

The Role of the Kuntau Sinar Pahlawan Community in Preserving Traditional Martial Arts

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Abstrak

Penelitian ini mengkaji peran Komunitas Kuntau Sinar Pahlawan dalam melestarikan seni bela diri tradisional Kuntau sebagai bagian dari warisan budaya Kabupaten Tanah Laut, Kalimantan Selatan. Kuntau tidak hanya merepresentasikan keterampilan fisik, tetapi juga mengandung nilai-nilai filosofis, spiritual, dan sosial yang membentuk identitas budaya masyarakat Banjar. Metode yang digunakan adalah deskriptif kualitatif melalui observasi, wawancara, dan studi literatur. Hasil penelitian menunjukkan bahwa komunitas ini secara aktif melestarikan Kuntau melalui pelatihan rutin, pertunjukan budaya, dan adaptasi terhadap perkembangan teknologi melalui media digital. Selain itu, strategi pelestarian yang diterapkan mencakup dokumentasi gerakan, pengembangan kurikulum internal, dan integrasi nilai-nilai lokal dalam setiap proses pembelajaran. Komunitas ini berhasil mempertahankan eksistensi Kuntau melalui strategi adaptif, meskipun menghadapi tantangan seperti kurangnya minat dari generasi muda, keterbatasan sumber daya, serta minimnya dukungan dari pemerintah dan pendanaan. Kesimpulan dari penelitian ini menegaskan bahwa pelestarian seni bela diri tradisional memerlukan sinergi antara komunitas, pemerintah, dan masyarakat agar keberlanjutan budaya dapat terjaga.

Kata kunci: komunitas sinar pahlawan, pelestarian budaya, seni bela diri tradisional.

Abstract

This research examines the role of the Kuntau Sinar Pahlawan Community in preserving the traditional martial art of Kuntau as part of the cultural heritage of Tanah Laut Regency, South Kalimantan. Kuntau not only represents physical skills but also contains philosophical, spiritual, and social values that form the cultural identity of the Banjar people. The method used was descriptive qualitative through observation, interviews, and literature study. The results showed that this community actively preserves Kuntau through regular training, cultural performances, and adaptation to technological developments through digital media. In addition, the preservation strategies implemented include documentation of the movement, development of an internal curriculum, and integration of local values in every learning process. The community has managed to maintain Kuntau's existence through adaptive strategies, despite facing challenges such as a lack of interest from the younger generation, limited resources, and a lack of support from the government and financial support. The conclusion of the research confirms that the preservation of traditional martial arts requires synergy between the community, government, and society in order to maintain cultural sustainability.

Keywords: sinar pahlawan community, cultural preservation, traditional martial arts.

INTRODUCTION

Indonesia is a country that has a very high level of plurality, both in terms of ethnicity, religion, culture, and social groups in it (Mahdayen et al., 2019). This diversity is not only an invaluable wealth

for the nation, but it can also be a source of potential conflict if not managed properly. In the context of a nation or state, existing pluralism needs to be managed with the aim of strengthening

integrated strength and national unity and diversity (Monica et al., 2021).

One way that can be done to strengthen a sense of unity is to maintain and preserve the culture that has been passed down by the ancestors, because culture is the identity of a community group that reflects the values and local wisdom that have developed since ancient time (Hemafitria et al., 2024).

Therefore, cultural preservation needs to be carried out as a common concern with active efforts aimed at defending it from damage and destruction caused by globalization (Nahak, 2019).

Culture allows the concept of local culture to maintain the existence of a society, which is a cultural identity that is born, developed and formed in an area that has clear geographical boundaries and is supported by certain communities, South Kalimantan is one of the regions in Indonesia that has cultural diversity and unique characteristics (Hasan et al., 2024).

South Borneo is indeed full of uniqueness, full of customs, arts, arts and customs. Banjar culture was born from a harmonious blend of local traditions, Islamic influences and traces of Malay culture that have developed over centuries. This can be seen in various aspects of community life in the form of traditional rituals, dance, music, food, and traditional martial arts (Agustina, 2018).

