



## **The Impact of Traditional Peresean Sport on Physiological and Psychological Aspects and Its Role as Cultural Heritage: A Case Study of the Sasak Community in Lombok**

**Andi Mulyan\*<sup>1</sup>, Khaerul Anam<sup>2</sup>**

<sup>1</sup>Sociology Education, Faculty of Education, Nahdlatul Ulama University, Mataram, Indonesia

<sup>2</sup>Physical Education, Health, and Recreation, Faculty of Education, Nahdlatul Ulama University, Mataram, Indonesia

### **Article Info**

#### **Article History :**

Received : Sep 2024

Revised : Sep 2024

Accepted : Sep 2024

#### **Keywords:**

Physiologi

Psychologi cultural

Sport Traditional peresean

### **Abstract**

Peresean is a traditional martial art deeply embedded in the culture of the Sasak people in Lombok. Beyond its role as public entertainment, Peresean plays a crucial part in preserving the cultural identity of the Sasak community and serves as a tool for resolving customary conflicts. However, over time, the understanding and practice of Peresean have diminished, particularly among younger generations, raising concerns about the potential loss of its valuable cultural and moral lessons. This research aims to emphasize the importance of preserving Peresean as cultural heritage and its potential as a solution to social issues like conflict and juvenile delinquency within the Sasak community. Using a qualitative case study approach in several Sasak communities, data were collected through field observations, in-depth interviews with local elders, and documentation of Peresean's history and development. Findings indicate that Peresean, from a psychological perspective, is not only a form of entertainment but also an effective conflict resolution tool in Sasak society. It teaches values such as courage, sportsmanship, and social harmony. In conclusion, Peresean holds significant historical and social value, and its preservation is essential for maintaining Sasak cultural heritage. Cultural preservation efforts can help address social issues, ensuring community stability and cohesion in Lombok.



\*Corresponding email : [anamfpok@gmail.com](mailto:anamfpok@gmail.com)

ISSN 2685-6514 (Online)

ISSN 2477-331X (Print)

## INTRODUCTION

Peresean is a distinctive tradition deeply embedded in the lives of the Sasak people on the island of Lombok, West Nusa Tenggara. This tradition is a form of martial arts that uses weapons such as *penjalin* (rattan sticks) and *ende* (a buffalo-hide shield). Since ancient times, Peresean has been an integral part of the social and cultural life of the Sasak community, serving not only as entertainment but also as a means to train physical endurance, bravery, and mental strength. Over time, Peresean has evolved from a local tradition into a cultural symbol of Sasak identity, widely recognized both domestically and internationally.(Aminullah et al., 2018; Ashari & Muzakir, 2020)

The history of Peresean is deeply rooted in heroic tales from the past, where Sasak warriors practiced Peresean as a form of training before going to battle. As it developed, this tradition also became a way to resolve disputes between individuals or groups within the community, replacing more destructive physical conflicts. Values such as courage, sportsmanship, and respect for opponents are central to this tradition. Therefore, Peresean is not only seen as a martial arts performance but also as a symbol of maturity and honor within Sasak society.(Rajab & Kuswanto, 2018; Suryansah et al., 2019)

In the context of Sasak culture, Peresean holds profound significance. More than just a test of skill, Peresean represents the relationship between

humans and nature, spiritual strength, and social balance. Both the spectators and participants of Peresean matches often believe that the spirit embodied in Peresean can bring peace and order to the community. Thus, preserving the tradition of Peresean means safeguarding the noble values passed down by the ancestors of the Sasak people. This tradition also plays a crucial role in maintaining social cohesion and cultural identity amidst the rapid changes of modern times.(Aminullah et al., 2018)(Aminullah et al., 2018)

However, amidst the tides of modernization and globalization, the tradition of Peresean faces significant challenges. The Sasak people, especially the younger generation, are increasingly exposed to external cultures that can erode local values.(Suryansah et al., 2019) This has led to traditions like Peresean being practiced less frequently and gradually losing their influence in everyday life. Yet, the preservation of Peresean is essential, not only to safeguard the cultural identity of the Sasak community but also to maintain the rich cultural diversity of Indonesia. The loss of this tradition would be a great detriment to the nation's cultural heritage.

