

TRADITIONAL MARTIAL ARTS REVITALIZATION: *TENGLUNG GOBLEG OF BALI*

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Abstract

In Bali, traditional martial art is part of the community's identity. However, in recent decades many Balinese people have been shifting to practice martial arts originating from other nations, such as MMA (Mixed martial arts), Karate, Judo, Wushuu, Kempo, Aikido, Kick Boxing, and many others. It is evident from the number of clubs where foreign martial arts training or dojos are held. Some martial arts from outside can enter Indonesia and reach Bali, inseparable from the strength and power of globalization. This situation makes Balinese traditional martial arts, one of which is Tengklung Gobleg, experiencing degradation. This is interesting to observe considering that the Tengklung Gobleg, as an original Balinese martial art that has existed for a long time, has fewer and fewer learners, caused by the rise of other martial arts entering Indonesia and Bali. Based on this phenomenon, this research aims to find out what needs to be done to revitalize the traditional martial art. This qualitative research uses interview techniques, observation, and documentation to collect the data. The data was then analyzed eclectically using revitalization theory, globalization theory, and other supporting theories related to the problem. The results of the research show that the degradation of Tengklung Gobleg, which is currently almost extinct, requires steps to be taken to revitalize it, including exploration, reconstruction, reinterpretation, and re-actualization efforts so that the martial art can exist and develop as one of Bali's local identities, and is the pride of Balinese people in general.

Keywords – *revitalization, martial art, Tengklung Gobleg, globalization*

Introduction

Globalization has created increasingly intense struggles between local and global cultural values. The local cultural value system which has been used as a reference by society often experiences changes due to the influence of global cultural values, especially with advances in information technology in all aspects of society's life. The process of globalization has also penetrated the lives of established values that have undergone changes which in turn have given rise to psychological unrest and an identity crisis in society (Ardika, 2006: 18).

With globalization on the one hand, and the development of the global tourism business followed by the arrival of foreigners to Bali on the other hand, several martial arts schools from abroad have entered, grown, existed, and developed in Bali. This phenomenon, what Appadurai calls, (Ritzer, 2012: 591) not only concerns ideological movements, popular culture, and lifestyles (ideoscapes), but also other movements (scapes). Appadurai sees that in globalization there is a local response or adaptation to the project of globalization uniformity. This response gives rise to a form of heterogeneity. This local adaptation causes variation or diversity in responding to a culture.

In Indonesia and in Bali, martial arts grow and develops along with the activities of the community. This is in accordance with Koentjaraningrat's (1985:115) view, that martial arts can be seen as an element of the culture of a society and can even be seen as an element of national culture. For example, the Minangkabau, Sundanese, and Javanese Pencak Silat martial arts, including the Tengklung martial arts from Bali, are elements of Indonesian national culture that function as providers of Indonesian identity. Referring to this idea, in order to maintain or affirm their identity, the Indonesian people, including the Balinese, should or ideally (dasolen) continue to preserve their traditional martial arts. This is important because self-defense can also be used as an instrument or tool to develop an identity for both regional and national communities.

The gap between *dassolen* and *dassein* appears in the development of martial arts among the Balinese. In ancient times, Balinese people had and developed various branches of traditional martial arts. However, now not much is developing, such as Pencak Silat which is part of the parent organization IPSI (Indonesian Pencak Silat Association). Apart from that, there are also typical Balinese martial arts, one of which is the Tengklung martial art from Gobleg village, Banjar District, Buleleng Regency, Bali, which is now almost unknown to the younger generation of Bali. Meanwhile, many Balinese people are now developing martial arts from other nations, such as Kick Boxing, MMA, Karate, Judo, Taekwondo, Kenpo, Aikido, etc. The facts above show the gap, that Balinese people should preserve their traditional martial arts, one of which is Tengklung.

