

**Research Article**

## Dimensions of Sports in the Meti Kei Dance

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\*Corresponding Author: [marsiline@lecturer.unpatti.ac.id](mailto:marsiline@lecturer.unpatti.ac.id) | Phone Number: +6282112995543**ABSTRACT**

This study aims to understand the social phenomena that in Meti Kei Dance exist in the Community of Southeast Maluku. This was a qualitative study using the qualitative descriptive design. The results of the study show that the Meti Kei dance in the community of Southeast Maluku is a cultural heritage from the ancestors growing on the basis of some folk tales. The Meti Kei dance growing rapidly nowadays is a result of the development made by artists who create folk songs. Many positive values can be derived from both the traditional and the modern Meti Kei dance. The values include mutual respect, cooperation, and unity upholding. In addition to having such values, the dance has a potential to enhance the social interaction in the community and can improve people's physical fitness with particular requirements. Based on the explanation about dimensions of sports in the Meti Kei dance, namely philosophical, sociological, and physiological dimensions, it can be recommended as a form of sport for the community or a recreational sport that can be done whenever and wherever by all social strata.

**Keywords:** meti kei dance; philosophical dimension; sociological dimension; physiological dimension

### 1. INTRODUCTION

The sophistication of science and technology have changed the times that are increasing, modern and dynamic. The Society's lives have also undergone fundamental changes as a result of the changing patterns of human thought. These changes in reality have provided many conveniences for human life. However, technological progress has indirectly brought a threat to human life itself. Technological modernisation, which is signed by growing of computerised means, has and will lead to changes in the behaviour of people's lives, from being active in sports and diligent, passive and lazy in moving

The positive impacts include helping to facilitate a person in doing daily activities. To interact with others, one just needs to use a mobile phone. To listen to the radio, one can connect earphones to the mobile phone. To listen to music, one just needs to switch on the mp3 player. To greet others who are far away and have not communicated for a long time, one only needs to connect netbooks and the like to the internet network. If one is exhausted with daily activities, one can play online or offline games through the computer.

On the other hand, technological improvements have a negative impact on human life every day. Muhamad Ngafifi (2014) states that "Technological advances, which were originally to make it easier for humans, when the matter was getting easier, then a new "loneliness" and alienation emerged, namely the fading of a sense of solidarity, togetherness, and silaturrahmi.". In addition to the impact on social life above, it often occurs with information technology include a person often neglects his own health, because he/she feels comfortable with things that smell like technology, a person is more comfortable in doing cyberspace than the real world, for example someone is at ease playing online games on a computer than playing football in the field. The growth of technology has led to a change in human lifestyle from an active lifestyle to a passive lifestyle. Humans become lazier to do physical activities. For example, they often rely on motorised vehicles to travel even if it is a short distance, even though it can be reached on foot. As a consequence of the decline in physical activity above, many diseases such as overweight or obesity have emerged.

This condition is a threat that people living in urban areas realise and feel. The decrease in exercise activity will have an impact on health and fitness also the prevalence of various diseases. Public awareness of this has led to a desire to change and find various activities to move actively, be creative and exercise as an alternative choice. It is increasingly being realised and becoming a "trend" to change the lifestyle of the community, to be healthier, fitter and avoid various diseases. In that regard, sport is a powerful and effective means to be able to prevent and overcome these problems. Traditionally, exercise has been seen as a panacea as it provides both physical and psychological effort. Regular physical activity is recommended for health and fitness. Physical fitness can be shown by an optimal physical state in accordance

with the demands of the job, and avoiding health processes such as; (1) avoiding high cholesterol, (2) avoiding high blood pressure, (3) avoiding high blood sugar,(4) having optimal functional capacity of the organs of the body. (Suharjana, 2013).

In line with benefits above, many people desire to have good physical fitness, because with good physical fitness, they will be able to support their work in daily life. "For the life of the nation and state, good physical fitness is the main foundation for improving the character and nation building of a nation." (Suharjana, 2013). In Indonesia, sports activities are regulated by the government in Law No. 3 of 2005 concerning the National Sports System (SKN). This law tries to explain about sports activities contained in article 17 which divides the scope of sports into 3 activities, namely educational sports, recreational sports, and achievement sports. The next chapters successively explains the three scopes of sport clearly.

