THE EXISTENCE OF TRADITIONAL SPORT (BARAPAN KEBO) AND CHARACTER VALUES OF BARAPAN KEBO IN THE SOCIETY OF SUMBAWA REGENCY

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ABSTRACT

The objective of the study is to determine to what extent the existence, history and character values bind the activity of traditional sport Barapan Kebo (buffalo race) in Sumbawa regency. The type of this research was descriptive qualitative research. This research was conducted in Sumbawa namely in Empang sub-district. The instruments used to collect the data were observation, interview, and documentation. The analysis data of this research employed descriptive inductive method. The results of this research demonstrate that the traditional sport Barapan Kebo has appeared since Sumbawa’s people who worked as farmers and ranchers knew the processing of agricultural land technically. Barapan Kebo is currently special since it becomes the icon of tourism especially cultural tourism in Sumbawa. Since 2005, moreover, Ikatan Penggemar Barapan Kebo (Fan Association of Barapan Kebo) has been formed as the follow-up effort by the government for cultural preservation grounded on the decree issued by the Regent of Sumbawa. Barapan Kebo has important roles in the social life of Sumbawa’s people. In addition, Barapan Kebo itself contains high philosophy values and emerges as the activity of the people’s custom in Sumbawa based on the high sense of their brotherhood. In addition to being the activity of generating togetherness, the event of Barapan kebo serves as charitable activities such as fundraising for building a mosque, musholla (prayer space), and some other kinds of charities.

Keywords: The Existence of Traditional Sport, Character Values and Barapan Kebo
INTRODUCTION

Speaking of sport, it is known that sport cannot be separated by people’s life due to the fact that sport is a flawless activity. Not all kinds of games, however, can be called as sport activities. Sport is the activity that is developed from the game namely from the combination results among needs, beauty, recreation, and willingness to resolve the situation (Ajun, 2010:1). Moreover, the activity of sport must be in the form of something that we know such as traditional sport, art, crafts, drama, dance or the other special events in which the patterns and kinds must be in accordance with the objectives that have to be achieved such as giving pleasure, satisfaction and fostering or creating a sense of brotherhood, relieving tension and having spare time (Herman, 2013:19). It is widely known that Indonesia is rich in cultural diversity in terms of tradition and people’s lifestyle activity. Sumbawa Besar which is also rich in cultures and one of which is known as the traditional sport of Barapan Kebo (buffalo race).

According to ImasKurniasih (2011:185), traditional sport is the kind of sport that appears based on the games which come from each tribe and ethnic in Indonesia. In addition, traditional sport is national heritage while the development is a systematic project which does not only involve the sport field but also need the atmosphere regenerated by people (Te Bu, 2011: 5). Based on the policy of Menpora (Indonesia’s Ministry of Youth and Sports) (1999), traditional sport is a sport which is formed from one kind of game in certain regions in which it eventually becomes the kind of genuine or traditional sport that develop in other regions as one of the wealth of nation. Traditional sport is a sport activity that possesses its own uniqueness if compared with the other kinds of sports. It is called unique and interesting because traditional sport cannot be separated from the traditions that occur in each region including Barapan Kebo or karapan kerbau in Sumbawa.

Sumbawa regency, located in the Province of West Nusa Tenggara, is one of regions that has rich cultural national heritage. The culture of Sumbawa’s people is the heritage handed down by several successor generations up to the era of the Sumbawa sultanate that once ruled Sumbawa regency until 1959. One of the cultures that still exists today is Barapan Kebo. Barapan Kebo has become the ancient tradition in Sumbawa that still exists nowadays in which this traditional sport is an activity that is commonly carried out at the beginning of the growing season. Wet paddy
field or the paddy field inundated by knee-deep water serves as the arena of Barapan Kebo. In this Barapankebo, before the competition gets started, the buffalo is decorated in such a way to make it look elegant with various accessories. Moreover, it is also furnished by some tools such as noga and kareng to combine the buffalo tails. Furthermore, there is one jockey, sandro and “saka” pole (sort of magical stick that has been the target of this competition) in which the buffalos strive to collide or touch the attached poles. Every participant will fight for agility, balance and strength in controlling their buffalos to touch the target (sakak pole) that has been placed. The uniqueness of this competition is that every sandro (shaman) vies or competes with other sandro so that the sakak pole cannot be touched by the competitors of Barapan Kebo (this belief is believed by some of people in this region).