## METHODS

"The participants in this study consisted of 30 members of the Sasak community who actively participate in the sport of Peresean. The selection criteria for participants included being between the ages of 18 and 35, having at

least one year of experience in practicing Peresean, and a willingness to participate in the research. The demographic data of the participants included gender, age, and various educational backgrounds, providing a broader perspective on the impact of this sport."

### **Participants**

Proper identification of research participants is essential to the science and practice of psychology and physiology, especially for generalizing findings on aspects of perception as a cultural heritage, viewing comparative data across replications, and using evidence in research synthesis and secondary data analysis. Identification of participant samples, key demographic characteristics such as blood pressure, gender, body mass index, and psychological and physiological factors in the fight.

### **Sampling Procedures**

Sampling was conducted using purposive sampling, where participants were selected based on predetermined criteria. This was done to ensure that the data obtained were relevant and could provide accurate information about the effects of Peresean. Before data collection, participants were given an explanation of the purpose and benefits of the study and obtained consent to participate. The data collection process was carried out in two stages. First, participants were asked to fill out a questionnaire that included questions about their physical condition, mental health, and views on the sport of Peresean. Second, physical measurements were taken to assess the fitness of participants before and after the training period. The data collected were then analyzed using descriptive and inferential statistical methods to determine the effect of exercise on the aspects studied.

**Materials and Apparatus** The tools used in this study included questionnaires to measure psychological and physiological aspects, as well as fitness measuring devices such as digital scales and heart rate monitors. The questionnaires used have been tested for validity and reliability, so they can be relied upon to measure the variables studied. In addition, data were also collected through direct observation during the Peresean training session.

### **Design or Data Analysis**

This research design uses a quantitative approach with data analysis using statistical software. The results of physical measurements and questionnaires were analyzed to find the relationship between participation in Peresean sports and improvements in physical condition and mental health. This analysis also considers demographic factors that may affect the results, such as the age and education level of participants.

## **RESULT**

The results of the study showed that participation in Peresean sports contributed significantly to improving the physical condition of participants, with an average increase in VO2max of 15% after 8 weeks of training (Imansyah et al., 2023). In addition, questionnaire analysis showed significant improvements in psychological aspects, with 80% of participants reporting improved moods and reduced stress after training. These findings are in line with previous research showing that physical activity can improve mental health. (Wihartati, 2022).

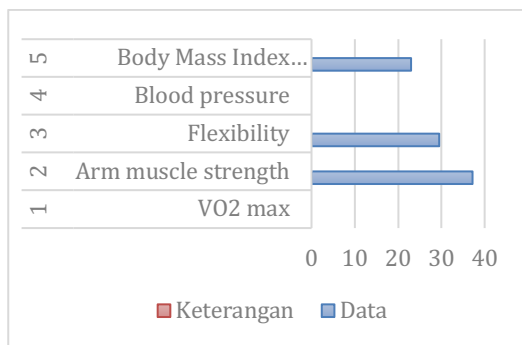


Table 1.1 Body Composition Analysis

Based on the results of field conditions, the results obtained in a study conducted on participants in the traditional sport of Peresean showed that VO2max measurements ranged between 45.2 and 50.9 ml/kg/min. This value is included in the good category based on aerobic fitness standards.(Domaradzki & Koźlenia, 2022; Govindasamy et al., 2023; Knechtle et al., 2015; Knechtle & Nikolaidis, 2018; Nurhayati et al., 2023; O'Loughlin et al., 2019) VO2max, which measures the body's ability to consume oxygen during maximum physical activity, is an important indicator of cardiovascular fitness and aerobic capacity. Imagine every Peresean participant, with the dynamic and high-intensity movements typical of this sport, training consistently in a competitive but traditional environment. Every time they are involved in a match, their hearts and lungs work harder, circulating oxygen throughout the body with higher efficiency. That is why their VO2max numbers are in the good range—indicating that this sport is not only a means of preserving culture but also provides significant fitness benefits. In a health context, participants with VO2max above 45 ml/kg/min tend to have.