One of the goals to be achieved in exercising in general is to achieve a good level of physical fitness. People who have excellent physical fitness levels will have high work productivity, which is expected to increase national productivity. The community conditions are very strong basic and needed to continue national development. In that case, sport is an effective tool to improve the physical fitness of the community. It is meant a sport in a simple and diverse form. The activities carried out are more playful, spontaneous, and less binding, in the sense that they are not intended to achieve high achievements, and are not overly regulated by strict rules of the game. In other words, the activities are done more recreation

In modern society, there are many types of activities which improved over generations. This happens intentionally or unintentionally. The growth of physical activity that occurs in society can be formed based on the habits and customs of the local community. Because of this, sometimes in a certain area there is one type of sport that is the favourite and characteristic of the area. Besides there are types of sports that are priority to a region, the physical activity growth that occurs can make the activity as a means of sports activity that can be done by all levels of society as a type of community sport and can be done at any time and cannot be separated from the sporting values that are the basis of physical activity.

In the community of Southeast Maluku Regency, Maluku Province, there are many physical activities based on the situation and conditions of the local community. These activities can be in the form of dances and other traditional games. Based on observations made by researchers, currently there were regional dances that were highly admired and favoured by the people of Southeast Maluku Regency. These dances could be performed by all groups of people including children, teenagers, young people, adults and can be performed by all levels of society. As one of the physical activities is growing rapidly and very popular with the people of the southeast maluku district, Meti Kei dance can be a means of instilling various values of life exist in today's society. This is unfortunate because people who are so fond of Meti Kei dance do not realise that there are so many life values that can be learned. This must be considered in order to be understood by people about the values contained in the Meti Kei dance.

Another thing should get attention is the people of Maluku Regency do not really know the benefits that can be obtained when they perform this dance regularly. They do not realise this activity actually used as a means to improve physical fitness in a simple way. They do not understand the relationship between Meti Kei dance and sports which both have in common, namely both using movement as a means to carry out these activities. Dance is one of the cultural heritages obtaining in modern society as a result of the legacy of ancestors in ancient times. Meti Kei is a dance originating from the Southeast Maluku district. Meti Kei dance describes the overflow of joy over a success or victory in a job. "Meti" itself means "dry kerotang", while "Kei" shows the island in the area, namely Kei Island. The anthropological defines dance as a cultural practice and as a social ritual, where dance is seen as a means of aesthetics, pleasure, and a means of building certain relationships and structures in society. Dancing as a social ritual can be considered in light of the symbolic aspects of a particular culture and in light of the processes of identification and differentiation through the meanings it generates for individuals within this culture (Marusa Pusnik, 2010,).

Meti Kei dance, could only be danced in certain rituals with various conditions attached to it. However, it cannot be denied that this dance has changed in this times. This dance has become more modern both in terms of movement and in other aspects such as clothing, music, and the situation in which this dance is performed. It used to only at certain rituals but now it can be performed on many chances. Meti Kei dance is one form of cultural heritage that exists in the community of Southeast Maluku district. Culture can be defined as a set of attitudes, values, beliefs, and behaviours shared by a group of people, which are communicated from one generation to the next. Culture is a heritage that is passed down through generations (Kenneth & Melissa, 2010,). Culture can be a feature of the emotional development of a society or social group that includes not only art but more broadly the way of life, basic human rights, value systems, traditions and beliefs. Furthermore, culture can provide the ability for humans to reflect on themselves, to look back at what has been done by humans with various successes achieved and failures experienced. (Meider Marana, 2010,).

The development of culture in society has resulted many things happening. One of them is the change in the elements contained in a culture. These indirectly have an impact on society, both positive and negative sides. One of the negative impacts felt at this time is that culture is starting to be abandoned and even some Indonesians are ashamed to recognise a habit as the nation's identity. This has resulted in the gradual loss of Indonesia's cultural diversity, which is inseparable from cultural influences. In addition, the changes that occur have a positive influence on the development of existing communities. One of the positive impacts can be a shift in power from autocracy to oligarchy. Another positive impact that can be felt is the realisation of a democratic government and civil society on a global scale. Regardless of the positive and negative impacts caused by cultural developments that occur in society, culture should remain a guide to life in every community. This is because in culture there are so many values and norms of society that become a guide in living together.

