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## Article Title

### **Langka Lipu: Cultural Heritage and Identity of the Banggai Indigenous People**

## Author(s)

**B. Ahmad\***

*Universitas Tadulako*

**Muh. Nasrum**

*Universitas Tadulako*

**Siti Hajar Aepu**

*Universitas Tadulako*

**Muh. Zainuddin Badollahi**

*Universitas Tadulako*

## \*Correspondence Email

[gunaone55555@gmail.com](mailto:gunaone55555@gmail.com)

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## ABSTRACT

*This research aims to understand the philosophy of movements and the values embodied in Langka Lipu and to explore how this martial art has managed to survive. This research uses an ethnographic analysis. Ethnographic analysis is an approach that begins with field facts, analyzes them based on cultural theories and relevant arguments to explore the cultural situation of the community, and ultimately yields a conclusion. The results show that Langka Lipu, as a cultural heritage of the Banggai tribe, is more than just a martial arts practice; it is a profound philosophical expression. Religious values are integrated into every aspect of Langka Lipu, making it a means for spiritual and personal development. The educational values transmitted through the teacher-student relationship emphasize character formation and good social values. The cultural transmission process of Langka Lipu, demonstrates a structured strategy to preserve and disseminate this martial art. Thus, Langka Lipu is successfully preserved as a valuable cultural heritage and a crucial pillar of the Banggai indigenous people's identity. Therefore, it is recommended that practitioners continue to explore and practice the religious and educational values contained in Langka Lipu to enrich and deepen the spiritual and social meanings of this cultural heritage. The Department of Tourism and Culture of Banggai Laut Regency is expected to increase support and recognition for Langka Lipu by integrating it into cultural development and tourism programs aimed at promoting and preserving the original cultural heritage of the Banggai tribe. For the Banggai indigenous people, it is crucial to continue actively participating in the cultural transmission process of Langka Lipu, whether through targeting potential teenagers, socializing values and philosophy, conducting regular training, or in efforts to increase the number of school branches, thus ensuring that the core values and essence of Langka Lipu continue to live and thrive within the community.*

*Keywords:* Cultural Heritage; Indigenous People; Langka Lipu; Martial Art.

## INTRODUCTION

Pencak silat is an integral part of Indonesian culture, encompassing various tribes and traditions throughout the archipelago (Dharmadi, 2022). In Indonesia, pencak silat transcends the mere category of martial arts; it serves as a profound cultural expression, reflecting indigenous people's values, history, and identity (Juwandi, 2022). This cultural richness manifests in the diverse streams and styles of pencak silat that have evolved across different regions, each with unique characteristics and philosophies.

Among the Banggai indigenous people in Central Sulawesi, there is a specific pencak silat style called Langka Lipu. This style emphasizes not only physical prowess but also cultural and historical elements. Langka Lipu, meaning 'step in place,' holds historical significance for the Banggai indigenous people, particularly with the Banggai Kingdom era. The Langka Lipu was employed to protect and defend the kingdom from external threats.

Alasan Village in Banggai Laut Regency stands out as a community of indigenous people committed to preserving their cultural heritage. One significant cultural element they maintain is Langka Lipu, the original pencak silat of the Banggai indigenous people. However, amid modernization and the popularity of imported martial arts, Langka Lipu needs help to remain relevant and valued. Concerns arise that

without deliberate preservation efforts, this traditional pencak silat may disappear, be forgotten by future generations, and lose its place in the cultural heritage of the Banggai tribe.

The neglect of the Langka Lipu would not only diminish the cultural richness of the Banggai tribe but also erode a crucial means of maintaining indigenous people's identity and historical culture. With its rich history and values, this pencak silat bridges the past and present, offering insights into the social and spiritual life of the Banggai indigenous people. However, the challenge in preserving Langka Lipu lies in the stringent requirements and discipline needed to master it, including adherence to specific Islamic teachings.

The learning and initiation process in the Langka Lipu School reflects the deep spiritual values it embodies. Only some people are accepted into this school, demanding dedication and sacrifice. The initiation stage, involving a ritual bath with Quranic verses, underscores the importance of the spiritual aspect of this practice, tying it closely to Islamic teachings. Restricting the teaching of this pencak silat to followers of Islam adds a layer of complexity to the efforts to preserve and transmit this knowledge to future generations (Dagun et al., 2021).