(Ardhianata Putra et al., 2018; Fajar & Khory, 2023; Pane, 2015; Perdana, 2021; Tang & Thahir, 2020; Wihartati, 2022; Wulandari, 2015)

Lower risk of cardiovascular disease and showed better stamina in daily activities. Thus, Peresean exercise directly contributes to physical fitness while fostering mental and social well-being through the cultural heritage they continue to preserve. The average flexibility of Peresean participants was 30.2 cm, indicating a good level of flexibility among individuals active in this traditional sport. The standard deviation of 4.0 cm indicates variation in flexibility among participants, but the high average flexibility indicates the benefits of Peresean exercise in improving body flexibility. The results of blood pressure measurements on 35 participants in the traditional Peresean sport showed an average blood pressure of 120/80 mmHg, which is included in the normal category according to health standards. This blood pressure is an important indication of cardiovascular health and the efficiency of the circulatory system and serves as an additional parameter in evaluating the effects of exercise on heart and blood vessel health. A BMI of 22.0 kg/m<sup>2</sup> indicates that most Peresean participants have a weight that is balanced with their height, within the range considered healthy. The normal BMI range is usually between 18.5 and 24.9 kg/m<sup>2</sup>. These results indicate that physical activity performed in Peresean contributes to

healthy and proportional weight management.(Hamdani & Hasye, 2019; Kamarudin & Zulrafl, 2020; Lauh, 2014; Mulyaningsih et al., n.d.; Sri Maryanti et al., 2020; Suryansah et al., 2019; Suryanto, 2012)

#### Study from a psychological perspective or Review from a psychological aspect

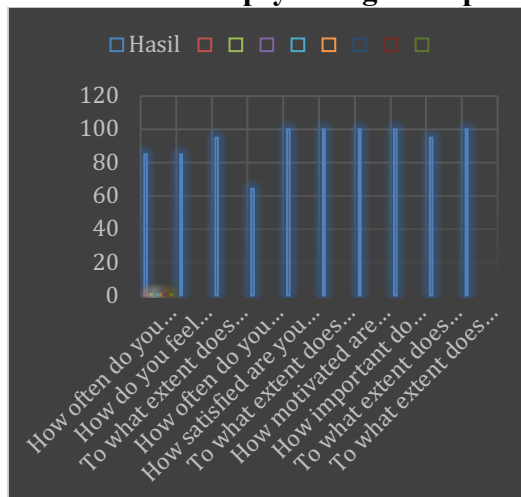


Table 1.2 psychological perspective or Review from a psychological aspect

Based on psychological data obtained from 35 Peresean athletes, the results showed a very high level of satisfaction and mental well-being. The following are the details of the psychological survey results: Frequency of Enjoyment: Approximately 95% of participants reported that they often felt happy while participating in Peresean. This indicates that this activity provides consistent emotional satisfaction and enjoyment for athletes, contributing to an overall positive experience. Stress Level Approximately 85% of participants reported that they did not experience stress before and after

participating in Peresean.(Anam et al., 2021; Kresnapati & Setiawan, 2021; Lahinda et al., 2020; Lumba, 2018; Perdana, 2021; Rahmawati & Huda, 2018; Yogyakarta, 2016) This indicates that Peresean has a calming effect and reduces stress levels, contributing to better psychological well-being for athletes. Self-Confidence: An average of 95% of athletes felt that Peresean significantly increased their self-confidence levels. This indicates that this activity plays an important role in increasing their self-confidence and sense of ability. Feelings of Anxiety or Fear: 100% of participants reported that they were very confident during the Peresean match, without feeling anxious or afraid. This indicates that this sport helps overcome negative feelings and increases mental calmness. Performance Satisfaction: 100% of athletes were satisfied with their performance after participating in Peresean. This satisfaction reflects a high level of personal achievement and sense of accomplishment.

