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# DOCUMENTATION OF MINANGKABAU TRADITIONAL SPORTS AS LOCAL KNOWLEDGE RESOURCES: A STUDY OF LUHAK NAN TIGO

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**Abstract**
This study examines the documentation of five Minangkabau traditional sports, namely pacu jawi, bakiak, engrang (tengkak-tengkak), sipak rago, and Silek Kumango, as local knowledge resources in the Luhak Nan Tigo region (Luhak Tanah Datar, Luhak Agam, and Luhak Lima Puluh Kota), West Sumatra. Traditional sports are often recorded only as performances, whereas the knowledge embedded in them, such as local terminology, origins, equipment, rules, techniques, social functions, and cultural values, remains largely oral and unevenly documented. This study aims to map the knowledge elements that need to be documented and to formulate their implications for libraries and information institutions. It employed a descriptive qualitative approach, with document analysis as the main technique and semi-structured interviews with tradition bearers and practitioners as supporting data. The findings show that each tradition carries a distinct knowledge profile: pacu jawi is tied to the agrarian landscape and village life, bakiak to group coordination, engrang to material knowledge and balance skills, sipak rago to movement techniques and togetherness, and Silek Kumango to ethics, custom, and spirituality. Documentation therefore requires a context-oriented approach that combines video, annotated photographs, written descriptions, and consistent metadata, and it must involve the source communities. Libraries, archives, and cultural institutions can act as documentation partners through collection management, thematic catalogues, digital exhibitions, and oral history guidelines.

**Keywords**: Documentation; Traditional Sports; Local Knowledge; Minangkabau; Luhak Nan Tigo.

## INTRODUCTION

Indonesia possesses a rich cultural heritage in which local knowledge is preserved through oral traditions, social practices, skills, games, and activities transmitted across generations (Agrawal, 1995; Warren, 1991). Traditional sports are part of this heritage, embodying community values, collective identity, and patterns of social interaction. Law No. 5

of 2017 on the Advancement of Culture recognizes traditional games and sports as objects of cultural advancement (Kementerian Kebudayaan dan Pariwisata, 2017). However, changing lifestyles and social interactions may disrupt their transmission, making systematic documentation important for cultural preservation.

From a Library and Information Science (LIS) perspective, local knowledge embedded in community practices constitutes an information resource that requires identification, organization, preservation, and appropriate access (Hidayat and Alfian, 2022; Nakata, 2002). Unlike formally published knowledge, traditional sports knowledge is often transmitted orally and through direct demonstration. Consequently, information about historical origins, local terminology, practitioners, equipment, techniques, rules, social functions, and cultural values may remain dispersed among knowledge holders and difficult to retrieve or transfer across generations (Ngulube, 2002; Nurislaminingsih, Sukaesih, and Komariah, 2021). Documenting these elements requires an approach that captures both the physical practices and their cultural contexts.

Minangkabau traditional sports provide a relevant context for examining these documentation challenges. This study focuses on Luhak Nan Tigo, comprising Luhak Agam, Luhak Lima Puluh Kota, and Luhak Tanah Datar, where local cultural practices offer opportunities to examine the diversity of traditional sports and their associated knowledge (Hasanuddin, 2015; Rusyaida et al., 2024). Five traditions are examined: silek, sipak rago, engrang or tengkak-tengkak, pacu jawi, and bakiak. These traditions represent different dimensions of local knowledge, including martial arts and ethical values, movement techniques and cooperation, the use of local materials, agricultural practices, and collective participation (Maharani, 2017; Yedri, 2017; Kurniawan, 2019; Medri and Najmi, 2025). Their characteristics provide a basis for identifying the knowledge elements that need to be documented and examining how these elements relate to their respective cultural contexts. The presence and specific forms of each tradition in the study locations are assessed using documentary evidence and supporting interviews rather than assumed to be uniform across the three luhak.

