

Boles (Bola Leungeun Seuneu): Simbol Kearifan Lokal Dalam Pencak Silat Dan Kanuragan

Boles (Bola Leungeun Seuneu): A Symbol Of Local Wisdom In Pencak Silat And Kanuragan

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ABSTRACT

Bola Leungeun Seuneu (Boles) is a cultural art related to the Pajajaran kingdom. Currently, Boles has been modified by combining handball with basketball. The purpose of this study was to find out one of the cultural arts in Indonesia, namely Bola Leungeun Seuneu (Boles) which is one of the local wisdoms from the kingdom of Pajajaran. The method used in this study uses a qualitative approach with naturalistic methods, then uses interview data collection techniques and literature studies through references to journals, books, and also scientific articles related to the research to be carried out. The results of this study indicate that in the process of preserving boles there are many challenges, especially in the current era of globalization. So, a more effective way is needed to preserve it.

ABSTRAK

Bola Leungeun Seuneu (Boles) merupakan seni budaya yang berkaitan dengan kerajaan Pajajaran. Saat ini Boles sudah dimodifikasi dengan menggabungkan antara permainan bola tangan dengan permainan basket. Tujuan penelitian ini untuk mengetahui salah satu seni budaya yang ada di Indonesia yaitu Bola Leungeun Seuneu (Boles) yang merupakan salah satu kearifan lokal dari kerajaan Pajajaran. Adapun metode yang digunakan dalam penelitian ini menggunakan pendekatan kualitatif dengan metode naturalistik, lalu menggunakan teknik pengumpulan data wawancara dan studi literatur melalui referensi jurnal, buku, dan juga artikel ilmiah yang berkaitan dengan penelitian yang akan dilakukan. Hasil dari penelitian ini menunjukkan bahwa dalam proses

pelestarian boles ini banyak sekali tantangan terlebih di era globalisasi seperti sekarang. Sehingga diperlukan cara yang lebih efektif untuk melestarikannya.



Introduction

The current era of globalization and modernization which is quite rapid has caused local wisdom to emerge as a marker of identity and cultural heritage in society. Forms of local wisdom can include values, norms, traditions, customs, and knowledge acquired and passed down from generation to generation. Local wisdom has an important role to play in maintaining identity, promoting sustainability, and preserving culture. Culture is obtained by humans as part of society. Almost all human actions are cultural which gives rise to assumptions about what exactly the content of that culture is (Njatrijani, 2018).

The research results described by (Setiawan & Mulyati, 2020), (Laga Adhi Dharma, 2021) explains that local wisdom has an important role in forming individual character in preserving local wisdom. One of them is the Leungeun Seuneu (Boles) ball game, which is a game that the Indonesian people may not have known until now, which is a form of local wisdom in West Java. The game that is characteristic of the City of Sukabumi in West Java Province was developed by KH M. Fajar Laksana, Leader of the Dzikir Al - Fath Islamic Boarding School in Sukabumi City and a descendant of the 17th generation of Prabu Siliwangi from the Pajajaran kingdom. The students at this Islamic boarding school are equipped with an understanding of religion and are also steeped in Sundanese culture in preserving ancestral traditions. Initially Boles was only used to welcome guests and important government events or inaugurations of organizations, offices and so on. But at this time, Boles was modified to become more competitive, competitive Boles is like a combination of handball and basketball games that are commonly known by the wider community.

These boles cultural art during the Pajajaran era was shown to welcome the arrival of the king and grand royal ceremonies. Boles himself has unique movements, namely by using elements of pencak silat, dexterity of hand movements, and courage. For the rules of the game, several people will be divided into 2 groups, and must put as many fireballs as possible into the opponent's basket. what is interesting is that Boles has a close connection with Pencak Silat, the original martial art of the Indonesian people. Starting from the clothes worn and also the movements demonstrated in Boles are based on the movements of pencak silat originating from the Sundanese Tatar. Some research results on local wisdom have been carried out by many previous researchers, but raising Boles' local

