

Culture of Playing Badminton as Symbol of Leadership Behavior in Society

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Abstract: As "homo ludens", someone does various games to meet the demands of life related to the harmony between physical and spiritual. For people who are physically exhausted while playing music or psychically weak doing sport games, they can play badminton. Nowadays, people play badminton for getting: 1. achievement, 2. fitness, 3. socialization, and 4. environmental adaptation. Nobody has played badminton for leadership. Thus, this research aims at discussing "Culture of Playing Badminton as a Symbol of Leadership in Society". For people who has the culture in playing badminton, they are able to create leadership values from the tools of badminton, such as: 1. knowing the boundaries of the area in which he/ she is responsible, 2. having limit in the authority in governing, 3. building networks, 4. obeying the norms, regulations and laws, 5. having depth scientific knowledge, 6. being able to keep the subordinates' or leaders' secret, 7. making decisions using subtle ways, 8. being obedience to the leaders, 9. directing the subordinates to use their heart.

1 INTRODUCTION

Culture is human reasoning. Therefore, culture is created by humans for themselves and for the next generation. Culture can educate the next generation in the environment where they live. In general, humans are happy with playing activities that can be used as a harmony of life. For those who are physically exhausted, playing music can restore their physical fitness. On the other hand, for those who are psychologically exhausted, they need to play activities involving muscles so that they can move a lot. Thus, the physical fitness will quickly be recovered. Physical and mental stability need to be balanced in creating the comfort life and being more optimistic in looking at the more meaningful future.

There are some characteristics of the playing activities: 1. It brings pleasure to the performer, 2. It is performed in leisure time, 3. It is self-selected activities, 4. Satisfaction is obtained in the process of the ongoing activities, 5. There is no sanction if it is not done, 6. It is done in unscheduled time, 7. It has positive values.

Now, there are various playing activities available such as: football, volleyball, basketball, badminton, tennis, table tennis, handball, sepak

takraw, gymnastics, martial arts, futsal, jogging running, cycling games and other traditional games that contain seven kinds the characteristics of playing as mentioned above.

From the various sports mentioned above, the only high achievement that can be achieved by Indonesian athletes in the international forum is badminton. From this sport, Indonesia can obtain the gold medal in Olympic. In this case, Indonesian badminton athletes have several strengths over the competitors, as they are able to: a. outperform the competitors in a competition, b. lead the score until the game ends, c. show intelligence in applying tactics and competitive strategies, d. show the excess ability of physical conditions, e. analyze the strengths and weaknesses of the opponent's game, and, f. show the spirit of never give up competing like a warlord leader.

Many people, like the community, fans, parents of the badminton athletes, some KKO (special sports classes) athletes, and university students still do not see the relation between the game and the leadership value. Therefore, the researcher conducted this scientific study entitled "Culture of Playing

Badminton as A Symbol of Leadership Behavior in Society".

How can the net, shuttlecock, and rackets as the badminton elements contribute in building the leadership value in a community?

There are interactions between individuals and their environment in playing a game. According to Sudira (2011: 3), the concept of Balinese special values is that the balance between humans and the environment is called *palemahan*. In this case, humans must maintain the environment, for example, if you find a snake, do not kill it because the snake can reduce mice that act as the rice plant pests. In puppet (*wayang*), according to Nurgiyantoro (2011: 21), the principle of balance emphasizes the balance between the microcosm and the macrocosm, between those above (gods) and those below (humans and other creatures). From this statement, the balance can be also between the subordinates and the superiors which is reflected in daily interactions in an institution/ organization/ community.

When children play "Jejamuran", they move hand in hand so that there is no distance between one child and the other children. They have fun playing *Jejamuran* accompanied by the song of *dolanan* (Javanese traditional game). Kuswano (2011: 3) states that the language used by anthropologists is "the conceptual code of knowledge systems providing the ability of speakers to produce and understand speech". Here, language can reflect the ability of the human mind. Thus, it can express the implicit symbols in the game, like the values, norms, characters. Besides, it works as guidelines for human life in organization. It is similar in badminton games. Thus, it can be used as a symbol of leadership in the society.

According to Sukanti (2007: 56), locomotor ability is the ability to move the body from one place to another such as walking, jumping, jumping, gliding and so on. Running, jumping, gliding activities actually have been done by our ancestors in doing games in the past.

Badminton is part of Indonesian culture; thus, many Indonesian people have good skill in playing the game. They are enthusiastic when it comes to badminton. Although they are not in a good condition, they still play the game as the therapy to make their body fresh. The values in badminton have been integrated in the attitude of someone's personality and even in solving problems in life. Therefore, badminton players have been ingrained and become entrenched with the game.

