



## *Local Wisdom-Based Sports Literacy: A Collaborative Effort Between Schools and Moi Traditional School, Sorong District*

### **Literasi Olahraga Berbasis Kearifan Lokal: Upaya Kolaboratif Antara Sekolah dan Sekolah Adat Moi, Kabupaten Sorong**

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#### Abstrak

Artikel ini mengeksplorasi integrasi kearifan lokal ke dalam literasi olahraga melalui kolaborasi antara sekolah formal dan Sekolah Tradisional Moi di Kabupaten Sorong, Papua Barat Daya, Indonesia. Dalam konteks globalisasi, melestarikan nilai-nilai adat sambil mempromosikan kesehatan dan pendidikan jasmani menghadirkan tantangan dan peluang. Studi ini bertujuan untuk menggambarkan bagaimana praktik budaya komunitas Moi—khususnya permainan tradisional, seni gerakan, dan ritual lokal—dapat diubah menjadi konten pendidikan yang mendukung literasi fisik, identitas, dan integritas budaya siswa. Dengan memanfaatkan metode deskriptif kualitatif, penelitian ini menemukan bahwa model kolaboratif tidak hanya mendorong keterlibatan siswa dalam aktivitas fisik tetapi juga memperkuat transmisi budaya.

This article explores the integration of local wisdom into sports literacy through collaboration between formal schools and the Moi Traditional School in Sorong District, Papua Barat Daya, Indonesia. In the context of globalization, preserving indigenous values while promoting health and physical education presents both a challenge and an opportunity. The study aims to describe how the Moi community's cultural practices—particularly traditional games, movement arts, and local rituals—can be transformed into educational content that supports students' physical literacy, identity, and cultural integrity. Utilizing a qualitative descriptive method, this research finds that the collaborative model fosters not only student engagement in physical activities but also strengthens cultural transmission.

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## 1. INTRODUCTION

Sports are not only interpreted as physical activities, but also as a medium for character building, strengthening cultural identity, and a means of preserving local values. In the context of education, the integration of sports and local wisdom is an important strategy in building contextual and meaningful sports literacy (Hadyansah et al., 2021). Sports literacy is an important part of education that aims not only to build physical fitness, but also to build students' understanding of the social and cultural values contained in physical activities (Siriat & Nurbayani, 2018). In the era of globalization which is full of popular culture and modern sports, the existence of traditional sports and local wisdom is often marginalized. In fact, many forms of traditional sports contain high educational, spiritual, and social values, such as those found in the culture of the Moi indigenous people in Sorong Regency, Southwest Papua.

The Moi indigenous community has various forms of physical activities and traditional games that are not only entertaining, but also serve as a means of value education, character building, and preservation of cultural identity (Fredrik et al., 2021). However, limited space in the formal curriculum and the less than optimal relationship between schools and traditional institutions are major challenges in efforts to inherit this sports culture. If not immediately responded to with collaborative policies and approaches, the younger generation of Moi has the potential to lose connection with their cultural heritage (An & Nie, 2023).

Collaboration between formal schools and traditional schools is one effective strategy in bridging this gap. Moi traditional schools as guardians of local cultural values have a vital role in transmitting local wisdom to the younger generation, while formal schools as systemic educational institutions can be a vehicle for transforming these values into the learning process (Firdausy et al., 2024). Through a local wisdom-based sports literacy approach, these two institutions can complement each other in creating more contextual, inclusive, and meaningful physical education.

Therefore, it is important to study in depth how the form of sports literacy based on local culture can be implemented collaboratively between schools and Moi traditional schools. This effort not only enriches the learning process in schools, but also becomes a strategic step in maintaining the sustainability of local culture amidst the ever-growing flow of modernization (Ma et al., 2025).

Papuan local wisdom is a collection of values, knowledge, and practices that have developed from generation to generation in the lives of indigenous Papuan communities, as a result of their long interaction with the natural and social environment. This wisdom includes various aspects such as belief systems, customs, customary law, natural resource management, and cultural expressions such as dances, songs, and traditional games. In the Papuan context, local wisdom not only functions as a cultural heritage, but also as a sustainable social and ecological regulatory system (Dwi Kusumaningrum & Muslim, n.d.).