Picture 1. Preparation of the jockey and buffalo before the game gets started(Reference: Documentation based on observation in DesaSimu on 13 December 2016)

Picture 2. Preliminary preparation of the jockeys and buffalos in trajectory(Reference: Documentation based on observation in DesaSimu on 13 December 2016)
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**Picture 3.** Jockey and his buffalos in trajectory (Reference: Documentation based on observation in Desa Simuon 13 December 2016)

**Picture 4.** Release of departure with the prayer conveyed by a religious leader (Reference: Documentation by Agek Satria Lamentaon 31 July 2016)

**Picture 5.** Enthusiasm of people to witness *Barapan Kebo* (Reference: Documentation by Agustadino Empang taken on 30 October 2016)

The implementation of *Barapan Kebo* or buffalo race is not merely for having fun and attaining a gift. In this kind of traditional sport, this sport is filled with cultural nuances, uniqueness and full of noble character values that are worth to follow. If it is viewed from the language and meaning, actually the character of language itself is still wide, yet there are some general meanings used in this field. According to Big Indonesia Dictionary
character can be described as psychological traits, morals or manners that distinguish one person to another. Furthermore, Furqan (2010:17) stated that character signifies the quality or strength of mental or moral, individual’s morals or manners that constitute a special personality serving as actuators and differentiate with other individuals. Character is not merely the result of an action, but simultaneously constitutes the result and process. Character is a dynamic condition of the anthropological structures of individuals that do not only attempt to stop over determination naturally, but also a living attempt to become increasingly integral to overcome the natural determination for the sake of the process of perfecting oneself continuously (DoniKoesoema, 2007: 3). Through traditional sport developing in archipelago, we may obtain higher values in education to build character and moral. Those who take part in traditional sport can build their confidence values, social values, a sense of empathy for others and physical fitness or health. By and large, traditional sports that exist today can be considered almost a distant memory and even today’s generation began to leave the traditional sports. However, it does not prevail to traditional sport(BarapanKebo) in Sumbawa society due to the fact that this sport still exists until today. In addition, the government of Sumbawa has made BarapanKebo as one of tourist attractions in the field of culture (Abdurrozak, 2011: 2). The aim of this study was to determine the extent of the existence, history and character values in the sport game of BarapanKebo or buffalo race in the society of Sumbawa Regency.

METHODS

1. Research Design
This research employed qualitative descriptive research. Descriptive research is not intended to specific hypothesis test. On the contrary, it is used for “fact” of a variable, symptoms or circumstances (SuharsimiArikunto, 2005). In addition, as stated by Lexy J Melelong (2010: 10), the research used qualitative method comprises observation, interview, and documentation. The methods applied in this research were observation, interview, and documentation to know to what extent the existence, history and character values binding the society in the sport game of BarapanKebo in the society of Sumbawa Regency.

2. Location and Research Time
This research was conducted in Sunbawa Regency, West Nusa Tenggara, involving the group of BarapanKebo community. This research began in 2016/2017.

3. **Instrument**

The instruments of this research were observation, questionnaire, and interview.

4. **Data Analysis**

Analyzing data of the research is a totally crucial procedure. If statistical analysis is available with the characteristic of the data that is quantitative data, the data analysis design that will be utilized is the data in the form of number. On the other hand, non-statistical analysis will use qualitative data (Riyanto, 2001). Therefore, the data analysis in this research employed an interactive model in which it was undergone by collecting the data, reducing the data, copying data and drawing conclusion or verification.

**DISCUSSION**

Grounded on the results of the interview with some community leaders (such as government, officers and traditional leaders) who participated in the activities of BarapanKebo traditional sport, BarapanKebo initially began when people in Sumbawa working as farmers and ranchers in which they knew the processing of agricultural land (paddy) technically. The processing of agricultural land (paddy) technically means that at that time the people of Sumbawa who had many hectares of rice fields and hundreds of cattle attempted to find a way or technology system for a good paddy processing. By having such potential cattle, especially buffalos, people tried to take advantage of these buffalos to be used as a tool to process the paddy fields. Therefore, there was a paddy processing system called maruma by utilizing buffalos. Maruma carried some buffalos into the fields, and subsequently the buffalos were herded, chased and kept it out of the fields so that the paddy land could be crushed. When the soil had been destroyed and muddy, the process of planting rice was ready to be undergone.

After the rice started to grow, as a matter of fact it was found a lot of grass or weeds in the fields. Consequently, the people at the time began to develop the maruma system by generating and adding Karengand
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Nogato the buffalos. Kareng is a grass purifier made of wood. Noga, on the contrary, is a unifying timber to unite two buffalos (in pairs) in which in the middle of it, kareng is tied so that the bulalo can pull it. To control the direction of the buffalos, the owner then used mangkar to flog the buffalos. Mangkar is a whip made of wooden sticks approximately 1-1.5 meters long. Due to the vast fields, the maruma activity was eventually held together by using multiple pairs of buffalos. During maruma, the riders of kareng also found their own contentment while knowing the buffalos’ running speed and saw the water coming out of the rear end of kareng that was like a goose tail. Since then, maruma has been utilized as a medium for working as well as playing. It is the beginning of the emergence of BarapanKebo.

