

The Tradition of Pacu on the Canoe as a Traditional Sports Culture for the People in Kuantan Singingi Regency, Riau Province

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Abstract

Pacu Jalur Sampan is a traditional sporting event for the people of Kuantan Singingi Regency who use boats as a sporting venue. It is held on the banks of the Batang Kuantan River. The purpose of this study is to analyze the tradition, coaching method, management, development, and involvement of local government in Kuantan Singingi Regency's spur of the pacu jalur as a traditional sports culture. This study is descriptive qualitative in nature. Data collection procedures was using interviews, documentation, observation. Method of qualitative data analysis with a linear and hierarchical approach. According to the findings, the tradition of pacu jalur was originally used by peasants along the Kuantan river to transport crops and people. Then a race occurs on the racetrack. Determination, manufacture, and naming commence with the search for and felling of wood, which is preceded by a ceremony lead by a shaman. A shaman is in charge of the pre-race ritual. Where physical prowess and shaman control the path, the combination of magic and sport is quite near. The role of the government in the track is to promote the tourism industry. The conclusion is that the pacu jalur custom is a traditional sports culture that was formerly employed for daily transportation. Guidance and administration commence with the rite of locating and chopping wood, during which a jalur shaman had the duty to give jalur a name. The evolution of the pacu jalur sampan tradition through the performance of specific rituals throughout the race, combining magic and sports. The government's role are advertising and other forms of promotion.

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INTRODUCTION

Sport is a need of life that cannot be abandoned and must be practiced regularly to sustain physical, spiritual, and social health and growth and development (Rahman, Kristiyanto and Sugiyanto, 2017). Sport is a secondary need for society, serving not only as an amusement after activities but also as a means of sustaining health and achieving success (Rizal Pratama, Nasuka and Hadi, 2015). According to (Soegiyanto, 2013) sport and exercise are human rights for all people, regardless of ethnicity, religion, socioeconomic status, or gender. Sport plays a significant part in attempt to improve human resource quality (Pratama, Hidayah and Haryono, 2019). There are several classifications of sports, with traditional sports being one of it.

The characteristics and privileges of traditional sports and traditional games in different regions are the result of the sociocultural and geographical features of a place. Traditional games are those that have been forwarded from one generation to the next (Putri, 2014). Traditional games structured in this manner will also have direct effects on the psychomotor, cognitive, and emotional development of a person (Anggita, 2019). Opinion of (Hanief and Sugito, 2015) traditional games are one sort of game that can support the growth and development of youths. Traditional sports are societally constrained, orally forwarded games that have been passed down from generation to generation (Ika *et al.*, 2020).

The traditional pacu jalur sampan is a rowing competition for canoes or large boats carrying between 40 and 50 individuals. Pacu in Pacu Jalur is an effort by many lanes that are pedaled or rowed concurrently and released at the same time; the winner is the path that reaches the final stake/finish line first; the local phrase for this is *pancang ulak* (Marhadi, 2017). *Pacu Jalur Sampan* is exclusively performed in teams by men aged 15 to 40. Each team comprises forty to sixty members (depending on the track size). Carpenters, concang (commander, signal provider), *tukang pinggang*

(steelman), *tukang onjai* (gives rhythm on the steering wheel by shaking the body), and dancers who help *tukang onjai* give a balanced pressure so that the teetering line is regular and rhythmic are the *anak pacu*.

In addition to players, referees and judges are responsible for regulating the course of the race and choosing the winner in pacu jalur. The winner of each competition is determined by the first competitor to cross the finish line. The pacu jalur sampan follows the flow of the Batang Kuantan River along a track that is approximately one kilometer in length and marked by six piles. Pacu Jalur Sampan is an annual custom that has evolved into a national occasion. Historically, the spur of the pacu jalur is designed to remember significant Muslim holidays, such as Eid al-Fitr, Eid al-Adha, Maulid Nabi, and Hijri New Year. The Pacu Jalur Sampan festival also commemorates the birthday of Queen Wilhelmina (Queen of the Netherlands), according to many historical records. However, following Indonesian independence, the celebration was conducted to celebrate the country's independence. Typically, these activities are held between August 23 and August 26 following the Republic of Indonesia's Independence Day celebration; the date chosen is an integral aspect of the traditional community cultural event hosted in Kuantan Singingi Regency after Independence Day.