Previous studies have examined pacu jawi in relation to cultural tourism and community traditions (Kurniawan, 2019; Medri and Najmi, 2025), as well as Silek Kumango in relation to martial arts development and learning (Maharani, 2017; Yedri, 2017). Other studies have discussed the role of libraries in documenting local culture and mapping local knowledge (Hidayat and Alfian, 2022; Nurislaminingsih et al., 2021). Although these studies provide important cultural and institutional insights, the literature reviewed for this study offers limited attention to the systematic mapping of knowledge elements across different traditional sports and cultural settings through an LIS perspective. In particular, further examination is needed of how historical, linguistic, material, technical, social, and philosophical information can be identified and organized to support comprehensive documentation. This study addresses that gap by treating traditional sports not merely as cultural performances but as multidimensional local knowledge resources.

Conceptually, the study draws on perspectives that understand local knowledge as context-dependent and transmitted through community practices (Agrawal, 1995; Nakata, 2002). It also recognizes that documenting intangible cultural heritage requires attention to community perspectives, cultural context, and appropriate conditions of access (Christen, 2012; UNESCO, 2015). Accordingly, documentation should preserve the relationships between recorded information, the practices from which it originates, and the communities that maintain it.

The novelty of this study lies in applying an LIS perspective to identify and map the knowledge elements of five Minangkabau traditional sports and their implications for documentation and preservation. It emphasizes systematic information representation while considering their contextual and regional characteristics, providing insights for libraries, archives, and cultural information institutions.

This study aims to: (1) identify and map the local knowledge elements embedded in five Minangkabau traditional sports across Luhak Agam, Luhak Lima Puluh Kota, and Luhak Tanah Datar; (2) identify the documentation requirements for representing these traditions as local knowledge resources; and (3) examine the implications of the findings for libraries, archives, and other information institutions in organizing, preserving, and facilitating appropriate access to local knowledge.

## RESEARCH METHOD

This study employed a descriptive qualitative approach (Moleong, 2017; Sugiyono, 2021), with document analysis as the primary data collection technique and semi-structured interviews as a complementary technique. This approach examined the documentation of Minangkabau traditional sports as community-based local knowledge across Luhak Nan Tigo (Agam, Lima Puluh Kota, and Tanah Datar), focusing on key knowledge elements, including local terminology, historical origins, practitioners, equipment, rules, techniques, social functions, and cultural values. (Gunawan, 2013; Jaya, 2021).

Five traditional sports pacu jawi, bakiak, engrang (tengkak-tengkak), sipak rago, and Silek Kumango were purposively selected based on their cultural significance, diversity of physical practices, representation of local knowledge, and availability of supporting sources (Sugiyono, 2016). These traditions embody diverse knowledge, including animal-related practices and communal celebrations (pacu jawi), cooperation (bakiak), locally constructed equipment and balance (engrang), social interaction (sipak rago), and martial arts techniques, discipline, and cultural values (silek). Their selection enabled comparative analysis of how traditional sports preserve and transmit local knowledge, without claiming to represent all Minangkabau traditional sports.

Data were collected through the identification and review of relevant documents, including books, scientific articles, archives, cultural reports, and visual materials on Minangkabau traditional sports (Bowen, 2019). Documents were selected based on their relevance to the research objectives, study area, and available information on traditional practices and local knowledge. Data analysis involved document identification, close reading, classification, comparison, and descriptive interpretation, following Miles, Huberman, and Saldana (2014). This process aimed to identify the local knowledge already represented in documentary sources, examine variations in information across the luhak and communities, and identify aspects of knowledge that remained insufficiently documented.

To complement and verify the documentary findings, semi-structured interviews were conducted with five informants selected purposively according to their practical experience, knowledge of the traditions, and relevance to the research objectives. The selection of five informants was based on the need to obtain information from individuals with different areas of expertise corresponding to the five traditional sports examined, while also including an institutional perspective on the documentation and preservation of cultural knowledge(Rofiah, 2023). The informants comprised a senior silek teacher (guru tuo) (NV), an organizer or owner

of cattle involved in pacu jawi (IMB), practitioners or trainers of bakiak and engrang/tengkak-tengkak (RZ), a sipak rago practitioner (RH), and a manager of a library or cultural institution (WZ). This purposive selection was intended to capture practice-based knowledge, local terminology, transmission practices, changes in traditional activities, and institutional perspectives on cultural documentation. The five informants were not intended to provide statistical representation; rather, they were selected for the relevance of their knowledge and experience to the research questions. The number of informants was therefore determined by the study's qualitative and exploratory focus and the specific information required from different knowledge holders.