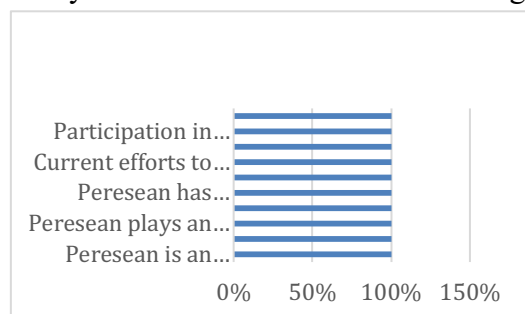
Community.(Crystallography, 2016; Juhanis, 2013; Setiawan, 2014; Suwarjiya & Sulistyawati, 2022)

Engagement: 100% of participants felt that Peresean made them feel closer to the Sasak community. This demonstrates the social and cultural role of Peresean in strengthening community ties. Motivation: All participants (100%) felt highly motivated to continue participating in Peresean after their experience. This indicates a strong

intrinsic drive to engage in the sport on an ongoing basis.(Alamanda, 2018; Damanik, 2019; Eksistensi et al., 2012)

**Importance of Tradition and Culture** 100% of participants considered Peresean to be very important in their tradition and culture, affirming the cultural and historical value of the sport to the Sasak community. **Courage to Face Challenges:** 95% of athletes felt courageous in facing challenges after participating in Peresean. This suggests that Peresean contributes to the development of Approximately 95% of participants felt more relaxed after participating in Peresean. This indicates the positive effects of Peresean in reducing tension and increasing feelings of well-being. Overall, this data suggests that Peresean has a very positive psychological impact on athletes, including increased self-confidence, performance satisfaction, community engagement, and reduced stress, and it plays an important role in maintaining Sasak cultural traditions.(Guntoro et al., 2020; Harsono, 1988; Wulandari, 2015)

#### Study of Presean as a Cultural Heritage



Tabel 1.3 Study of Presean as a Cultural Heritage

Based on the results of a survey conducted on 35 Peresean participants, it appears that they have a very positive and consistent view of the role of Peresean as a cultural heritage of the Sasak people. The following are the results of the survey and its analysis: **Peresean as an Important Part of Cultural Heritage:** All participants (100%) strongly agreed that Peresean is an important part of the history and cultural heritage of the Sasak people. This shows that Peresean is not only seen as a traditional sport but also as a symbol of cultural identity that is deeply rooted in the life of the Sasak community. **Philosophy of Courage and Honesty:** 100% of respondents stated that they strongly agreed that Peresean has a deep philosophy that reflects the values of courage and honesty.(Evitamala et al., 2022; kemdikbud, 2019; Kresnapati & Setiawan, 2021; Putu Herawati, Sakti Adji Adisasmita, Muhammad Isran Ramli, 2018)

This philosophy strengthens the spiritual and moral meaning of Peresean, emphasizing that this sport is not only about physicality but also about character building. **Strengthening Social Bonds and Cultural Identity:** All participants strongly agreed that Peresean plays an important role in strengthening the social bonds and cultural identity of the Sasak community. This reflects the role of Peresean as a social bridge that brings community members closer together through shared traditions. **Teaching Moral Values:** 100% of participants also strongly agreed that Peresean teaches

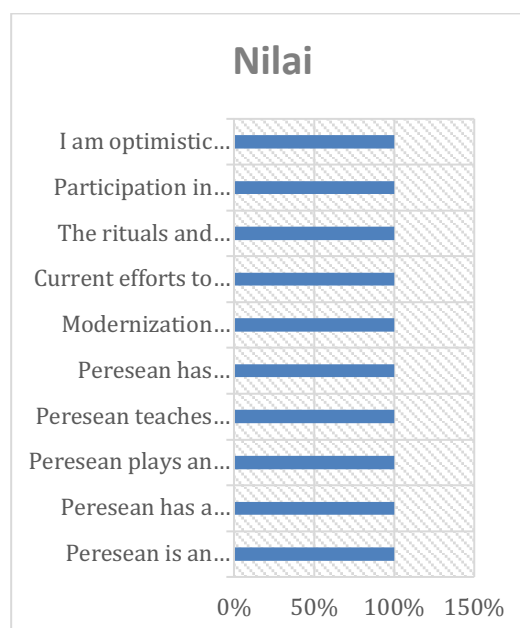
important moral values such as courage, resilience, and respect. This shows how Peresean serves as a moral education tool for the younger generation by conveying life lessons through traditional activities.(Anam et al., 2021; Dewi et al., 2023; Magee et al., 2017; Purnomo et al., n.d.; Suwarjiya & Sulistyawati, 2022)

**Changes in Peresean:** All respondents strongly agreed that although Peresean has undergone changes, the essence of its original culture remains intact. This shows that the adaptations that occur in Peresean do not eliminate its original identity but rather maintain the continuity of tradition.