One of the most obvious forms of Papuan local wisdom is the practice of managing natural resources in line with conservation principles. Indigenous

Papuans have customary rules regarding the time and place for hunting, cutting down trees, or fishing, such as the *sasi* system in Biak or customary prohibitions in the central highlands. These practices are not merely religious, but function as traditional ecological mechanisms to maintain environmental balance and sustainability (Boissière et al., 2013). In social life, Papuan local wisdom is reflected in the traditional education system that is passed down through families and communities, not through formal institutions. Children learn the values of courage, togetherness, and responsibility through participation in traditional ceremonies, traditional games, and collective work such as *gotong royong*. This experiential education creates individuals who understand their role in the community and their relationship with nature and spirituality (Gaspersz et al., 2024). Local wisdom is the foundation of the cultural identity of the Papuan people, which distinguishes them from other ethnic groups in Indonesia. In the era of increasingly massive globalization and modernization, local wisdom values function as a mechanism for cultural resilience. For example, efforts to revitalize traditional dances, traditional houses, and local languages in various districts of Papua reflect the spirit of the community to maintain their collective identity amidst changing times (Mokodompit et al., 2024).

Despite its important value, Papuan local wisdom faces serious challenges due to modernization, resource exploitation, and marginalization of development policies. Many young generations are no longer familiar with their mother tongue, traditional rituals, or traditional ways of life. Therefore, preserving local wisdom requires an integrated approach involving local governments, educational institutions, traditional leaders, and communities. Integrating local wisdom into the school curriculum and involving indigenous peoples in development planning are strategic steps that need to be strengthened (Amir Salipu et al., 2022).

Papuan local wisdom-based sports are a form of physical activity that grows and develops from the cultural practices of the Papuan indigenous people. Different from modern sports which are formal and competitive, this local sport is rooted in daily life, traditional rituals, traditional games, and survival activities such as hunting or gathering. The values contained in it are not only physical strength, but also togetherness, mental resilience, harmony with nature, and respect for ancestors (Meirista & Prasetya, 2021). Some forms of sports based on local Papuan wisdom include traditional archery, running in hilly forests, stone jumping games, and physical agility contests through war dances or spear attractions. In addition, activities such as rowing traditional boats on lakes and rivers can also be categorized as local sports because they rely on physical strength, team coordination, and mastery of natural terrain. These activities are generally carried out by children and adults as part of games, traditional competitions, or preparation for facing natural challenges (Witasari & Wiyani, 2020).

Local sports in Papua are not just entertainment or physical exercise, but also a means of character building. Values such as honesty, mutual cooperation, courage, and responsibility are embedded in every activity. In group games such as archery or rattan pulling, children learn to respect rules, work together, and resolve conflicts

peacefully. These values are in line with the character education approach in the national curriculum, making local sports an effective contextual learning medium (Kesehatan et al., 2024). Despite its rich values, Papuan local wisdom-based sports often do not get a proper place in the formal education system. Lack of documentation, lack of teacher training, and the perception that local sports are not “modern” are the main challenges. However, the potential for integration in physical education is enormous. Teachers can include local games in the curriculum to build cultural closeness and enrich the variety of learning. This can also be a strategy for preserving culture as well as strengthening local identity (Papua et al., 2010). To preserve Papuan local wisdom-based sports, support is needed from various parties: schools, local governments, indigenous communities, and cultural institutions. To preserve Papuan traditional sports rooted in local wisdom, multi-stakeholder support is essential, including schools, local governments, indigenous communities, and cultural institutions. Recent studies (2020–2025) emphasize the importance of documentation through books, videos, and digital platforms to educate and inspire the younger generation. Collaborative models like the Moi Traditional School in Sorong and newly established indigenous schools in Jayawijaya exemplify how cultural preservation can be integrated with physical education. Regular festivals and digital initiatives have also proven effective in safeguarding these cultural assets and promoting intergenerational continuity (West Papua Voice, 2025)

## 2. DISCUSSION AND CONCLUSION

### Research methodology

This study uses a **descriptive qualitative approach** with the aim of describing and analyzing the form of collaboration between formal schools and Moi traditional schools in developing sports literacy based on local wisdom in Sorong Regency.

#### 1. Types and Approaches of Research

This type of research is **qualitative descriptive** where the research approach aims to describe in detail and in depth a phenomenon, event, or situation based on qualitative data without manipulation or intervention (KetutYoda et al., 2024). This approach focuses on how sports containing local cultural elements are integrated into the education system, both through the learning process in schools and through non-formal education practices in traditional schools.

