

# The Ideology of South Sumatran Traditional Horsebow Archers

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## Abstract

This study discusses the ideology applied by traditional Horsebow archers in South Sumatra, specifically within the Perkumpulan Pemanah Berkuda Indonesia (Perdana). The aim of this research is to understand the ideological concepts held by the traditional archery community, analyze the training processes they undergo, and investigate their influence and contributions to strengthening collective identity and enhancing the performance of its members. Using an ethnographic approach, this research reveals the significant role of the Horsebow archer ideology in fortifying local cultural roots, expanding influence, and achieving achievements at national and international levels. This traditional archery practice not only strengthens the Islamic cultural heritage but also enhances the technical skills of community members while enriching their collective identity. The dedication of the younger generation in preserving traditional practices and applying these ideological values has proven to result in achievements, build strong social bonds, and make a significant contribution to preserving religious and national values. The ideology upheld by the Horsebow archers also plays a role in strengthening national identity through sport and tradition, while celebrating cultural diversity in Indonesia..

**Keywords:** Ideology, Archers, Islamic Culture, Perkumpulan Pemanah Berkuda Indonesia (Perdana)

## Abstrak

Penelitian ini membahas ideologi yang diterapkan oleh para pemanah tradisional Horsebow di Sumatera Selatan, khususnya dalam Perkumpulan Pemanah Berkuda Indonesia (Perdana). Penelitian ini bertujuan untuk memahami konsep ideologi yang dipegang oleh komunitas pemanah tradisional, menganalisis proses latihan yang dilakukan, serta meneliti pengaruh dan kontribusi mereka

terhadap penguatan identitas kolektif dan peningkatan kinerja anggota. Dengan menggunakan pendekatan etnografi, penelitian ini mengungkap peran penting ideologi pemanah Horsebow dalam memperkokoh akar budaya lokal, memperluas pengaruh, dan mencapai prestasi di tingkat nasional dan internasional. Praktik panahan tradisional ini tidak hanya memperkuat warisan budaya Islam, tetapi juga meningkatkan keterampilan teknis anggota komunitas serta memperkaya identitas kolektif mereka. Dedikasi generasi muda dalam menjaga praktik tradisional dan menerapkan nilai-nilai ideologi tersebut terbukti menghasilkan prestasi, membangun ikatan sosial yang erat, dan memberikan kontribusi signifikan dalam mempertahankan nilai-nilai agama dan negara. Ideologi yang dijunjung tinggi oleh para pemanah Horsebow juga turut berperan dalam memperkuat identitas nasional melalui olahraga dan tradisi, sekaligus merayakan keragaman budaya di Indonesia.

**Kata Kunci:** Ideologi, pemanah, Budaya Islam, Perkumpulan Pemanah Berkuda Indonesia Perdana.

## Introduction

The legacy of Islamic culture and civilization has made a tremendous contribution to the progress of the world, not only in religious aspects but also in various fields of science, art, philosophy, and ethics.<sup>1</sup> One tradition that has strong roots in Islamic history, but is now almost forgotten is archery.

Known as a sport recognized in Islamic teachings, archery is not just a physical activity but is also loaded with deep spiritual meaning, philosophy and moral values.<sup>2</sup> However, along with the times and rapid social changes, the tradition of archery has begun to erode, and in many cases, is almost unknown among the younger generation.<sup>3</sup> This leads to ignorance of its historical importance, even though archery is recognized in Islamic teachings as one of the recommended sports and even has the value of worship.<sup>4</sup>

<sup>1</sup> Hodgson, Marshall G.S (1999)., *The Venture of Islam*, Jakarta: Paramadina.

<sup>2</sup> Saramifar, Y. (2023). Weaponry as Material Religion among Muslim Communities. *The Routledge Handbook of Material Religion*, 335.

<sup>3</sup> Shayestehfar, M., Khazaei, R., Dargi, F., & Hajiani, F. (2023). Modesty, Virtue, and Power in Pahlavani Martial Arts and the Zurkhanehs of the Qajar Era (with Emphasis on the Structure, Arrangement and Decorations of Tehran Zurkhanehs). *Ido Movement for Culture. Journal of Martial Arts Anthropology*, 23(3), 42-52.

<sup>4</sup> Azizi, B., Mohammadi, M., & Deimary, N. (2021). The study of chivalry philosophy, islamic generosity and moral teachings in athletic and gymnasium sports in zurkhaneh. *Sport, Ethics and Philosophy*, 15(4), 546-555.

Archery in the Islamic tradition comes from the Qur'an and Hadith of the Prophet Muhammad, who taught that archery is not just a physical activity, but also an act of worship that brings one closer to Allah SWT.<sup>5</sup> The Hadith of the Prophet Muhammad (SAW) which states, "Prepare the strength that you are able to face them. Know that the real power is in archery!" (HR Muslim),<sup>6</sup> illustrates how important this sport is in the view of Islam. In addition, in history, there are many Muslim figures, such as the Prophet's companion, Saad bin Abi Waqash, who was known as a master archer and was a role model in practicing archery.