Starting from the facts of the gap above, what is interesting to study is the things that underlie or are behind the erosion of Tengklung martial arts by the flow of globalization so that its existence is now almost extinct, and efforts need to be made to strengthen and re-function the Tengklung Gobleg martial art which is traditions in the past. These traditions are values that are used as a basis and reference for behavior and are still adhered to today but are no longer as grounded in life practices as they were in the past. This fact is contrary to the opinion of experts that traditional cultural elements are difficult to replace with different foreign cultural elements (Koentjaraningrat, 1964).

Methods

The research location is Gobleg Village, Banjar District, Buleleng Regency, Bali. This location was determined because the Tengklung Gobleg martial art according to its name only existed in Gobleg village and was passed down from generation to generation from grandfather to grandson between 1955 and now 2023. The data source used in this research is primary data source obtained directly through observation and interviews. Interviews with Tengklung trainers and several senior students, young people around Gobleg village, high school students around Gobleg village, and people who follow martial arts other than Tengklung itself.

The data collection technique uses data collection techniques according to Sugiyono (2010:225) through observation by making direct observations of the research object, observing with the five senses, carrying out audio-visual (video) recording, and recording important things encountered. Observation activities are strengthened by Suparlan's opinion (Sudikan, 2001: 87) which states that cultural research can be seen as the same as ethnographic

research, in the form of activities to collect information or data material that is carried out systematically regarding ways of life as well as various social activities related to it and various cultural objects of society. This research was also carried out using participatory observation, namely an interactive participation technique in natural situations and using time and observation notes to explain what happened, Maleong (Satori and Komariah, 2013:117-118).

Apart from observations, in-depth interviews were also conducted on light matters regarding physical training issues, habits before and after training to the values in the Tengklung Gobleg martial arts which were instilled when the participants took part in the training. This is in accordance with the opinion of Millan and Schumacher (Satori and Komariah, 2013: 130) that in-depth interviews are open questions and answers to obtain data about participants' intentions, how to describe their world and explain or express their feelings about important events in their lives. Apart from observation and in-depth interviews, this research also uses documentation techniques according to Bungin's opinion (2007:121).

The theory used to dissect the problem in this research relates to revitalization and globalization. Revitalization is an effort to "vitalize" or revive something whose existence is still meaningful, then this existence needs to be maintained and developed. There are various causes of the life and death of a culture. Some are caused by changes that occur in the political field, some are caused by economic problems, some are caused by changes in the tastes of the audience, and some are due to the inability to compete with other cultural forms (Soedarsono, 2010: 2). The concept of revitalization was put forward by Wallace (265: 1956): "Revitalization movement is defined as a deliberate, organized, conscious effort by members of a society to construct a more satisfying culture. Revitalization is thus, from a cultural standpoint, a special kind of culture change phenomenon: the persons involved in the process of revitalization must perceive their culture, or some major areas of it, as a system (whether accurately or not); they must feel that this cultural system is unsatisfactory; and they must innovate not merely discrete items, but a new cultural system, specifying new relationships as well as, in some cases, new traits." Revitalization by Wallace can generally be interpreted as an organized gap so that efforts are needed that require people in a cultural system to build a more satisfying culture by innovating so that people within the scope of revitalization can understand their culture.

Furthermore, regarding globalization theory, it can be said to be "the spread of global habits, the expansion of relationships across continents, the organization of social life on a global scale, and the growth of a shared global consciousness", Ritzer (2006:96). Reading this definition, it appears that globalization has a broad scope. The broad scope of globalization can be seen more clearly by looking at Appadurai's ideas as quoted by Steger (2006:58), that there are five conceptual dimensions or "landscapes" that are formed and simultaneously are characteristics of global cultural flows. The five "landscapes" and/or characteristics of global cultural flows are as follows:

1. Ethnoscapes are the movement of people from one country to another, such as tourists, immigrants, refugees, and workers.
2. Technoscape refers to technological developments which are now flowing at high speed across national borders.