According to Marzali (2007), a culture of individual behavior is passed down from one generation to the next. In line with this, it seems that the culture in playing badminton needs to be conveyed to the public, fans, spectators, supporters, and players from beginner to veterans because there are many people who still do not understand that badminton game serves as leadership symbols. According to Jumadi (2014: 108), the cultural approach is informal, 'bottom-up' arising from the awareness and commitment rooted in every citizen that are permanent and requires a long time. This opinion is in line with the experience in playing badminton which is done voluntarily. Besides, it obtains some benefits that can be felt, like the convenient feeling. According to Kaplan (2002: 82), cultural activities are functional when it contributes to the adaptation or adjustment of certain systems. This seems to be in line with the wishes of parents whose children love to play badminton.

2 LITERATURE REVIEW

According Sukmadinata (2010: 62), ethnographic studies describe and interpret culture and social groups or systems. Here, the focus of badminton performance is the pride of the Indonesian people. The culture of playing badminton is inherited from their ancestors which is increasingly advanced. Thus, it shows the quality improvement along with the progress of human thought. It will not be wrong if culture is related to human reasoning that can bring something new. An example of human creativity is in making *sambal* (traditional chili sauce), with the ability to think if able to unite some of God's creations such as chili, garlic, shallots, salt, shrimp paste into *sambal*. Therefore, culture can take the form of a combination of available material (God's creation/ Allah) with the creativity of human thought. Another example is the wood from the forest which is created as pulpit in Friday Prayer. Hence, the wood has a better shape, wider uses, a higher value, and many benefits obtained by humans. On this basis, culture is dynamic since it always develops in accordance with the level of progress of human thought.

The advances in technology have made the human works easier, with various tools used to fulfill the people's daily needs. Likewise, the badminton game of a champion's movements is effective and efficient based on thought. A champion's thoughts are reflected in the performance of the tactics exhibited in the hall. For example,

Indonesian badminton players who proclaimed jumping smash is Liem Swie King.

Indeed, at that time, there were no badminton players who smashed while jumping. Having good physical condition elements and having a shuttlecock hitting technique that is near perfect, Liem Swie King was able to combine several elements of leg muscle strength, back muscle strength, arm muscle strength, swinging speed of the hand, and taking the right time (timing) to touch the shuttlecock to make new technique, the jumping smash. This kind of creativity can create a culture of Jumping Smash. The speed of the shuttlecock of the players when doing smash while jumping is getting faster because the power of hitting the shuttlecock is still coupled with body weight floating in the air which adds the power of shuttlecock collision when leaving the racket.

Coaches and tacticians around the world certainly pay attention to the new phenomena that are so horrendous, so they think to solve them. By watching the jumping smash video, the competitors can imitate the jumping smash movement that is the main important aspect in defeating the opponents. Thus, the activity in analyzing the Liem Swie King technique proves that there is development in the civilized human thought.

Gradually, through human thought, the culture of playing badminton can be renewed by humans/ the performers. These changes can be in several aspects; they are (1) physical ability, (2) technical ability, (3) tactic ability, (4) mental attitude of personality, (5) playing maturity or playing maturity, (6) evaluation of badminton games, and (7) values contained in badminton games.

In general, the cultural heritage of playing badminton exists in wide areas of the country and it is lasted enough to form a culture of its own. According to Gazalba in Siswoyo (2014: 19), culture is a way of thinking and feeling that includes oneself in all aspects of life from a group of people who form social unity in one space and time. According to Joesoef in Siswoyo (2014: 19), culture is a living value system. In harmony with that, the badminton contains social values as well as religious and health aspects. For example, when playing badminton, the focus is to gain victory (champion), health, fitness, and friends. In subsequent developments according to Komari (2015), along with the development of tactics, strategies and skills to play badminton, wider appreciation can also be taken from badminton. In line with the statement, badminton is now growing and can function as follows.

2.1 Playing Badminton to Turn Opponents into Friends

Playing badminton needs at least two people. Thus, there must be friends who accompany to play. When playing this game, what comes in mind is how to defeat the opponent. If the opponents are very strong, then sometimes there is a feeling of being defeated before competing. Therefore, a player needs to change the view. If a player meets a new friend having good badminton playing skills, he/ she must be happy. The higher the opponent's skill level, the tighter the relationship of the players. Therefore, in a competition against an opponent whose skills far exceed the player's skills, the player is happier because he/ she is not afraid to lose.

By knowing the skills of the new friend in facing competition, someone can learn. With enthusiasm for learning, the player needs to always chase where the shuttlecock is directed by the playmate. In the middle of the game, the player continues to think if he/ she is defeated by just four blows, then in the next game try not to lose four hits. Although being defeated in the match, but the player gains some progress. Therefore, by changing the mindset of the opponent as the playmate, the player may not be afraid of losing and be brave in facing the opponent.