In studying the traditional horse archers in South Sumatra, it is important to understand the historical roots and influences of military ideologies that shaped their practices. Nicolle in his book *Medieval Indian Armies (2): Indo-Islamic Forces, 7th–Early 16th Centuries* highlights how cavalry in the Islamic world, including in the South Asian region, developed fighting techniques that combined high mobility strategies and long-range attack accuracy.<sup>7</sup> Such influences can be found in the tradition of horse archers in South Sumatra, which not only functioned as part of the defense system but also represented the cultural and spiritual values inherent in the local community.

Furthermore, Saramifar in *Weaponry as Material Religion among Muslim Communities* explains that weapons, including bows and arrows, are not just tools of war, but also have religious and symbolic dimensions in the Muslim community.<sup>8</sup> In the context of traditional South Sumatran horse archers, the bow is not only a weapon, but also a means to instill the values of spirituality, discipline, and loyalty to tradition. Thus, this study will examine how the ideology and practices of traditional horse archers in South Sumatra are not only related to technical and military aspects, but also closely related to broader social,

<sup>5</sup> Ahmad, S. (2019). Qur'anic Guidelines for Personality Development and Collective Work. *Islamiyyat: International Journal of Islamic Studies*, 41(1).

<sup>6</sup> Syaikh Muhammad Nashiruddin Al-Albani, *Mukhtashar Shahih Muslim*, Cetakan 1 (Jakarta: Gema Insani Press, 2005). Hal, 35

<sup>7</sup> D Nicolle, *Medieval Indian Armies (2): Indo-Islamic Forces, 7th–Early 16th Centuries* (books.google.com, 2023), [https://books.google.com/books?hl=en&lr=&id=ArzTEAAQBAJ&oi=fnd&pg=PP1&dq=%22nicolle+dauid%22&ots=jzJom-ch76&sig=2b\\_YZlZDROgJvf0EWicBw8ajjY](https://books.google.com/books?hl=en&lr=&id=ArzTEAAQBAJ&oi=fnd&pg=PP1&dq=%22nicolle+dauid%22&ots=jzJom-ch76&sig=2b_YZlZDROgJvf0EWicBw8ajjY).

<sup>8</sup> Y Saramifar, "Weaponry as Material Religion among Muslim Communities," *The Routledge Handbook of Material Religion*, 2023, [https://books.google.com/books?hl=en&lr=&id=MkbMEAAQBAJ&oi=fnd&pg=PA335&dq=%22saramifar+younes%22&ots=yB-jbTQpPA\\_&sig=gs5STP9cJH26KtIBcRjwMoZGZGQ](https://books.google.com/books?hl=en&lr=&id=MkbMEAAQBAJ&oi=fnd&pg=PA335&dq=%22saramifar+younes%22&ots=yB-jbTQpPA_&sig=gs5STP9cJH26KtIBcRjwMoZGZGQ).

cultural, and religious dimensions.

In the days of the Majapahit kingdom, even in literary works such as *Nagarakretagama*, archery was already part of the culture of the nobility, reflecting the importance of this sport in the Indonesian social and cultural context.<sup>9</sup> However, as time passed, archery as a tradition and sport began to be forgotten and only recognized as a part of history. In modern society, it is often considered an irrelevant or even foreign activity, when in reality, it has many benefits, both in physical and spiritual aspects.<sup>10</sup>

In addition, Pabbajah et al. in their article *Kampung Madinah: The Construction of Jamaah Tabligh for the Arabization Process in Magetan, East Java* highlights how certain Muslim communities in Indonesia construct their identities through cultural adaptations and values taken from broader Islamic traditions.<sup>11</sup> This concept is relevant in seeing how the practice of horse archery in South Sumatra is not only a local heritage, but also part of the broader construction of Islamic identity in the region. Arabization and the growing religious influence in Muslim communities also play a role in preserving and instilling ideological values in horse riding and archery practices, as seen in the tradition of horse archery in South Sumatra.

In the Indonesian context, the equestrian archery community began to develop in the early 2000s along with the increasing interest in sunnah sports and the search for a more authentic Islamic cultural identity. One of the prominent communities is the *Persatuan Pemanah Berkulang Perdana* of Malang City, which was studied by Adhitya. In his research, Adhitya found that involvement in the equestrian archery community was correlated with the self-esteem and self-confidence of its members.<sup>12</sup> This shows that equestrian archery is not just a sport

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<sup>9</sup> Gartenberg, G. N. (2000). *Silat tales: Narrative representations of martial culture in the Malay/Indonesian Archipelago*. University of California, Berkeley.

<sup>10</sup> Imam As-Suyuthi, *Berenang Memanah & Berkuda. Terjemahan Al-Bahah Fi Fadhlis Sibahah Wa Yalihi As-Simah* (Solo: Zamzam, 2015). Hal. 8

<sup>11</sup> M Pabbajah et al., "Kampung Madinah: The Construction of Jamaah Tabligh for the Arabization Process in Magetan, East Java," *JSW (Jurnal Sosiologi ...)*, 2022, [https://www.researchgate.net/profile/Juhansar-Juhansar/publication/360511791\\_Kampung\\_Madinah\\_The\\_Construction\\_of\\_Jamaah\\_Tabligh\\_for\\_the\\_Arabization\\_Process\\_in\\_Magetan\\_East\\_Java/links/627b16f537329433d9a6dfb1/Kampung-Madinah-The-Construction-of-Jamaah-Tabligh-for-the-Arabization-Process-in-Magetan-East-Java.pdf](https://www.researchgate.net/profile/Juhansar-Juhansar/publication/360511791_Kampung_Madinah_The_Construction_of_Jamaah_Tabligh_for_the_Arabization_Process_in_Magetan_East_Java/links/627b16f537329433d9a6dfb1/Kampung-Madinah-The-Construction-of-Jamaah-Tabligh-for-the-Arabization-Process-in-Magetan-East-Java.pdf).

