opponent.

Pathol martial arts are still believed by the public to have a mystical element that cannot be explained through scientific theory. The mystical element here is due to the belief that weight has no effect on the results of pathol matches so that there is no weighing that causes small players to fight big players. This also affects the difficulty of Pathol martial arts being accepted and studied by today's society. Pathol as a martial art does not yet have standardized basic movements because every Pathol player uses different method in the match to defeat his opponent. Until now, there has been no joint training to improve skills in fighting pathol because there is no clear classification of pathol movements to improve competing skills. Pathol players, in this case the community immediately follow the match without the need for special preparation. Pathol also does not have a forum or organization to support it, therefore beladiripathol has not yet been able to develop and is even almost extinct. Research is needed in order to scientifically study the standardization of the basic movements of beladiripathol so that the basic form of motion and basic exercises can be known in depth. ¹⁰

The process of standardizing the basic pathol movements is intended to identify the basic movements of Pathol martial arts by using the rules of logical science so that it can be used/played by everyone, then it can provide convenience in its development so that the now traditional Pathol martial arts can be easily learned by the general public. The standardization of basic pathol martial arts movements is also intended to develop pathol martial arts teaching materials as an effort to disseminate Pathol martial arts. The standardization of the basic pathol movements begins with the gathering of pathol elders, midfielders/referees, and members of the NgudiBudoyo community to equalize perceptions about the rules and basic movements of the pathol, after which the recording of the pathol martial arts movements is carried out. The process of standardizing pathol is intended so that pathol has a standard basic motion and is in accordance with the rules of scientific studies so that it can be accepted by the millennial generation and remains sustainable and develops in other areas. The standardization of the basic pathol movements that will be carried out is in the form of standardizing the pathol

movement which will be dressed with more interesting artistic movements, as well as making standard rules and a clear pathol organizational structure so that the pathol is easier to find and learn by the general public¹¹.

Problems in Pathol martial arts need to be solved through standardization of basic movements or basic techniques using sports science analysis while maintaining the characteristics of Pathol martial arts itself. The process of standardizing the basic motion of the pathol aims to preserve, develop, explore, and instill pathol as the culture of the Javanese coastal community. Standardization of the basic motion of the pathol is carried out by transforming the existing basic motion which is then developed to become a standard basic motion which is mutually agreed upon between the elders, midfielders, players and members of the pathol community so that it can be accepted by all levels. Research on the standardization of limited pathol basic movements reveals logical scientific elements in Pathol martial arts, ignoring mystical elements that cannot be explained through science¹². Standardization is also carried out in the rules of class division in pathol matches so that they can be logically accepted by the general public. In accordance with the formulation of the problem put forward, the objectives of this study are:

1. Analyzing the philosophical basis of Sarang'spathol martial arts.
2. To analyze the sociological basis of Sarang'spathol martial arts.
3. To analyze the psychological basis of Sarang'spathol martial arts.
4. Analyzing the basic motion classification in Sarangpathol martial arts.
5. Analyze the basic motion standards in Sarangpathol martial arts.

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Method

The research approach used in this research is descriptive qualitative using a case study research design. Case study research focuses on one selected phenomenon and wants to be understood in depth by ignoring other phenomena. Case research only covers a very narrow area or subject, but in terms of the nature of the research, case research is more in-depth¹³. This approach is used because the focus is on testing one phenomenon, namely the basic motion of the pathol nest martial arts. It takes careful preparation in determining

participants, places, and data collection because this research is changing and developing according to changes in findings in the field. a place where researchers conduct research. This research was conducted in the coastal area of Sarang sub-district (Bajingjowo village, Temperak village, and Karangmangu village), which is the only area that still maintains the pathol nest martial arts. This research focuses on exploring data on pathol elders, pathol actors and coastal communities in Sarang sub-district. The focus of this research is to examine in depth the classification of the basic movements of pathol martial arts through identification and then analysis by paying attention to scientific principles that will produce standard pathol basic motion. This research is studied through philosophical studies, sociological studies, motor learning studies, sports biomechanics studies, and psychological studies¹⁴.