**Peresean preservation efforts** were deemed highly effective by 100% of participants, particularly in their ability to engage the younger generation. This suggests that the initiatives aimed at introducing Peresean to the next generation have been successful, ensuring that Peresean remains vibrant and relevant today. **The Importance of Rituals and Symbolism:**Participants concurred that the rituals and symbolism associated with Peresean are integral to Sasak culture and must be preserved. This emphasizes the significance of the traditional elements that accompany Peresean, which add deeper meaning to the practice. **Participation Restrictions:** All participants strongly agreed that participation in Peresean should be limited to those who understand and respect this tradition. This reflects a desire to uphold the purity and integrity of Peresean as cultural

heritage.(Alamanda, 2018; Ayuningtyas et al., 2019; Ilmiah & Pendidikan, 2023; Mulyaningsih et al., n.d.)

**Optimism for Peresean Preservation** Participants expressed strong optimism that Peresean will continue to be appreciated and preserved by future generations. This reveals a firm belief that Peresean will remain an important symbol in Sasak culture and will be passed down with great respect. Overall, the results of this survey indicate that Peresean functions not only as a physical sport but also as a cultural, moral, and social symbol highly valued by the Sasak people. This underscores the importance of preservation efforts.



Tabel 1.4 Peresean in preserving a rich and meaningful cultural heritage.

## DISCUSSION

Discussions on the influence of Peresean are not only focused on the physical and



psychological aspects but also on the cultural values contained therein. Peresean, as a traditional sport, has a deeper meaning for the Sasak people, where it serves as a means to strengthen social ties and cultural identity. This activity is often held in the context of festivals and celebrations, which strengthens the sense of togetherness among community members. Therefore, the preservation of the sport of Peresean is very important to maintain the cultural heritage and health of the Sasak people.

## CONCLUSION

From the results of this study, it can be concluded that the traditional sport of Peresean has a significant positive impact on the physiological and psychological aspects of participants and serves as an important source of cultural heritage. Therefore, it is important to encourage participation in this traditional sport as part of efforts to maintain health and preserve local culture. Further research is needed to explore more deeply the long-term impact of participation in Peresean sports on the health and well-being of the Sasak people.

## ACKNOWLEDGEMENT

Thank you to the Ministry of Education for the 2024 grant and to the Chancellor of Nahdlatul Ulama University, especially to LP2M as a research and community service center that contributed to providing guidance from the proposal stage to submission. I would also like to thank my fellow researchers.