<sup>12</sup> D W P Adhitya, *Hubungan Harga Diri Dengan Kepercayaan Diri Pada Komunitas Persatuan Pemanah Berkula Perdana Kota Malang* (etheses.uin-malang.ac.id, 2020), <http://etheses.uin-malang.ac.id/id/eprint/26014>.

or recreation, but also has an important role in shaping individual character, especially in terms of discipline, mental resilience, and self-confidence.

The tradition of archery has been gaining attention in Indonesia in recent years. Since 2015, archery, especially traditional archery using horsebow bows, has started to get more attention, especially in South Sumatra.<sup>13</sup> Traditional archery communities, such as those within the Indonesian Equestrian Archery Association (Perdana), are beginning to flourish and show a resurgence of interest in the sport. Perdana, which was established in 2015, has become a home for traditional archers who continue to preserve and develop archery based on spiritual values and Islamic philosophy.<sup>14</sup> However, the main legitimacy of archery in Islam certainly comes from the teachings of the Prophet Muhammad SAW. Many of the Prophet's hadiths mention the importance of archery, horse riding, and swimming as skills recommended for Muslims. This is not just a matter of expertise, but more about character building and self-resilience. In traditional societies, these skills are symbols of courage, agility, and readiness to face challenges. Therefore, communities like Perdana see archery not only as a sport, but as part of the sunnah that must be preserved and practiced. By referring to various Islamic thinkers such as Ibn Khaldun, Al-Ghazali, Al-Farabi, and Ibn Sina, as well as referring directly to the hadiths of the Prophet, traditional archery has developed not only as a sport, but as a practice that has deep philosophical, spiritual, and social meanings. This explains why the archery community in Indonesia is growing, because they see it as more than just a physical activity—but as a path to self-perfection, spiritual discipline, and connection with broader Islamic values.

However, despite this growing community, the role and underlying ideology of this traditional sport of archery is often overlooked. This ideology not only speaks to the archery technique itself, but also how religious, cultural and philosophical values influence the archers' outlook on life.<sup>15</sup> The community is not only

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<sup>13</sup> Masdul, M. R., Pajariantio, H., Rajindra, R., Ahmad, J., Kuliawati, K., & Rahmawati, R. (2024). Acculturation of religious values in early childhood: Central Sulawesi Educational Institutions. *South African Journal of Childhood Education*, 14(1), 1-7.

<sup>14</sup> Tobari, "HD Minta PERDANA Kenalkan Olahraga Memanah Sambil Berkuda Ke Masyarakat," Info Publik, 2020. <https://infopublik.id/kategori/nusantara/478972/hd-minta-perdana-kenalkan-olahraga-memanah-sambil-berkuda-ke-masyarakat> diakses 5 Juni 2020

<sup>15</sup> Lee, T. H. (2020). Archery Ranges in the Educational Tradition of Confucian

engaged in preserving the tradition, but also in teaching the moral and social values contained in this sport, which can be applied in everyday life.<sup>16</sup> Therefore, an understanding of the ideology behind the sport is crucial to maintain its spirit and philosophy.

This research aims to dig deeper into the ideology that shapes the traditional horsebow archer community in South Sumatra. The main focus of this research is to understand how the ideology is formed, how cultural and religious values play a role in shaping the character of the archers, and how the dynamics of training and application of these values in their lives. In addition, this research will also explore how globalization and the times affect the ideology of archery in Indonesia, especially in the context of rapid modernization and industrialization.

The ethnographic approach in this research aims to understand the phenomenon of traditional archery in South Sumatra in the context of Islamic civilisation. Through participatory observation and in-depth interviews, this research explores how the archer community not only maintains the practice of this sport as a cultural heritage, but also makes it a means of strengthening Islamic values, such as discipline, self-reliance, and spirituality. Ethnography as a method allows for an in-depth exploration of social interactions, individual experiences, as well as the meanings embodied in traditional archery practices that thrive within Muslim communities. In this context, archery is not only seen as a technical skill, but also as an expression of Islamic identity that has strong historical roots.

Previous research shows that archery traditions are closely related to various aspects of social, political and religious life. Fijn in his study of the sensory engagement of humans and horses in equestrian archery highlights how the physical and mental experiences of the sport shape individuals' understanding of discipline and endurance.<sup>17</sup> In the context of Muslim communities, these experiences can be linked to the concept of jihad in the spiritual sense, which is a struggle against lust and self-control. In addition, Selby's research on archery rituals in the Zhou Dynasty emphasises that archery practices often have complex socio-political dimensions.<sup>18</sup> This study is relevant in

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Academies in China. In *Confucian Academies in East Asia* (pp. 226-251). Brill.

<sup>16</sup> Hargreaves, J. (2014). Sport, culture and ideology. In *Sport, Culture and Ideology* (RLE Sports Studies) (pp. 30-61). Routledge.