wisdom has not been carried out by many other researchers. The research was appointed as an effort to preserve regional local wisdom, the formulation of this research (1). What are the efforts of community leaders in maintaining Boles as a preservation of local wisdom for realizing local culture; (2) How to preserve the sustainability of Boles local wisdom among the younger generation; and (3). What are the obstacles in preserving Boles local wisdom among the younger generation? Some research results are mostly carried out in general, but in this study, what distinguishes them is the presence of religious and cultural elements so that our group is interested in researching Boles (Bola Leungeun Seuneu) as an Embodiment of Local Wisdom of the Culture of the Kingdom of Pajajaran in the Integration of Pencak Silat and Kanuragan.

Literature Review

1. History of the Pajajaran and Boles kingdoms

Prabu Siliwangi is one of the most famous and popular figures in Sundanese land. The kingdom of Pajajaran in the last chapter, namely Prabu Siliwangi, removes the kingdom from being moved and enters the Unseen realm. Because of this, Prabu Siliwangi, who was a historical figure, became a legendary figure. When talking about legendary figures, many Sundanese communities are looking for the kingdom of Pajajaran and it is associated with the mystical. In contrast to academics, they look at existing relics such as inscriptions and manuscripts. According to the Suwasit book, the location of the Pajajaran kingdom was in West Java. However, according to Mr. KH Fajar Laksana, one of the 17th descendants of Prabu Siliwangi, the center of the Pajajaran kingdom was in Majalengka, precisely in Pajajaran village, Rajagaluh subdistrict under the foot of Mount Cereme. The characteristic of the Pajajaran kingdom can be seen from the heritage, before it was called the Pajajaran kingdom, its name was the elephant kingdom, then it changed again to Pakian Pajajaran. Prabu Siliwangi made royal symbols, one of which was a knife which symbolized the tiger, so he was called Kujang. There are 3 colors of the first cleaver White: Symbolizes Chastity; Black: Symbolizes Strength; Yellow: Symbolizes Prosperity (Laksana, 2011).

There is a connection between the Pajajaran Kingdom and Boles Cultural Arts, this can be seen from the archaeological side where there are inscriptions and from the physiology side there are manuscripts. In the text it is discussed that when Prabu Siliwangi subdued the demon of the mauling at Curug Sawer, Prabu Siliwangi took out fire from his hand so that the maung surrendered and served Prabu Siliwangi. Then Prabu Siliwangi taught this knowledge to his soldiers. After being taught to the soldiers, it eventually became an art performance during the Pajajaran era. Where every guest who comes will be treated to a Kanuragan performance, one of which is Nyo-nyoO seuneu (Playing with Fire). Don't know for sure how to start a fire with tools or what it's like to play with it. However, now it was

developed by Mr. KH Fajar Laksana as boles and is played with a ball made of coconut (Laksana, 2013).

2. Pencak silat and kanuragan science as local wisdom

Pencak silat is a martial art and is a cultural heritage of the Indonesian people. Pencak silat needs to be preserved and developed in Indonesia because pencak silat was inherited by our ancestors and was taught from generation to generation and is still developing today. Pencak silat developed in line with the development of Indonesian society. Pencak silat is performed by athletes who have good physiological, motoric, technical and tactical characteristics during competition, so that the athlete's mentality plays an important role in the success of the match on the field (Type, 2018).

Pencak silat education which is imbued with Indonesian culture and has essential mental and physical qualities is expected to be able to form a good and complete human being. The overall and explicit goal of pencak silat takes the form of performing and teaching all martial arts movements and techniques to 5 maintain or improve physical fitness, dexterity, and endurance. Pencak Silat plays an important role in helping the mental attitude and sense of self-esteem of the younger generation. Of course, this will be linked to the aim of forming a strong young generation, making pencak silat an opportunity for educational institutions to help improve the quality of students by building mental attitudes and discipline in order to form a young generation with noble character. (Sasmita et al., 2023).