The interviews were conducted between May and August 2026 in the Luhak Nan Tigo region, covering Luhak Agam, Luhak Lima Puluh Kota, and Luhak Tanah Datar. With the informants' consent, the interviews were recorded, transcribed, and coded using the same knowledge categories applied in the document analysis(Creswell, 2023; Lincoln, Y. S., Guba, E. G., & Saldana, 2018) Data credibility was strengthened through source and method triangulation by comparing documentary evidence with information provided by the informants. Interview squotations presented in the findings are identified using informant codes to protect their identities (Tracy, 2020).

## RESULT AND DISCUSSION

### Local Knowledge Map of the Five Traditions

The results show that the five Minangkabau traditional sports studied carry different kinds of knowledge, yet they share two features: the transmission of knowledge between generations and a social function in community life (Table 1). *Pacu jawi* links a traditional sport to the rice-field landscape and the agricultural cycle (Kurniawan, 2019). *Bakiak* emphasizes coordination and cooperation within a group, whereas *engrang* reflects the skill of keeping one's balance and the use of bamboo as the main material for the equipment. *Sipak rago*, for its part, relies on coordinated body movement and the skill of keeping the ball in the air. Unlike these practices, Silek Kumango integrates martial knowledge, a system of learning between teacher and student, customary advice, and spiritual values that form part of the community's tradition (Yedri, 2017).

The diversity of traditional sports requires context-sensitive documentation that extends beyond names, locations, and photographs to encompass their social, environmental, material, and knowledge systems (Hidayat and Alfian, 2022). For example, *pacu jawi* involves interactions among rice fields, cattle, jockeys, organizers, and spectators; Silek Kumango encompasses teacher–student relationships, knowledge transmission, and philosophical values; while *sipak rago* involves ball characteristics, player formations, techniques, and rules. Therefore, documentation should capture the interconnected physical, social, and cultural dimensions of each tradition, including their meanings and transmission processes.

**Table 1. Local Knowledge Map of Five Minangkabau Traditional Sports**

| Tradition | Recorded knowledge | Prominent values/context |
|---|---|---|
| *Pacu jawi* | Local history, rice-field cycle, role of the jockey, arena preparation, local terms, and community assessment | Mutual cooperation (*gotong royong*), village entertainment, relationship between agriculture and community |

| | | |
|---|---|---|
| *Bakiak* | Materials of the equipment, number of players, commands, rules, synchronized movement | Cooperation, communication, discipline, mutual trust |
| *Engrang/tengkak-tengkak* | Bamboo/wood, making the equipment, footrests, ways of keeping balance | Creative use of local materials, courage, perseverance |
| *Sipak rago* | Rattan ball, circle formation, kicking techniques, rules | Togetherness, creativity of movement, sportsmanship |
| Silek Kumango | School history, learning system, symbols, steps, customary advice | Ethics, self-control, custom, spirituality |

*Source: results of the authors' document analysis and interviews.*

The mapping reveals that local knowledge is closely linked to environmental conditions and community social relations, reflecting (Koentjaraningrat, 2009) view of culture as an interconnected system of knowledge, material elements, and social organization. Traditional sports equipment embodies practical knowledge through material selection and construction, while rules shape coordination and behavior. Origin narratives also reinforce community identity, legitimacy, and shared meanings. Therefore, documentation must capture the interconnections among material elements, rules, historical narratives, and the sociocultural contexts that sustain local knowledge.

Comparisons across Luhak Agam, Luhak Lima Puluh Kota, and Luhak Tanah Datar reveal that Minangkabau traditional sports are shaped by geographical, social, and cultural contexts, despite shared features of community participation, practical learning, and intergenerational transmission. In Luhak Tanah Datar, *pacu jawi* integrates agricultural practices, cattle management, communal labor, and customary organization, while Silek Kumango emphasizes the *guru tuo–anak sasian* relationship, practical demonstrations, and spiritual and ethical guidance. In Lima Puluh Kota, *sipak rago* highlights movement techniques, ball control, player formations, and social interaction, whereas *bakiak* and *engrang/tengkak-tengkak* emphasize teamwork, experiential learning, equipment construction, balance, and safety. These differences reflect community-specific practices rather than uniform traditions within each *luhak*. Therefore, documentation should capture local variations in terminology, equipment, rules, performance settings, practitioners, cultural values, and knowledge transmission, including changes over time. Linking these records would facilitate comparative research while preserving shared Minangkabau heritage and distinct community identities.