2.2 Playing Badminton Can Be Used as a Medium of Worship

When a badminton player fails to return the shuttlecock, he/ she spontaneously says "Astaghfirullah"; on the contrary, the opponent says "Alhamdulillah". Thus, when playing badminton, it is like a person who is solemnly performing worship. Conversely, when the player fails to return the shuttlecock across the net, he/ she asks for forgiveness from the Almighty by saying "astaghfirullah". Thus, the badminton hall for someone whose culture of playing badminton has advanced can be utilized for the means of worship.

2.3 The Game of Badminton as a Powerful Tool for Children's Behavior Therapy

One example of a true story about a teenage girl who won second place in the O2SN (Student Olympics Game) 2012 junior high school badminton. She wanted to take part in the O2SN 2013 championship. Thus, one week before the championship, her parents intensively accompanied and continuously

conditioned her so that her mind was clear, behaving in a good personality. She won the semi-finals and continued to the final round.

However, as the nature of a teenager, on the night before the finals, due to certain circumstances and conditions, she had uncontrolled temper tantrums when arguing with her mother and closed the car by slamming the door hard (the father felt something like it could affect the final match tomorrow morning). Unfortunately, the final was only attended by his mother. Before competing, the player warmed up and prayed as usual. Her mother also prayed and her father asked for forgiveness to the Almighty for the behavior of the teenager on the night before the finals.

The father prayed by doing 6 *rokaat sunnah* prayers before the final match began. In the final match, the mother reported that the teenager did many mistakes and she lost the game; her father accepted gracefully without any critic. In the evening after dinner, her father just asked the teenager, "how was the final match?". She answered that the shuttlecock came out inaccurately as usual. Her father asked whether she and her mother prayed or not. She answered that they prayed. The father even though he did not watch the match, he also prayed. The big question was why we have prayed but why it was not blessed by God the Almighty. The child was just silent. The father asked her last night, "why were you angry at your mother?". He also said that things like this should not be done to a mother, then the prayer of the mother and father was not granted. Therefore, the hand's blow was not tolerated by Allah, so many shuttlecocks came out of the field. He added that to be granted Allah, a champion must have good behavior, not like what you showed last night. The child was silent without words, only her eyes filled with glass "Can you understand the mistakes you made? There was no verbal answer, only the movement of the chin approaching the chest as the answer.

2.4 Have the Philosophy Value Needed by All Human Beings

According to Komari (2008: 98), when playing badminton in doubles, a player should not make the partner having difficulty in returning the opponent's stroke. This case can be implemented in a family life. A father does not complicate his wife nor does the wife. She will not make a difficult situation for her husband. If family members can behave like the cooperation of two badminton players, then this

philosophical value will become the desire of all humanity.

3 BADMINTON CAN BE USED TO DETERMINE THE CRITERIA FOR A LEADER

As a person who likes playing badminton, someone can see badminton game so deeply that he/she can adopt badminton into his/ her life; one of which is leadership. According to Gibson (1997: 2) there is no factor that provides more benefits to an organization than effective leadership. Given the importance of leadership in an organization in society, it will not be excessive if badminton can be used for leadership approaches.

Badminton needs net, shuttlecock and racket tools. Surely, the three tools can be used to explain the similarity to leadership behavior. The three badminton game tools will be discussed one by one below. Related to the net in badminton game, people may think that it is only to limit the players, but for players implementing the culture in playing badminton (won, being trained, being coached, researched and helped making children keen on badminton), badminton net can give a deeper philosophical understanding. The detailed description can be seen below.

3.1 The First Meaning of the Net is to Understand Boundaries of the Area for Which it is Responsible

Hall/ field as the place to play badminton in badminton game which is from the net to the boundary line, is the area that must be controlled by a badminton player. The analogy for this in real life, a leader must know how wide the boundaries and the areas of his responsibility must be secured so that he can provide security and comfort for all his citizens.

3.2 The Second Meaning of the Net is as the Authority Limit of a Leader

All badminton players must realize that the front line of the game area is the net. In making an attack, a player may do it from the back of the field, the middle or the front, but may not cross the net. If the players move forward and touch the net, it will be declared as a foul (the game is considered off).

A player who swings a racket/ hits the shuttlecock over the net is considered over net (the stroke is considered wrong). Equivalent with the statement, a leader in working must know how the limits of his authority as crossing the net is someone else's authority.

3.3 The Third Meaning of Net is Building a Network (Networking)

In the modern era like today, someone is always bound to network. In this case a leader must build a network (networking), establish partnerships, and cooperate with external parties. By building togetherness with partners, we can smile where the partners are. With many partners who put sympathy on us, it will add the strength of the legitimacy of the leadership.