<sup>17</sup> N Fijn, "Human-horse Sensory Engagement through Horse Archery," *The Australian Journal of Anthropology*, 2021, <https://doi.org/10.1111/taja.12376>.

<sup>18</sup> S Selby, "A Socio-Political Study of the Chinese Archery Rituals of the Zhou Dynasty,"

understanding how traditional archery communities in South Sumatra function not only as sporting groups, but also as social agents that strengthen Muslim community solidarity and values.

In addition, Mehdiyeva's research traces the roots of bow and arrow use in Azerbaijan and how this tradition has remained relevant into the modern era.<sup>19</sup> This research provides insight that traditional archery practices are not only a historical legacy, but also part of the construction of cultural and religious identity. In a broader context, Saramifar's study of weapons as part of material religion in Muslim communities highlights how artefacts such as bows and arrows have deeper spiritual meanings than just hunting or war tools.<sup>20</sup> This study can provide a new perspective in understanding how archery communities in South Sumatra situate their practices within a broader spiritual and cultural framework.

Taking into account previous studies, this study aims to fill the gap in understanding the contribution of traditional archery communities to society, both in terms of character education and the preservation of Islamic values. This study also provides practical implications for the development of policies that are more supportive of the preservation of traditional sports as part of the national cultural heritage. For the archery community itself, the results of this study can be a reflection on how their practices can be further developed in a modern context without losing the essence of the underlying values. Therefore, this research is expected to make a significant contribution, not only in the academic sphere but also in wider social and cultural practices.

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*Chinese Archery Studies: Theoretic and Historic ...*, 2023, [https://doi.org/10.1007/978-981-16-8321-3\\_4](https://doi.org/10.1007/978-981-16-8321-3_4).

<sup>19</sup> A Mehdiyeva, "The Ancient Roots of Using Arrows and Bows in Azerbaijan and Its Connection with the Modern Period," *Sports and Athletics Preparation, Performance, and ...*, 2024, [https://www.academia.edu/download/116628677/Kitap\\_USA\\_Nova\\_pup\\_2024\\_Applications\\_of\\_Traditional\\_Archery\\_in\\_the\\_World.pdf#page=173](https://www.academia.edu/download/116628677/Kitap_USA_Nova_pup_2024_Applications_of_Traditional_Archery_in_the_World.pdf#page=173).

<sup>20</sup> Y Saramifar, "The Jewel of Men: Weaponry as Material Religion among Muslim Communities," *The Routledge Handbook of Material Religion*, 2024, <https://doi.org/10.4324/9781351176231-26>.



## Content/ Discussion

### 1. Profile of the South Sumatra Horsebow Traditional Archery Organization at the Indonesian Equestrian Archery Association (Perdana)

The equestrian archery clubs in Indonesia have finally united in an organization called *Perkumpulan Pemanah Berkuda Indonesia*, or better known as *Perdana*. *Perdana* was established on January 29, 2018, aiming to unite all equestrian archery enthusiasts in Indonesia and facilitate the development of this sport at the national and international levels.<sup>21</sup> The organization was officially ratified by the Ministry of Law and Human Rights of the Republic of Indonesia on the same day, as the first step in the legality of the organization.

In February 2018, *Perdana* held its first National Conference (Munas) at Pondok Pesantren Al Fath Temboro, Magetan, East Java. During the event, the Chairman of Pordasi (Indonesian Equestrian Sports Association), H. Eddi Saddak, also gave a symbolic arrow shot from a horse, signifying that equestrian archery is now recognized as part of equestrian sports in Indonesia. Since then, *Perdana* began to spread its wings by establishing Regional Executive Councils (DPD) in various regions, including South Sumatera, which now has more than 600 members.<sup>22</sup>

In addition, *Perdana* also fought for the official recognition of equestrian archery as a new sport in Indonesia. In 2019, *Perdana* submitted an application to Pordasi to be legally recognized as part of equestrian sports in Indonesia. The effort finally received support from Pordasi and was approved to be socialized to all provinces at the Pordasi National Conference in January 2020.<sup>23</sup>

In general, equestrian archery consists of two types of practice, namely Ground Archery which is done on the ground and Horseback Archery, where archers shoot arrows from a horse. Horseback Archery is a more challenging type and requires special skills, because in addition to mastering archery techniques, archers must also be able to control horses properly.<sup>24</sup>

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<sup>21</sup> Dokumentasi Perdana Sumsel, "Dokumentasi Perdana Sumsel," 2018, <https://web.facebook.com/perdanasumsel>. diakses 15 Maret 2022

<sup>22</sup> Perdana Sumsel, *Dokumentasi Perdana Sumsel Diakses Pada Tanggal 12 April. 2020*

<sup>23</sup> Perdana Sumsel, *Dokumentasi Perdana Sumsel Diakses Pada Tanggal 12 April* (Palembang, Indonesia, 2020).