Subjects in the research concept refer to respondents, informants who want to be interested in information or extract data, while the object refers to the problem or theme that is being researched. The subjects in this study included the head of the NgudiBudoyo community, elders of the nest pathol, pathol players, martial arts experts, cultural figures in Rembang district. The object of research is a scientific objective with specific objectives and uses to obtain certain data that has a different value, score or measure. The object of this research is Patholsarang martial arts. Sources of data in this study are divided into two parts, namely primary data sources and secondary data sources.

1. **Primary Data:** The data were obtained from pathol elders and community leaders Ngudi Budoyo. Primary data is the basic motion elements of pathol martial arts taken directly from the object, namely the elders of pathol through video recording which is then used to classify the basic motion of the pathol and analyzed by sports science.
2. **Secondary Data:** The data were obtained from members of the Ngudi Budoyo community and pathol players during performance practice and competitions to take videos and photos. Secondary data can also be obtained from coastal communities in Sarang sub-district, especially the villages of Karangmangu, Sarang Meduro, and Temperak.

This study uses several data collection techniques to avoid the weaknesses of one method with another so that accurate data is obtained. Data collection techniques used in this study were observation, interviews and documentation.

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1. **Observation Technique:** The observations made in this study were the researchers took to the field to make direct observations of all activities and individual behavior at the research location. Researchers recorded and recorded everything that was obtained in the field using both structured and semistructured ways, namely by asking questions that you wanted to know and observing the basic movements of Pathol martial arts carried out by elders and pathol practitioners. In the observation technique, video recording of the basic motion of pathol martial arts was also carried out which would then be observed and analyzed through a sports science study¹⁵.
2. **Interview Techniques:** Interview techniques are used to determine the responses of pathol players in conducting pathol matches regarding movements in pathol, as well as the hopes of pathol players in facing the era of globalization so that pathol will survive and not disappear. This interview is also used to construct people, activities, events, motivation, organization, demands and concerns; reconstructing activities that have occurred in the past, projecting what is expected in the future; verify, modify and expand information obtained from both humans and non-humans (triangulation); and verify, modify, and expand the constructs developed by the researcher for checking members¹⁶.
3. **Documentation Techniques:** Documentation techniques aim to retrieve data through documents and records/videos of past events. Documents collected in this study were written materials related to pathol, both personal documents and official documents. Personal documents include a person's written notes or essays about his actions, experiences and beliefs (diaries, personal letters, and autobiographies regarding pathol), while official documents include internal documents (memos, announcements, instructions, rules of a community institution regarding pathol) and documents. external (magazines, bulletins, statements, and news broadcast by the mass media about pathol). Pathol record/video is used as supporting material in analyzing the basic motion study of pathol martial arts in biomechanics, motor learning and philosophy. The records here were not obtained at the request of the researcher, but rather the results from past videos about the implementation of Pathol.
 - a. **Data Validity Test:** Checking the validity of

the data in this study using triangulation techniques. Theory triangulation is carried out by cross-checking to ensure whether the data found in the field are appropriate. This technique is commonly used in qualitative research, because this technique reflects an attempt to gain a complete understanding of a phenomenon through examination from other sources. That is, researchers try to use multi-method so that the research is precise and more effective to increase the depth, breadth and strength of the research.

The triangulation technique in this study is that the researcher compares the observed data with the data from interviews with pathol elders, the head of the Ngudi Budoyo community, Pathol actors, and the coastal community of Sarang district, Rembang district. This study also recorded video to identify the basic motion of the pathol, then analyzed it using sports science and technology. Analysis of the components of pathol motion using Application Kinovea version: 0.8.15.0. The results of video recording were also compared with the basic motion video/pathol record of past documents¹⁷.

Data analysis is a process of systematically searching and compiling data obtained based on field notes, interviews and documentation by organizing data into categories, describing them into units, synthesizing, arranging them into patterns, choose which ones are important and which ones will be studied and make conclusions so that they are easily understood by oneself and others. Data analysis is done by organizing data, decomposing it into units, synthesizing it, arranging it into patterns, choosing which ones to share with others¹⁸.

The stages in this research, the data is processed from reduction, presentation (display), to drawing conclusions or verification. States that activities in qualitative data analysis take place continuously and are carried out interactively at each stage of the research to completion and until the data is saturated. Activities in data analysis, namely data reduction, display data, and conclusion drawing/verification¹⁹.