Martial arts are part of Indonesian culture that not only functions as a method of self-defense, but also has deep philosophical and aesthetic dimensions. Various forms of traditional martial arts in Indonesia, such as Pencak Silat, Kuntau, and others, symbolize the noble values passed down from generation to generation (Ilham et al., 2023).

So among the various traditional martial arts, Kuntau is one that attracts attention because it not only focuses on self-defense aspects, but also incorporates elements of theater art in a distinctive performance form. In addition, Kuntau also contains historical, spiritual, and philosophical values that reflect local wisdom (Ruswinarsih et al., 2023).

Kuntau as a traditional martial art derived from the influence of Malay culture and some elements of Chinese culture has developed widely in the South Kalimantan region. In its development, this art has given birth to various variations, which are not only displayed in physical exercises, but also through theatrical performances involving elements of drama, music and artistic movements (Azmi, 2021).

Kuntau martial arts not only teaches fighting techniques and self-defense, but also contains deep philosophical values, such as patience in facing challenges, courage in action, and a spirit of brotherhood that strengthens

relationships between individuals in the community (Habibie & Maulana, 2023).

In Banjar society, Kuntau is not just a martial skill, but has become part of the cultural identity that is passed down from generation to generation and has an important role in the social life of the community (Mazid & Budhi, 2024).

The kuntau tradition in South Kalimantan is also integrated in various traditional ceremonies and traditional arts. In celebrations such as weddings or welcoming honored guests, kuntau performances are often an important part, showing that this art is not only a means of defense, but also a form of cultural expression (Rahmawati et al., 2024).

Tanah Laut Regency, which is one of the regions in South Kalimantan Province, is one of the regions that still preserves the traditional martial art of kuntau and has made it a part of local culture that has been passed down from generation to generation. However, as is the case with many other traditional martial arts, Kuntau in this region faces various challenges in its preservation efforts. One of the main challenges faced is the diminishing interest of the younger generation to learn and master this traditional martial art, due to the dominating influence of modern culture (Zainuddin, 2023).

In addition, the influx of various forms of entertainment and lifestyles from outside has contributed to a shift in

people's interest in local arts and traditions. Not only that, limited resources, both in terms of experienced trainers and adequate supporting facilities, are also an obstacle in keeping Kuntau alive and thriving in the community (Fahrezi, 2024).

In the midst of these challenges, there are a number of communities actively working to preserve Kuntau, one of which is the Kuntau Sinar Pahlawan Community, which has long been active in maintaining and developing this martial art in Tanah Laut Regency. This community has a history in the world of Kuntau and has contributed significantly to local cultural preservation efforts by organizing various activities, such as routine training, martial arts performances, and promotion through performances at weddings so that this traditional martial art remains known by the wider community (Mustiar et al., 2016).

Through the hard work and dedication of the members of this community, Kuntau still exists in the midst of rapid modernization. Their efforts are not only aimed at preserving the cultural heritage of the ancestors, but also at instilling positive values in the younger generation so that they still have a love for regional culture and strengthen their identity as part of Banjar society which is rich in local traditions and wisdom (Ahmal et al., 2024).

Through this research, the author seeks to examine in depth the role of the Kuntau Sinar Pahlawan Community in maintaining and preserving traditional martial arts in Tanah Laut Regency. This research also explores the development of kuntau in this community, the preservation strategies applied, and the challenges faced. Using a descriptive qualitative approach, this research is expected to contribute to the mapping of local cultural preservation efforts and become a reference for the development of community-based cultural policies, local government and educational institutions. Thus, it is hoped that this research can contribute to understanding the importance of local cultural preservation and encourage awareness of traditional values among the younger generation.