Seeing the varied potentials of the pacu jalur, this sport not only provides entertainment to the local community, but the pacu jalur sampan can also be used for cultural preservation and other purposes (Tiaraputri and Diana, 2020). This is evidenced by the fact that the pacu jalur sampan activity is carried out almost every year. This is because these activities are not only enjoyed by the residents of Kuantan Singingi Regency, but also by the population of Kuantan Singingi Regency in particular people of the province of Riau in general. Pacu Jalur Festival is one of the most cherished traditions of the people of Kuantan Singingi Regency and Riau Province, respectively. The canoe track festival is a cultural product and a one-of-a-kind piece of art that

combines aspects of sports, art, and inner work (Hasbullah *et al.*, 2016). Where festivals or sports tourism have a significant impact on people's well-being (Purnawan, Soegiyanto and Soekardi, 2017). The Pacu Jalur tradition has now become a national event (Suwardi, 2007).

Regional income from the Pacu Jalur Sampan activity provides economic benefits for the Kuantan Singingi Regency area, and the quantity of Regional Original Income (PAD) from tourism sector activities tends to rise. Not only can the Kuantan Singingi Regency Government, the community, and the traditional aspects that have been ingrained in canoe racing events be preserved, but they may also be felt. The conclusion that may be reached is that exercise has various benefits, including material, social, and cultural benefits in addition to physical and spiritual benefits.

There is a need for additional research on how a sport may become an integral part of people's life and how traditional canoe racing activities can become a community-favorite activity, in addition to how traditional canoe racing can increase people's interest in sports. Rowing, whether culture and sports can be an integral element of the community's sociocultural life. The canoe runway is the subject of a number of unanswered issues and a need to conduct further research. In addition, the pattern of coaching and development of pacu jalur sampan is part of the study to determine how a sport can be a part that can be preserved in the culture of a society. Since it is necessary to study the canoe track racing activity, this study intends to raise the research topic, namely the pattern of coaching and development of canoe track racing : "The Tradition of Pacu Jalur Sampan as a Traditional Sports Culture for the People in Kuantan Singingi Regency, Riau Province".

METHODS

This is a descriptive qualitative research methods. Data source used primary data, namely data obtained directly from informants in the field who were the subject of research, in

the form of information relevant to the problems that had been formulated in the research. The research was conducted in Kuantan Singingi or Kuansing Riau Province. The informant in this study was the Head of the Department of Education, Youth and Sports, Kuantan Singingi Regency. Head of the Kuantan Singingi Regency Tourism and Culture Office. Race track community. Public figure. Race track participants. Secondary data is data obtained indirectly in the form of written manuscripts or documents, books, previous research (Jurnal).

Interviews with a grid of questions, documentation in the form of photos and supporting documents, and observation with observations were data collection techniques. The data analysis technique utilized a linear and hierarchical approach to qualitative research, with the first stage of preparing the data for analysis consisting of the two researchers reading all of the data to construct the information obtained about the Pacu Jalur Sampan Tradition as a Traditional Sports Culture of the Community in Kuantan Singingi Regency. The three researchers accomplished this by encoding the collected data. The four researchers connected the interview data to the theory. The five researchers analyzed the data by comparing the study's findings to the information they have collected. This is a grid for collecting data. Aspects revealed include the sport and pacu jalur tradition, the development of the canoe track racing sport, the development and management of the canoe racing tradition in the Kuantan Singingi region, and the participatory form of the local government in the development of the canoe track racing sport using data from the District Education Youth and Sports Office. Kuantan Singingi, the Kuantan Singingi Tourism and Culture Office, community activists on the Sampan track, and community leaders.

RESULT AND DISCUSSION

History and development of pacu jalur

At the beginning of the 17th century, the route acts as the main mode of transportation for

the inhabitants of Rantau Kuantan, which was located between the Upper Kuantan District and the Cerenti District along the Kuantan River. Land transportation had not yet been invented at the time. As a result, the route serves as a significant means of transportation and transportation for locals, mostly for transporting agricultural products such as bananas and sugar cane, as well as for transporting up to 40 individuals. Pacu Jalur is a tradition of the Kuantan Singingi region that is nearly identical to rowing, a type of sport whose primary facilities were boats and rowing, and a blend of three sports that have arisen in Indonesia, namely canoeing, rowing, and traditional boat race (Nur azizah, 2019).