<sup>24</sup> Simsek, D., Cerrah, A. O., Ertan, H., & Soylyu, A. R. (2019). A comparison of the



Perdana's vision is to become a national forum that unites all equestrian archery enthusiasts in Indonesia, which supports the development of this sport so that it can compete at the national and international levels. Its mission is to introduce this sport to the wider community, facilitate members with good training and coaching, and shape the character of its members to have an attitude of discipline, professionalism, and love for the country.<sup>25</sup>

Perdana carries three main mottos: honor, loyalty, and virtue. Honor reminds members to maintain integrity and ethics in every activity, loyalty teaches commitment to organizational goals, and virtue promotes moral and social values in interacting with others. This motto reflects the philosophy that becomes the basis for every action and decision of Perdana members.

In carrying out its vision and mission, Perdana also puts forward four pillars that become the foundation of the organization's strength, namely strong, fast, precise, and safe.<sup>26</sup> Pilar kekuatan mengacu pada pentingnya fisik dan mental yang kuat dalam olahraga ini, sedangkan kecepatan dan ketepatan menggarisbawahi pentingnya keterampilan memanah yang cepat dan akurat.<sup>27</sup> The safety pillar is a very important aspect, given the risk of injury that can occur if safety is not taken seriously, especially in Horseback Archery practice.

Perdana has a clear organizational structure, consisting of a central board led by Harsum Davip Halim, as well as regional boards throughout Indonesia. In South Sumatra, Perdana is led by Farhadi Chairudin as Chairman, Wawan Agustian as Secretary, and Rustam Efendi as Treasurer.<sup>28</sup> Each region is responsible for managing and developing equestrian archery activities in their respective regions.

Perdana's head office is located in South Tangerang, while Perdana's South Sumatra secretariat is in Palembang. Various equestrian archery clubs in South Sumatra, such as Sako Archery Club, Baja Archery Squad, and Indralaya Archery Community, are

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ground reaction forces of archers with different levels of expertise during the arrow shooting. *Science & sports*, 34(2), e137-e145.

<sup>25</sup> Perdana Sumsel, *Dokumentasi Perdana Sumsel Diakses Pada Tanggal 12 April*.

<sup>26</sup> Horani, O. M., Khatibi, A., Al-Soud, A. R., Tham, J., & Al-Adwan, A. S. (2023). Determining the factors influencing business analytics adoption at organizational level: a systematic literature review. *Big Data and Cognitive Computing*, 7(3), 125.

<sup>27</sup> Till, K., & Baker, J. (2020). Challenges and [possible] solutions to optimizing talent identification and development in sport. *Frontiers in psychology*, 11, 664.

<sup>28</sup> Perdana Pusat, "Dokumentasi Tahun 2014 Tentang Struktur Kepengurusan Perdana Pusat Diakses 17 Juli," 2020

part of Perdana and continue to be active in training and competition activities.<sup>29</sup> Each club has members with various backgrounds, ages, professions, and goals, but all have the same commitment to advancing equestrian archery in Indonesia.

The Perdana emblem depicts a deep national philosophy, with the horse, bow and arrow symbol representing strength, speed and precision. The colors used on the emblem also reflect the values of Pancasila and the spirit of unity on which the organization is based.<sup>30</sup> This symbol is a symbol of pride and honor for all Perdana members.

To ensure the validity and strength of the research results, it is very important to include official organisational documents such as bylaws, membership requirements, and other legal documents. The inclusion of these documents provides concrete evidence that Perdana's structure, vision, and spirit of togetherness are indeed based on a strong administrative foundation. Thus, this research does not only rely on descriptive narratives, but is also supported by concrete verification data. This approach confirms that Perdana's commitment in developing equestrian archery in Indonesia, both at the national and international levels, has been formalised through well-recorded internal regulations and policies. So, as we move forward with foresight, this administrative evidence serves as a 'receipt' that proves that these lofty claims are not just empty words-the evidence is real and can be accounted for.

## 2. Ideological Concept of South Sumatra Traditional Horsebow Archers at the Indonesian Equestrian Archery Association (Perdana)

In the context of the Sumatran Horse Archers, ideological references cannot be simplified into just one theological school. In reality, there is a hybridization between traditional theological principles both those originating from Asy'ari and Maturidi with the influence of modern Islamic movements represented by organizations such as Nahdhatul Ulama and Muhammadiyah. In West Sumatra, for example, a strong Islamic identity often adopts the reformist values of Muhammadiyah, which, while still acknowledging the classical theological heritage, places more emphasis on renewal and Islamic education that is contextual to the development of the times. Thus,

<sup>29</sup> Perdana Sumsel, *Dokumentasi Perdana Sumsel Diakses Pada Tanggal 12 April. 2020*

<sup>30</sup> Dokumentasi Perdana Sumatera selatan, "Logo Klub Pemanah Dibawah Naungan Perdana Sumatera Selatan," 2021.

the ideology behind the practice of horse archers reflects the synergy between established religious values and modern socio-cultural dynamics, so that it is able to accommodate spiritual, cultural needs, and aspirations for renewal in society. So, although elements of classical theology remain, what is built is a form of understanding that is more inclusive and adaptive, like a 'remix' of Islam that is not rigid but still has a strong foundation.