The open inheritance system in the Langka Lipu School demonstrates flexibility and inclusivity in maintaining and disseminating this martial art. By not limiting students based on tribe or other specific requirements, the school encourages anyone with perseverance and persistence to learn Langka Lipu. This approach facilitates the spread of Langka Lipu across different communities, enhancing its potential for preservation amid contemporary challenges.

However, the history and identity of Langka Lipu face a real threat of extinction. In the modern era, the interest of younger generations in learning traditional pencak silat, such as pencak silat, continues to decline. The perception that traditional art is no longer relevant in modern times contributes to this waning interest (Nurhasanah et al., 2021). However, a deeper look reveals that this martial art is rich with life lessons, philosophy, and social and cultural values that can benefit individuals and communities significantly (Santika et al., 2022).

One factor exacerbating the situation is the need for more research and literature documenting Langka Lipu. The need for more information limits understanding and appreciation of the unique values and characteristics of this pencak silat, reducing the opportunities for it to be learned and valued by a broader audience. Combined with minimal promotion, fewer people become aware of and appreciate this cultural heritage, gradually threatening the existence of Langka Lipu and potentially leading to its disappearance over time without a trace.

Based on the description above, this research aims to understand the philosophy of movements and the values embodied in Langka Lipu and to explore how this martial

art has managed to survive. This research hopes to provide insights into the adaptation and innovation mechanisms in maintaining the Langka Lipu tradition, delving into the meanings and messages conveyed through each movement and related rituals. Thus, the study's results are expected to contribute not only to the preservation of Langka Lipu as a cultural heritage but also to enrich our understanding of the importance of traditional pencak silat in strengthening the identity of indigenous people and reinforcing social bonds amidst changing times.

## **METHOD**

This research uses a qualitative approach to understand groups of people, objects, situations, conditions, ongoing events, and even thought systems (Whitney, 1960). This research was conducted in Alasan Village, Banggai Laut Regency. This research utilized both primary and secondary data sources. Data was collected through interviews with key informants, field observations, literature study techniques, and document analysis concerning the cultural inheritance system through martial arts. The acquired data was then analyzed using ethnographic analysis. Ethnographic analysis is an approach that begins with field facts, analyzes them based on cultural theories and relevant arguments to explore the cultural situation of the community, and ultimately yields a conclusion (Hicks et al., 2018).

## **RESULTS AND DISCUSSION**

### **A. Movement Philosophy and Values of Langka Lipu**

In the context of the movement philosophy and values of Langka Lipu, the findings illustrate that this martial arts practice is not merely physical but also encompasses a profound spiritual dimension. Langka Lipu, as a cultural heritage, teaches its practitioners to use their abilities responsibly and ethically. The training focuses on physical techniques, character, and spiritual development (Cahyani, 2020), emphasizing that true strength does not lie in the ability to defeat an opponent but in the wisdom to control that power.

Furthermore, the 'inner power' concept in Langka Lipu training reflects the integration of the physical and spiritual aspects. It shows that this martial arts training incorporates religious values and local wisdom, which guide practitioners to act respectfully and responsibly (Belladonna & Septiana, 2022). These values teach practitioners to prioritize protection and defense over aggression, reflecting the ethical principles underpinning this martial arts practice. In this regard, pencak silat is not merely seen as a fighting technique but also as a path for personal and spiritual development.

Moreover, Langka Lipu is an integral part of the identity and cultural heritage of the Banggai indigenous people. It underscores the importance of preserving and revitalizing pencak silat as an authentic cultural expression (Muslihin et al.,

2021). Community support for this preservation not only strengthens the identity of the indigenous people and the culture of the Banggai tribe but also promotes the positive values inherent in the philosophy of pencak silat. It reaffirms the importance of Langka Lipu not just as a martial art but also as an educational tool and a means of transmitting rich cultural values. Accordingly, further exploration will delineate several values to understand the philosophy of the cultural movement of Langka Lipu.

### **1. Religious Value**

The findings on the religious values in Langka Lipu reveal that this practice transcends mere physical activity; it embodies profound spirituality. The religious values in Langka Lipu, which emphasize reliance on God Almighty, reflect an integration of physical and spiritual activities. As practitioners master the movements of pencak silat, religious rituals like reciting prayers to the Prophet Muhammad demonstrate a recognition that all success and safety come from Allah. It affirms that in Langka Lipu, physical abilities and achievements are not seen merely as human efforts but as blessings from the God Almighty.

