



**DEVELOPING APPRECIATION TO MULTICULTURAL TYPICALITY BY INTRODUCING TRADITIONAL SPORT OF *LANGGA* MARTIAL ART ROOTED FROM GORONTALO CULTURE  
(*LANGGA* MARTIAL ART INTEGRATED TO THE PESH TEACHING AND LEARNING IN JHS/IJHS OF GORONTALO CITY)**

**Hartono Hadjarati<sup>1</sup>✉ Taufiq Hidayah<sup>2</sup>**

<sup>1</sup> Faculty of Sports Sciences Universitas Negeri Gorontalo, Indonesia

<sup>2</sup> Postgraduate Program Universitas Negeri Semarang, Indonesia

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**Abstract**

The content of local wisdom in 2013 Curriculum is expected to develop appreciation to multicultural typicality by introducing traditional games and sport rooted from the culture of Indonesian ethnic groups. A martial art is expression by which people defend themselves and has deep philosophical teaching to be mastered by individuals who want to learn self-defense. Because the martial art has developed into an achievement sport, the philosophical values are fading and are replaced by the pursuance of winning or losing. This study is meant (1) to introduce *Langga* as the local content integrated into self-defense activities within the PESH teaching and learning, (2) to develop appreciation to multicultural typicality by introducing *Langga* martial art rooted from Gorontalo culture. This is a qualitative study and the data were collected by using observation, documents and interviews, and analyzed by using an interactive flow model. *Langga* martial art is not only designed to develop skills and knowledge, but also intended to provide the students with understanding about physical movement in sport, to generate the historical motivation to inherit the culture and historical values of the ancestors as national cultural wealth coming from Gorontalo, and to encourage students to understand and conserve the local culture.

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✉Correspondence:

Jl. Jenderal Sudirman No.6, Kota Gorontalo, Gorontalo  
FIK Universitas Negeri Gorontalo, Indonesia  
E-mail: [hartonohadjarati@ung.ac.id](mailto:hartonohadjarati@ung.ac.id)

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## INTRODUCTION

We have entered the 21st century with its challenges and problems. The world in the 21st century presents a different image from that of the previous century. The successful advancement in information technology has influenced the world image and its interaction is becoming more practical, advanced, modern and reliant on the expertise and understanding of high technology to solve the daily life problems. In a more global century, education needs to be pushed to be able to provide the students with the expected competence, including to think critically, to be creative, to obtain communication skills, and to cooperate with other people. The 2013 curriculum is intended to develop productive, creative, innovative Indonesian people, by reinforcing integrated attitude, skills, and knowledge, relevant with the challenges of the 21st century.

Physical Education, Sport, and Health (abbreviated PESH) is one of the subjects in 2013 Curriculum. It is an integrated part of national education programs, and intended to develop physical fitness, movement skills, critical thinking skills, social skills, emotional stability, moral acts, healthy life patterns and awareness of clean environment through learning experience with selected physical activities conducted in a systematic way. The 2013 curriculum emphasizes that PESH has unique contents to develop the nation's character education, and to develop movement competence and health life style. The content of local wisdom in the 2013 curriculum is expected to develop appreciation towards the multicultural typicality by introducing traditional games and sports rooted from the culture of Indonesian ethnic groups (Muhajir, 2016)

PESH basically is an educational process by utilizing the physical activities to develop holistic change in physical, mental, and emotional quality of an individual. As a subject, PESH is a medium for encouraging the physical and psychological development, motoric skills, knowledge and thinking, and internalization of

values (attitude-mental-emotional sportivity-spiritual-social).

Based on the above description, the 2013 curriculum has unique contents and has local wisdom, in which the teacher or student is expected to be able to explore the potentials of traditional sport through PESH teaching and learning as appreciation toward multicultural typicality rooted in the culture of the ethnic groups. Traditional sport must be consistent with the nature of PESH that is to make use of physical activities to develop holistic change of the students' physical, mental, and emotional condition.