Pencak silat has developed since the 7th century AD during the Sriwijaya kingdom, even though it was not yet known as pencak silat. Silat is more widely known in the Southeast Asia region. However, in Indonesia it is known as pencak silat. The term pencak is more popular in Java, while the term silat is found in Sumatra, the Malay Peninsula and Kalimantan (Ediyono & Widodo, 2019). Pencak silat is already familiar and developed in the Islamic boarding school environment, so that to this day it is still being preserved and developed. The ulama' and kyai at Islamic boarding schools contribute by training and equipping themselves with pencak silat skills, especially skills in internal energy or karomah combined with martial arts (Maisaroh, M. S., Kurniasih, D., & Khoiriyah, 2021).

The term Kanuragan in Javanese means science which functions as a tool to protect or defend oneself supernaturally, including the ability to survive (immune) against various threats and dangers as well as the ability to attack with extraordinary strength beyond human understanding in general. Kanuragan is also known as the science of internal energy (Arifin Suherman, Laksana April, Irwanto, 2023).

In general, the Javanese way of life and kanuragan science are interrelated. A set of communities, both inland and on the coast, utilize various kanuragan knowledge to shape

their cultural values. Every family, and perhaps every person, is expected to know the basics of kanuragan. This especially happened during the transition period between pre-colonial, colonial, early post-independence, and the emergence of various kinds of acts of rebellion. According to the legend that has developed in society, the owner of this kanuragan knowledge will be able to have greatness both during life and when he dies, because one of the features of this knowledge is the belief that the owner of this knowledge will continue to live in another form, namely the White Tiger, after experiencing death. (Widyanti & Tetep, 2020).

Local wisdom is local knowledge used by society to survive in an environment that is integrated with belief systems, norms, culture and expressed in traditions and myths that have existed for a long time (Logayah et al., 2021). With the existence of local wisdom, a national culture has strong roots to build national identity and as a guide for selecting other cultures that are less in accordance with Indonesian culture (Fransiska, 2021).

Along with developments in the current era of globalization, one of which is marked by increasingly sophisticated technological advances, it has also influenced the way of life of people in almost all regions (Badrun, 2022). Various eases in accessing information from increasingly developing technological advances also influence outlook on life. This has a direct impact on decreasing the level of trust in things that are considered illogical, including the science of kanuragan. However, this knowledge does not necessarily disappear, some people still strongly believe in it and even help preserve it through deepening this knowledge, but the number today is not as much as in the past. By studying kanuragan science, efforts are made to maintain the existence of ancestral heritage knowledge in order to realize local wisdom. From the explanation above, it can be concluded that Pencak Silat and Kanuragan Science are local wisdom that exist in Indonesia.

Method

This research uses a qualitative approach with naturalistic methods because the research field situation is natural or natural as it is, and not manipulated so that it supports and clarifies the research so that the context studied is obtained in depth and detail. (Creswell, 2007 & Borg, 2014). Place of research, researchers conducted research on Boles art at the Dzikir Al-Fath Islamic Boarding School and the Karang Tengah community, Sukabumi City, West Java. Participants in this study involved characters involved in boles games so they would understand the context of the situation and setting. The number of informants in this research consisted of 20 people consisting of; There are 3 Islamic boarding school figures, 12 Islamic boarding school figures, and 5 community members.

The descriptive research method was used by researchers in this study because it was considered appropriate to the topic being studied to describe the results of research in the field. The collection technique by means of observation (interviews) is the main or primary source for the collection technique. In-depth interviews are the main thing in extracting more complete data (Nugrahani, 2014). Interviews were conducted directly with residents around the Dzikir Al-Fath Sukabumi Islamic boarding school. In addition, literature studies were also used by researchers in this research by collecting data through references to journals, books, and scientific articles related to the research to be carried out.