METHODS

This research uses a qualitative method with a descriptive approach that aims to understand and describe in depth the phenomenon of preserving the Kuntau martial art in Tanah Laut Regency as part of local cultural heritage. This approach was chosen because it is in accordance with the research objectives to explore the development, challenges and preservation strategies of the Kuntau martial art run by the local community. The research subject was the Kuntau Sinar Pahlawan Community, a Kuntau martial arts preservation group located in Tambak

Karya Village, Kurau Sub-district, Tanah Laut Regency. The focus of the research was directed at efforts to preserve Kuntau as part of a local cultural identity passed down from generation to generation (Sugiyono, 2021).

Data collection in this study was conducted through various techniques to ensure the accuracy and richness of the information obtained. Direct observation was used to observe in detail the community's activities in training, performance and traditions related to Kuntau. In addition, structured in-depth interviews were conducted with five key informants, namely trainers, practitioners and community members. These informants were selected based on their active involvement in the practice of Kuntau as well as their knowledge of the history and values of the martial art. In addition to interviews, this research also utilized literature studies to review various references on the history and philosophy of Kuntau, as well as policies related to cultural preservation in Indonesia (Sugiyono, 2021).

The research was conducted over a period of three months, to provide sufficient time to understand the community dynamics and the Kuntau preservation process. In the process of data analysis, this research used triangulation techniques to increase data validity and reliability. Triangulation was conducted by comparing data obtained

from various sources, including interviews, observations, literature studies, and documentation. Primary data, which is the main focus, is taken directly from informants through interviews with trainers, alumni, senior members, young members, while secondary data is obtained from various relevant literature, such as books, articles, and documents about Kuntau and cultural policies (Alfansyur & Mariyani, 2020).

With this approach, the research aims to provide a comprehensive description of the role of the kuntau community in preserving traditional martial arts, both in terms of the cultural values contained in it and the preservation strategies carried out by local communities. The results of this research are expected to contribute to enriching local cultural studies, as well as being a reference in formulating more effective and sustainable cultural heritage preservation measures.

RESULTS AND DISCUSSION

Development of Kuntau in Sinar Pahlawan Community

The Sinar Pahlawan community was founded in the 1990s by Guru Muhammad Arsyad, a Kuntau maestro who had learned this martial art from a young age from various teachers in South Kalimantan. The establishment of this community was motivated by his concern about the decreasing number of young people interested in learning Kuntau. At the

beginning of its establishment, the community only consisted of five students who practiced in the yard of Guru Arsyad's house in Tambak Karya Village, Tanah Laut Regency.

The name "Sinar Pahlawan" itself is inseparable from the historical and geographical setting in which the community was founded. The practice site is located around an area known as Jalan Pahlawan. Around this location there is a hero monument and a cemetery complex for local heroes, which then inspired the naming of this community as a form of respect for the fallen warriors. This shows that the Kuntau Sinar Pahlawan community upholds not only the heritage of traditional martial arts, but also the values of heroism and local history (Sabran, personal communication, April 15, 2025).



Figure 1. Sinar Pahlawan Community Logo (Sinar Pahlawan Community, 2025)

A significant development occurred in the period 2000-2010, when Komunitas Sinar Pahlawan began to actively practice in a more organized manner, coinciding with the use of the arena as an official

training ground. Previously, training activities were limited and mobile, but since the existence of the arena, training can take place regularly and more intensively. received recognition from the wider community thanks to the achievements of its students in various festivals and traditional martial arts performances (Khaidir, Personal Communication, April 15, 2025).



Figure 2. Training in the Arena (Personal Documentation, 2025)

Entering the 2000s, Sinar Pahlawan community underwent a significant transformation in teaching methods and organization. Under the leadership of the second generation, Guru Ahmad Sadeli (a senior student of Guru Arsyad), the training methods applied still refer to the authenticity of traditional kuntau movements, especially the basic punch points inherited from previous generations. However, some additional variations were made to suit performance needs and attract the interest of the younger generation, but the essence of tradition was maintained.

The year 2010 was both an exciting and challenging year for the community.