Additionally, saying 'bismillah' and reciting prayers before starting training or performances and reading Surah Al-Fatihah afterward underscores the importance of gratitude and seeking protection from Allah. It shows that every aspect of Langka Lipu aims to develop physical skills and serves as a means to remember and draw closer to God. Thus, the religious values in pencak silat serve not only as a guide for ethics and morals for practitioners but also as a reminder of human limitations and the importance of surrendering to the Divine will (Nazwan & Alfurqan, 2022).

A relevant theoretical approach in this context is the phenomenology of religion, which explores how religion is manifested in daily life experiences and individual religious practices (Johansson, 2022). This theory aids in understanding how religious values are integrated into Langka Lipu's practices, making them not just a method of self-defense but also a means for spiritual expression and personal development. In the context of Langka Lipu, the phenomenology of religion provides a framework for understanding how religious rites and practices are shaped and reinforced through physical movements and how these values influence the perceptions and behaviors of practitioners in their daily lives.

### **2. Educational Value**

In the context of the movement philosophy and educational values of Langka Lipu, there is a strong emphasis on individual transformation through advice and guidance from the master. This educational process focuses not only

on teaching physical movements but also on character formation (Wahyudhi et al., 2020). Students who initially come with less commendable traits, through practice and advice from their master, change to become better individuals. This shows that Langka Lipu aims to enhance physical abilities and develop practitioners' moral and social qualities, such as humility and respect for others.

Furthermore, the educational value of pencak silat includes teaching about the importance of consultation in resolving conflicts (Kusworo, 2021). It illustrates that Langka Lipu prioritizes dialogue and mutual understanding over confrontation. Conducting discussions politely and with good ethics is the most effective way to achieve fair and wise solutions. It reflects the philosophy that a good process will yield good results, emphasizing the importance of peaceful and rational methods in resolving disputes or conflicts (Rezah & Muzakkir, 2021).

Additionally, the substantial value of solidarity formed within the Langka Lipu School reflects the principles of family and togetherness. Pencak silat is perceived as more than just a martial arts practice; it is a means to strengthen social bonds and experience unity among its members (Lestari, 2022). It illustrates how Langka Lipu serves as a medium to teach and reinforce communal values such as solidarity, togetherness, and a sense of belonging to the community.

A relevant theoretical approach for analyzing the educational values in Langka Lipu is social learning theory, which highlights how individuals learn through observation, imitation, and modeling of others' behaviors, especially in a social context (Mulyana, 2017). In the case of Langka Lipu, masters not only teach physical techniques but also act as behavioral models for their students, demonstrating the importance of character and social values through their actions and advice. It emphasizes how Langka Lipu contributes to the character formation and socialization of individuals within the community, aligning with the principles of social learning theory.

## **B. The Cultural Transmission Process of Langka Lipu**

The Banggai tribe encompasses various cultures, such as pencak silat, dance, and musical instruments. The Langka Lipu School is integrated into this cultural diversity. However, challenges arise as times change, and the younger generation needs to remember the traditions passed down through generations (Sasmita et al., 2022). It raises concerns that Langka Lipu, as an essential part of the Banggai tribe's culture, will become increasingly unrecognized, especially by teenagers in the area. Preservation efforts become crucial to ensure that Langka Lipu survives and remains recognized and valued by all layers of society, including the old, young, and children in Alasan Village.



The preservation of Langka Lipu is necessary because it is a cultural heritage and because of the intrinsic benefits it offers practitioners and the surrounding community. This culture carries essential values that support personal development and social cohesion (Kusumo & Lemy, 2021). Therefore, revitalizing this culture becomes crucial, providing an opportunity to elevate a tradition valuable to the identity and heritage of the Banggai indigenous people. Revitalization is about preserving physical practices and restoring and empowering the values, wisdom, and philosophy they encompass (Akhirun & Septiady, 2022).

