

Phenomenology of the Parkour Practitioner

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Phenomenology of the Parkour Practitioner

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Abstract— Parkour is a relatively new discipline, one of the new types of sports carried out by moving from point A to point B efficiently and quickly by beauty and safety movements. The majority of Parkour practitioners are among the youth. In Pekanbaru, this sport also gets a lot of attention from teenagers. Parkour practitioners in Pekanbaru (Parkour & Freerunning Flow It) have about 130 members. This study aims to determine the experience by Parkour Practitioners in Pekanbaru. The research method used is qualitative with a phenomenological approach. This study aims to explore the experience of 10 Parkour practitioners with in-depth interviews, observation and documentation. Parkour practitioners in Pekanbaru have 7 movements: Balance, Quadrupedal, Precision Jump, Landing, Rolling, Climbing, and Vault. The results of the study explained that the experience of Parkour practitioners in Pekanbaru categorized into because motives: Parkour was considered as part of activities to try and error, Psychic impulse, and self-sensation; while in order to motives, Parkour is part of creative sports activities that are able to practitioner Parkour, healthy, recognized existence.

Keywords— Phenomenology, Parkour, Motives, and Construction of Meaning

I. INTRODUCTION

Over the past two decades, the sport known as parkour has become a global phenomenon, with groups of practitioners or traceurs emerging from Paris to Singapore. Recent world championship competitions have been held in Turkey, Brazil, and the U.S.A., featuring athletes from locations as varied as Russia, Greece, Portugal, France, Germany, and England. Parkour Practitioner in the world have become connected via YouTube and other social media, sharing videos of difficult techniques and innovative movements, creating a global community which inhabits a kind of boundless, virtual meta-city. Although parkour and its close cousin “free-running” are relatively new phenomena, they have already prompted theorists to conceptualize a range of new approaches to human mobility and the ontology of the globalized city. Both parkour and free-running differ significantly from traditional sports in their use of existing urban topography including walls, fences, stairwells, rooftops as an obstacle course/playground to be creatively navigated[1]. There are also lively debates as to whether parkour can be classified as a sport, as it actively discourages competition; instead, parkour in its purest form purports to simply be about the ability to move efficiently through a given environment[2].

Parkour can be interpreted as the art of moving and natural training methods that aim to help humans move quickly and efficiently[1]. Parkour uses several movements

such as running, climbing, jumping to practice the ability of humans to overcome all kinds of obstacles in various situations and conditions in urban or rural environments Bin[3]. That means to help someone cross obstacles, which can be anything around the environment from tree branches and rocks to handrails and concrete walls. In French, the country from which Parkour originated, known as *l'art du déplacement* (the art of motion). Parkour was entered Indonesia in 2002, and its own community was only formed on July 15, 2007 in Jakarta by calling Parkour Indonesia. The purpose of the formation of a community that accommodates this sport is nothing but wanting to promote the Parkour sport in Indonesia. A year later Parkour Indonesia began to spread its wings and create branches in several major cities in Indonesia, including Pekanbaru. Now, they even have the website, www.parkourindonesia.web.id.

Alongside discussions of the political and social dimensions of space and movement, are there resources from the academic study of religion that could be brought to bear on the study of parkour? Practitioner Parkour said, parkour is a mode of sport and hangout for younger and combination of the physical and spiritual self through a particular type of urban gymnastics. In the reality, many people ignore the beauty of the city and the tall buildings in the city. Parkour not only undertakes a kind of creative refashioning of the individual's relationship to the cityscape, but involves the city itself in a process of *poiesis*, as several theorists have described it, full of spiritual meaning[4]. Such an approach can be contrasted to the “disenchanted” landscape associated with the rise of modern capitalism; parkour provides an alternative mode of engagement with spaces shaped by the grid-like imaginaries of late modern capitalism, by rehabilitating an “enchanted notion of place which, through wonderment, imagination and participation, is in continuous composition”. The parkour practitioner or is interested in “human reclamation”—a reclaiming of the body in space, and of the cityscape itself—which can be seen as a form of playful, creative spirituality based on “aligning the mind, body, and spirit within the environmental spaces at hand”[5]. This study aims to explore meaning and motif of Parkour practitioners in Pekanbaru. The researcher will be categorized into the construction of meaning that *because motive* and *in order to motive* and exploring meaning activities of Parkour by practitioners in Pekanbaru.