The PESH teaching materials for the 2013 curriculum contain martial art activities, especially Asian martial arts rooted from the Malay culture. Martial arts are among the ways used by individuals to defend themselves and contain philosophical teaching to be mastered by those who want to learn self-defense. As a result of the development of martial arts as an achievement sport, the values are fading, replaced by losing or winning. The change of the curriculum corresponds with the change in the community and refers to the selection and improvement of the contents of education system to be implemented in schools and educational institutions (Primrose and Alexander, 2013:58),

Sarjono and Sumarjo (2010) point out that in the teaching and learning of traditional martial arts, the principal values of martial arts are eliminated, or simplified when they are made as achievement sport. Therefore, some martial art practitioners keep reminding that the teaching and learning of martial arts in schools should focus on the traditional or spritual aspects of martial arts. However, this is difficult to be realized because the forms of the movement is given in the textbook and instructors focus more on the skill improvement as a learning product than a process because the score tests are used as reference. In addition, because the martial art is made as one of the games in O2SN (National Students Olympic Games) or other sport events, the teacher

focuses more on the competition than achieving the essence of PESH. According to Setya Rahayu (2013), because the focus is on the cognitive aspects, the load for the students is too heavy, but less adequate contents of character. Therefore, there should be ways to strengthen the process, especially the teaching and learning process and assessment process, and measurement of the students' performance, than products by the students.

Physical Education presents materials that contain physical activities to improve the quality of physical, mental, and emotional aspects of the students. The physical activities means that the teaching and learning process is based on physical activities. The term 'sport' means physical activities are conducted to maintain the health and strengthen the muscles in the body. These activities can be conducted as entertaining and enjoyable but at the same time improving the students' performance. Meanwhile, the physical, mental and emotional quality here means that the PESH teaching and learning will enable the students to obtain good health, good physical condition, have good understanding, and have good attitude about the physical activity, so they will have healthy and active life style (Hartono, 2014)

Nuh in Muhajir and Budi Sutrisno (2014) suggest that in accordance with the approach in the 2013 Curriculum, the students are encouraged to obtain additional learning resources available around them. The teachers need to improve and adjust the students' ability to learn from the activities. The teachers need to enrich the students' learning by adopting relevant and appropriate activities available in the their surrounding social and natural environment.

Langga martial art is integrated into the PESH teaching and learning in schools in Gorontalo and expected to give great benefits to the students and to the development of Langga martial art. The introduction of Langga as the local content in the 2013 curriculum is also expected to develop the students' appreciation toward the multicultural typicality because it is a traditional sport rooted from the culture of

Indonesian ethnic groups. This approach has been adopted by China for a long time so that the Chinese martial arts have been developing into one of the main international sports (Liuling Song and Songting Lu, 2014:1923)

Based on the above description, it can be concluded that learning is a process by which individuals experience some changes in their life. This research is meant (1) to describe Langga martial art as an integrated local content for self-defense activities in the PESH teaching and learning, and (2) to develop the students' appreciation toward multicultural typicality by introducing Langga martial art rooted from Gorontalo culture into the PESH teaching and learning.

## METHODOLOGY

This is a case study by using a qualitative approach which explores a certain case in the contemporary life setting, and focuses on one specific problem or issue. The study involves the selection of a specific issue considered to be important, followed by a holistic analysis on the issue by analyzing the detail description of the patterns, contexts and setting of the site where the issue is under investigation.

The object of the study is Langga martial art from Gorontalo, and the subjects include PESH and Langga martial art teachers, and education stakeholders in Gorontalo Province. The data were collected by using in-dept interviews to PESH teachers and education stakeholders.

Intertviews are conversation with certain objectives, carried out by two participants, where an interviewer asks questions and an interviewee responds to the questions. The objective of the interview is to construct something about people, events, activities, organization, motivation, demands, care and other things, to reconconstruct activities in the past, to project events that might be expected to happen in the future, to verify, change and widen the information obtained from other sources, both from human and non human (triangulation), and to verify, change and widen

the construction developed by the researcher as a descriptive narrative analysis. member check. The data were analyzed by using

## RESULTS AND DISCUSSION

### Results

This study is descriptive so the object is described in accordance with the obtained data. Below is the results of the study.