3. Mediascape refers to the electronic ability to disseminate information to various parts of the world.
4. Finanscape is an aspect of finance or money that is difficult to predict in the era of globalization.
5. Ideoscape is related to political issues, such as: freedom, democracy, sovereignty, welfare, someone's rights, state ideologies, and social movements.

Globalization cannot simply cause changes in the culture of a society without a reaction from the society concerned, because as stated by Ardika (2007:15) the influence of global culture can also give rise to a desire to emphasize the uniqueness of one's own culture. In this context, two basic views in globalization theory have developed among experts. First, it looks at globalization as giving rise to globalization. Second, looking at globalization gives rise to glocalization. The globalization view emphasizes the increasing ability of modern organizations and countries throughout the world, most of which are capitalistic, to increase their power and reach the world (Ritzer, 2006: 99). In contrast, the view of glocalization as explained by Steger (2006: 57) is a complex interaction between the global and the local which is characterized by cultural borrowing. Furthermore, the globalization view emphasizes the occurrence of uniformity or homogenization versus the glocalization view which emphasizes the heterogeneity or cultural diversification of society which is a mixture of the global and the local (Ritzer, 2006: 104; Steger, 2006: 57).

The occurrence of glocalization which produces a mixed culture cannot be separated from the existence of people who intend to oppose globalization, especially globalization. Their method is by supporting and allying with glocalization as another form of globalization, but they still adopt global culture which has a strong influence, resulting in a mixed culture (Ritzer, 2006: 229). This idea seems important to refer to in this research because it is relevant to the cultural focus as stated by Suastika (2007:31) that the cultural focus lies in the issue of how cultural practices enable various cultures and classes to struggle against cultural domination.

Finding and Discussion

The existence of Tengklung martial arts in Gobleg village, which is currently underdeveloped, is due to several reasons, so steps are needed, such as exploration, reconstruction, reinterpretation, and re-actualization. Some of these things can be described as follows below.

a. Exploration

The exploration referred to in this study carries out activities through efforts to record and document, determine, and update data related to the existence of the traditional martial art of Tengklung Gobleg. Explorations were carried out to obtain information regarding its existence and development to date. Regarding the exploration, several informants gave the following statements.

Interview conducted on Friday, August 3, 2023 Mr. Gede Winda said:

"As a direct descendant of my grandfather, now only the two of them can still do this *Tengklung* movement. There are some movements that have forgotten due to lack of documentation, especially in the era of the 70s, tools related to documentation were not like now. I also have to remember, repeat, and record again the lost movements".

Regarding information on the existence of *Tengklung martial arts* in Gobleg village, one of the young men who live in the next village, namely Tegallinggah village, Gunungsari Hamlet, on behalf of I Putu Yogi Dia Erawan when interviewed on Saturday, August 4, 2023, stated:

"I have never heard of a pencak silat called *Tengklung*, if I pass through Gobleg village I always because if I go to the city or to the market I have to pass through the village. I was surprised to hear the word "*Tengklung*" I thought was a kind of gamelan. If I knew from the beginning, maybe I wanted to watch it, who knew I was interested. If other martial arts such as: *Karate*, Degree Fighting, *Judo* I often hear about it and even I have sent my friends to practice."

The statement of Mr. Gede Winda as the next generation of *Tengklung Gobleg* martial arts and informants on behalf of I Putu Yogi Dia Erawan related to explorations shows that in today's times full of information flow, the existence of *Tengklung Gobleg* martial arts seems to be eroded and embedded in the times so it is necessary to explore this martial arts activity and require socialization to exist and develop. Without socialization, it will be difficult to progress, develop, and even compete with similar activities. This fact aligns with Scott's statement, (2011: 118) that the spread of mass media, especially television and now the internet, aims that everyone in the world can be exposed, almost instantly, to the same image. The distribution of media as the development of *mediascapes (image flow)* is supplemented by *ethnoscapes (human flow)*, *techno-scapes (machine flow)*, *finanscapes (money flow)* and *ideoscapes (flow of ideas)*. The inspiration for the conception of politics and global society are images of the earth sent back by space explorers.