On the one hand, the number of members reached its peak with more than 100 active practitioners of various ages. On the other hand, the challenges of modernization and the influx of modern martial arts began to take their toll. The community responded to this challenge by starting to adopt modern technology in promotion and documentation, including creating social media accounts and a simple website to introduce Kuntau to the younger generation.

Kuntau Sinar Pahlawan Community is also active in various martial arts competitions and often wins. In 2023, the school won first place in the Tanah Laut district competition. In addition, Sinar Pahlawan also frequently performs in various events, including wedding performances, which further introduces Kuntau to the wider community. To this day, the Sinar Pahlawan Community remains consistent in its efforts to preserve Kuntau by maintaining traditional values while adapting to the times.



Figure 3. Perform at weddings (Sinar Pahlawan Community, 2023)



Figure 4. 1st place Tanah Laut Regency 2023
(Sinar Pahlawan Community, 2023)



Figure 5. 2nd place in South Kalimantan 2024
(Sinar Pahlawan Community, 2024)

In an effort to preserve the traditional martial art of Kuntau, the Kuntau Sinar Pahlawan Community carries out various routine activities. Practices are held twice a week, on Wednesday evenings and Sunday evenings, at the arena they built independently. This exercise is the main forum for maintaining the sustainability of the kuntau martial art as well as a place for fostering the younger generation.

Philosophical Meanings and Values of Kuntau in Sinar Pahlawan Community

In the view of the Sinar Pahlawan Community, Kuntau is not just a self-defense system, but a philosophy of life that includes physical, mental, and spiritual aspects. The movements in Kuntau are believed to represent the harmony between humans and the universe. Each move has a deep symbolic meaning, such as the “Banyu Mengalir” move which teaches the importance of flexibility and adaptability in facing life's challenges, just as water always finds its way.

The spiritual aspect of Kuntau Sinar Pahlawan is reflected in the rituals and ethics that are an integral part of the learning process. Before and after training, there is always a joint prayer ritual that combines Islamic elements with Banjar local wisdom (Setyoko et al., 2023). Practitioners are taught to always remember God in every movement and to make physical exercise a form of worship. This philosophy emphasizes that physical strength must be balanced with spiritual strength.

Social values are also highly emphasized in this community. The concept of “Bepapaan” or kinship is the cornerstone of interaction between members. Every practitioner, regardless of rank, is considered part of the extended family. The seniority system is not intended to create a rigid hierarchy, but

rather to build respect and responsibility. Seniors are obliged to guide juniors, while juniors are obliged to respect and help seniors.

The Sinar Pahlawan community also instills the philosophy of “Bacakut Selamat” or “fight safely”. This philosophy teaches that martial arts skills are not meant to seek out enemies or show off one's prowess, but rather to maintain peace and safety for oneself and others. Practitioners are taught to always prioritize a peaceful approach to conflict resolution and only use martial arts skills as a last resort.

In terms of character education, Kuntau at Komunitas Sinar Pahlawan teaches four main principles called “Ampat Papadahan” (four tips): honesty, patience, humility, and resilience. These four values are not only taught verbally but also integrated into every aspect of training (Lestari, 2015). For example, in stance training, mistakes must be honestly admitted, repetition of the same move hundreds of times requires patience, increased ability must be balanced with humility, and challenges in training require determination to overcome them.

Challenges to Kuntau Preservation

The main challenge facing the Sinar Pahlawan Community in its efforts to preserve Kuntau is competition from modern martial arts that are considered more attractive by the younger

generation. Martial arts such as Mixed Martial Arts (MMA), Muay Thai, and Brazilian Jiu-jitsu offer more structured learning systems and clearer career opportunities through professional competition. This creates a dilemma for communities in maintaining traditional methods while still attracting the younger generation.