Pacu Jalur was almost certainly known to the population of this region as early as 1900, when large boats served as the primary mode of transportation for daily necessities. Pacu Jalur events are held in villages along Batang Kuantan to remember and celebrate several Islamic holidays, including the Birthday of the Prophet Muhammad, Eid Al-Fitr, the Islamic New Year (1 Muharram), etc. At that time, several villages did not award the winner a prize. However, after the ceremony, a standard dinner is typically consumed. Prior to the arrival of the Dutch, the Rantau Kuantan region was governed by traditional leaders, particularly the tribal leaders. The penghulu typically awards marewa as a prize to the winner of the track.

If this path is used on the track, the path with the animal's head pattern will begin using a shaman/path handler, and spur activities with this motif are likely to arise upon arrival. Netherlands, about 1903 (this Pacu Jalur/Boat variant is still in use today). Due to the length and size of a pathway that necessitates the participation of a large number of people in its construction, this pathway may not be private property or the responsibility of a small group, but rather a cultural artifact that can only be created with the participation of the entire community in a village. In addition to physical energy, spiritual elements are required to make this path, because without the participation of these two things or elements, the pacu

jalur would not be able to develop as a satisfying form of community activity in all of its aspects.

In 1905, the Dutch occupied Teluk Kuantan and occupied the Rantau Kuantan city. The Netherlands used the culture and custom of the spur route by continuing to commemorate the Birthday (HUT) or the birth of Queen Wilhelmina on August 31 and no longer celebrating Islamic festivals. Because the Pacu Jalur party is held just once a year on the Wilhelmina Anniversary, the residents of Rantau Kuantan view the coming of this party each year as the entrance of the new year. This is the reason why people continue to refer to this activity as Tambaru.

The racing event offers awards for up to four winners, however the prizes are a bit unique and are known as "Tonggol" (which is Marewa which is enlarged and further embellished with the winning number written on it). Pacu Jalur always follow the ebb and flow of human existence, both in terms of fundamental and conservative qualities. During the Japanese occupation and the first and second aggressions, which resulted in huge catastrophes in all aspects of people's lives, especially the economic life sector, the community was forced to abandon the route temporarily. Until approximately 1950, pacu jalur had not returned to the cultural life of the Rantau Kuantan people.

A few years after 1950, when people's lives were more stable and economic situations gradually improved due to the increasing cost of natural rubber, the people of this region rediscovered their route and their speed. This must be revitalized since it relates to the nature of human life, the nature of work, the nature of culture, and the nature of human relationships with nature.

In 1951-1952, a pacu jalur carrying 7 to 15 people, followed by a larger one carrying about 25 people, appeared in several villages in the Rantau Kuantan area. Subsequently, the path with all its perfection returned to fill the history of people's lives by participating in a ceremony commemorating the Independence Day of the Republic of Indonesia on August 17.

In the past, Marewa, followed by Tonggol, was the reward that made a pride, but currently buffalo, cows, and rotating trophies are the prizes being fought. It is not an exaggeration to say that the Pacu Jalur in commemoration of the Republic of Indonesia's Anniversary is the most important day for the residents of Kuantan Singingi Regency. The 2002 Pacu Jalur, which was held in Teluk Kuantan, was attended by 117 track participants, including delegates from various regions in Riau Province, various provinces in Indonesia, and even several foreign countries.

During the opening ceremony and implementation of the track runway in 2006, the Vice President of the Republic of Indonesia was present. Jusuf Kala and the Minister of Culture and Tourism of Indonesia. Jero Wacik confessed that "Pacu Jalur is the most packed, well-attended, and supported People's Party and Cultural Festival by all levels of society" This ritual, distinctive of the Kuansing region, is held annually to commemorate the Independence Day of the Republic of Indonesia, specifically on August 23-26. This event was attended by hundreds of boats and thousands of rowing athletes, as well as hundreds of thousands of local and international spectators.