Scott's statement related to socialization through media, corroborated by Samovar Larry A, Porter Richard E & McDaniel Edwin R, (2010: 28) about the importance of language as a symbol system that allows culture to be propagated that the "subjective" of language elements such as "values, behaviors, beliefs, orientations, and assumptions implied are prevalent in society. Views on the American flag, occupation, immigration, freedom, age, norms, dress, property rights, ethics, healing and health, death and bereavement, games, law, individualism, witchcraft and superstition, modesty, sex, differences in status, relationships, formality and information, body adornment, and so on are part of the membership of a culture. Finally, this understanding also draws our attention to the importance of language as a symbol system that allows culture to be propagated and shared. As Philipsen wrote, culture involves patterns of dissemination of "symbols, meanings, assets, and rules. What the experts said above regarding the exploration requires all data and information to be collected in the Integrated Cultural Data

Collection System in this case the Tengklung Gobleg martial art, which is managed by the owner so that later it can be accessed by the community. Good data collection and information management are absolute requirements for appropriate cultural promotion efforts.

b. Reconstruction

Reconstruction in relation to Tengklung Gobleg martial arts is an effort to innovate both in terms of technical development, organizational systems, and marketing information strategy innovation so that it can change one's view to assess *Tengklung* Gobleg martial arts deserves to be known, followed, and spread in society. Regarding the reconstruction of Tengklung Gobleg martial arts, several informants gave their opinions as follows.

The trainee on behalf of Ketut Jana when interviewed, October 07, 2023 said:

"There are some young people around who participate, but many are ignorant, especially now that children have a lot of influence from outside. They prefer to race motorcycles, watch *games*, and some drink drinks. Children prefer to practice martial arts at school and don't want to train at home because they are friends so there is something in common, but when I ask him to show his ability I think it is still lacking".

Regarding the attitude of the younger generation when participating in the training, Gede Winda further when interviewed on Wednesday, October 17, 2023 said:

"The trainees are mostly nos serioys, they think that practicing martial arts can instantly become warriors. Another obstacle is also that most children participate in farming and when the picking season they work daily picking coffee, cloves and other activities. If the holidays that should be used for training activities, many do not practice".

The opinions of the two informants above show the mental attitude of the younger generation around both those who do not participate in training and those who participate in lack of support. This may be due to the lack of innovation from the *Tengklung* Gobleg martial arts manager. This situation aligns with Koentjaraningrat's view, (2015: 28) that mental attitudes, although often confused with the term cultural value system, have completely different meanings. The concept of cultural value system is widely used in the social sciences, which mainly focuses on culture and society, and is only secondary to humans as individuals in society. An attitude is a disposition or mental state in the soul and self of an individual to react to his environment (both the human environment or society, both his natural environment and his physical environment). Although residing within an individual, that attitude is usually also influenced by cultural values, and often also stems from the cultural value system.

In addition to the mental attitude (of the younger generation) regarding the sustainability of *Tengklung* martial arts in Gobleg village, it is also related to the undisciplined nature, so some trainees do not continue to practice. This is further corroborated by Koentjaraningrat, (2015: 58) that undisciplined is also a trait that precisely in the post-revolution era seems to be getting worse and which is one of the bases of many socio-cultural problems that we currently face. However, this trait can be attributed to the cultural value of

the mentality of employees and civil servants, which are too vertically oriented. Many Indonesians, especially in cities, are simply disciplined for fear of scrutiny from above. When the supervision is slack or absent, then there is also a pure desire in his soul to strictly observe the rules. In colonial times, Indonesian officials apparently relied too much on supervision from above for sectors of life where there were no sanctions, such as from religion or sacred customs. Perhaps that trait is also caused by the traditional pattern of upbringing and education of Indonesian children, children are allowed (in Javanese: *diumbar*) to roam, looking for their own rhythm of life without discipline and strict daily time division rhythms.