**Pacu Jawi: Knowledge of the Landscape, Agriculture, and Nagari Life**

Pacu jawi, a centuries old tradition associated with Nagari Pariangan, Tanah Datar Regency, originated from the use of post-harvest rice fields as cattle grazing areas and later became integrated with manyikek, the leveling of paddy fields using cattle and traditional implements (Kurniawan, 2019; Medri and Najmi, 2025). Beyond a traditional sport, it embodies local knowledge of agriculture, animal husbandry, and environmental adaptation. Evolving into an organized alek nagari (village festival), the tradition involves community deliberation, the si pangka organizing committee, communal field preparation, and facilities for cattle, performances, and trade. Its spaces, including the racing field, lapiak, galanggang, balai, pamautan jawi, and pamandian jawi, reflect its broader sociocultural functions. Cattle performance is collectively assessed by judges and spectators based on speed, direction, movement synchronization, head position, and jockey performance, followed by discussions at the lapau (village stall). These interactions sustain collective knowledge, while local

terminology, cattle calls, and naming practices represent important linguistic and cultural heritage for documentation, as also supported by informant accounts. One informant explained:

"Before the event begins, the people of the nagari clean the rice field together. Some prepare the water channels, and others prepare the galanggang. Even after the race is over, people at the lapau keep talking about which cow ran the straightest." (IMB, interview, May 26, 2026)

From a documentation perspective, pacu jawi calls for comprehensive recording. This includes the oral histories of customary elders, knowledge of rice-field management and cattle care, the structure of the event's organization, local terms, the stages of the event, the development of the tradition as a tourist attraction, and the perspectives of cattle owners, jockeys, organizers, and spectators. Visual documentation should be accompanied by notes on place, time, participants, and event stages so that the link between the tradition, the agricultural cycle, and the value of mutual cooperation is preserved. Documentation should also record how pacu jawi has changed, including how the event is organized, the support of the local government, and schedule adjustments to accommodate visitors (Medri and Najmi, 2025). These changes do not necessarily mean that the tradition is disappearing; they are part of its historical development. Documentation thus helps identify which elements of the tradition have been maintained, which have changed, and which values the supporting community still considers important.



Figure 1. Traditional Sports Pacu Jawi in Tanah Datar

Bakiak and Engrang: Knowledge of Movement and Learning through Practice

Bakiak is a group game involving long wooden sandals that requires rhythmic coordination, verbal communication, balance, and composure. Its collective nature reflects cooperation, unity, patience, discipline, responsibility, and mutual support, as each player's movement influences the group's overall success. One informant said:

> *"If one person gets the cue wrong, everyone falls. So, the children learn to listen and to be patient. They cannot each go their own way." (RZ, interview, June 10, 2026)*

Engrang, or tengkak-tengkak, uses two bamboo poles fitted with footrests. Its associated knowledge includes selecting suitable bamboo, constructing and smoothing the equipment, and

gradually developing balance. Documentation should therefore capture material variations, locally used dimensions, construction techniques, and safety practices to preserve the technical knowledge and skills underlying the tradition. One informant explained that:

> *"The bamboo is chosen when it is old and strong. The footrests are attached to match the child's height, and sharp parts are smoothed first so that nobody gets hurt." (RZ, interview, June 10, 2026)*



Figure 2. Traditional Sports Bakiak and Engrang in Tanah Datar

**Bakiak and Engrang as Social and Material Knowledge**

Bakiak and engrang represent distinct forms of experiential learning: the former develops group coordination through synchronized movement, while the latter cultivates individual concentration, courage, and body control. Both require practical training, error correction, and guidance from experienced practitioners. Their documentation should integrate movement videos, annotated photographs, and written descriptions of equipment, rules, local terminology, practice variations, and cultural values (Hidayat and Alfian, 2022), while distinguishing traditional practices from modern competitions and school adaptations. Although featured in Independence Day celebrations, cultural festivals, education, and tourism, performances alone cannot convey their historical and cultural meanings. Therefore, information boards, digital catalogues, explanatory videos, and teaching materials are needed to contextualize these practices within their broader sociocultural settings.