II. METHOD

This study aims to determine the experience by Parkour Practitioners in Pekanbaru, Riau, Indonesia. The research method used is qualitative with a phenomenological approach. Study of Phenomenology is about the phenomena of community[6]. This research explored to the experience of

10 Parkour practitioners with in-depth interviews, observation and documentation.

III. RESULT AND DISCUSSION

A. *Parkour: History and Movement's Practitioner in Pekanbaru*

In Pekanbaru, Parkour entered at the end of 2007, with the name "Parkour Indonesia Pekanbaru", but at the end of 2011 the parkour community had vacuum, and on February 24, 2012 was pioneered again by the city youth Pekanbaru, there are: Fariski Satria Wijaya, Dhani Khadir and Bayu Satria Mandala. Community name was changed to "*Parkour Flow It Pekanbaru*". Now, Parkour at Pekanbaru city is experiencing rapid development with a total of 35 active members and total members around 130 people are members of the Flow It Parkour Pekanbaru community. According to informant, initial idea of the establishment of parkour in Pekanbaru is just a fad get together with friends whose same hobbies, community and introduce more broadly to the community. The name *Parkour Flow It Pekanbaru* has the following meanings, Flow It means "*to flow*". Flowing has meaning where the movements are done by parkour practitioners Flow It itself is expected to use movement with good flow. In the parkour, flow has a meaning where when practitioners pass through one obstacle to another obstacle with flow and seamless. The flow is certainly obtained with experience and practice long. When the parkour movement is done with no flow it will reduce the beauty and art in parkour.

According to depth interview and observation with Parkour practitioners in Pekanbaru, have 7 movements: Balance, Quadrupedal, Precision Jump, Landing, Rolling, Climbing, and Vault. *Balance*, this technique is an attempt to help regulate the physical and emotional condition of the practitioner. At this stage the practitioner will practice to maintain a good balance of standing on one foot or walking on a rail or track. *Quadrupedal*, it is the basic parkour movement that practitioners do by crawling using their hands and feet. Quadrupedal movements are usually used also in physical training sessions in parkour. *Precision Jump*, it is a movement where someone jumps from place to place. This movement is one of the movements that is useful for exercising leg strength and height of the jump, because many of the parkour movements use jumps to pass through the obstacle. *Landing*, Landing is useful for reducing the risk of injury to practitioners when jumping from a height. for landing exercises, parkour practitioners must ensure that both feet are bent and ready to land. the front leg must first reach the bottom [9]. *Rolling*, this technique is used after the practitioner has landed. Roll in precursor is slightly different from roll in general, when going to roll, the practitioner's position should be slightly tilted, accompanied by both hands touching the base. after that proceed with landing direct contact with the backbone. *Climbing*, this is a climbing movement. For novice practitioners, climbing should be done in a low place. This exercise is useful for strengthening the muscles of the upper body. the more often it is done the practitioner will get used to lifting his body load. *Vault*, this is a typical parkour movement. this movement goes through obstacles whose height can be lower or higher than practitioners. This technique is usually combined with running, jumping, vault and ending landing.

Edwardes said that the parkour movement consists of 6 types, namely: Balance, Stealth, Touch, Climbing, Jumping and Running[3]. In general, the movements carried out by parkour practitioners in Pekanbaru have in common with the basic techniques of the parkour movement in general. the addition of movement is the result of the development of movement techniques and creativity carried out by the parkour community in Pekanbaru.

B. *Parkour: Motive's Practitioner in Pekanbaru*

1) *Because Motive*

Parkour members have various motives for entering and joining the Parkour Flow it Pekanbaru community. The motives of the past become a reason for someone to maintain his life, for example, is a tradition or habit.