Although the initial statement asserts that the horse archery community in South Sumatra bases its practice on Islamic teachings and considers archery as a form of jihad as advocated by the Prophet Muhammad, it appears too comprehensive. Research shows that the application of Islamic teachings in life practice is not homogeneous, but highly contextualised. In urban environments, especially among the middle class who carry the jargon of 'hijrah', there is a tendency to adopt a more practical and modern interpretation of theology, which emphasises active spiritual struggle. In contrast, rural communities tend to integrate archery as part of a cultural tradition that merges with Islamic values, but without an explicit emphasis on the concept of jihad as interpreted in a modern framework. Thus, the ideology behind the practice of archery in these communities is the result of hybridisation between classical Islamic values and local socio-cultural dynamics, where no single reference - such as Asy'ari, Maturidi, or the doctrines of organisations such as Muhammadiyah - can fully represent the diversity of meanings. This contextual approach needs to be explored in more depth so that the research is able to capture the nuances of differences between urban and rural religious interpretations and reflect the dynamics of evolving social realities. One of the traditions on which this ideology is based is:

"And prepare against them whatever force you can. Know that strength is archery, know that strength is archery, know that strength is archery!" (HR. Muslim/1917).<sup>31</sup>

This Hadith shows the importance of archery as a form of strength that Muslims should be prepared for. In addition, in another Hadith it is mentioned that whoever forgets the skill of archery after learning it, then he is considered to have ignored the sunnah of the Prophet Muhammad SAW.

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<sup>31</sup> Akmansyah, M. (2019). Perencanaan dalam Perspektif Manajemen Islam (Telaah Al-Qur'an Surat Al-Anfâl/8 Ayat 60). *Al-Idarah: Jurnal Kependidikan Islam*, 5(1).

As part of their ideology, the South Sumatra Horsebow Archery community believes that archery is a part of jihad that not only trains physically, but also mentally and spiritually. Through archery training, they try to foster physical and mental strength that will form a better character, in accordance with the teachings of Islam. Imam Thabarani also mentioned that the Prophet's best friend, Umar bin Khattab, once gave a will to Abu Ubaidah bin Jarrah to teach his children and troops swimming and archery, showing the importance of physical exercise as part of Islamic education.<sup>32</sup>

For this community, archery is also part of their tradition and cultural heritage in South Sumatra. They do not only see archery as a sport, but as a symbol of cultural identity that needs to be maintained and preserved. This is reflected in the vision and mission of the Indonesian Equestrian Archery Association (Perdana), which aims to unite horseback archery enthusiasts in one national forum and provide training that focuses on building strong, civilized and good character.

The application of this ideology in their daily practice shows that ideology not only functions as a way of life, but also as a guideline for action and behavior. The community views archery as a way to develop physical, mental and spiritual strength, which is in line with their religious and cultural teachings.<sup>33</sup> The practice of archery in Sumatra is not only a forum for practising technical skills and shaping character through the values of discipline, perseverance and mental resilience, but also reflects a complex process of assimilation between outside doctrines and local traditions. On the one hand, external values from both international archery traditions and modern Islamic interpretations are integrated into the practice of the sport, providing a theoretical framework that links archery to the concept of jihad or spiritual struggle. On the other hand, Sumatran local wisdom adds a distinctive cultural dimension, so that the practice does not simply adopt external values in a crude way, but is hybridised with local traditions and identities. The result is a unique form of archery practice, where modern technical values and work ethic combine with local elements, producing a tradition that is both authentic and responsive

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<sup>32</sup> Q. A. Al-Khered, *Memamah Dan Adu Ketangkasan Dalam Islam* (Magetan: Pustaka Al-Barokah, 2017). Hal, 75

<sup>33</sup> Tomar, R. (2018, December). Linkages of Sports Activities with Spirituality and Religiosity of Community: The Case in Muslim Majority Country. In *2nd Yogyakarta International Seminar on Health, Physical Education, and Sport Science (YISHPESS 2018) and 1st Conference on Interdisciplinary Approach in Sports (CoIS 2018)* (pp. 369-373). Atlantis Press.

to contemporary Islamic social dynamics.

As ideological thinkers such as Syafiie, Van Dijk, and Gramsci explain, ideology plays an important role in shaping people's worldviews and actions.<sup>34</sup> Ideology is not just a collection of ideas or beliefs, but also includes actions and social interactions that are based on certain values.<sup>35</sup> In this case, the South Sumatra Horsebow Archer community not only adopts Islamic religious ideology in archery, but also adapts to the local cultural values that exist in South Sumatra. They maintain and preserve the archery tradition that has existed since the time of the Prophet Muhammad SAW, which is then translated in a modern context through the Perdana organization.

This ideology also reflects their understanding of the importance of education and training in developing character.<sup>36</sup> By practicing archery, community members not only learn physical skills, but also build a stronger, more civilized and ethical personality. In their vision, equestrian archery becomes more than just a sport, but also a part of jihad, education, and character building in order to achieve a nobler purpose in life.

The ideology embraced by the South Sumatran Horsebow Archers community reflects a blend of Islamic religious teachings and local cultural traditions. Archery, for them, is not only a sport, but also a form of devotion to God and an attempt to strengthen themselves physically, mentally and spiritually.<sup>37</sup> This ideology leads to the formation of strong character, noble character, and love for the country, in accordance with the goals and vision and mission of the organization.<sup>38</sup> In this context, ideology not only shapes the way they view the world, but also influences their actions in everyday life.

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<sup>34</sup> Khasanah, S. U. (2021). *Dakwah Kontemporer Nahdlatul Ulama: Perubahan dan Disrupsi Sosial Budaya, Keagamaan dan Politik*.