**Sipak Rago: Skills, Rules, and Togetherness**

Sipak rago, also known as sepak raga, is a Minangkabau traditional sport played in a circle using a rattan ball kept airborne through techniques such as sipak sila, sipak cungkil, sipak badek, sipak mula, and sipak keras. These local terms should be documented alongside movement descriptions and practical contexts. The game combines individual skills with collective responsibility, reflecting values of cooperation, creativity, sportsmanship, coordination, and concentration. Accordingly, documentation should cover ball characteristics and construction, player formations, gameplay stages, techniques, rules, competitive variations, and practitioners' accounts of its transformation from a social activity into a performance or competitive sport. One informant said:

*"We keep the ball up together so that it does not fall. Anyone may show off a technique, but the aim is still to keep the ball up for our friends in the circle. Now it is played more often as a match, so the old stories about playing in the yard are rarely told anymore." (RH, interview, June 24, 2026)*



Figure 3. Traditional Sport Sipak Rago in Lima Puluh Kota Regency

**Silek Kumango: Documenting Technique, Ethics, and Spirituality**

Silek is a traditional Minangkabau martial art, while pancak is understood as an initial stage of play or introduction for children and adolescents who are learning it. Those who are still learning are called anak sasian, and those who have reached a certain level of mastery are known as pandeka. The Silek Kumango tradition is still maintained by the people of Nagari Rao-Rao in Luhak Tanah Datar. Knowledge of Silek Kumango is passed on through interaction between teacher and student, gradual training, demonstration, correction of movements, and philosophical explanation (Maharani, 2017). Senior students help demonstrate basic movements, while the guru tuo guides understanding of the meaning and values of the tradition. The learning process also leaves room for students to ask questions and discuss the effectiveness of movements, which the teacher then explains through direct practice. This pattern shows that silek knowledge is passed on not through one-way instruction alone but through a combination of demonstration, bodily experience, reasoning, and the formation of attitudes. Earlier research also noted that Silek Kumango has shifted from silek tuo, which is oriented toward self-defense, to silek bungo, which is closer to performing art and competition, while learning in the surau combines silek training with religious education (Yedri, 2017).

The ethical dimension of Silek Kumango is reflected in the saying "musuah indak dicari, jikok basuo pantang diilakkan", which means not seeking enmity but not avoiding it when it comes. Silek is understood not only as a skill of attack and defense but also as a means of self-control, character building, health maintenance, strengthening brotherhood, and spiritual closeness. These values rest on the principles "Adat basandi syarak, syarak basandi Kitabullah" ("custom is founded on religious law, and religious law is founded on the Book of God") and "syarak mangato, adat mamakai" ("religious law dictates, custom applies"), which reflect the connection between Minangkabau custom and Islamic teaching (Navis, 1984). One informant said:

*"Silek is not for showing off, but for protecting ourselves and safeguarding custom. We teach the anak sasian manners toward the teacher first, and the movements after that." (NV, interview, July 17, 2026)*



Figure 4. Traditional Sport Silek Kumango in Agam Regency

From a documentation perspective, records of silek movements should be accompanied by explanations of their context, purpose, and the ethical limits of the learning process, so that the techniques recorded are not detached from the moral values that underlie them. Documentation should also respect the rights and authority of the tradition-owning community to decide which information may be published openly, which requires contextual explanation, and which knowledge is better learned only within a particular learning environment (Christen, 2012). Documentation of Silek Kumango thus serves not only to record physical skills but also to protect the integrity of the values, meanings, and ethics through which local knowledge is passed on.