The norms that develop will become a guideline in the continuity of life every day. Every community is expected to accept and live by the norms as a guide in daily life. Adherence to them will usually result in a person being accepted as a respected member which in turn results in positive interactions between the person and other members of the organisation. Conversely, disobeying the various things will inevitably result in rejection of his presence in the organisation because of the negative consequences of the mismatched interaction between the person concerned and other members of the organisation (Sondang, 2012,).

Sport is the most popular and popular form of activity in society. The development of sports can grow and emerge from various things. One of them is that sports can grow and originate from a regional culture. The sport in question will be categorised into a form of recreational sports activity. There are so many benefits that can be taken from sports and recreational activities both for society in general and for individuals. The benefits that can be taken individually are that it can improve learning outcomes in the education process and fight boredom. For the wider community, it can help reduce crime and antisocial behaviour; improve health and well-being; increase the improvement of social life; and employment opportunities and economic development (Vicki & Veronica, 2013,). In addition, sport for society can also help to realise and put the values of the Olympic Movement into practice, especially in terms of promoting health, education and welfare through sporting activities carried out by all levels of society without distinction (Soegiyanto, 2013).

Cultural development process in society is inseparable from the pattern of social interaction that develops. The patterns of social interaction that exist in society will greatly assist in the process of introducing a developing culture. This process can develop in two forms of social interaction, namely associative and dissociative. Both associative and dissociative processes are very supportive of the cultivation of character values from a developing culture. Character is a description of universal human behaviour values that cover all human activities, both in order to relate to God, to himself, to others, and to the environment, which manifests itself in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs (Kamaruddin, 2012). Sport can be an agent of change; it can lead to social change and the production of new patterns of behaviour. As a social phenomenon, sport can cause changes in the way things develop in society. It can be both a reason for and a result of social change. The changes that occur can affect other areas such as the economy, education, media, fashion, tourism, and other facets of life. The natural result of this interaction is new things in society and sports. Radical changes in sports and even in the rules of sports can be made depending on social changes in needs, preferences, and expectations (Yilmaz, Demet, & Alkan, 2013).

There are many other benefits of recreational sport activities. In the world of education, recreational activities can contribute to the process of developing knowledge and understanding of the value of activity, improving movement skills, increasing competence in various sports activities, and teaching students to adopt and maintain a healthy lifestyle that has been developed (Board of Study, 2007). Many benefits can be taken from a sporting activity, especially recreational sports, for people's lives every day. This confirms that sport is essentially a 'miniature' life (Mutohir, 2004). Sport can be an effective instrument to educate young people, especially in values (Maksum, 2009). Sport can be a forum in the development of character values that exist in society. Sports teach discipline, sportsmanship, not giving up easily, high competitive spirit, spirit of cooperation, understanding of the rules, courage to make decisions to someone. This is relevant to the thoughts of Baron Pierre de Coubertin, the Father of Modern Olympics that the purpose of sports lies in its function, namely moral formation and making a person characterised by various life values in social life (Mutohir, 2004, p.28).

The value system owned by individuals will affect character, and then character will affect behaviour. This means that sport is very influential on the formation of values and character. The values described above for the general public are not unfamiliar because they are often found in everyday life. This shows that sport actually contains values that are very essential for life and humanity in social life (Mutohir, 2004). The Methi Kei dance in Southeast Maluku Regency which is one of the regional cultures of the Maluku Tenggara district, Maluku province, is currently one of the most popular types of dance by all levels of society is certainly one of the platforms for the implementation of sports values. The people of Southeast Maluku district have indirectly been taught so many sports values that exist in this dance. However, the lack of

understanding of the various benefits above has caused the community to be less aware of what they have been doing so far. Therefore, the author wants to research the dimensions of sports in Meti Kei dance in the Southeast Maluku district community.