<sup>35</sup> Vincent, A. (2023). *Modern political ideologies*. John Wiley & Sons.

<sup>36</sup> Liu, X. (2023). Research on the Path of Integrating Ideological and Political Courses into College Physical Education Courses Under the Background of Cultivating Moral Character and Cultivating People. *Journal of Contemporary Educational Research*, 7(11), 244-249.

<sup>37</sup> Al Rifai, S. R. (2015). *The Islamic Journal\ 05\ : From Islamic Civilisation To The Heart Of Islam, Ihsan, Human Perfection* (Vol. 5). Sunnah Muakada.

<sup>38</sup> Shavit, U., & Winter, O. (2011). Sports in contemporary Islamic law. *Islamic Law and society*, 250-280.

### 3. The Influence of Ideology and the Contribution of the South Sumatra Prime Horsebow Club Archery Community

Research on the contribution of ideological aspects to organisational sustainability should explore how technical development is integrated with ritual practices that translate tradition into action. In the Perdana Horsebow Archery community in South Sumatra, the performance of rituals such as du'a, shalawat, or religious invocations before matches is not merely symbolic, but becomes an operational mechanism that embodies abstract values such as perseverance, discipline, and solidarity into concrete actions. This ritual framework not only strengthens the community's spiritual identity and resilience, but also serves as a strategy for organisational development and adaptation amidst the challenges of globalisation and modernisation.

Similar research shows that the application of ideology in organisational operational practices can take shape through rituals that effectively link ideological commitment with concrete action. For example, Parkinson examines how practical ideologies in militant organisations drive collective action<sup>39</sup>, while Pilkington highlights the importance of emic perspectives in understanding extremist mindsets that influence action patterns<sup>40</sup>. On the other hand, Pecoraro et al. revealed how ethical ideological values translate into operational practices in retail environments<sup>41</sup>, impacting social and service interactions. Thus, as these studies show, rituals within the archery community act as a critical bridge between ideological commitment and the implementation of tradition, ensuring the sustainability and relevance of the practice in the face of dynamic times.

Tradition has a very important role in Islamic civilization, because it not only serves as a link between generations, but also contains deep spiritual, moral, cultural and social values.<sup>42</sup> Preserving Islamic traditions not only enriches the lives of Muslims, but also helps

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<sup>39</sup> S E Parkinson, "Practical Ideology in Militant Organizations," *World Politics*, 2021, <https://www.cambridge.org/core/journals/world-politics/article/practical-ideology-in-militant-organizations/5BF98E59AAC1D87B55241A49B989E4BE>.

<sup>40</sup> H Pilkington, "Why Should We Care What Extremists Think? The Contribution of Emic Perspectives to Understanding the 'Right-Wing Extremist' Mind-Set," *Journal of Contemporary Ethnography*, 2022, <https://doi.org/10.1177/08912416211041160>.

<sup>41</sup> M Pecoraro, O Uusitalo, and A Valtonen, "Experiencing Ethical Retail Ideology in the Servicescape," *Journal of Marketing ...*, 2021, <https://doi.org/10.1080/0267257X.2020.1851287>.

<sup>42</sup> Inglehart, R., & Baker, W. E. (2000). Modernization, cultural change, and the persistence of traditional values. *American sociological review*, 65(1), 19-51.

shape Islamic identity and reinforces religious teachings.<sup>43</sup> Although Islamic traditions play an important role in maintaining the continuity of religious teachings and building social harmony, the challenges faced in maintaining them are growing due to globalization and modernization.<sup>44</sup> Therefore, efforts to preserve this tradition require collaboration from various parties, both in the realm of education, utilization of technology, and strengthening the role of families and communities.<sup>45</sup>

One tradition that has recently received attention is traditional horsebow archery, which has become popular again in various circles of Indonesian society, including in South Sumatra. Horsebow archery is not just a sport, but also part of a cultural heritage that has significant social, cultural and economic impacts on society. The ideology embodied in this traditional archery practice plays an important role in shaping the outlook and actions of individuals and communities, introducing values of perseverance, discipline and hard work that are important in everyday life.<sup>46</sup>

South Sumatra's Perdana Horsebow Archery Community, with the ideology they carry, plays a big role in developing people's interest in the sport. Traditional horsebow archery combines archery skills with horseback riding, a combination that offers health benefits, such as improved body balance, physical strength and fine motor skills.<sup>47</sup> This activity also serves as a means to strengthen social relations between community members who have different socio-economic backgrounds, from the upper to the lower classes.

The ideology carried by this community focuses on the maintenance and development of traditional skills, while introducing these practices as part of the cultural heritage that needs to be preserved.<sup>48</sup> In the context of South Sumatra, this community helps

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<sup>43</sup> Fakhrurrazi, F., Wasilah, N., & Jaya, H. (2024). Islam and knowledge: Harmony between sciences and faith. *Journal of Modern Islamic Studies and Civilization*, 2(01), 45-57.

<sup>44</sup> Pane, I. (2024). Tradisi Yang Terlupakan Dalam Peradaban Islam. *Jurnal Payung Sekaki: Kajian Keislaman*, 1(1), 1-13.