- Trial and error, is one of the informants's motives in this study to become a Parkour practitioner. That is because the curiosity to try to do Parkour action which according to him is very challenging and increasing adrenaline. Firstly, to try it, it made him want to continue do it again so making him truly become a Parkour practitioner.
- Psychic impulse, is an impulse that comes from a person's soul which is abstract. This is precisely what happened to some informants in this study. For some informants, one of motive for becoming a practitioner Parkour is the reason an inner desire to be attracted to parkour. They have started to feel the interest since they saw and watched Parkour on video or saw it live.
- Self-Sensation, is one of motive for the practitioner Parkour Pekanbaru is the sensation they feel when they do Parkour activities. For them Parkour is needs and becomes a freedom and also a philosophy in living life, because of their own sensations when they act.

2) *In Order To Motive*

In order to motif that refers to actions in the future. Where the actions taken by someone must have a purpose which has been set. This prompted him to be more certain of decisions taken. Motivation in-order-to is a context of meaning that is built in the moment of projection. The order of purpose of meaning is a factor the concept of past experience, involving the successful realization of certain goals by the use of certain meanings. Every pre-estimated motivation in order to such an experience stock is upgraded to the status "I can do it again". Likewise, with the members of the Parkour Pekanbaru. These members have various reasons to be achieved and desired in the future which are better known by the name of the motive to come.

a) *Become a Parkour Practitioner.*

After living life as a member of the Parkour community, several informants said he wanted to continue training himself so that he became a well-known Parkour practitioner and continued to spread the Parkour "virus" in Pekanbaru and Indonesia.

b) *Healthy*

Parkour is one of the new types of sports carried out by moving from point A to point B efficiently and quickly by promoting beauty and safety movements. Practitioner parkour will being life healthy. Because parkour requires

exercises that almost resemble the basic movements in sports in general.

c) Recognized Existence

Everyone must have views on Parkour actors, both negative and positive views. The fact is that until now most people consider this to be the case extreme and people tend to look negative because of the risks that can be obtained from this extreme sport. This can be seen from the many rejections in the community to acknowledge their existence. Because hiding their real identities forever doesn't feel comfortable either. Although, some of the informants in this study have hope in the future so that they are recognized and accepted in the wider community.

C. Parkour: Contruction of Meaning's Practitioner in Pekanbaru

Become a person who likes whatever challenging thing, fun or painful is a freedom for everyone, how he wants to live his life, so he does not regret the time he has lived and even though he regretted it remains a freedom for anyone to do anything while still under the norms that exist in society. From the results of in-depth interviews that researchers conducted with pratitioner extreme sports namely members of the Parkour Pekanbaru community found several meanings that they gave to their status as extreme sports practitioners as follows:

1) Free Self

Join one members of extreme sports community members like Parkour Practitioner get what they want, what makes them proud. Extreme sports are not sports done by people who are out of their minds, because they weigh the risks that will be on get, Parkour sports teach a new meaning of freedom for the Practitioner.

2) A Brave Self

Parkour can be interpreted literally as an art of moving and natural training methods that aim to help humans move quickly and efficiently. Parkour uses several movements such as running, climbing, jumping to practice the ability of humans to overcome all kinds of obstacles in various situations and conditions in urban or rural environments. That means to help someone cross obstacles, which can be anything around the environment from tree branches and rocks to handrails and concrete walls.

3) The Confessed Self

Feelings want to be acknowledged and received society is everyone's desire, feels lonely and is in conflict with a large majority group[4]. This makes the feeling of inferiority, desire to be someone who is recognized by the environment, to prove that I can do it and what I do is right, so they no longer feel forgotten or excommunicated.