## REFERENCES

- Alamanda, Y. (2018). Pengaruh harga diri dan gaya hidup terhadap perilaku konsumtif pada mahasiswa Fakultas Ekonomi dan Bisnis Universitas Mulawarman Samarinda. *Psikoborneo*, 6(2), 410–419.
- Aminullah, A., Afrian, H., & suryansah, S. (2018). Modifikasi Peraturan Permainan Tradisional Presean Tingkat Sekolah Dasar di SD Islam NW Tanah Abror. *Jurnal Porkes*. <https://doi.org/10.29408/porkes.v1i2.1416>
- Anam, K., Evitamala, L., & hariadi, H. (2021). Rehabilitas Pasca Covid-19 Dari Segi Fisik. *Jurnal Porkes*, 4(2), 76–80. <https://doi.org/10.29408/porkes.v4i2.4151>
- Ardhianata Putra, I. N., Anggraini, N., Mufidah, A., Putro, D., Permatasari, I., Hidayat, M., Kusumaningrum, R., Prasiwi, W., & Suryanto, A. (2018). Pendidikan Kesehatan Pertolongan Pertama pada Kecelakaan pada Masyarakat di Kelurahan Dandangan. *Journal of Community Engagement in Health*.
- Ashari, L. H., & Muzakir, M. (2020). MENGEKSPLORASI OLAHRAGA PERMAINAN TRADISIONAL PERESEAN (STUDI KASUSU PERMAINAN TRADISIONAL PERESEAN DI DESA MARONG). *NUSRA: Jurnal Penelitian Dan Ilmu Pendidikan*. <https://doi.org/10.55681/nusra.v1i1.89>
- Ayuningtyas, A. F., Widyatmaja, I. G. N., & Sulistyawati, A. S. (2019). Strategi Pemasaran Untuk Meningkatkan Tingkat Penjualan Produk di Sang Spa Ubud Bali. *Jurnal Kepariwisata Dan Hospitalitas*, 3(1), 195–210.
- Crystallography, X. D. (2016). 濟無No Title No Title No Title. 1–23.
- Damanik, F. (2019). *Analisis Potensi Sport Tourism Di Wilayah Kabupaten Simalungun*. 107. [http://lib.unnes.ac.id/40172/1/UPLOAD\\_FUAD\\_DAMANIK.pdf](http://lib.unnes.ac.id/40172/1/UPLOAD_FUAD_DAMANIK.pdf)
- Dewi, L. S., Sarjiwo, S., & Pratama, U. N. (2023). Metode pembelajaran tari kreasi



- pada kelas anak usia dini di sanggar seni kinanti sekar yogyakarta. ... : *Jurnal Ilmiah Seni Pertunjukan*, 17(1), 164–173.  
<https://journal.isi.ac.id/index.php/IDEA/article/view/9038>
- Domaradzki, J., & Koźlenia, D. (2022). The performance of body mass component indices in detecting risk of musculoskeletal injuries in physically active young men and women. *PeerJ*.  
<https://doi.org/10.7717/peerj.12745>
- Eksistensi, U. M., Kridha, T., Di, J., Hayu, S., Kelurahan, B., & Jepara, P. (2012). *Jurnal seni tari*. 1(1), 9–21.
- Evitamala, L., Anam, K., & Riyan Hidayatulloh, M. (2022). Word Champion Superbike (Wsbk Mandalika) Kuta Lombok Nusa Tenggara Barat. *Jurnal Porkes*, 5(1), 73–78.  
<https://doi.org/10.29408/porkes.v5i1.5364>
- Fajar, M., & Khory, F. D. (2023). Jurnal Pendidikan Olahraga dan Kesehatan Volume 11 Nomor 01 Tahun 2023 Malik Fajar \*, Fifukha Dwi Khory. *Ejournal.Unesa.Ac.Id*, 11, 1–5.  