**Table 1.** Distribution of Schools (JHS/IJHS) in Gorontalo City

School Name	Location	Status
MTSS AL YUSRA GORONTALO	Dungingi	Private under MORA
SMPN 10 GORONTALO	Dungingi	State under OECYS
MTs S Hidayatullah Kota Gorontalo	Kota Barat	Private under MORA
MTSS DARUL MUBIN	Kota Barat	Private under MORA
MTSS NURUL YAQIN	Kota Barat	Private under MORA
SMP MUHUHAMMADIYAH 2 GORONTALO	Kota Barat	Private under OECYS
SMPN 14 GORONTALO	Kota Barat	State under OECYS
MTSS AL HUDA GORONTALO	Kota Selatan	Private under MORA
MTSS MUHAMMADIYAH	Kota Selatan	Private under MORA
SMP KRISTEN MAESA GORONTALO	Kota Selatan	Private under OECYS
SMPN 1 GORONTALO	Kota Selatan	State under OECYS
SMPN 15 Gorontalo	Kota Selatan	State under OECYS
SMPN 2 GORONTALO	Kota Selatan	State under OECYS
SMPN 5 GORONTALO	Kota Selatan	State under OECYS
SMPN 6 GORONTALO	Kota Selatan	State under OECYS
SMPN 7 GORONTALO	Kota Selatan	State under OECYS
SMP KATOLIK SANTA MARIA GORONTALO	Kota Selatan	Private under OECYS
SMP 4 Gorontalo	Kota Barat	State under OECYS
SMPN 3 GORONTALO	Kota Tengah	State under OECYS
SMPN 8 GORONTALO	Kota Tengah	State under OECYS
SMP MUHUHAMMADIYAH 1 GORONTALO	Kota Timur	Private under OECYS
SMPN 11 GORONTALO	Kota Timur	State under OECYS
SMPN 16 Gorontalo	Kota Timur	State under OECYS
SMPN 9 GORONTALO	Kota Timur	State under OECYS
MTSN GORONTALO	Kota Utara	State under MORA
MTSS ALKHAIRAAT KOTA GORONTALO	Kota Utara	Private under MORA
SMP MUHUHAMMADIYAH 3 GORONTALO	Kota Utara	Private under OECYS
SMPN 12 GORONTALO	Kota Utara	State under OECYS
SMPN 13 GORONTALO	Kota Utara	State under OECYS

**Note:** MORA: Ministry of Religious Affairs

OECYS: Office of Education, Culture, Youth and Sport

Table 1 shows that there are 21 state and private schools under OECYS of Gorontalo City with 35 PESH teachers, consisting of 27 government-employed teachers and 8 non-government-employed teachers. There are 8 schools under MORA with 14 PESH teachers. Based on the interviews with Ucin Nue, a PESH teacher of Muhamadiyah JHS of Kota Timur, who has joined a training on Langga martial arts conducted by OECYS of Gorontalo Province, it was found that the teachers do not have any objection that Langga martial art is taught in schools to replace Pencak silat martial art, but the problem is the lack of textbooks as the reference for teaching and learning process in the classroom. A similar opinion was proposed by Win Tangkudu, a teacher from JHS 2 Gorontalo, also a umpire of martial arts from OECYS of Gorontalo Province who said that currently there is a lack of textbooks for the teaching and learning of Langga martial art because the books are still under preparation. Therefore, some trainings on Langga martial arts are still conducted for PESH teachers.

**Self-Defense Teaching and Learning Activities**

In the 2013 curriculum as revised in 2016, there are core and basic competences, and achievement indicators. Spiritual and social attitude is taught indirectly by using role models, ecosystem education, and knowledge and skill teaching learning process. The teachers develop spiritual and social attitude by paying attention to the characteristics, need, and condition of the students. The evaluation of the spiritual and social attitude is made along with the process of teaching and learning, and used by the teacher to develop the students' character.

An interview with Ismail Suma, aged 81, a master of Langga martial art, reveals that it

is important for the masters of Langga martial art to master spritual teaching for new students, including the belief that people may not able to do anything without the help of God, and that spritual attitude is not only about divinity but also about things inside it.

The traditional martial art is a combination of arts, self-defense techniques, sport, and spritual aspects in which it contains cultural contents of the society where the martial art is born and develops. The development of self-defense continues as the development of culture in the society. The martial art contributes to the development of culture of the society in the region (Ben Haryo, 2005: V).

The value of character education is assumed to be part of Langga martial art teaching and learning even though empirical evidence about it is difficult to prove so a further study should be made about why after learning Langga martial art, the master of Langga can become a role model with good morality and inherit values of knight characters.