The implementation of BarapanKebo: Implementation of BarapanKebo is done by those who have buffalos. In early BarapanKebo, a public figure that has buffalo races is the one who commonly sparked ‘when’ and ‘where’ BarapanKebo would be implemented. The leaders spread the announcement regarding the implementation of BarapanKebo to the owners of the buffalos, the neighboring villages, and so on. Before carrying out BarapanKebo both in the past and in the present, committee firstly has to be formed. According to Abdul Vahab, the committee of BarapanKebo consists of at least 12 people including village officials and community leaders in the local area. People are divided into some groups and each of them has chores such as chairman of the committee, person in charge of field location, person in charge of the Tango (audience stage), person in charge of distributing invitation, person in charge of giving gifts, and person in charge of providing food and so forth. Time of implementation: in the past, the implementation of BarapanKebo was only implemented in the second month of the rainy season namely when the field was still in the stage of processing the soil before planting rice. For instance, when the rainy season starts in January and ends in July, BarapanKebo should only be done in February. Place of implementation: the implementation of BarapanKebo is located in the area of rice fields, namely the paddy fields that are already eligible as field such as flat field and should not be uphill and downhill. In addition, the water must reach up to the adult knees. Participants: Participants are the people who have buffalos and have been invited by the committee in which the buffalos are eligible. Equipment and Supplies: 1) a pair of buffalos, the pair of buffalos used in BarapanKebo is a pair of male buffalos in which both of
them physically have the same size and speed. In the past, the buffalos used for Barapan Kebo is a pair of adult male buffalos whose age was over six years old. Moreover, there was a strict control determined by the traditional leaders. Conversely, immature buffalos were prohibited to be used for Barapan Kebo. In contrast to now, buffalos aged less than one year may be used for Barapan Kebo with certain considerations. As a result, it emerges some classes in Barapan Kebo classified by the buffalos’ age. It is due to the fact that the buffalos both in the past and in the present have been nurtured and trained since in the young age. 2) Noga, Noga is made of wood that is approximately 2 meters long in which each end is attached to the buffalos’ back so that the pair of buffalos will not get separated when running. Noga is the place where kareng is tied. 3) Kareng, kareng is made of wood that is approximately 2 meters long in the form of the letter “A” whose the upper end is tied in Noga and is positioned between the buffalos. In addition, it is also a set a wooden handle with the length of less than 1.5 meters as a handle. 4) Mangkar, this is a small-diameter wooden stick with a length of about 1 meter as the pacemaker buffalo. 5) Sakai, this is a pole made of wood that is plugged into the soil in a paddy area where the Barapan Kebo is performed. Moreover, sakai serves as the intended target by buffalos. If the buffalos cannot hit the saka, it means they are not considered as the winner. 6) Measuring time, the measuring time used is a stop watch (to know the length of the time taken by the pair of buffalos from the start to hitting the sakai).

Barapan Kebo is currently special since it becomes the icon of tourism especially cultural tourism in Sumbawa regency. Moreover, since 2005, under the decree issued by the Regent of Sumbawa, there has been formed Ikatan Penggemar Barapan Kebo (Fan Association of Barapan Kebo) as a follow-up effort by the government to cultural preservation. According to one of the administrators of Ikatan Penggemar Barapan Kebo, Barapan Kebo gets increased from year to year; and even today almost every implementation is followed by hundreds of pairs of buffalos. Barapan Kebo has a very important role in the social life of Sumbawa. Besides, Barapan Kebo contains high philosophical values and constitutes a cultural activity for the Tribe of Samawa based on a high sense of brotherhood. As time passes by, the tradition of Barapan Kebo continues to grow until today. Even Barapan Kebo remains as Cultural Festival held every year. Furthermore, the event of Barapan Kebo is still conducted every
week in different places. In addition to increasing togetherness, BarapanKebo also serves as charitable activities (such as fundraising for building a mosque, prayer space and other kinds of charities). Barapan Kebo also becomes a match to grab the first prize in the form of trophies, sarong, fabric for batik, TV, refrigerator and even a motorcycle reserved for the winners. BarapanKebo is originally a form of joy and gratitude to God carried out by Sumbawa tribal farmers for the coming of the rainy season. As a result, they are able to work on their fields. It is now becoming the most prestigious racing event. When the couple of buffalos becomes the winner, then the selling price of the buffalos will be much more expensive.