**Challenges of Transmission and the Risk of Knowledge Loss**

Changes in lifestyle and young people's growing interest in modern entertainment pose a challenge to the sustainability of traditional sports. Some young people have become less familiar with them. The knowledge most at risk of disappearing is not general information but the details embedded in practice, such as the choice of materials, movement techniques, local terms, the meaning of symbols, unwritten rules, and ethical considerations (Ngulube, 2002). These elements are often missing from promotional documentation and festival reports. Documentation should therefore record the processes and knowledge behind a tradition, and not merely preserve the names and forms of its performances. One informant said:

*"Children today are closer to their gadgets. If no one takes them to the sasaran (training ground) or to the yard, they do not know these games." (WZ, interview, May 3, 2026)*

The transmission of traditional sports also depends on the existence of social spaces. Pacu jawi involves rice fields, villagers, cattle owners, jockeys, and interaction at the lapau; Silek Kumango rests on the relationship between the guru tuo and the anak sasian and on the support of family and mamak (maternal uncles), while bakiak needs opportunities to play and practice

together. Changes in these social spaces can affect the process of transmission. Preservation therefore cannot rely on storing documents alone; it also needs to be supported by intergenerational interaction, demonstrations, workshops, school-based learning, and community activities (UNESCO, 2026).

The sustainability of Minangkabau traditional sports depends on preserving not only their practices but also the knowledge, meanings, and social relationships underlying them. Changing lifestyles, digital entertainment, and declining intergenerational interaction may weaken younger generations' familiarity with these traditions. Vulnerable knowledge includes local terminology, equipment-making skills, movement techniques, unwritten rules, oral histories, symbolic meanings, and ethical values (Ngulube, 2002). Such information is not always captured in promotional materials or reports documenting cultural events.

Traditional sports also contribute to cultural identity because they connect individuals with shared histories, community relationships, local environments, and culturally meaningful practices (Bjeljac, Z. et al., 2021; Groll et al., 2015). In pacu jawi, for example, collective preparation, the use of rice fields, community participation, and informal evaluation at the lapau connect the event to agricultural life and the social organization of the nagari. In Silek Kumango, the relationship between the guru tuo and anak sasian, together with customary advice and spiritual instruction, connects physical training with ethical conduct and the transmission of Minangkabau cultural values. Similarly, bakiak, engrang, and sipak rago provide opportunities to learn cooperation, discipline, bodily skills, and social interaction through participation. These examples suggest that the cultural significance of traditional sports lies not only in their physical forms but also in the relationships and shared meanings developed through their practice.

When documentation records only the names, photographs, or performances of traditional sports, it risks preserving their visible forms while overlooking the knowledge that gives them cultural significance. The loss of local terms, explanations of symbols, knowledge of materials, or accounts from senior practitioners may weaken the connection between younger generations and the cultural experiences embodied in these traditions. Documentation should therefore record both observable practices and the perspectives of the people who sustain them. Oral histories, audiovisual records, annotated photographs, and contextual descriptions can help preserve knowledge that is difficult to communicate through written descriptions alone (UNESCO, 2003; World Intellectual Property Organization, 2017).

Nevertheless, documentation cannot independently guarantee cultural continuity. Knowledge remains meaningful when communities have opportunities to practice, teach, interpret, and adapt their traditions. Preservation efforts should therefore combine documentation with intergenerational learning, demonstrations, community workshops, school-based activities, and collaboration with practitioners. Such initiatives should recognize that traditions may change over time and that communities themselves play a central role in determining which changes are acceptable and which cultural values should be maintained. Cultural preservation is consequently not simply the storage of historical information; it is an ongoing process of sustaining the relationships between knowledge, practice, and collective identity.

**Implications for Libraries, Archives, and Information Institutions**

Libraries and information institutions can act as documentation partners by managing collections that integrate books, photographs, videos, audio recordings, maps, and interviews (Hidayat and Alfian, 2022). This role is relevant to public libraries, university libraries, nagari

libraries, museums, and cultural documentation centers. Collection management involves more than classification and storage; it also means providing descriptions that explain the origin, context, and interrelations of objects. One informant said:

> *"So far we have kept books and photos of events, but the stories from the practitioners have not been recorded. When the practitioners are gone, the stories go with them." (WZ, interview, August 5, 2026)*

In collection development, traditional sports documentation should be organized by tradition, location, knowledge type, practitioners, medium, language, and cultural value, supported by consistent metadata to facilitate information retrieval and institutional data exchange. Libraries and information institutions can develop thematic catalogues, digital exhibitions, teaching materials, oral history guidelines, and digital stories with community consent (Christen, 2012; Nakata, 2002). These resources should provide contextual information on environmental, historical, linguistic, cultural, and social dimensions beyond entertainment. Effective documentation requires collaboration among researchers, librarians, local governments, schools, and tradition practitioners, with responsibilities encompassing research, information management, policy support, and educational integration (Perpustakaan Nasional RI, 2007). Community participation in material selection, description validation, access decisions, and benefit evaluation is essential to ensure ethical, context-sensitive, and sustainable documentation (UNESCO, 2026).