The highlight of the pacu jalur was the event held at Teluk Kuantan, Central Kuantan District, under the name Tepian Narosa. Pacu Jalur, which is located on the outskirts of Narosa, is approximately 150 kilometers south of Pekanbaru City. Prior to the national level pacu jalur conducted on the Narosa Edge, the rayon level track race was held. Each rayon is comprised of two to four regions. Each sub-district in each rayon takes turns hosting the competition, and competitors may come from any sub-district or region.

The Pacu Jalur activity is a lively party for the people. The community of Kuantan Singingi is responsible for the thrill of this festival, which can be witnessed by tourists who attend this event. Pacu Jalur is the result of the local community's activities, efforts, and sweat over the course of a year in order to make a living. Pacu Jalur is constantly anticipated by the

public. The residents of Kuantan Singingi and its surroundings gathered to this long-awaited event. Due of the excitement around this event, a rumor reportedly circulates that a couple must be willing to divorce if one partner is banned from attending.

Maelo Activities and Social Solidarity

Maelo or manarik is a significant stage in the tradition of pacu jalur. This work is performed once the wood for the path has been cut down. Given the wood's size and length, it requires considerable manpower to pull or maelo it. Therefore, the cohesiveness of a village's people is crucial for the success of Maelo's work. For the singingi Kuantan community, pulling (maelo) the route has become an essential and embedded custom. In reality, the community eagerly anticipates this event, particularly the youth and women.

In the past, what was drawn was not wood, but curved wood, and the path's contour was visible. Therefore, some path work has already been completed in the forest. This is because turning logs is a laborious task. Therefore, the track wood must be transformed into a track that is easier to pull. Currently, the community uses two models: (1) some of the work on making the paths has been completed in the forest, so what is dielo is wood in the form of a semi-finished path or path; and (2) all of the work on making the path is completed in the village, and what is pulled from the forest are logs that will be used to create the path.

Sections and organization in line. The line, which is about 25 – 27 meters long, consists of the following sections: Luan (bow), Talingo (fore ear), Panggar (seat), Tembuku. Timbo space (middle of the track). Rear talingo, Steering (driver's seat), Waving. Edge Line Body. There are at least three parties who are directly involved with the line affairs, among others: Partuo/Patua is a committee or track organization consisting of elders in a banjar, village, or village. In today's era, it is more accurately called a line manager. The jalur shaman is a person who has been appointed by the partuo as the handler of the jalur. Mostly

each village only has one dukun for one line. However, it is possible for one dukun to supervise or hold more than one line or one line to have more than one dukun. Anak Pacu is a group of people who are on or on the track who will row the track. Builder onjai: There were 1 person, the position is at the rear, the job of maonjai is to make the direction of the path go up and down while being driven. This is necessary, because without onjai the path will not speed up and will likely sink. Onjai builders in applying balanced pressure, so that the path can be teetered regularly and rhythmically.

The ceremony in the process of finding and cutting wood paths cannot be made without going through various processes

The process' relationship to energy, cost, or other factors is considered from the start. Before the path is created, an administrator (formerly known as partuo) is formed who is responsible for taking care of everything necessary for creating the path. The line manager is not appointed annually, but if the community requests that the board be replaced, a meeting or discussion is conducted to replace it. The conference is presided over by the leader of the respective hamlet, banjar, or village. After the meeting's results have been accepted, all track-related matters will be forwarded to the race administrator. In the meeting, numerous decisions were made by the line management and all members and community leaders present. Typically, what is determined is, among other things, the proper time, which area or forest is good for wood-gathering, the right time to depart, and the course to take. According to local people's beliefs, every area or object is controlled by supernatural powers or "guardians," such as jinn, demons, and other creatures, and both good and evil inhabit trees, rivers, tombs, and other locations. Therefore, a handler or shaman is required because they are believed to be aware of the circumstance.

After getting an agreement then looking for wood paths in the forest. Usually the wood used for the path is wood that is water resistant and does not break easily. as well as large in

diameter and long. Among the types of wood selected and considered good and meet these requirements are: Kure Wood (Kuras), Kuyuang Wood, Banio Wood, Tonam Wood, Meranti Sogar Wood. However, nowadays the paths are made of various types of wood which are important in size due to the destruction of the forest so that it is increasingly difficult to get quality wood, besides the wood is starting to become extinct and people rarely find it. This has an impact on the absence of opportunities to select wood in the process of finding track wood. So that the process of searching for track wood is no longer considering what type of wood the important thing is that the wood is large and light in size (large and long). In addition to these requirements, the wood used is also considered to have good luck, namely wood that has a mambang (a type of subtle creature) that can be controlled by the handler or traditional shaman.