The local community recognizes that cultural heritages such as Langka Lipu must be maintained and passed on to future generations. It demonstrates a deep understanding of the importance of preserving cultural continuity as a source of identity and pride for indigenous people (Krieg, 2016). Moreover, preserving this culture is considered essential to gaining recognition from other regions, which can increase awareness and appreciation of the Banggai tribe's cultural originality. It emphasizes the vital role of the community in maintaining and promoting their cultural heritage amid social and global changes (Myers, 2016). Consequently, several steps will be further outlined to illustrate efforts to maintain and pass on the culture of Langka Lipu.

### **1. Targeting Strategy**

In the preservation efforts of Langka Lipu, targeting teenagers as the primary audience in the revitalization program is the initial step. This decision stems from the understanding that teenagers have a significant capacity to adopt and then disseminate cultural values (Dharma et al., 2018). They are at an active stage of identity formation, making them receptive to new influences and learning. By actively involving teenagers in the practice of Langka Lipu, it is hoped that they will become agents of change capable of carrying this cultural heritage into the future.

The strategies to engage teenagers in Langka Lipu must consider their characteristics and needs. The designed programs must be appealing and relevant to teenagers' lives, incorporating technology or contemporary trends that align with their interests (Ihsan & Valentino, 2019). It could include using social media to promote activities, organizing workshops integrating music or popular cultural elements, and providing platforms for teenagers to express themselves and their creativity through Langka Lipu.

Building an emotional connection between teenagers and the Langka Lipu School is crucial. It can be achieved by presenting engaging stories and histories behind the techniques and philosophy of Langka Lipu, making it a physical practice and a part of the indigenous identity and valuable cultural heritage of the Banggai tribe. Thus, teenagers learn not only the movements of silat but also internalize the values and spirit contained within them.

A relevant theoretical approach in this context is constructivist learning theory, which emphasizes learning as an active process where knowledge is constructed based on experience (Chuang, 2021). In the context of Langka Lipu, this theory can be applied through experiential learning, where teenagers are encouraged to engage directly in practice and reflect on the meanings behind each movement and philosophy. Consequently, they do not merely receive knowledge passively but actively build their understanding and appreciation of Langka Lipu, strengthening the process of cultural inheritance to the younger generation.

## **2. Introduction or Socialization**

After focusing on teenagers as the primary target for preserving Langka Lipu, the next step is to initiate the introduction phase. This phase is crucial for correcting misconceptions in the community, such as the belief that pencak silat is solely a martial art for fighting or even killing (Lestari et al., 2021). Addressing these assumptions is vital to instill a correct understanding of the fundamental values and philosophy of Langka Lipu, which serves as a means of self-defense and character development, not violence. A proper and thorough introduction to the true essence of Langka Lipu can help shape positive attitudes among teenagers and the broader community towards this martial art.

Furthermore, introducing Langka Lipu to the community, especially in Alasan Village, is crucial to strengthening its connection with its original cultural heritage. Enhancing community awareness and understanding of Langka Lipu is expected to foster pride and ownership of this cultural heritage, further facilitating its preservation and development. The introduction process must be designed in an engaging and accessible way for all community members, ensuring that the message is well received across different age groups and backgrounds (Guerra, 2016).

To reach a broader audience, introducing pencak silat to the community can be reinforced using various communication methods, including performances, workshops, and social media (Pancasasti et al., 2021). These activities can be accompanied by dialogues that allow the community to ask questions and gain a deeper understanding of this martial art and how they can actively participate in its preservation. It can help build a strong support community for Langka Lipu, which is essential to future generations' cultural transmission process.

In this context, the diffusion of innovations theory is highly relevant. This theory explores how a new idea or practice spreads within a community or society. In the case of introducing Langka Lipu, the theory can help understand



the factors that influence community acceptance of this martial art. The diffusion of innovations theory emphasizes the importance of communicators or early adopters in influencing others to accept and adopt an innovation (Guttentag & Smith, 2022). In this case, teenagers introduced to Langka Lipu can act as early adopters who spread their knowledge and enthusiasm about Langka Lipu to their peers and family, accelerating the diffusion process and broad acceptance of this practice within various community layers.

### **3. Training Implementation**

Following the introduction or socialization phase, the next step is implementing Langka Lipu training sessions. Trainers must prepare for various obstacles that may arise during the training process. This implementation integrates traditional and modern methods in preserving this martial art (Matthews et al., 2016), emphasizing the importance of maintaining the essence and traditional formulas while adapting them with teaching approaches that appeal to the next generation. The master-apprentice teaching method, central to traditional education, allows for direct and personal knowledge and value transmission from generation to generation, supporting the preservation of the core values of Langka Lipu.