Nearly every village organizes BarapanKebo, and the committee itself invites participants from outside Sumbawa to grace the occasion. Because the participants come from various villages, it generates a sense of brotherhood and mutual values that will continue to stay in touch among the people and even people outside the area. Moreover, at the performance of festival Moyo, BarapanKebo becomes a series of the main activity that is always anticipated by the participants and even the community. Festival Moyo (FESMO) is an annual event regularly held by the local government of Sumbawa, West Nusa Tenggara. In 2016, festival Moyo was held from September 23 to October 16, 2016. In festival Moyo, there are several kinds of activities that are served ranging from dance, cultural parades, kerealang carnival, corn feast, canoes and many more. Basically, most of the agenda on Moyo festival is a pure tradition of any region in Sumbawa regency preserved and displayed publicly through this FESMO event. However, there is an interesting part of the series of activities on Moyo’s Festival which always incorporate the elements of traditional sport activities in it. There are several series of activities that are included as part of a sports activity or more specifically as part of the traditional sports such as: Main Jaran, Balap Sampan and BerapanKebo.

CONCLUSION

Based on the results and discussion, it can be concluded as follows:

1. BarapanKebo has become an activity that is always included in a big event like in the Moyo Festival held every year. BarapanKebo or buffalo race has a very important role in the social life of Sumbawa. In addition, BarapanKebo contains high philosophical values and cultural activities for the Tribe of Samawabased on a high sense of brotherhood.
BarapanKebo is currently very special since it becomes the icon of tourism in Sumbawa especially cultural tourism. Moreover, since 2005, under the decree issued by the Regent of Sumbawa, it has been formed Fan Association of BarapanKebo as a follow-up effort by the government to cultural preservation.

2. As time goes by, Barapan Kebo continues to grow until today. Moreover, Barapan Kebo is not only categorized as an activity in the Cultural Festival great event, but also it remains to be conducted every week in different places. In addition to increasing togetherness, Barapan Kebo also serves as a charitable activity (fundraising for building a mosque, prayer space and other kinds of charities) and becomes the match with the first prize in the form of trophies, sarong, fabric for batik, TV, refrigerator and even a motorcycle reserved for the winners.

3. BarapanKebo was originally a form of joy and gratitude to God done by Sumbawa tribal farmers for the coming of rainy season, so they could work on their fields. It is now becoming the most prestigious racing event. When the couple of buffalos becomes the winner, then the selling price of the buffalo will be much more expensive.

4. Nearly every village organizes BarapanKebo, and the committee invites participants from outside Sumbawa to grace the occasion. Because the participants come from various villages, it generates a sense of brotherhood and mutual values that will continue to stay in touch among the people and even people outside the area.

5. Prize is not the main focus of BarapanKebo event for there is no many gifts given. Even the cost that should be incurred by the owner of the buffalo is much more expensive than the cost of the gifts provided by the committee. For the owners of the buffalos, however, the competition means a battle of prestige and dignity.

6. BarapanKebo has a very prominent role in the social life in Sumbawa. Besides, BarapanKebo contains high philosophical values and cultural activities for the Tribe of Samawa based on a high sense of brotherhood.

7. As time goes by, Barapan Kebo continues to grow until today. Moreover, Barapan Kebo is not only categorized as activity in the Cultural Festival great event, but also it remains to be conducted every week in different places. In addition to increasing togetherness, Barapan Kebo also serves as a charitable activity (fundraising for
building a mosque, prayer space and other kinds of charities) and becomes the match with the first prize in the form of trophies, sarong, fabric for batik, TV, refrigerator and even a motorcycle reserved for the winners.

8. Almost every village organizes BarapanKebo, and the committee itself invites participants from outside Sumbawa to grace the occasion. Because the participants come from various villages, it generates a sense of brotherhood and mutual values that will continue to stay in touch among the people and even people outside the area. Gifts do not emerge as the main focus of this BarapanKebo because there is no many gifts given. Even the cost that should be incurred by the owner of the buffalo is much more expensive than the cost of the gifts provided by the committee. For owners of the buffalos, however, the competition means a battle of prestige and dignity.

SUGGESTIONS

There are some suggestions presented below.

1. The rich cultures of each region especially Sumbawa region must be maintained and preserved due to the fact that culture is a legacy that will be passed down to the next generations in the future by continuing to reflect on the history of the ancestors so that the culture will always exist in the middle of the advanced era.

2. In the future, the government can seriously develop community-based traditional sports, not merely as a means of tourism promotion alone but this could be more as a learning character in society.

3. For young generations, let us preserve our cultures and customs.

4. In this research, the authors realize that there are still many shortcomings. Therefore, the next researchers should develop and enhance this research.

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