Result and Discussion

Research Result

Based on the results of research in the field, information was obtained from Islamic boarding school leaders, students, and the community. The following are the results of interview research from figures. which explains about boles. According to Islamic boarding school leaders, Boles explained that the Bola Lengen Seuneu (Boles) cultural art is one of the cultural arts that is related to the Pajajaran kingdom, this is because around the 13th-14th century during the Pajajaran kingdom there was a cultural art called Nyo-nyoO Seuneu or In Indonesian it means playing with fire. Recorded in the Suwasit book in the Prabu Siliwangi Museum, this ball seuneu (fireball) game originally came from the history of Prabu Siliwangi who had fire-resistant powers and was able to emit fire from his hands, so he was able to subdue Maung Bodas who eventually became Prabu's follower. Siliwangi. It is also explained in the Suwasit book: *Sasakala maung bodas pajajaran nu guguyub ka batara sungki nu punggawa wajan sungki saketi sinu diwastu pajajaran saketi*. This means the history of the white tiger being subdued by the dashing leader or king of Pajajaran with his retainer who had anti-magic powers and was resistant to the heat of fire.

Interview Data		
Public figure	Santri	Public
Boles is one of the icons of Sukabumi City which has become an Intangible Cultural Heritage. Existently involved in various government and community events, often appearing domestically	Boles is closely related to the students of the Dzikir Al-Fath Sukabumi Islamic Boarding School. Santri play a role in preserving and developing Boles which is integrated in the form of pencak silat and kanuragan by participating in various	The community is very supportive of Boles which has become an icon of Sukabumi City. The impact is to attract tourists to come to visit, so that it can increase UMKM. The city of Sukabumi is known to the outside

Interview Data		
Public figure	Santri	Public
and even internationally. Boles has undergone several changes in line with developments over time, but this has not lost the original identity of Boles itself.	competitions and performances to achieve the goal of Boles Go International. Santri can develop abilities that are balanced between religious and cultural values and integrated in the form of pencak silat and kanuragan.	community for its Boles game which is so unique that it has become an asset that needs to be preserved.

Source: Interview Data, 2023.

Referring to the results of interviews conducted by researchers, Boles is a traditional game that is very valuable to preserve. The strong inherent culture of Pajajaran makes Boles a local cultural wisdom in Sukabumi City. Containing elements of pencak silat and kanuragan makes Boles unique, having balanced religious and cultural values. The cultural art of Bola Lengen Seuneu (Boles) is one of the cultural arts that is related to the Pajajaran kingdom, this is because around the 13th -14th century during the Pajajaran kingdom there was a cultural art called Nyo-nyoO Seuneu or in Indonesian it means playing fire.



Source: Research team, 2023

The ability to withstand fire was then taught to Pajajaran warriors, so that it eventually became a cultural art tradition of Nyo-nyoO Seuneu which combines martial arts and kanuragan. By playing the art of fireball, you can process your internal energy into high heat so that you can withstand the heat of fire. The art of playing fireball during the

Pajajaran Kingdom era was usually performed for the reception of the king and the ceremony of the greatness of the Pajajaran Kingdom.

The cultural art of Bola Seuneu (Bola Api) was then developed precisely in 2010 by Mr. Muhammad Fajar Laksana who is the 17th descendant of Prabu Siliwangi and the head of the Dzikir Al-Fath Islamic Boarding School where Boles were developed at the Islamic boarding school. Initially Boles were only used in welcoming guests and important government events or inauguration of organizations, offices, and others. However, at this time, Boles has been modified to be more competitive, competitive Boles is like a combination of handball and basketball which is commonly known by the wider community. There was even a competition held so that it became more interesting and could be done by all groups without any magical elements. The game starts with several people being divided into 2 groups and having to put as many fireballs into the opponent's basket. Another interesting thing is that Boles has a close connection with Pencak Silat, the indigenous martial art of the Indonesian people. Starting from the clothes worn and also the movements performed in Boles, they are based on pencak silat movements originating from the Sundanese Tatar.

The game of Boles is not far from the word pencak silat because one of the elements in the game of Boles is the existence of pencak silat movements to start and end the game of Boles (Bola Leungeun Seuneu). Then there is also a sporting element in this Boles game where there is physical strength and kanuragan knowledge of internal energy processing, but for ordinary people it can be done with the help of herbal medicine made from betel leaves, lime, garlic, and warm water. The herbal medicine will later become an antiseptic and be applied before playing Boles by dipping your hands in the herbal medicine. With that Boles can be played by everyone.