Reconstruction related to the martial art of *Tengklung Gobleg* seeks to seek agreement between humans or in order to regulate the order of human life in order and the entire environment. Thus, training processes and institutions in the view of reconstruction need to overhaul the old structure and build a new structure both technical innovation, administration, and marketing strategies. For this purpose, cooperation between surrounding communities is needed, (Rahmat, 2013: 119). As a school, reconstructivism is a continuation of progressivism that prioritizes human civilization in the future. In the context of culture, reconstruction aims to build a consensus on the main and ultimate goals in human life, by remodelling the old cultural order and replacing it with an entirely new cultural order. In addition to emphasizing individual differences as in progressivism, reconstructivism emphasizes problem-solving, critical thinking and the like. This school questions what critical thinking, problem-solving, and doing things are for, (Zuhairini, 1991: 29).

c. Reinterpretation

Reinterpretation of *Tengklung Gobleg* martial arts is a step to practice re-reading, reinterpretation, reconstructing or re-creation of texts in this case history and matters related to the journey of *Tengklung Gobleg* martial arts *that have existed and become mainstream stories* in society. With regard to the reinterpretation of *Tengklung Gobleg's* martial arts, several informants gave their opinions as follows.

The informant on behalf of Putu Suartama when interviewed on Friday, October 30, 2022 said:

"Nowadays anything can enter, including martial arts. External martial arts such as: *Karate*, *Judo*, *Aikido*, *Taekwondo* may be more famous and capitalized so that there are more enthusiasts. When it comes to technical movements, I think there are some basic similarities. They are from big countries and even some of the participants become movie stars, they have complete facilities and infrastructure and get sponsorship from rulers and businessmen. In addition, most of the younger generation considers what from the outside is much better, understandably there are still very few martial arts followers from Bali or Indonesia who can become movie stars at the world level".

One of the young men from Wanagiri village next to Gobleg village over Gede Risma Satia Putra when interviewed on Thursday, August 24, 2023 said:

"I've been training in martial arts. I have never heard of *Tengklung martial arts*. It is better to learn martial arts from the outside for example: Judo. I am also interested in joining *Tengklung*. I love playing *games*. I prefer playing *games* and watching *yutube* rather than sports. My opinion about martial arts is very interesting to learn in addition to being able to train muscles can also be on guard if something happens in the future, but it can also train our patience if studied seriously. I think martial arts from outside such as Karate are more global, since childhood my neighbors participated in Karate and some even trained in Japan".

The results of the interviews of the two information above show that martial arts from outside such as: *Karate*, Judo, Taekwondo are considered superior both in terms of human resources (trainers) and infrastructure, so they are more attractive and get more participants. This fact is in accordance with the opinion (Blau and Scoot, 1978 quoted from [http.www:paternalism.goole](http://www:paternalism.goole), accessed March 23, 2023) that in terms of this reinterpretation, there is a paternalistic relationship that is basically more informal, personal, and unofficial customs that develop in bureaucratic structures. The pattern of paternalism cannot be separated from the influence of feudalism, which is a mental attitude that determines the form of relations and interactions between group members. The influence of paternalism also has consequences on the pattern of delegation of authority that occurs in the bureaucracy. The pattern of delegation of authority in the bureaucracy is still more often based on the close relationship between leaders and subordinates. The culture of paternalism has caused the bureaucratic orientation towards society to show the function and role of a regulator rather than a public servant.