<https://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-jasmani/article/view/54026%0Ahttps://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-jasmani/article/view/54026/43941>
- Govindasamy, K., Suresh, C., Kaur, D., Pramanik, M., & Anitha, J. B. (2023). Differential effects of a 12-week aerobic exercise program on health-related physical fitness, physiological and biochemical markers among obese adults: a randomized controlled trial. *Health, Sport, Rehabilitation*, 9(2), 6–21.  
<https://doi.org/10.34142/HSR.2023.09.02.01>
- Guntoro, T. S., Muhammad, J., & Qomarrullah, R. (2020). Faktor kemampuan fisik dan psikologis penunjang keterampilan atlet elit sepakbola Propinsi Papua. *Jurnal SPORTIF : Jurnal Penelitian Pembelajaran*.  
[https://doi.org/10.29407/js\\_unpgri.v6i2.13768](https://doi.org/10.29407/js_unpgri.v6i2.13768)
- Hamdani, R., & Hasye, F. A. (2019). Efek Latihan Fisik Terhadap Remodeling Jantung. *Jurnal Kesehatan Andalas*, 8(2), 427.  
<https://doi.org/10.25077/jka.v8.i2.p427-437.2019>
- Harsono. (1988). *Coaching dan aspek-aspek psikologi dalam coaching / Harsono*.
- Ilmiah, J., & Pendidikan, W. (2023). *No Title*. 9(6), 58–62.
- Juhanis. (2013). Analisis Tingkat Kesegaran Jasmani Pada Siswa Sma Negeri 2 Sinjai Utara. *Jurnal ILARA*, IV(1), 25–34.
- Kamarudin, K., & Zulrafl, Z. (2020). PENGARUH POWER OTOT TUNGKAI DAN KELENTUKAN TERHADAP KEMAMPUAN TENDANGAN SABIT ATLET PENCAK SILAT PPLP DAERAH KABUPATEN MERANTI. *Altius : Jurnal Ilmu Olahraga Dan Kesehatan*.  
<https://doi.org/10.36706/altius.v9i1.10749>
- kemdikbud. (2019). *Tugas Dan Peran Kepala Sekolah Sebagai Pemimpin*.  
<http://lppks.kemdikbud.go.id/id/kabar/tugas-dan-peran-kepala-sekolah-sebagai-pemimpin>
- Knechtle, B., & Nikolaidis, P. (2018). Physiology and Pathophysiology in Ultra-Marathon Running. *Frontiers in Physiology*, 9, null.  
<https://doi.org/10.3389/fphys.2018.00634>
- Knechtle, B., Stiefel, M., Rosemann, T., Rüst, C. A., & Zingg, M. A. (2015). Laufsport und der Zusammenhang zwischen Training und Körperbau. *Therapeutische Umschau. Revue Thérapeutique*, 72, 343–355.  
<https://doi.org/10.1024/0040-5930/A000685>
- Kresnapati, P., & Setiawan, D. A. (2021). Pengaruh Teknik Dasar Manipulatif Sport Massage terhadap Penurunan Kadar Asam Laktat Atlet UKM Pencak Silat UPGRIS. *Journal of Sport Coaching and Physical Education*, 6(1), 52–58.  
<https://doi.org/10.15294/jscpe.v6i1.46334>
- Lahinda, J., Wasa, C., & Riyanto, P. (2020). Pengaruh Program Latihan Peningkatan