Indonesia has many previous cultural heritages that become cultural heritage. But currently Indonesia is experiencing an identity crisis due to globalization which has made Indonesian people ignorant of the cultural heritage that exists in Indonesia. Likewise, with the Bola Leungeu Seuneu game (Boles) if it is not preserved it will be forgotten. Therefore, the figure of the Islamic boarding school, Mr. Muhammad Fajar Laksana, tried to preserve Boles by developing it into a modified traditional sport such as basketball. In addition, these Boles are also often displayed at major events such as the anniversary of the TNI and Polri as well as at other events such as weddings and circumcision. That way Boles can be known by the wider community.



Source: Research team, 2023

According to the students, the Boles game has also been competed in several sporting events, such as PORKOT (Pekan Olahraga Kota), PORNAS (Pekan Olahraga Nasional), and Boles has also represented West Java at a festival in Morotai, North Maluku and was in the top 10 best, then there was a festival in Jakarta and the 2nd best. Boles has also represented Indonesia in Portugal. Even now, Boles has become a WBTB (Warisan Budaya Tak Benda). Apart from taking part in events and competitions, efforts are being made to make these Boles known to the public by promoting it through social media.

According to Mr. Andi, a Boles practitioner at the Dzikir Al Fath Islamic Boarding School, the cultural art of Bola leungeu seuneu already has branches outside the city of Sukabumi, such as in Bogor, Bandung, Depok, Tangerang, Bekasi, Karawang, Banten, and plans to open branches outside Java. Apart from outside the city of Sukabumi, Boles also has branches abroad such as in Malaysia, Brunei, Singapore and Turkey, there are also students from abroad, namely in Germany, the Czech Republic, Belgium, and France. With this, Boles can be known and preserved so that people both at home and abroad can recognize Boles as local wisdom.

Discussion

Several research results regarding Boles (Lengeun Seuneu Ball) have been widely studied. One of the results of previous research is the research results from (Christine & Talita, 2021) who talked about the values contained in the traditional sport of Leungeun

Seuneu Ball at the Dzikir Al Fath Islamic Boarding School with the research results showed that in the traditional sport of ball leungeun seuneu there are character values that can be useful for forming individual character and morals. From the explanation, these results can certainly show differences with this research, where this research focuses on the elements of pencak silat and kanuragan in this boles game.

According to Koentjaraningrat in (Syakhrani & Kamil, 2022) defines culture as the entire system of ideas and feelings, actions and works produced by humans in social life which they make their own by learning. Koentjaraningrat also identified several cultural elements such as; language, religion, customs, art, technology, and social systems. From these several elements, Boles can be said to be a culture that contains elements of religion and strong customs in it because it combines pencak silat and kanuragan science which is strong in religion.

Boles is a traditional game that has existed since the Kingdom of Pajajaran. As time goes by, this game is increasingly lost and almost extinct, with the younger generation preferring foreign culture to domestic culture. Local culture is often ignored because it is considered not in accordance with the times. In fact, it is local wisdom that is maintained that makes a community so unique and different from communities living in other areas.

Indonesia has a very rich and diverse local culture. Therefore, as the younger generation, it is obligatory to maintain and preserve local culture so that local culture which is very rich in Indonesia remains intact and does not become extinct, let alone until it is stolen by other countries because culture is the identity of a nation and a country. (Nahak, 2019). There are various efforts that can be made to preserve local culture, including:

1. Raising awareness about the importance of culture as national identity

There is awareness on the part of the boarding school and the students to preserve Boles which is a hallmark of Sukabumi, especially at the Dzikir Al-Fath Islamic Boarding School, so that it becomes its own charm and is different from other local cultures. Here is an excerpt of the interview: Boles is very important to be preserved because Boles is an icon of Sukabumi, if not students who else will preserve Boles playing (Interview, Aji Jumanji, Santri). From the excerpts of the interview, there is awareness among the students to preserve Boles to make Boles a national identity, especially in Sukabumi.