Paternalism culture related to the existence of *Tengklung martial arts* in Gobleg village will cause cultural globalization in the form of cultural unification and homogenization. Unification and homogenization of culture on a global scale is displayed through mass media, especially television. As the issue of globalization "media imperialism" increasingly turns the world into a "global hamlet" because the scope of cultural experience and its products is the same. Seeing this fact, (Sztompka, 2011: 105) sparked his theory known as the theory of *ecumene culture*. According to him, *ecumene* is an area of interaction, interpretation, and cultural exchange that takes place continuously. Traditional culture emerges within the boundaries of community, fixated on a specific time and space and is created, demonstrated, and recreated in direct face-to-face interaction with modern culture, across time and space, through communication and transportation technologies without being bound by space and time. The flow of culture in *ecumene* is not reciprocal, but one-way. Cultural messages originate in the core (developed countries) while peripheral countries are the only recipients. According to Hanners, unilateral cultural flow is not a single system but covers all cultural dimensions and geographical areas.

The above facts show that the managers, activists, and participants of *Tengklung Gobleg martial arts* must more actively participate in development to practice re-reading, reinterpretation, reconstructing or re-creating their existence. The style of practice and technical movements presented as the source of the idea of the work can be visually redescribed as it is in harmony with the old narrative that has developed in the community environment in Gobleg village so far.

d. Re-actualization

Re-actualization in relation to Tengklung Gobleg martial arts is a process, way, or act of re-actualizing; refreshing and updating the values of *Tengklung Gobleg* martial arts to subsequently survive and develop in society as one of the local Balinese cultures.

Tengklung martial arts in Gobleg village as one of the original martial arts of Indonesia (Bali) is not so good development. Historically, what has been established since the 1950s has not experienced significant development. One of the causes is the lack of support of the parties. This is according to the opinion of senior participants on behalf of Made Mawan when interviewed on Friday, October 30, 2023 stated:

"The attitude of the surrounding people towards the existence of silat is generally not very attractive. I am here trained by free teachers, there are not so many enthusiasts. But I understand that because awareness is not so high, sometimes buying cigarettes money out becomes sick, but even for free exercise, not many people want it."

The support of the other parties can be said to be absent so the development of martial arts *Tengklung* It's very slow. This was also revealed by Gede Winda when interviewed on Friday, October 30, 2023 stating:

"Until now, related parties such as: villages, district governments, mass media, and customs have not provided support both material and non-material even though this is one of our cultures".

Both of the informant's statements above relate to the parties' support for the continued development of self-defense *Tengklung* in the village of Gobleg indicating the presence of martial arts *Tengklung* It is difficult to survive because of the lack of support. This could be because the related parties have no interest in the existence of the *Tengklung* martial arts, both individuals and communities. This is in line with the view Setiadi & Usman Kolip, (2011: 419) that the class with authority has interests that conflict with the interests of the class with no authority. What is meant by importance here is not in the subjective sense perceived by people nor in its objective sense. Objective interests are interests attached to a role, position, or position.

The sustainability and development of *Tengklung* martial arts in Gobleg village since its establishment around the 1950s until now cannot be separated from the role of the trainees. One of the keys to the sustainability of martial arts in general is the continuity of training of its participants.

One of the causes of the underdevelopment of martial arts *Tengklung* in Gobleg village because some trainees stopped training for various reasons, for example: clashing with work, not being physically strong, no need to continue because they would not fight, and there was hope that by practicing for a while they could master martial arts techniques.

Regarding the above circumstances, coach Gede Winda when interviewed on Tuesday, January 3, 2023 said:

"Most trainees are not serious, thought to be able to practice for a while. Most children can't stand the pain. A little pain or a lot of pain stops, and their parents also spoil their children. In addition, there are some who think that the era is safe, there is no need to fight, who do you want to beat? Also, if you want to go to it, you don't need to practice for long, as long as there is energy, he said he can win".

In general, martial arts training in addition to forming a strong and healthy physique also forms a strong soul and spirit, resistant to pain that most people cannot face. One of the Tengklung martial arts trainees who has been training for four years on behalf of Kadek Dwi Yartika when interviewed on Tuesday, January 3, 2023 said:

"The use of training that processes in addition to understanding art, feeling pain, and long time is formed a soul that is patient, respectful of others and compassion. In addition, in everyday life, wherever you feel safe and calm because besides being healthy, you also have martial arts provisions, so at least if anything, you can take care of yourself."