## 2. RESEARCH METHOD

This research used qualitative research methods. Qualitative research is research based on the philosophy of postpositivism, used to research on natural object conditions, (as opposed to experimental research) where the researcher is the key instrument (Sugiyono, 2009). The reason researchers used qualitative methods in this research is because the object to be studied is a natural phenomenon that exists and develops in a society. Existing natural phenomena will only be explored more deeply using qualitative research methods. The unit of analysis of the research process to be conducted is the dimension of sport as a formal object and the Meti Kei dance as the main object. To obtain data related to the two objects above, the author will involve those who are involved and interested in this matter, including Mr Petrus Efruan as one of the choreographers of the Meti Kei dance and Mr Joe Kadmaer as the creator of the Meti Kei dance song. In addition, data is also expected to be obtained from other sources such as the Principal of SMA Negeri 1 Tual, Mr Fata Tutkloy, sports practitioners or physical education teachers, namely Mr Matias A. Watumlawar, Wiem G. W. Oratmangun, Dominggus B. Rahayaan, Karel J. Rahahayaan. Rahayaan, Karel J. Rahajaan, and Ardiansya Tawearubun are directly related to the object of this research. The data of this research is primary data because the data is obtained by the researchers themselves either through interviews, observations, and documentation studies. Therefore, in order to guarantee the validity of the data taken, the instrument in this research is the researcher himself with an interview guide, and a questionnaire.

The data is in the form of written or spoken words, pictures, photographs, or questionnaires obtained from four data sources, namely; people, writings, and places. Data collection was obtained by: (1) questionnaires (2) in-depth interviews; (3) documentation studies; (4) observation. To test the validity of the data and check the truth of the data is done by extending the research period, continuous observation, triangulation both triangulation of data sources and triangulation of data collection techniques, and can discuss it with others (Nasution, 2003.). Meanwhile, to determine the validity of data, inspection techniques are needed. The implementation of the examination technique is based on a number of certain criteria. There are four criteria used, namely credibility, transferability, dependability, and confirmability. (Maleong, 2003.). The resulting data in this research is in the form of words rather than numbers collected through interviews, observations, and documentation. The analysis technique still uses words arranged in the form of text that gets an expansion of meaning. "Miles and Hubberman suggest that activities in qualitative data analysis are carried out interactively and continue until completion, so that the data is saturated". Data analysis in this model consists of four interacting components. (Sugiyono, 2009.).

## 3. RESULTS AND DISCUSSION

### 3.1 Description of Research Results

This study is a qualitative research study. The place used as a research site is also divided into several locations, among others; for qualitative research, the place used as a research site is in the community (cultural practitioners), related agencies, namely the southeast maluku district culture and tourism office, as well as involving 80 people to fill out a research questionnaire which aims to complement the data that has been found.

The data gathered from this research included interview data, documentation, and observation. The interview process was conducted by involving several resource persons including the Principal Mr Fata Tutkloy, sports practitioners or physical education teachers, namely Mr Matias A. Watumlawar, Wiem G. W. Oratmangun, Dominggus B. Rahayaan, Karel J. Rahajaan, and Ardiansya Tawearubun. From several available resource persons, the results of the interviews will be reported based on several dimensions of the study as follows: The Philosophical Dimension of Sport in Meti Kei Dance, The study in the philosophical realm will explain the meti kei dance viewed from three scientific dimensions namely ontology, epistemology and axiology. Ontology is the object of study of what will be explained by the meti kei dance. epistemology is the background that resulted in the emergence of the meti kei dance. while axiology is the usefulness of the meti kei dance in the community of Southeast Maluku Regency.

The ontological object of study of meti kei dance is the same as the aspects studied in sports science. The object of study in question is about human movement. From some of the opinions of the interview results it can be concluded that, the core of the study of meti kei dance is movement. This happens because, with movement, a dancer will display an interesting dance attraction to be seen. Movement on the feet is as the main movement supported by a combination of whole body

movements to add to the aesthetic value of the dance.

Based on the source's explanation, it is explained that the certainty of the initial appearance of the traditional meti kei dance is only known based on narrative or folklore. This dance was first performed as part of an expression of joy when celebrating the victory over a harvest of Southeast Maluku marine wealth. The third dimension in philosophical studies is the axiological dimension. The study of this dimension tries to explain the usefulness of the meti kei dance.