- Daya Tahan Jantung Paru Pada Ukm Tinju. *Kinestetik*, 4(1), 7–13. <https://doi.org/10.33369/jk.v4i1.10257>
- Lauh, W. D. A. (2014). Dimensi olahraga pendidikan dalam pelaksanaan penjasorkes di sekolah. *Jurnal Pendidikan Olah Raga*.
- Lumba, A. J. F. (2018). Peningkatan Kualitas Latihan Daya Tahan Atlet Tinju. *Prosiding Seminar Nasional IPTEK Olahraga, ISSN 2622-0156*, 1–7.
- Magee, R. V., م. سلامة, Magee, R. V., Crowder, R., Winters, D. E., Beerbower, E., Bodhi, B., Schindler, S., Pfattheicher, S., Reinhard, M.-A., Haddock, G., Foad, C., Windsor-Shellard, B., Dummel, S., Adarves-Yorno, I., Furlotte, C., & Gorski, P. C. (2017). No Title الاجراءات الجنائية. *ABA Journal*, 102(4), 24–25. <https://doi.org/10.1002/ejsp.2570>
- Mulyaningsih, E., Pendidikan, J., Kesehatan, J., Pendidikan, J., Usia, A., Palopo, U. M., Keguruan, F., & Palopo, U. M. (n.d.). *SPORT MASSAGE TRAINING AND DEVELOPMENT IN DISTRICT PELATIHAN DAN PENGEMBANGAN SPORT MASSAGE dan kelenjar getah bening . Sport Massage dibutuhkan bukan hanya oleh atlet. 1*, 88–98.
- Nurhayati, N., Masdinarsyah, I., & ... (2023). Improving the Quality of Islamic Holistic Adolescent Reproductive Health in Adolescent Posyandu Cadres. *ABDIMAS: Jurnal ....* <https://journal.umtas.ac.id/index.php/ABDIMAS/article/view/2777%0Ahttps://journal.umtas.ac.id/index.php/ABDIMAS/article/download/2777/1501>
- O'Loughlin, E., Nikolaidis, P., Rosemann, T., & Knechtle, B. (2019). Different Predictor Variables for Women and Men in Ultra-Marathon Running—The Wellington Urban Ultramarathon 2018. *International Journal of Environmental Research and Public Health*, 16, null. <https://doi.org/10.3390/ijerph16101844>
- Pane, B. S. (2015). Peranan Olahraga Dalam Meningkatkan Kesehatan. *Jurnal Pengabdian Kepada Masyarakat*.
- Perdana, M. Y. (2021). Persepsi guru pendidikan jasmani, olahraga dan kesehatan terhadap merdeka belajar di sekolah dasar se- kapanewon tepus. *Paper Knowledge . Toward a Media History of Documents*.
- Purnomo, M., Pd, S., & Kes, M. (n.d.). *Ridwan Susanto*.
- Putu Herawati, Sakti Adji Adisasmita, Muhammad Isran Ramli, S. H. (2018). Waktu tempuh perjalanan wisatawan mancanegara di destinasi berbasis multidaya tarik wisata bali. *Jurnal Transportasi*, 18(1), 49–58.
- Rahmawati, A., & Huda, A. (2018). Senam Pagi untuk Membangun Motivasi Belajar Siswa Tunagrahita. *Jurnal ORTOPEDAGOGIA*, 4(1), 26–32. <https://doi.org/10.17977/um031v4i12018p026>
- Rajab, B. A. S., & Kuswantoro, R. H. (2018). Perancangan Game Fighting Peresean Sebagai Media Pengenalan Budaya Suku Sasak. *Respati*. <https://doi.org/10.35842/jtir.v13i3.256>
- Setiawan, A. (2014). Model Senam Pekerja untuk Meningkatkan Produktivitas Kerja Buruh. *Media Ilmu Keolahragaan Indonesia*, 4(1).
- Sri Maryanti, I Gusti Ayu Oka Netrawati, & I Wayan Nuada. (2020). PANDEMI COVID-19 DAN IMPLIKASINYA PADA PEREKONOMIAN NTB. *Media Bina Ilmiah*.
- Suryansah, S., Dinata, K., & Daniyantara, D. (2019). MODEL PENGEMBANGAN PERMAINAN PERESEAN DALAM MENINGKATKAN MINAT OLAHRAGA TRADISIONAL PADA SISWA KELAS X DI SMA NEGERI 1 PRAYA TIMUR. *Jp.Jok (Jurnal Pendidikan Jasmani, Olahraga Dan Kesehatan)*. <https://doi.org/10.33503/jp.jok.v3i1.519>
- Suryanto, E. (2012). Peranan pola hidup sehat terhadap kebugaran jasmani. *Fik Uny*.
- Suwarjiya, & Sulistyawati, D. R. (2022). Kreativitas Tari Melalui Pembelajaran Tari Kreasi Baru Pada Siswa Kelas VIII SMPN 6 Aluh-Aluh Kabupaten Banjar. *Management of Education: Jurnal Manajemen Pendidikan Islam*, 8, 151.
- Tang, A., & Thahir, M. (2020). EFEK LATIHAN FISIK TERHADAP VO2 MAX PADA MAHASISWA. *Media Kesehatan Politeknik Kesehatan Makassar*.

- <https://doi.org/10.32382/medkes.v15i2.1594>
- Wihartati, W. (2022). Psikologi Kesehatan Berbasis Unity of Science. In *Lawwana*.
- Wulandari, D. (2015). Perilaku Kesehatan dalam Psikologi Kesehatan. *Jurnal Administrasi Rumah Sakit*.
- Yogyakarta, U. N. (2016). *Kebugaran bola voli*.
- Ashari, L. H., & Muzakir, M. (2020). Mengeksplorasi Olahraga Permainan Tradisional Peresean (Studi Kasus Permainan Tradisional Peresean di Desa Marong). *NUSRA J. Penelit. dan Ilmu Pendidik*. doi:10.55681/nusra.v1i1.89.
- Imansyah, Y., Muhammad, L., Fikri, A., & Anam, K. (2023). The effect of gemargatara gymnastics training on increasing students' VO2max abilities. *J. Porkes*, 6(2), 634–643. doi:10.29408/porkes.v6i2.20958.
- Wihartati, W. (2022). Psikologi Kesehatan Berbasis Unity of Science. In *Lawwana*.