The informant's view above illustrates that one of the weaknesses of the participants is that they practice continuously and are not resistant to physical exercise. This attitude is a form of discipline, because without discipline, it is not only in the martial arts sector, even in everyday life it is absolute. Regarding discipline, (Naim, 2012: 142-143) states that the word discipline is now interpreted variously. Some define discipline as compliance with regulations or being subject to supervision and control. There are also those who interpret discipline as an exercise that aims to develop oneself in order to behave in an orderly manner. Discipline is an influence designed to help children cope with the environment. Discipline grows out of the need to maintain a balance between the tendency and desire of the individual to do in order to obtain something, with restrictions or regulations required by the environment towards him.

Discipline is obedience to respect and implement a system that requires people to submit to decisions, orders, and regulations. In other words, discipline is the attitude of obeying rules and regulations that have been set selflessly. In addition to containing the meaning of obeying and obeying the rules, discipline also means obedience to the leader's orders, strong attention, and control over the use of time, responsibility for the tasks entrusted, and sincerity to the field of expertise occupied. Islam teaches us to really pay attention and apply the values of discipline in everyday life to build a better quality of life for the community.

Discipline cannot be awakened instantly. It takes a long process for discipline to become a habit that is firmly inherent in a child. Therefore, the cultivation of discipline should be carried out early. The goal is to direct children so that they learn about the good things that are prepared for adulthood. If discipline has been instilled from an early age, they will make it a habit and part of themselves.

The way to discipline is to use actions and speech. Discipline involves action. Pulling a child's arm is an example of disciplining with action. Parents provide the right model by also praying on time, not just commanding children so that children are able to see consistency

between parental commands and actions. Also involves speech, usually referring to words that are corrective, corrective, by choosing good words and not dropping the child's self-esteem.

The results of discipline are painful in the short term, but they are actually beneficial in the long run. The reason parents don't like to discipline children is painful in the short term. We sympathize with the child's feelings when disciplined to get up and take a morning shower, for example. All discipline seems more "painful" than pleasing the child, but discipline will have results that benefit the child's life later in life.

Regarding the continuity of training and a sense of devotion, Indonesians can see how the stories of Japanese knights (Samurai) who all participated in martial arts training, uphold the value of discipline, devotion, and work ethic formed through long training. It is stated by Shigesuke, (1999: 113) that for samurai who already have a master, he must believe that life is today in this place and tomorrow is uncertain. Therefore, he became well aware that he only had this day to serve so that he never became bored with his duties and never neglected his obligations. Because he is doing the task right now, he will not forget anything or underestimate something.

With regard to re-actualization, Tengklung Gobleg martial arts as an object and source of study can be seen from various perspectives, including historical, anthropological, and philosophical, as well as media expression and the role of technology that delivers it. In general, the revitalization of Tengklung Gobleg martial arts is carried out to prevent damage, loss, and even destruction of elements that support the Balinese cultural ecosystem. Revitalization is also concerned with efforts to revive cultural elements that have been or are almost destroyed by review, exploration, redesign, and use in everyday life.

Conclusion

Based on the description of the discussion regarding the revitalization of Tengklung Gobleg martial arts, several things can be concluded as follows.

1. The degradation of Tengklung Gobleg martial arts which is currently almost extinct needs to be taken steps to revitalize including exploration, reconstruction, reinterpretation, and re-actualization efforts so that Tengklung martial art can exist and develop as one of Bali's local identities and become pride of Balinese people in general.
2. In general, the revitalization of Tengklung Gobleg martial arts is carried out to prevent damage, loss, and even destruction of elements that support the Balinese cultural ecosystem.

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