2. Participate in preserving culture by participating in its preservation and implementation

Boles has become local cultural wisdom, especially in the community of Sukabumi City. Dzikir Al-Fath Islamic Boarding School which continues to provide guidance to students to know and play Boles in the Islamic boarding school environment (Pratama, 2014). At the Dzikir Al-Fath Islamic Boarding School, it is mandatory for students to learn Pencak Silat.

Boles includes pencak silat, which cannot be separated from Pencak silat movements, so pencak silat is a motivating factor for learning and participating in Boles' games. The Dzikir Al-Fath Islamic Boarding School promotes the game Boles by presenting Boles to the public, not only to the younger generation but to all people. When Boles is displayed or competed, it attracts the attention of many groups of people to come and see.

3. Study it and participate in socializing it to other people so that they are interested in participating in maintaining or preserving it and even defending itar

The students at the Dzikir Al-Fath Islamic Boarding School are required to learn Pencak Silat and promote Boles games by performing Boles at several events in Sukabumi and in other areas. By displaying Boles, many people are enthusiastic about learning Boles. Apart from presenting Boles at certain events, the Dzikir Al-Fath Islamic Boarding School has a marketing team to market and promote the boarding school with all its programs, including Boles culture and others to the public. Dzikir Al-Fath Islamic Boarding School also opened branches in schools, when opening branches there were Pencak Silat, Boles, and Ngagotong Lisung Ngamuk demonstrations. In addition to opening branches in the Sukabumi area, opening branches in areas outside Sukabumi such as Jakarta, Banten and other areas. Besides that, socialization is carried out by making videos about Boles' cultural arts which will later be shared on social media such as Instagram, Tiktok, and Youtube. Social media is now being used more and more by the public, especially the younger generation for friendship communication media. Related to this, social media seems to have become a primary need that cannot be separated from their lives. On the other hand, social media needs to be used in a more positive way to become a place for publication of information and knowledge about culture that is inseparable from society.

Modernization is one of the challenges faced today and one of the challenges in maintaining the sustainability of this traditional game of Boles. Modernization arises because of globalization where it is a phenomenon that is dynamic, continues to grow in general society and is part of the process of human life. The presence of globalization is caused by information and communication technology factors that continue to develop with the times. Currently, the younger generation seems to be more interested in modern arts such as Korean pop, western, and so on (Nurhasanah et al., 2021).

It is undeniable that nowadays many people think that traditional games or arts are old-fashioned. Even though the existence of traditional games or arts makes a characteristic or identity of a region or place. One of the main obstacles to preserving local Boles wisdom is the shift in modern interests and lifestyles which tend to direct the attention of the younger generation to other, more contemporary forms of entertainment

and activities. Digital technology, social media and global pop culture have also shifted their focus from traditional art which is often considered outdated and less relevant.

Lack of understanding and education regarding the importance of traditional art is also an obstacle in preserving this Boles art. The younger generation may not have adequate access to learn about the cultural and historical values contained in traditional arts, so a lack of awareness of this cultural heritage can have a negative impact on efforts to preserve it.

Conclusion

The cultural art of the Bola Leungeun Seuneu (Boles) is one of the cultural arts that has a connection with the Pajajaran kingdom, this is because around the 13th -14th centuries during the Pajajaran kingdom there was a cultural art called Nyo-nyoO Seuneu or in Indonesian it means playing fire. This cultural art then developed a game of fire handball or called Boles which has 2 ways to play, namely by freestyle and ring games which are like a combination of handball and basketball games. The efforts made by Islamic boarding school leaders to preserve these Boles by participating in and displaying Boles at various events also competed for Boles at various competitive events. Then there are various efforts that can be made to preserve local culture such as: raising awareness about the importance of culture as national identity, participating in preserving culture by participating in its preservation and implementation, and learning about it and taking part in socializing it to others so that they are interested in taking part in maintaining or preserving it even maintain it. However, in this globalization era, conservation efforts are quite constrained because the younger generation in this globalization era prefers and is interested in modern art.

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