The process of constructing and laying the pathways cannot be completed by one or two individuals, but rather by a group of skilled individuals with the aid of the community. After the wood has arrived in the settlement, the path builders begin constructing paths. Currently, wages cost Rp 18,000,000 per month. The time required to create a line is two to three weeks. The lane craftsmen are comprised of the head of the Tuo handyman or craftsman (1 person), 23 artisans (helpers), and a number of community members who can provide assistance.

Naming the way must have significance. The name of the road typically implied a magical dimension. There are three methods for naming lanes: (1) jalur are named by the community depending on the outcome of a meeting, (2) jalur are named by shamans, and (3) lanes are called after the name of the mambang who resides in the wood. In naming lanes, therefore, there must be consensus among the community, jalur administrators, and jalur shamans.

Track activities in the race arena (tepihan narosa), which constitute the finale of a track's procession, contain race-related rituals. In this arena, one path and the shamans who have held it from the beginning are evaluated for their

abilities. Before the race begins, the competitors draw lots to determine when they will appear and which lanes include their opponents. In this situation, the shaman's function is important since he will identify the necessary measures when the path he is holding will go to the runway. A shaman is aware of which routes are strong and should be avoided in early rounds. Therefore, the shaman is responsible for avoiding the paths of a formidable opponent. On the night before his departure, the shaman slices three limes, signifying the following: The first piece of lime represents the opponent's path. If the lime pieces are inverted, the opponent's way has been lost. However, if the position is reversed (supine), the opponent's path prevails. The second piece of lime represents the shaman's journey. If the lime wedge is on its back, it indicates victory for their lane. However, if the opposite occurs (facing down), their lane will lose. The third lime slice has no significance; it just completes a ritual of cutting limes.

Pacu Jalur is a combination of magic and sports. The Pacu Jalur tradition demonstrates how society incorporates religious components into athletic activity. This assertion is consistent with (Suprayitno, 2014) The definition of traditional sports is forms of sports activities that develop in a community and are afterwards used as types of games that utilize original regional qualities and are adapted to local cultural traditions. Although this activity appears to be a contest between muscle strength and strategy, this is merely an appearance. Nevertheless, there is a magical force at play in this race. People of Kuantan Singingi believe that to win a competition, it is not enough to rely solely on physical prowess; mystical aspects must also be used. This statement is consistent with (Hasbi and Sukoco, 2014) stated that traditional sports must be both "sports" and "traditional," either in the sense of having a tradition that has developed over numerous generations or in the broader meaning of being associated with the cultural traditions of a nation. The jalur shaman is one of the most significant aspects of spur lane custom. It is therefore not unexpected that each

path has a shaman regarded as the ruler of the magical realm. The shaman has a significant role, as he is involved in everything from the search for wood to the current matches. Nonetheless, this does not negate the significance of human force and strategy. Consequently, race children must always train harder to achieve cohesiveness. Similarly, food or pudding must be provided so that the children competing in the race are not sluggish or weak. Two or three months prior to the competition, the race children's training will be intensified. In addition, they were required to run a marathon and lift barbells. These activities significantly increase the racers' stamina and foster cohesiveness in rowing. Whereas the track runner is identical to the athlete (Setiyawan, 2017) explains that athletes are individuals who do sports that are programmed, measurable, and recorded for the purpose of perfection of achievement.

After receiving the spurs for passing the selection, they engaged in regular physical and rowing technique exercises. Included in physical activity are marathons, gymnastics, and weightlifting. Two hours of rowing technique training is performed two to three times per week (starting at 16.00 to 18.00 in the afternoon). Each competitor must perfect the rowing technique based on the designated position. For instance, the rowing technique for a concang differs from that of an unloader. In addition to mastering the technique, such exercises must be performed frequently in order to increase endurance. In addition, it is crucial to comprehend the responsibilities of each anak pacu to achieve perfect cohesion. Regularly consuming high-quality food and supplement is done to boost their stamina and energy (Sari, 2017) stated that the Pacu Jalur Sampan Tradition itself can be analyzed from various points of view ranging from sports, elements of art, elements of philosophy, myth and magic.