The second problem faced is the lack of documentation and standardization. Despite efforts to document, many aspects of Kuntau are still passed down orally and through hands-on practice. This makes it difficult to learn and validate the authenticity of the techniques taught. In addition, the absence of a standardized standard for teaching Kuntau has led to variations in interpretation that sometimes cause confusion among practitioners.

Financial challenges are also a serious obstacle to preservation. As a traditional martial art that is not profit-oriented, Kuntau finds it difficult to compete with modern martial arts schools that have more established financial systems (Azizah, 2023). The costs of maintaining the training ground, procuring training equipment, and organizing promotional events often have to be borne independently by community members. This limits the community's ability to develop more ambitious conservation programs. One of the most impactful financial challenges is the lack of support

from the government, both in terms of facilities and funding. This left them to rely on internal resources to run their activities. To overcome this challenge, the community members took the initiative to build a training center on their own. The funds were obtained from personal funds from previous coaches (Sabran, Personal Communication, April 15, 2025).

Modernization and changes in people's lifestyles also pose challenges. Busy daily activities and a preference for more practical activities make it difficult for many aspiring practitioners to fulfill the demands of Kuntau training, which requires considerable dedication of time and energy. Traditional learning systems that emphasize long processes and high discipline are often considered incompatible with the rhythms of modern life.

The final challenge relates to the regeneration of teachers or trainers. To become a competent Kuntau teacher requires not only excellent technical skills, but also a deep understanding of philosophical and spiritual aspects. This process takes many years and a great deal of dedication. As a result, the number of teachers who truly master all aspects of Kuntau is dwindling, while the need for qualified teachers continues to increase as interest in this traditional martial art grows.

Efforts and Strategies for Conservation

The Sinar Pahlawan community has developed various adaptive strategies in an effort to preserve Kuntau. One important step is the modernization of the learning system without losing the traditional essence. The community has developed a structured curriculum that divides learning materials into modules that are easier to understand (Khomsinnudin et al., 2024). Each module comes with video documentation and written guides, making it easier for practitioners to repeat the material outside of regular practice hours.

In terms of promotion and socialization, the Kuntau Sinar Pahlawan Community has optimized the use of digital media as a strategic tool to introduce Kuntau to the younger generation. Platforms such as Instagram and Facebook are utilized to share visual content that showcases Kuntau's technical movements, philosophy, and the history and cultural values that come with it. This content is produced regularly to maintain its presence and attract a wider audience, especially teenagers and university students.

In addition to promotion through digital media, the community is also active in performing Kuntau in various social and cultural activities, such as traditional Banjar weddings, welcoming honored guests, and in district-level cultural festivals. At weddings, Kuntau

performances are often used as a symbol of respect and a marker of local cultural identity that is still strongly maintained. Meanwhile, involvement in traditional martial arts competitions at the district level is an important means of expanding networks, increasing community prestige, and opening up opportunities for young people to compete and excel formally.

By combining digital approaches and active involvement in community events, the community not only focused on internal preservation but also opened up space for cross community collaboration and expanded the scope of introducing Kuntau martial arts to the general public in a sustainable manner. To overcome financial challenges, the community developed a more sustainable funding model through the regular contributions of community members at each practice, as well as from donations made by members who had won competitions. This allowed the community to have a more stable operational fund. Some of the funds are used to repair the rink and other operational costs.

CONCLUSION

Based on the results of research on the role of the Kuntau Sinar Pahlawan Community in efforts to preserve traditional martial arts, it can be concluded that this community plays a significant role in maintaining the existence of Kuntau as one of the

intangible cultural heritages in South Kalimantan. Through an adaptive strategy that combines traditional training with modern innovations, such as the use of digital media for promotion and documentation, this community has succeeded in maintaining and introducing Kuntau to the younger generation. This success is not only evident in the consistency of regular practice and participation in cultural events, but also in their efforts to build their own training center and implement a structured learning system. However, challenges such as competition with modern martial arts, limited funding, lack of standardized documentation, and the problem of coach regeneration remain as obstacles that require long-term solutions.

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