Description of each of these activities, namely:

1. **Reduction:** Data reduction is a process of selecting, focusing on simplifying and transforming raw data that emerge from written records in the field. Data reduction begins when data collection is done by summarizing, coding, searching for themes, creating clusters, writing memos and so on with the intention of setting aside irrelevant data and information. The

data obtained from the field will be selected and sorted according to the object under study so that the data obtained is relevant.

2. **Presentation of Data:** Data presentation or display is a description of a set of structured information that provides the possibility of drawing conclusions and taking action. The presentation of qualitative data is presented in the form of narrative text.

Result and Discussion

The basic concept of the pathol nest martial arts is closely related to the concept of motion, where the concept of motion is related to the process of moving from the moving part of the body to how it moves. Movement in the pathol nest martial arts is studied through sports science and technology to determine its potential in martial arts, so that the relationship of the limbs and other body parts can be well known, where the body is a means of movement and is used as a weapon in martial arts both when attacking and defending.

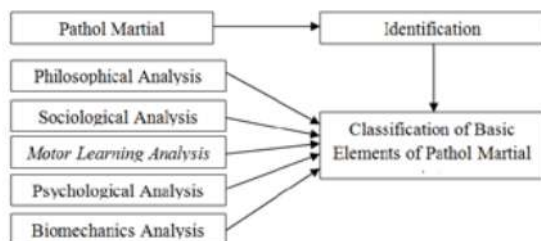


Figure 1. Thinking Framework

Pathol is a traditional wrestling sport originating from Sarang sub-district, Rembang district, Central Java. Pathol martial arts have existed since the Majapahit era, which was originally a competition event to find the best knights who could guard Tuban harbor, which at that time was full of pirates. Patholsarang means 'invincible', being an ancient wrestling martial art native to coastal communities in Sarang sub-district., Rembang district. In ancient times Sarang was included in the Duchy of Lasem when the Majapahit kingdom was still victorious. At that time Lasem was led by Bhre Lasem who was the younger brother of King Hayam Wuruk. Lasem is a duchy that has a sea area, so a navy was formed to strengthen its territory. Selection was held in the process of selecting soldiers as a navy, where the selection technique was carried out by fighting between two people, each of which was wearing a scarf tied around his waist. If the opponent is able to slam his

opponent by holding the shawl tie, then he is declared the winner and escapes as a marine fleet soldier. Until now the patholsarang is still sustainable in the Sarang sub-district²⁰.

Knowing the history of the patholsarang, we can see that the regional culture in Rembang district is still sustainable. The ancient culture inherited from the Majapahit kingdom has survived hundreds of years ago, not lost due to the times. This further proves that the people of Rembang, especially Sarang, really care about the preservation of local culture. They keep it and even continue to introduce it to the younger generation. Dubnewick (2018) states participating in traditional games can enhance the sports experience of Indigenous youth by (a) promoting cultural pride, (b) interacting with Elders, (c) supporting connections to the land, (d) develop personal characteristics, and (e) develop the basis of the movement. It advances sports literature and provides the necessary insight into traditional games for sports programmers and policymakers.

Basic Movement of Nest Pathol: The tide stance in Pathol martial arts is carried out by standing upright with the arms beside the body and the legs straight up, then the left leg is lifted forward with the front leg bent slightly and the hind leg straight. The next tide stance is to pull the right leg behind it to the right side in line with the left leg. position of the legs are not parallel to the legs of the opponent when paired with the legs of the middle stance. The position of the pairs is a sign that the pathol player is ready to compete and is waiting for a signal from the midfielder, as in the image below which starts in Figure 1 and then continues in Figure 2.



Figure 2. Front mount



Figure 3. Middle mount

Stance: The stance in the pathol martial arts includes the middle stance and the side stance. The stance is used for both attack and defense. The movement of the stance in Pathol martial arts requires strong leg strength and strength because the essence in Pathol martial arts is to knock down the opponent so that the coordination of the legs in the stance must be good so that it is difficult to slam down when defending and easily knocks the opponent down when attacking.