The variables that contribute to the survival of magical aspects in the Pacu Path tradition, notably the Pacu Jalur tradition, cannot be separated from magical-smelling items. Magic is the most important element in

practically every sequence or process that provides a pathway for a match to occur. This statement is consistent with (Yance, 2020) Pacu Jalur Canoe is not just a competition, but also a tradition with a number of magical rituals. The inhabitants of Rantau Kuantan, particularly the shamans, believe that animism and vitality are the source of magical components in the Pacu Jalur tradition. This is evident from the procedure of pacu jalur, in which the shaman performs numerous ceremonies. The shaman also believes that the large tree has a guardian; this is an animist belief that every item contains a spirit, known as a mambang in the practice of encouraging the spirit path. In exchange for reciprocity with the tree, the mambang is then presented with offerings such as slaughtering chickens and throwing eggs.

Some individuals believe that the strength and compatibility of tanak pacu in pedaling do not reliably determine the outcome of the race, therefore the shaman jalur factor is quite influential. The role of the handler cannot be overlooked when attempting to win a track race. Therefore, pacu jalur is a blend of the pacemaker's role in rowing harmony and the traditional shaman's role. This unusual aspect is an additional draw for anyone seeing the runway's activity. Although the use of traditional healers is not in conformity with Islamic law, it is nonetheless intimately tied to beliefs in animism and dynamism, which are still deeply rooted in Indonesian culture. This tradition is passed down from generation to generation through oral transmission, specifically amongst shamans or within the community. This verbal information passes from person - to - person, transforming it into a tradition that is difficult to abandon. Traditional sports are those that evolved from traditional games played by each ethnic group and tribe throughout the generations (Khamdani, 2010).

The process of determining the strategy by the Kuantan Singgigi Regency Government

Tourism refers to the method through which the Tourism Office of Kuantan Singgigi Regency determines the Pacu Jalur tradition's

promotion strategy to increase the number of domestic and international tourists. Due to its singularity, this traditional sport attracts the interest of visitors (Kustiawan, 2018). The following steps are involved in promotion. Determine the vision and mission, swot analysis (strengths, weaknesses, opportunities, and obstacles), and the planning steps, which include: marketing planning (marketing planning) with a market survey, determining promotion strategy policies, creating a total budget for promotions, and determining strategies by conducting promotions to schools throughout Riau and attempting to make a special price breakthrough for students. , art appreciation night, the implementation of the pacu jalur marketing plan comprises: Selecting an advertising agency that collaborates with an independent Riau advertising agency to increase visitor interest through advertising, direct marketing, public relations, and sales promotion.

The government of Kuantan Singing analyzed data. The location of Kuantan Singing Regency is extremely strategic, as it interacts directly with Batam's international shipping. This cannot, however, be used as a standard to lure tourists to Kuantan Singing. As the implementation of the formation of the Tourism Office in Kuantan Singing Regency, it is the duty and obligation of the government through the Tourism Office to make the tourism sector one of the foundations in building the regional economic structure.

In order to introduce cultural tourism to the international community, it is required to implement a precise promotional strategy that attracts effective funding. In addition to promoting in various media, it is also possible to attract domestic and international tourists by holding show events. Pacu Jalur is one of the cultural attractions/events in Kuantan Singing.

Several steps were taken by the Tourism Office in promoting the Pacu Jalur event, namely: 1) conducting a market survey and determining communication targets, 2) concocting promotional mix techniques and 3) paddling communication tactics.

CONCLUSION

Since 1900, canoe racing has been a part of the Kuantan Singing Regency's traditional sporting culture. Pacu Jalur originated because the Kuantan Singing Regency people uses canoes as their primary mode of transportation. Fostering and managing the canoe track racing tradition begins with a ceremony in which a jalur shaman is appointed, the route is constructed and set out, and it is given a name. The development of the pacu jalur tradition through the performance of unique rituals during competition, a combination of magic and sports. The government's role in the process of developing the canoe track tradition involves conducting market research and promoting the custom through means such as advertising.

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