Communication Experience of Parkour Practitioner Pekanbaru In deciding to join the Parkour Pekanbaru community up to now, there are many communication experiences gained by the members of this extreme sports community, many gained by Parkour Flow it Pekanbaru community members as extreme sports actors they have lived after being a member of this community and persevering for some time, there are fun like praise, respect, appreciation, respect, or experiences that are less pleasant or unpleasant such as, insults, insults, or worse cursed by

elements of society who do not appreciate the principle of freedom held by every human being. Researchers describe and share communication experiences that occur within community members_Parkour Pekanbaru is divided into 2 categories as follows:

D. Enjoyable Communication Experience

A pleasant communication experience is defined as something that supports informants in running their status as Parkour's extreme sports performers, the Parkour Flow it Pekanbaru community. Communication Experience Fun between members of the Parkour Flow it Pekanbaru (informant) community and the significant other/reference group. The form of communication experience felt by some informants such as the informants felt welcomed when joining the Parkour Flow it Pekanbaru community, they felt happy when they were accepted as a new family with some support and assistance to better understand Parkour.

Enjoyable communication experience between extreme sports players Parkour (informant) with parents/family. As stated by the informant for the answer to the question the researchers gave about a pleasant communication experienced and felt when becoming a member of the Parkour community until now. They reveals how the comparison or difference during before and after becoming a member of the Parkour community when communicating with people around the parents, family, and friends or people around him he met. As one of the following informants from the communication experience provided in the form of expressions, attitudes from parents and families who accept, are happy, and are proud of their choices and persevere. Besides that, one of the informants have a form of experience pleasant communication that is different, that is, he feels he has the right to freedom in determining the activities in which he lives[1].

Parkour practitioners hope this sport will have a big name and can be supported by the government as well as some other sports, for example: football, swimming, rock climbing and others. Because today there are many sports that are managed by the modern sports industry and are also able to become a promising business arena and attract media to be framed in news that attracts the audience[7]. The results research of Siswantini say that showing the Muslim identity in a multicultural environment is need courage. The media which has its own perspective in constructing the reality develops a framework of knowledge to the audience. The same thing can happen to Parkour's fan later, they can have a unique identity from various cultures in the world, including Indonesia[8]. The results of research conducted in Surabaya explained that Parkour practitioners have three forms of lifestyle namely clothing, speech and action[9].

E. Unpleasant Communication Experience

One form of unpleasant communication experience in the lives of Parkour extreme sports erformers in Kota Pekanbaru is the emergence of a debate when at the licensing and blessing stages to parents and family, due to differences in perceptions with each religion. And every actor communicates with parents or family, they very counter to the perpetrators and convince the actors to get out of the Parkour community and distance themselves from the name Parkour.

An unpleasant communication experience between extreme Parkour Flow it players and their families[2]. The form of communication experience felt by the practitioner is like not being given an allowance, or being considered like a fool who has nothing to do, and is considered crazy for doing stupid things like Parkour. From the interview results obtained from the three informants who received unpleasant communication from his family in the form of rejection from family friends. Currently swimming has a positive image in the community. Because this sport continues to promote swimming in Indonesia is a variety of ways starting from social media, print media, television media, as well as through integrated marketing communication: in the form of events. Way promote it through several concepts from marketing communication as well as sports marketing like advertising, public relations, and personal selling. Parkour also needs to do the same thing so that this sport is better known to the public and has a good image in the community[10].

IV. CONCLUSION

Parkour is categorized as a type of extreme sports. This sport basically philosophically aims to see one's ability to face problems, the ability to fight fear, the determination to rise from failure, be wise in maintaining the spirit in living life, creative and free in creating new movements without leaving the values of life the other. Seven movements have Parkour's practitioners in Pekanbaru: Balance, Quadrupedal, Precision Jump, Landing, Rolling, Climbing, and Vault, to be reasons for teenager's interest is that Parkour is very challenging in 3-trenaline and requires accuracy in practice by the body. The results of the study explained that the experience of Parkour practitioners in Pekanbaru categorized into because motives, Parkour was considered as part of activities to try and error, Psychic impulse, and self-

sensation; while in in order to motive, Parkour is part of creative sports activities that are able to Practitioner Parkour, Healthy, Recognized Existence.

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