Meti Kei dance in particular is entertaining, but it also contains religious and cultural meanings that have a very noble meaning. Through songs or poems that are chanted, messages are conveyed to God as the creator, to ancestors and to others. Therefore, meti kei dance is used as a means of communication in society. The Sociological Dimension of Sport in Meti Kei Dance, Meti Kei dance as a culture that was born because one civilisation has noble values that have existed since long ago. Steps that have been taken as a way to maintain sustainability must still pay attention to these values. Dance is not only a form of celebration, but through dance the younger generation can be taught about values and morals. In addition, dance can be used as a means to praise and pray to God as a form of gratitude for a successful harvest or success in hunting (Uji Charles & Awuawuer, 2014). As a means of interaction that exists in the community of the Southeast Maluku district, meti kei dance teaches many positive things. These positive things can be in the form of character values. The noble values of life that can be learned include; social values, religion (with God), courtesy values (polite satire), cooperation, unity values, and mutual respect values.

The Sociological Dimension of Sport in Tebe Dance, Meti dance as a kind of dance has a close relationship with sports. Both have one thing in common, namely using motion as a forum for exploration. Based on the opinions of the interviewees, it is clear that they can simply understand the contribution of meti kei dance to physical reactions after someone does the dance. for them by moving in meti kei dance activities, they will sweat and that is one indication that meti kei dance has an effect on changes in physical condition. To be able to confirm the relationship between meti kei dance and sports in relation to the contribution to physical fitness, it is necessary to conduct further research with a more in-depth and specialised study there. To categorise the meti kei dance in the rhythmic activity group as has been said requires in-depth study and a little development so that this activity meets the requirements to be said to be a form of rhythmic activity. However, for now this type of dance can be used as a suggestion of community activities both in offices, schools, and the general public. The simple thing is that people will sweat when doing this activity. In addition, this activity can also spur changes and increases in the pulse rate.

### **3.1.1 Discussion**

Meti Kei dance can be used as a gymnastics by paying attention to the characteristics that exist in a gymnastic movement itself as follows: (1) neat, tidy, sure and graceful, (2) the movements are rhythmic and harmonious, (3) Many use rich physical and motor abilities, (4) Using movements that train flexibility, (5) The most important activity, fighting against yourself, and expressive movements (Agus Mahendra, 2000).

This research was conducted with the aim of knowing various things related to meti kei dance as a regional dance or in other words this research aims to understand the phenomena that exist in meti kei dance from southeast maluku district. The things that are the subject of study in this study are the dimensions of sports contained in the meti kei dance which includes three dimensions, namely; philosophical dimensions, socio-cultural or sociological dimensions, and physiological dimensions. In addition, this study also aims to determine whether there is an effect caused by terian meti kei on increasing social interaction and physical fitness of the community, as well as marketing meti kei dance as a form of community sports activity. As has been said before that in the realm of the philosophical dimensions of the meti kei dance will be discussed in three small dimensions that become the philosophical realm itself, namely the dimensions of ontology, epistemology and axiology. The ontological dimension of the meti kei dance tries to explain the object of study of the meti kei dance, namely human movement. This happens because, the meti kei dance uses movement as a means of expressing itself. The direction of this study is in line with the direction of the study of sports science which is specifically explained, namely the science of human motion behaviour demonstrated in scenes of play, exercise and practice (KDI Keolahaan, 2000.).

In relation to human movement as an ontological study of sports science, this domain includes several activities including: (1) play, (2) exercise (in the sense of sport) (3) physical and health education, (4) recreation and leisure, and (5) dance. This is evident from the practical side or professional services which in turn become fertile ground for the development of the body of sports science itself (KDI Keolahaan, 2000, ).

Based on the explanation above, meti kei dance as a form of physical activity in the community can be grouped into a form of recreational movement activity. Recreation is a form of voluntary activity in leisure time, not a survival activity,

which is directed mainly in the form of active recreation in the form of physical activity or sports activities (KDI Keolahaan, 2000). Its implementation must be in accordance with the norms and ethics of society. The objectives to be achieved include aspects of fatigue recovery, relaxation, or stress management to stimulate life to be more productive through energy relativity in an atmosphere of carefree life, without pressure and feeling happy, in addition to obtaining recognition from the surrounding environment through social relationships.