Langga is a method of martial arts created for self-defense from dangers that threaten the safety and survival of life of the community. It is also an identity of the society and develops in accordance with the surrounding traditions and character of the local society. In the process of its creation, it is designed to establish the social attitude relevant with the characteristics of Gorontalo society known as the slogan of Mohuyula (helping each other), a kind of social activities to develop solidarity and togetherness among the member of the community.

**Teaching and learning Activities through Langga Martial Arts**

**Table 2.** List of Specific Competence and Achievement Indicators in the 2013 Curriculum as revised in 2016 for JHS/IJHS Students

Core Competence 3 (Knowledge )	Core Competence 4 (Skill )
Understand the knowledge (factual,	Experiment, process, and present in a concrete

conceptual, and procedural) based on curiosity about science, technology, arts, culture related to the real phenomena and events.	domain (use, analyze, synthesize, modify, and make) and an abstract domain (write, read, calculate, draw, and compose) in accordance with things learned at school and other similar sources from theoretical perspectives.
Basic Competence 3 (Knowledge) and Competence Achievement Indicators	Core Competence 4 (Skill) and Competence Achievement Indicators
Understand specific movements of martial arts.	Practice martial arts specific movements.
Identify various specific movements of horse stance, step patterns, hit, kick, repel, and prevent in <i>Langga</i> martial arts.	Perform various specific movements of horse stance, step patterns, hit, kick, repel, and prevent in <i>Langga</i> martial arts.
Explain specific movements of horse stance, step patterns, hit, kick, repel, and prevent in <i>Langga</i> martial arts.	Use specific movements of horse stance, step patterns, hit, kick, repel, and prevent in <i>Langga</i> martial arts. in a series of movements of martial arts in a simple way.
Explain ways of performing specific movements of horse stance, step patterns, hit, kick, repel, and prevent in <i>Langga</i> martial arts.	

The teaching and learning process does not always run as expected or planned. Similarly, in the PESH teaching and learning process, if the objective of the teaching and learning is not achieved, there should be a solution for the problem, so there should be a need analysis. The analysis is conducted by observing the teaching and learning process and by conducting a library or literary study.

Martial art activities are one of the materials taught in PESH in junior secondary schools. To be skilful in sport does not mean that the students have to master certain sports and games, but it should be focused on the process of developing movements performed by the students from time to time. In carrying out the activities, the students are brought into a cheerful situation so they can explore and find something indirectly. To actualize PESH in this way, the students should be treated as learning subjects.

The PESH teaching and learning process in JHS/IJHS is intended to facilitate the students to obtain movement skills (psychomotor aspects), attitude (affective aspects), knowledge (cognitive aspects) as a result of the PESH teaching and learning. Specifically, this objective is not yet achieved as expected or planned, so there should be a need

analysis about this new learning atmosphere in teaching and learning in accordance with the motoric abilities and skills of the JHS/IJHS students.

According to Sugianto (2001:82) movement is one skill in the psychomotoric domain. This skill requires full or partial body coordination and control in a complicated way. Good body coordination and control will improve the skills in performing the movement.

The integration of *Langga* martial art of Gorontalo into the PESH teaching and learning, especially the self-defense activities, is a good step given that *Langga* martial art is rooted from local culture. *Langga* martial art has four very important aspects as in *Pencak Silat* martial art as the main source of the teaching and learning activity of martial arts, including mental and spiritual aspects, self-defense, sport and culture. These four aspects should be integrated into *Langga* martial art to achieve the objective of the martial art teaching and learning activities.

Nugroho (2007:14) points out that "Nusantara is characterized by an archipelago and has various forms of culture, including various and unique tradition and customs related to the characteristics of respective regions. The regional culture reflects the people's

characters and personality and this leads to the creation of various forms of self-defense”.

*Langga* martial art needs to be developed to maintain the Gorontalo local culture because the culture contains high values of Gorontalo society. In addition, *Langga* martial art is something which should be protected, developed, empowered and inherited to the following generation. Gorontalo Province has various forms of culture, including martial arts emerging in the Gorontalo society and this is inherited from their ancestors which should be preserved and developed. Gorontalo society shows their positive support to preserve and develop *Langga* martial arts because this martial arts is considered to be endangered.