<sup>45</sup> Epstein, J. L., Sanders, M. G., Sheldon, S. B., Simon, B. S., Salinas, K. C., Jansorn, N. R., ... & Williams, K. J. (2018). *School, family, and community partnerships: Your handbook for action*. Corwin Press.

<sup>46</sup> Haller, M. (2002). Theory and method in the comparative study of values: Critique and alternative to Inglehart. *European sociological review*, 18(2), 139-158.

<sup>47</sup> AN, J. Jeng His Khan Legenda Sang Penakluk Dari Mongol. Hal.167

<sup>48</sup> Firdausy, U. F., Ningsih, S., & Asrawijaya, E. (2024). Basic education for indigenous peoples in Indonesia: Limiting children's cultural alienation and loss of identity. *Issues in*



build solidarity and togetherness, reducing the distance between groups, tribes, and ethnicities that exist in society.<sup>49</sup> Archery participants from all walks of life, regardless of social or economic background, can share experiences and learn together.<sup>50</sup> The presence of this community creates opportunities for many people to channel their interests, while introducing local culture to the outside world.<sup>51</sup>

In the cultural view, the ideology of horsebow archery also contributes to strengthening local identity and community pride in their ancestral heritage. The practice of archery teaches not only physical skills, but also the values of perseverance, discipline, and a sense of responsibility, which in turn will shape better character in the community.<sup>52</sup> Furthermore, this community acts as a center for the formation of a community that emphasizes togetherness and cooperation, which in turn strengthens the social bonds among its members.

Apart from the social side, the ideology of this community also contributes to the development of cultural tourism in South Sumatra. With the growing interest in horsebow archery, this area has the potential to become an attractive tourist destination for local and international tourists who want to experience the uniqueness and richness of traditional culture.<sup>53</sup> This of course has an impact on improving the local economy, especially in the tourism sector, which also benefits the local community.

In addition, the development of small and medium industries around the sport, such as the manufacture of bows and other archery equipment, has also provided new economic opportunities for the community.<sup>54</sup> By involving the community in various aspects of production and training, the community is helping to create new livelihoods that are not only culturally beneficial but also economically

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*Educational Research*, 34(3), 995-1015.

<sup>49</sup> Smith, A. D. (1981). War and ethnicity: The role of warfare in the formation, self-images and cohesion of ethnic communities. *Ethnic and Racial Studies*, 4(4), 375-397.

<sup>50</sup> Crookston, S. (2018). Team Katniss? Adolescent Girls' Participation in a Voluntary Archery After-School Program. *Women in Sport and Physical Activity Journal*, 26(2), 99-110.

<sup>51</sup> Salazar, N. B. (2012). Community-based cultural tourism: Issues, threats and opportunities. *Journal of sustainable tourism*, 20(1), 9-22.

<sup>52</sup> Perdana Sumsel, *Dokumentasi Perdana Sumsel Diakses Pada Tanggal 12 April*.

<sup>53</sup> Sofield, T. H., & Li, F. M. S. (1998). Tourism development and cultural policies in China. *Annals of tourism research*, 25(2), 362-392.

<sup>54</sup> Jacob, M., Nandini, B., & Sharma, N. (2023). Indigenous Sports of India: Connecting Past to the Present. *Artha Journal of Social Sciences*, 22(1), 1-23.

viable.

The presence of the South Sumatra Perdana Horsebow Archery community is very important, especially in introducing this sport to the younger generation. Not only as a physical activity, but also as a means of character education that teaches discipline, perseverance, and cooperation. In a social context, this sport provides a space for people to interact without barriers, creating a harmonious community and supporting each other.<sup>55</sup>

The South Sumatran Perdana Horsebow Archery Community, with its ideology and contributions, has a significant role in shaping a society that is more united, more aware of their cultural heritage, and more prepared to face the challenges of the times.<sup>56</sup> By reviving this tradition, they are not only preserving existing cultural values, but also contributing to creating a better and harmonious future, both in social, cultural, economic and spiritual aspects.<sup>57</sup>

## Conclusion

This research successfully reveals the ideology behind the traditional archery community in South Sumatra, which focuses not only on mastering technical skills, but also on maintaining their Islamic traditions through ritual practices. This community consistently integrates religious rituals such as the recitation of du'a and shalawat before training and matches that function as a means to strengthen Islamic identity, build solidarity, and instil the values of discipline, perseverance, and inner harmony. These ritual practices bridge classical Islamic values with modern social dynamics, so that their Islamic traditions remain relevant and alive amidst the challenges of globalisation. Thus, the success of preserving the horse archery tradition does not solely lie in the technical aspects, but also in the application of religious practices that become the foundation in maintaining cultural values, local identity, and the collective goal of maintaining ancestral heritage.

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<sup>55</sup> Indayani, L. *Manajemen Perubahan*. Sidoarjo: Umsida Press, 2019. Hal 220

<sup>56</sup> Archer, M. S., & Morgan, J. (2020). Contributions to realist social theory: an interview with Margaret S. Archer. *Journal of Critical Realism*, 19(2), 179-200.

<sup>57</sup> Nursanty, E., Rusmiatmoko, D., & Husni, M. F. D. (2023). From Heritage to Identity: The Role of City Authenticity in Shaping Local Community Identity and Cultural Preservation. *Journal of Architecture and Human Experience*, 1(2), 131-150.

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