Figure 4. Middle easel



Figure 5. Side stance

Step Pattern: The pattern of steps in Pathol martial arts is carried out before the match and during the match. The pattern of steps before the match starts with stepping your left foot forward, then stepping your right foot sideways parallel to your left foot. This pattern of steps indicates the player is ready to start the match and is waiting for a signal from the midfielder. The stride pattern during the competition includes the forward, backward, right side, and left side step patterns. This pattern of steps is used when defending or slamming an opponent.

Holding hands: Hand holding in Pathol martial arts is done by inserting the hand into the udhet/belt through the bottom. Hand holding must be strong because it is used to slam the opponent, besides that it can also be used as defense. Pathol martial arts are dominated by hand grip movements so this movement is very important to master.



Figure 6. Hand holding

Dings: The kick motion in pathol martial arts is a movement to pull the opponent to the right and left with a strong force to eliminate the balance of the opponent so that the opponent falls. The motion of throwing can only be done by holding the udhet/belt of the opponent and not allowed to hold anything else. Slamming is also not allowed by tackling or using your feet to kick your opponent.

Defences: The defensive movement in Pathol martial arts is carried out by taking a stance to withstand the throw from the opponent. Horses are carried out to adjust the direction of the opponent's throw, if the direction of the opponent's throw is to the right, then defend using a stance to adjust that direction to the middle stance or side with all his might.

Pathol Sarang Rules: Patholsarang's performance begins with the opening music using instruments in

the form of a ciblon drum, kempul, bonangloro, saron, demung and slompret, thus inviting the audience to see Patholsarang's performance. The pathol performance which was witnessed by many people was only led by a midfielder or referee in the middle of the arena. The singer arrives after the music is beating and dances to the rhythm of the piece (the sound of the gamelan). The two midfielders stopped dancing after the music stopped (sirep), after which each midfielder called his champion to play a match.

The hero who is ready to compete then takes off all his clothes except for the trousers he is wearing. Each Pathol or hero who has been stripped of his clothes is then given an udhet like a cloth to hold during the match. The udhet is worn around the stomach like a belt. After fulfilling the requirements in the match, the person is ready to do the match. The competitor who is ready while waiting for his opponent to be invited to dance by the midfielder around the arena. The dance is interpreted as a challenge to the co-star. After the opponent is ready, the fight begins, but before the champions fight, they are invited to dance by the midfielders around the arena to the accompaniment of music. The dance of a pair of fighters and stargazers is defined as the readiness that each fighter is ready to fight for strength. The sound of the gamelan stops as a sign that the two fighters are ready to take their respective positions to fight. The fighter sets a stance, the fighter's hands hold the belt (udhet) worn by the opponent. The fighters began to show their strength to each other. They try to slam each other with the strength of their hands that only rest on the belt. During the match, the two midfielders dance to motivate their heroes so that they are excited and win. The music accompaniment was still beaten continuously, the atmosphere was getting tense because of the crowd's screams cheering the champion.

The procedure for a pathol match is that if one of the fighters falls or is slammed, the fallen fighter is declared defeated and the match for that round is declared complete. The fighter who is declared the winner is the fighter who manages to knock down his opponent. It is said to fall if the opponent's back has touched the sand (the ground where the pathol took place). If the opponent falls but has not touched the sand and is still able to get up again, then the fighter still has the right to continue the match, otherwise if each fighter falls and both backs do not touch the sand then the match is considered a draw (single), so that the match is repeated no longer. who win or lose. Games that last for a long time are sometimes

caused because neither fighter can beat the opponent at hand. Both fighters are equally strong and if something like that happens, the midfielder has the right to stop the match. The match that ended with the appearance of a winner was also very interesting. The losing fighters are immediately taken aside and out of the arena by their respective midfielders. The victorious fighter is also immediately invited to dance by the spectators in the arena. This dance of victory is a new form of challenge for opponents who lose and want to start the match again. The match will restart once there is an opponent who dares to beat the winner. The match goes on like the previous round until someone wins or loses. The match will not stop until someone is undefeated. The final winner in the match is called "Pathol", but if in the match neither win nor lose then the match is considered a draw (single) or both agree to stop and end the match led by the midfielder.