*Langga* is similar with *Pencak Silat* martial arts in their movement structure but it does not have as complete structure as the standard structures adopted all over Indonesia or in the world taught by PERSILAT. *Pencak Silat* martial art is more orientated to achievement sport whereas *Langga* martial art is more focused on the traditional understanding for self-defense from any outside threat. Therefore, *Langga* martial art is properly adopted as an alternative teaching and learning in schools because it also has integrated four main aspects: 1) mental-spiritual aspects, 2) self-defense aspects, 3) arts aspects, and 4) sport aspects.

*Langga* as part of martial arts is a forum to develop values of character education because it derives from the local culture of Gorontalo as part of Indonesian culture. In the past, Gorontalo *Langga* martial art was used as a means of independence struggle to defend the existence of Gorontalo from foreign colonization by proclaiming to be consistently part of Indonesia and Jakarta as its capital in 1942, historically known as the patriotic day of Gorontalo on 23 Januari 1942 in which Gorontalo people struggled to be free from foreign colonization. In the present days, *Langga* martial art is continuously preserved and developed as a means of education because it is believed to contain high values of education as set out in the Gorontalo philosophical traditions, especially about high values of behaviors based

on the Malay values, including *taqwa* (belief in God the Almighty), *tanggap* (responsive to changes and brevity), *tangguh* (persevering to develop themselves), *tanggon* (ready to uphold justice, honesty, truth, self-esteem, gentle), and *trengginas* (energetic, creative, innovative, and hard working to achieve better beneficial advancement for the society (Mulyana 2013).

The results of interviews with PESH teachers in Gorontalo province show that *Langga* martial art is considered as alternative teaching and learning of martial arts. Ikhsan Paneo, aged 30, a PE Teacher in Gorontalo said that the integration of *Langga* martial art has a positive impact in that the students will not lose their identity. Similarly, Ramlah Hasan, a senior teacher in Gorontalo is very enthusiastic to introduce *Langga* in his teaching because it is part of the program of Gorontalo province to alleviate the Gorontalo local culture. *Langga* martial art should be planned very appropriately so that there will be no problem in its implementation in the teaching and learning because many PE teachers are still unfamiliar with *Langga* martial art. Additionally, Imran Gani, a PE teacher, is currently working as a supervisor said that in 2013 curriculum, there is a big possibility of *Langga* as an alternative teaching and learning to replace *pencak silat* as a way of introducing tradisional sport for PESH teaching and learning.

Steflin Usuli, a PE teacher and an umpire in Gorontalo, said that *Langga* is part of martial arts teaching and learning in schools because its movements has the same characteristics as that in *pencak silat* martial arts, for example, performing horse stance, step patterns, basic attack techniques, preventing, and other advanced techniques.

## Discussion

PESH in schools has great and strategic potentials to develop good characters as part of developing the image of Indonesia people, as friendly, easy to help others, respectful to others, and responsible, not as aggressive, and incontrollable. The question is whether *Langga* martial art can be an alternative teaching and

learning in martial arts in schools to replace Pencak Silat martial arts. Theoretically, it is expected that Langga can be taught in accordance with the general educational objectives that is to improve the quality of Indonesian human resources.

The 2013 curriculum is designed to strengthen the students' competence in three aspects, knowledge, skill, and attitude. These three aspects should be mastered by the students so in formulating the basic competence in all subjects, including PESH, these three aspects should be included. Therefore, the teaching of Langga martial art as an alternative teaching and learning of self-defense should be organized in the same way.

According to Dr. Weni Liputo, Head of Education, Culture, Youth and Sport of Gorontalo Province, the local content is one of the courses in school and is designed to teach local unique potentials to develop the students' understanding of the excellent elements and local wisdom in their regions, and to provide them with attitude, knowledge, and skill that enable them (1) to know and love natural, social, culture, and spiritual environment in their regions, and (2) to preserve and develop regional excellence and wisdom beneficial for themselves and community to support regional and national development.

Langga as a traditional sport of martial arts of Gorontalo integrated to the teaching and learning activities of martial arts for JHS/IJHS students should follow the above regulation. Langga does not contain materials only to develop the students' skill and knowledge of physical movement in sport, but also to provide them with historical motivation of cultural heritage and historical values of their ancestors as national cultural heritage coming from Gorontalo, so the students will understand and are willing to preserve their local culture.