3.4 The Fourth Meaning of the Net is to Protect Themselves from Enemy Attacks

For common people, the badminton net functions as a divider between the two players. For those whose culture of playing badminton is high, the net is used to protect themselves from attacks (hard smashes from opponents). When facing an opponent whose smashes are very hard, a player needs to implement tactics to avoid the excess strength by making a rule by "not allowing to raise or tossing the shuttlecock" so that the opponent cannot attack. The rule must be obeyed. If it is not obeyed, the opponent can certainly attack. In leadership, to make the leader does not get attacked, he/ she must run the agreed rules, including the laws/ regulations.

3.5 The Fifth Interpretation of the Net Shows the Quality of a Leader's Scientific Depth

The closer the shuttlecock is placed, the more difficult it is to return. Thus, a badminton player who is able to put/ direct the shuttlecock closer to the net in the rally stage shows better quality skills. Corresponding to the above explanation, a leader in his/ her area of authority has the highest position, thus, it is appropriate if he has high qualifications as well. In leading an institution to be able to have high quality of thought, a leader must always explore, do research, serve and have a spirit of renewal. This reflects the quality of the depth knowledge of a leader.

3.6 The Meaning of the Net is to Hide Secret Weapons

At the top of the badminton net, there is a 4 cm thick white ribbon. For common people, this ribbon is only seen to strengthen the net and clarify the height of the net being. However, for those having deep understanding in playing badminton, the white ribbon can be used to hide their opponents' view of the racket when it is moved. Thus, the net band can be used to store weapons. As a leader, someone must be able to keep the secrets of his/ her subordinates, institutions and state secrets.

3.7 The Seventh Net Interpretation of the Net Game is the Subtle Strength

In various sports, if someone wants to beat an opponent, to add the acquisition of the score or to win the game, he/ she usually uses maximum strength, for example: 1). In the high jump and long jump, to win the game, an athlete must use maximum strength. Therefore, the player can reach his/ her highest or farthest jump. 2). In football, to make the penalty kick is hard to be caught by the goalkeeper, then a kicker needs to use his/ her maximum power.

In badminton, it is difficult to beat the opponent when a player wants to end a rally using hard smash (a lot of energy expended), especially in a double play. It is because the opponents can easily return a hard smash. However, if they use the minimum power using soft netting, the shuttlecock can roll on the edge of the opponent's net and the opponents may find it difficult to return it. According to Komari (2018: 60), the players who are able to master the netting game are more likely to win the match. This can be understood if the netting game performed can make the shuttlecock roll above the net surface, it will certainly end a rally being played.

When a leader in the meetings/ dialogues uses violence, the leader may find it difficult to make decisions (many opposing). However, if the leader uses subtle ways (like in the netting game) by touching the heart and not offending the feelings, the decision will be easier to make (stop the dialogue politely).

3.8 Shuttlecock Describes Someone's Obedience to the Superiors

The next tool used in badminton as an object being hit by a racket is the shuttlecock. The nature of the

shuttlecock is following the will of the batter. If it is ordered to be at the corner of the field, then the shuttlecock will go to the corner of the field. If it is ordered to be close to the net, it will be near the net. The smarter someone is in playing badminton, of course, the better someone is in directing the shuttlecock. Thus, the shuttlecock can be directed in the direction that is empty.

A leader who has a trait like a shuttlecock is obedient to the orders of the superiors or leaders. The analogy of the nature of shuttlecocks means that a leader has high obedience towards the orders of his/her superiors. To make the institution runs well, a leader indeed wants obedient subordinates.

3.9 The Third Equipment is a Racket Describing the Heart of a Leader

A good badminton player uses a racket to hit the shuttlecock from various positions and does not feel significant difficulties. A skillful player in using a racket is able to take a hit from various positions, situations and conditions but the direction of the shuttlecock remains under control. Movement to hit the shuttlecock is symbolized by the player's heart, so that the player feels "relieved" if the hit is in accordance with the direction or will.

Based on experience in the match, if someone hits or directs the shuttlecock, it does not only rely on the skill of the hand itself, but it symbolizes the heart as a controller. Therefore, directed shuttlecock seems having a spirit or soul. The moving shuttlecock seems to have an eye towards the target that makes the opponent difficult to return it and not to complicate the players themselves. With a good racket, you can direct the shuttlecock carefully. A good heart can lead to the enlightenment of Almighty God. The racket of a leader is a heart because this heart never lies to its master.

4 CONCLUSIONS

Based on the description of the three types of equipment used to play badminton, it can be concluded that a leader has the following criteria: 1). knowing the boundaries of the area in which he/ she is responsible, 2). having limit of authority in governing, 3). building network or networking, 4). obeying the norms, regulations and laws, 5). having

depth scientific knowledge, 6). being able to keep secret of institution colleagues and even the state, 7). making decisions using a subtle way, 8). being obedience to the leaders, 9). directing subordinates to use their heart.

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