#### 2. Location and Subject of Research

The research was conducted in Sorong Regency, West Papua Province, with the research location determined purposively based on the existence of formal schools that have local content programs and Moi traditional schools that are active in preserving culture through physical activities and traditional games. The researcher conducted direct observations in several schools and traditional communities to

obtain a complete picture of the collaboration and forms of sports literacy developed. The research subjects are:

1. Physical Education teachers and principals of formal schools
2. Traditional figures and teachers from the Moi traditional school
3. Students participating in collaborative activities
4. Parents or communities that support the activity

The subject selection technique was carried out using **purposive sampling** , taking into account involvement and knowledge of collaborative educational practices.

### Data Analysis Techniques

The data in this study were obtained through **observation techniques, in-depth interviews** , and **documentation studies** (Syamsi & Tahar, 2021). Observations were conducted in formal schools and traditional schools to directly observe the process of integrating local wisdom into sports activities. Interviews were conducted with PJOK teachers, Moi traditional leaders, school principals, and representatives of the Sorong Regency Education Office. Documentation studies were used to examine the curriculum, customary records, and extracurricular activities related to traditional sports. Data analysis was carried out through the stages of data reduction, data presentation, and drawing conclusions.

By using this approach, the research is expected to be able to describe in depth the collaborative practices that occur between schools and traditional schools, as well as reveal the challenges, potentials, and strategies that can be applied to strengthen sports literacy based on local wisdom. This is an important foundation in designing a contextual physical education model that is rooted in the cultural values of the Moi community.

### 3. Results and Discussion

One of the main findings in this study shows that the practice of sports literacy based on local wisdom in Sorong Regency has begun to develop through collaborative initiatives between formal schools and Moi traditional schools . This collaboration emerged because of a shared awareness of the importance of preserving local culture, as well as efforts to enrich learning materials for Physical Education, Sports, and Health (PJOK). The schools involved have begun to adopt traditional Moi sports activities such as traditional archery competitions, local rhythmic movement games, and gymnastics based on traditional movements into extracurricular programs and Pancasila student profile project activities.

Furthermore, the results of observations and interviews show that the role of the Moi traditional school is very strategic in providing knowledge and philosophical meaning to each form of traditional sport taught . Traditional leaders act as cultural facilitators, explaining the symbolic meaning of each movement, and ensuring that sports practices remain in accordance with local customary values and ethics. PJOK

teachers involved in this collaboration admit that this culture-based approach makes students more enthusiastic, active, and feel that learning is closer to their daily lives. In fact, some students are able to show improvements in affective and social aspects, such as respect, cooperation, and love for local culture.

However, this collaboration still faces several obstacles, including the lack of documentation of traditional sports movements, time constraints in the school curriculum, and the absence of official guidelines from the local government regarding the integration of local culture in PJOK learning. However, the collaborative initiatives that have been running provide an illustration that this education model can be developed more widely, especially if supported by teacher training, the preparation of culture-based learning modules, and local education policies that support the preservation of local wisdom.

Thus, the results of this study indicate that local wisdom-based sports literacy can be an effective approach in physical education, especially when developed through collaboration between formal and traditional institutions. This model not only strengthens the cultural identity of students, but also forms a physically and mentally healthy character.

## Conclusion

The integration of local wisdom into sports literacy, as demonstrated through the collaboration between formal schools and the Moi Traditional School in Sorong District, offers a culturally responsive and contextually relevant model of physical education. This initiative successfully bridges traditional knowledge with modern educational practices, enhancing students' physical engagement while preserving indigenous identity. By incorporating traditional games, rituals, and movement arts into school-based physical activities, students not only develop motor skills and physical competence but also deepen their understanding and appreciation of their cultural heritage. The collaborative model also strengthens the relationship between schools and indigenous communities, fostering mutual respect and shared ownership of the learning process. Furthermore, it challenges the dominance of standardized sports curricula by legitimizing indigenous physical knowledge as an educational resource. This approach demonstrates that physical literacy is not merely about movement competence but also about cultural belonging, identity, and intergenerational continuity. To sustain and expand the benefits of this initiative, it is essential for educational policymakers, school leaders, and cultural institutions to institutionalize partnerships with indigenous communities. By doing so, local wisdom-based sports literacy can serve as a transformative tool in both physical education and cultural preservation, contributing to more inclusive and holistic learning environments across diverse regions of Indonesia.

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