Hussain, et al. (2011: 263) suggests that a good curriculum has the following characteristics: (1) developing some understanding of social aspects, (2) promoting maximum personal development, (3) continuously promoting experience, (4)

formulating educational goals, (5) maintaining the balance of all goals, and (6) using effective learning and required resources.

As an integrated local content, Langga is supplementary materials obtained from local wisdom and relevant with PESH and is meant to preserve Gorontalo culture. Langga is intended to develop art aspects, that is to be skillful in conducting harmonious and interesting movement colored with the love to the local culture. Langga is also meant to develop local culture that reflect high values to strengthen the students' personality, to improve their self-esteem and regional pride, to implement high values of Gorontalo local traditions based on the religious teaching of the Islamic holy Quran, to prevent negative foreign culture, and to screen and absorb outside positive cultural values to enrich their knowledge.

Langga is part of Gorontalo culture with high values contained in four elements of Langga identity, including earth, air, water and fire. Human being is considered to be perfect when they can internalize these four elements in themselves. People who master Langga should have the nature of water, that is always looking for low areas that means that students should always be humble, not arrogant to others.

As mental-spiritual aspects, Langga focuses more on developing the students' attitude and personality characters in accordance with Gorontalo philosophy, especially developing the students' self-defense. Langga is intended to strengthen the students' ability to defend themselves from any threat and danger suddenly coming from other people or the nature. The ability of the students in facing the situation is quite different depending on the students' mental, physical condition and maturity.

Each student has his/her own potentials, initiatives, creativity, emotion, and innovation. In terms of arts, Langga is a realization of culture in the form of movement rules and patterns of harmony, and balance between body, mind, and feeling. Langga is considered to be an art because it contains the performance of beautiful and interesting



movements. In terms of sport, Langga is performed during Idul Fitri festival as entertainment for the Gorontalo community with their tactics and movements to attack and knock the opponents out by using a quick tactic called "dudukeke".

In the interview, Aleks Oli, the Gorontalo leading community and martial arts leader said that it is time for Langga to be integrated and part of the teaching and learning in the school 2016 curriculum because Langga conceptually and characteristically meets the requirements as martial arts and has philosophical contents as understood by Gorontalo society. This traditional martial art needs to be preserved and reintroduced to the young generation especially the students. Langga is a source of learning that need to be given to the students.

Because Langga is also a part of martial arts with its similar movement characteristics, it is expected to be part of the PESH teaching and learning as local content or local learning resources that contribute to the achievement of the goal of national education. Within Langga, the students learn to understand and internalize high values of martial arts including discipline, honesty, responsibility, cooperation, and tolerance.

Learning should support the process of teaching and learning. In Article 1, Item 20 of Act No. 20/2003 on National Education, it is mentioned that teaching and learning is an interaction process between students and teachers and sources of learning in a learning situation. Mulyasa (2006) suggests that teaching and learning are essentially an interaction process between students and their environment to enable the change to better behaviors. In the case of Langga, there has been both internal and external interaction between the students and environment to arrive at the change of behavior. Learning is a process in which an environment is deliberately managed to provide responses to the situation and condition as the main substance of education (Dimiyanti and Mudjiono, 2009). Teaching and learning are the teachers' activities prepared based on the instructional design so that

the students are able to learn actively and more focuses on the available learning resources.

The teaching and learning of Langga martial art is not only about skills, but also intended to develop the quality of the students' personality. Students who learn Langga will have the conviction to preserve and protect the basic values of Gorontalo culture. In general, learning is a conscious, purposeful and systematic activity to change the students behavior leading to maturity.

## CONCLUSION

Langga martial art as the local content is integrated into the PESH teaching and learning. It is taken as supplementary materials deriving from local wisdom and relevant with PESH to preserve and protect the basic values of Gorontalo culture. Developing the students' appreciation toward multicultural typicality is conducted by introducing Langga martial art rooted from Gorontalo culture. Langga martial art is part of the local culture of Gorontalo with its high moral values. The teaching and learning of Langga martial art can contribute to improve regional human resources to implement nine aspirations of the Indonesia people.

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