The second dimension of the philosophical study is an explanation of the epistemological dimension. In the epistemological dimension of Tebe dance, it is also explained that at the beginning of its appearance the meti kei dance was not just danced, but this dance could only be danced when a tribe celebrated the victory of the war they were living. In addition, in ancient times this dance could only be danced at certain traditional rituals such as one of them was the construction of a traditional house. But in line with the times this dance has also changed in several ways such as the timing of the performance where currently the meti kei dance can be performed at national, religious and traditional rituals without changing the impression of the basic philosophy of the meti kei dance.

While the third study of the philosophical dimension tries to explain the usefulness of the meti kei dance or the study of the axiological aspect. It can be explained that the meti kei dance in ancient times was only used as a means to communicate in society both with God as the creator, others, and ancestors as a form of respect. In line with the times that occurred, the use of meti kei dances also experienced development. At this time in addition to the meti kei dance being used as a means of communication in society, now indirectly the development of the dance that occurs brings other uses related to sports, namely as a means of recreational sports activities in the community. For the Southeast Maluku district community, the meti kei dance is one of the dances that is currently favoured by various levels of society regardless of status or class. The dance that is growing rapidly at this time is the result of creative development carried out by regional artists who create folk songs with the included types of movements which then currently develop into Meti kei I, Meti kei II, and Meti kei III dances. Although the naming of the dance still has to get a deeper study from the relevant agencies, the development of the meti kei dance is still guided by the origin of the story which is said to say that the meti kei dance is a dance that describes the overflow of joy over a success or victory in a job.

In every heritage owned by a civilisation that continues to develop, the values and noble messages that exist from the heritage should be maintained and preserved. In line with the above, meti kei dance from the beginning of its emergence to its development that occurs today still upholds the values of this heritage. Values that can be used as examples in life every day and in all aspects of life including in the world of sports. These values include; religious, socio-cultural, cooperation, mutual respect, courtesy, and the value of upholding unity. The above values can be developed well in society if there is a good interaction process as well. The process that takes place during this social interaction in the meti kei dance becomes a discussion in the sociological dimension of this study. It is clear from the above description that the evolving meti kei dance can be a means of building national character. This can be started from the local community so that a good and broader character that is the desire of all parties to create a better life can be achieved. In addition, meti kei dance can be used as a way to improve the process of social interaction in the people of Southeast Maluku Regency. Where, by doing meti kei dance the values of social interaction that have been mentioned above have increased.

Meti Kei dance is one form of dance that exists based on developments that have taken place continuously and for generations. This process takes place intentionally or unintentionally. The development of this dance activity can be formed well and quickly because it is supported by the environmental conditions of the community who began to get used to dancing this dance, besides that because it is a form of custom that must be maintained and preserved. Because of this habit, the people of Belu district currently have one type of physical activity that is sourced from regional culture, namely the Meti kei dance. The third dimension of discussion is the physiological dimension of exercise in meti kei dance. The development of meti kei dance activities in society, has enabled meti kei dance as a form of community sports activities or serana that can be done by all levels of society that can be done anytime and anywhere. The form of activity in question is recreational sports in the community.

As a community sporting activity, meti kei dance can be used as an activity carried out to improve the level of physical fitness of the community. This is one of the goals of sports activities in general. People who have excellent physical fitness levels will have high work productivity, so it is expected to increase national productivity. However, this requires a more in-depth study because it must pay attention to various aspects in it, one of which is the rules that exist in an exercise process, namely FITT (frequency, intensity, time, and type). The condition of the community as mentioned above, is a very strong basic capital and is needed to continue what is the goal of national development. In this case, sport is one of the effective tools to improve the level of physical fitness of the community. The sport in question is a sporting activity in a simple and diverse form. Sports activities are more playful, spontaneous, and less binding in the sense that they are not intended to achieve high achievements and are not overly regulated by various strict rules.