The foundations for the basic elements of the pathol martial arts basic: Patholsarang is a martial art such as wrestling or sumo which depicts a power battle between two bosses who are fighting over a kick. Tentang is a place to raise fish. Pathol was previously found along the coast of Rembang district to Lamongan. As time goes by, pathol is increasingly being abandoned so that now it can only be found in Sarang sub-district, Rembang district, therefore pathol is now better known as patholsarang. It is not impossible if the process of inheriting pathol martial arts in the nest does not go well, it will cause the pathol to disappear and become extinct from Indonesia because Sarang sub-district is currently the only area that still maintains pathol martial arts. Pathol martial arts inheritance is experiencing obstacles and is difficult to pass on to the current generation because the game system still uses elements beyond reason that believe in magic elements so that young people have difficulty accepting. The absence of a coaching system and a standard competition to regulate Pathol martial arts into modern ones that follow the times. The standardization of the pathol martial arts movement is an indispensable way of inheriting the pathol martial arts so that it can be easily accepted by all levels of society so as to avoid extinction. This standardization also aims to make it easier for the younger generation to learn Pathol martial arts that adapt to current developments. The standardization of the basic movement of the pathol nest martial arts is analyzed philosophically, sociologically, motor learning and biomechanics. The process of philosophical analysis

in the pathol nest martial arts is carried out by tracing data through interviews with pathol elders, Sarang sub-district communities and cultural observers so that it will be found how the forming factors of pathol martial arts can survive until now in Sarang sub-district. This data search was also used to explore the values contained in Pathol martial arts. This is very important because it can serve as a guide in practicing Pathol martial arts, so that everyone who practices and competes in Pathol can understand and apply the values contained therein where every aspect of Pathol martial arts is not only in the form of martial arts movements but also forms the human soul to become better.

Conclusion

Pathol martial arts need to be developed for the preservation of the culture of Rembang district and Javanese coastal communities because culture contains elements of noble values that must be maintained and in the interest of the community at large. The condition of Pathol martial arts is currently decreasing and can only be found in Sarang sub-district, it takes efforts from various levels of society to the government, as quoted from the Ministry of Youth and Sports which states that traditional martial arts which are almost extinct must be developed and passed on to the young generation of the nation, therefore the government central and regional as well as the community has an obligation to raise and re-develop traditional martial arts. Pathol martial arts are still believed by the public to have a mystical element that cannot be explained through scientific theory. The mystical element here is due to the belief that weight has no effect on the results of pathol matches so that there is no weighing that causes small players to fight big players. This also affects the difficulty of Pathol martial arts being accepted and studied by today's society. Pathol as a martial art does not yet have standardized basic movements because every Pathol player uses different method in the match to defeat his opponent. Until now, there has been no joint training to improve skills in fighting pathol because there is no clear classification of pathol movements to improve competing skills. Pathol players, in this case the community immediately follow the match without the need for special preparation. Pathol also does not have a forum or organization to support it, therefore beladiripathol has not yet been able to develop and is even almost extinct. Research is needed in order to scientifically study the standardization of the basic movements of beladiripathol so that the basic form of motion and basic exercises can be known in depth. The

process of standardizing the basic pathol movements is intended to identify the basic movements of Pathol martial arts by using the rules of logical science so that it can be used/played by everyone, then it can provide convenience in its development so that the now traditional Pathol martial arts can be easily learned by the general public. The standardization of basic pathol martial arts movements is also intended to develop pathol martial arts teaching materials as an effort to disseminate Pathol martial arts. The standardization of the basic pathol movements begins with the gathering of pathol elders, midfielders/referees, and members of the NgudiBudoyo community to equalize perceptions about the rules and basic movements of the pathol, after which the recording of the pathol martial arts movements is carried out. The process of standardizing pathol is intended so that pathol has a standard basic motion and is in accordance with the rules of scientific studies so that it can be accepted by the millennial generation and remains sustainable and develops in other areas. The standardization of the basic pathol movements that will be carried out is in the form of standardizing the pathol movement which will be dressed with more interesting artistic movements, as well as making standard rules and a clear pathol organizational structure so that the pathol is easier to find and learn by the general public.

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