The Langka Lipu School members must improve internal conditions and foster a familial atmosphere during training. It not only strengthens the technical abilities of the practitioners but also builds a sense of solidarity and togetherness among the members. A solid familial foundation supports consistent training and commitment to preserving Langka Lipu. It creates an environment conducive to learning and honing skills while strengthening social and cultural bonds among community members (Muis, 2022).

The approach to implementing this training should be adaptable to the needs and preferences of teenagers, integrating interactive and participatory learning methods (Papakitsos, 2019). It could include using technology in training, providing spaces for discussion and reflection, and activities that support expressing creativity and self in Langka Lipu. Thus, training becomes more than just teaching techniques; it becomes a rich learning experience reinforcing cultural and social values.

A relevant theoretical approach at this stage is social learning theory, which recognizes that learning occurs in a social context and through observation, imitation, and modeling (Watson, 2017). In the context of Langka Lipu, this theory highlights how teenagers observe and emulate the behavior of trainers and senior practitioners, learning silat techniques and the values, attitudes, and behaviors deemed necessary in Langka Lipu culture. This learning process is enriched by the interactions and communications within

the Langka Lipu School, facilitating the transmission of technical knowledge and the formation of character and social identity among young practitioners.

#### **4. Expansion of School Branches**

To preserve Langka Lipu, members of the school have taken strategic initiatives by establishing branches of the Langka Lipu School in other villages. This move is a concrete effort to expand the reach and ensure that Langka Lipu is accessible to more people. This expansion is about spreading martial arts techniques and sharing the values, philosophy, and cultural heritage embedded in Langka Lipu. Awareness of the importance of preserving this cultural heritage drives the effort to increase the number of school branches to keep the heritage alive and relevant within the community (Sutantri, 2018).

Opening branches in other villages also reflects the commitment of Langka Lipu members to preserve and develop their cultural heritage. This step helps maintain the origins and history of Langka Lipu and strengthens its members' identity and sense of togetherness. Thus, this expansion is not only a cultural preservation strategy but also an effort to enrich the social and cultural life of the communities in these villages (Prayoga, 2017).

The theory of social networks is relevant in understanding this expansion process. This theory explains how relationships and connections between individuals can facilitate the spread of ideas, innovations, or practices within a community or social group (Root, 2021). In the context of Langka Lipu, the formation of new school branches can be seen as establishing new 'nodes' or points within a broader social network, strengthening the network and enabling more effective dissemination of the knowledge and values of Langka Lipu. Through this network, information and practices can be spread more widely, allowing the Langka Lipu heritage to be preserved and nurtured across different layers of society.

### **CONCLUSIONS AND SUGGESTIONS**

Based on the results and discussion, it can be concluded that Langka Lipu, as a cultural heritage of the Banggai tribe, is more than just a martial arts practice; it is a profound philosophical expression that embodies religious and educational values. Religious values are integrated into every aspect of Langka Lipu, making it a means for spiritual and personal development. The educational values transmitted through the teacher-student relationship emphasize character formation and good social values. The cultural transmission process of Langka Lipu, involving targeting teenagers, cultural introduction or socialization, training implementation, and expansion through opening new school branches, demonstrates a structured strategy to preserve and disseminate this martial art. By targeting teenagers as cultural relay bearers and strengthening the social network through new branch formation, Langka

Lipu is successfully preserved as a valuable cultural heritage and a crucial pillar of the Banggai indigenous people's identity.

Based on the conclusions above, it is recommended that practitioners continue to explore and practice the religious and educational values contained in Langka Lipu to enrich and deepen the spiritual and social meanings of this cultural heritage. The Department of Tourism and Culture of Banggai Laut Regency is expected to increase support and recognition for Langka Lipu by integrating it into cultural development and tourism programs aimed at promoting and preserving the original cultural heritage of the Banggai tribe. For the Banggai indigenous people, it is crucial to continue actively participating in the cultural transmission process of Langka Lipu, whether through targeting potential teenagers, socializing values and philosophy, conducting regular training, or in efforts to increase the number of school branches, thus ensuring that the core values and essence of Langka Lipu continue to live and thrive within the community.

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