The explanation above is certainly guided by the objectives of recreational sports which are expressed as follows; (1) leisure time fillers, (2) fatigue, boredom and fatigue, (3) as a substitute for subsistence activity (substitute / complementary activities), for example education and work, (4) as a fulfillment of social functions (this social function is carried out for group activities and active recreation) (5) to get physical fitness with fun sports, (6) get pleasure by exercising, and (7) introduce sports that sports are fun (Kusmaedi, 2002). Based on the explanation above, it is clear that recreational sports activities in a region can be sourced from local culture. Therefore, for the people of Southeast Maluku Regency, the meti kei dance that is developing at this time is certainly a common concern of both the government and local governments in exploring, developing, and advancing recreational sports as contained in article 19 paragraph 4 of the SKN Law.

One of the various forms of development of the meti kei dance that must be considered in the future is to make the meti kei dance as a form of physical activity that is more widely recognized by the community. The development process in question is to make meti kei tarain as a form of gymnastics that is guided by the types of activities that have developed first such as poco-poco gymnastics which are rooted in local cultural activities. The development of meti kei dance into a gymnastics needs to be done because like Tebe, which is widely favored by the people of Southeast Maluku Regency, gymnastics is also very much in demand and is favored by all levels of society and regardless of age, gender, and social status of a person. In its development, there are now so many kinds and varieties of gymnastics that exist in the wider community and specifically in the world of education. The rapid development of gymnastics is due to its easy-to-perform movements accompanied by upbeat music. Gymnastics brings joy and excitement to the perpetrators. Because of this, gymnastics can be used as a means to release fatigue, both physical fatigue and psychological fatigue. It is also useful for maintaining and improving physical condition. The reason that reinforces if the meti kei dance is developed into a gymnastics is that gymnastics has so many benefits for everyone who does it. Participation in gymnastics both in competition and as a recreational activity has several uses such as; improving basic motor movement patterns, increasing flexibility, muscle strength, improving balance, increasing anaerobic endurance, can spur improvement in cognitive abilities, and can increase focus on mastering learned movement skills (Dowdell, 2013).

The descriptions above clearly illustrate the benefits of doing gymnastics. This can be achieved if the gymnastic activities carried out run continuously and in accordance with the rules and concepts that have been made. Because of the above, it is very necessary to develop to be able to make meti kei dance as a form of gymnastics with more in-depth studies. Besides being a means of recreational sports, meti kei dance can be a suggestion in the coaching and development of educational sports at every level of education, be it primary education, secondary education and higher education. The educational process is a means to help a person in developing the potentials that exist in him, both directly and indirectly in order to be able to benefit life in society. As a means of transferring knowledge and values, the educational process that takes place in schools can be used as a means to transfer the moral values that exist in a meti kei dance. So, based on the explanations above, the author concludes that the meti kei dance as one of the cultural heritages in the Southeast Maluku district community has experienced rapid development without leaving the philosophical values in it. This dance is full of various character values in it. Therefore, this dance can be used as a form of community sports activity or recreational activity that can be done anywhere and anytime by all levels of society.

#### 4. CONCLUSION

For the educational world, this dance can be used as a form of activity that can be used as a suggestion to instill various character values in it. (3) Based on the explanation of the dimensions of sports in the meti kei dance, namely the philosophical, sociological and physiological dimensions, the meti kei dance can be recommended as a form of community sports or recreational sports. This is because the meti kei dance can be done anytime and anywhere by all levels of society. For the world of education, this dance can be used as a form of activity that can be used as a suggestion to instill various character values in it. (3) Based on the explanation of the dimensions of sports in the meti kei dance, namely the philosophical, sociological and physiological dimensions, the meti kei dance can be recommended as a form of community sports or recreational sports. This is because the meti kei dance can be done anytime and anywhere by all levels of society. Based on the result of the research, there are suggestions that can be given as follows: (1) for the government of Southeast Maluku Regency, the research conducted can be a reference and reference material for the region. In addition, the government represented by the Culture and Tourism office should continue to conduct further research to preserve regional culture. The following thing that can be done is to be able to make meti kei dance as a form of physical activity for the community, and can be started from schools, both elementary, junior high, and high school levels. (2) It is hoped that there will be a further research process in innovating and developing this type of dance.

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