Libraries, archives, museums, and cultural information institutions can contribute to the preservation of Minangkabau traditional sports by developing documentation systems that connect recorded information with its cultural context and community of origin (Fitrina C & Adriyana, 2017; Yuni Pratiwi & Setiawan, 2020). Their role extends beyond collecting and storing documents to organizing, describing, preserving, providing access to, and facilitating the reuse of cultural knowledge. A systematic approach is particularly important because knowledge about traditional sports is distributed across different sources, including books, photographs, audiovisual recordings, local archives, oral histories, and the practical experience of individual knowledge holders(Hidayat & Alfian, 2022).

A context-sensitive documentation system should combine standardized metadata with local information, including tradition names, locations, historical backgrounds, knowledge holders, materials, techniques, rules, social functions, cultural values, sources, and documentation dates. Recording regional variations, changes in practice, language, and access conditions would facilitate information retrieval, comparison across the three Luhak, and institutional collection integration. Libraries and archives can preserve cultural knowledge through oral histories, local terminology, community interpretations, and practitioners' experiences, supporting education, research, exhibitions, and intergenerational learning. Digital collections integrating photographs, videos, and contextual narratives, such as those documenting pacu jawi and Silek Kumango, should complement rather than replace direct participation and embodied learning. Their development requires collaboration among information institutions, practitioners, customary leaders, researchers, educational institutions, and local governments. Ethical governance is equally essential, particularly for spiritual and customary knowledge, requiring community consultation, informed consent, contributor acknowledgment, appropriate access restrictions, and mechanisms for correcting and updating records (Christen, 2012; Nakata, 2002). Accordingly, libraries and information institutions should establish sustainable, community-based documentation programs integrating oral

histories, audiovisual recording, metadata standards, digital preservation, educational use, and periodic review. Their effectiveness should be evaluated through contextual completeness, regional representation, community participation, collection usability, and contributions to intergenerational learning. This integrated approach can safeguard the diversity of Minangkabau traditional sports while sustaining local knowledge and cultural identity.

**Synthesis: Regional Diversity, Cultural Identity, and Information Stewardship**

The findings demonstrate that documenting Minangkabau traditional sports requires capturing both shared cultural characteristics and regional variations, including physical skills, environmental resources, social organization, language, customary values, and knowledge transmission. Documentation must therefore extend beyond names, equipment, and performances to encompass broader sociocultural contexts. Integrating regional documentation, community-based interpretation, and systematic information management enables libraries, archives, and cultural institutions to preserve and provide access to contextualized records through community participation and appropriate access policies. These efforts support research, cultural education, and intergenerational knowledge transmission. Ultimately, safeguarding Minangkabau traditional sports requires documented knowledge, continued practice, community authority, and institutional support to sustain cultural knowledge and identity.

## CONCLUSION

The findings identify pacu jawi, bakiak, engrang/tengkak-tengkak, sipak rago, and Silek Kumango as Minangkabau knowledge resources encompassing historical origins, terminology, equipment, techniques, rules, social functions, cultural values, and transmission practices. Theoretically, the study positions traditional sports as multidimensional cultural knowledge, while practically emphasizing integrated documentation through written, photographic, audiovisual, and oral records supported by standardized metadata. Libraries, archives, and cultural institutions can facilitate community-based documentation while ensuring accurate representation and appropriate access to sensitive knowledge. However, the study is limited by five purposively selected informants and the availability of documentary sources across Luhak Agam, Luhak Lima Puluh Kota, and Luhak Tanah Datar; therefore, its findings represent an initial mapping rather than a comprehensive account. Future research should involve more knowledge holders and communities, broaden documentary coverage, and examine changes in local knowledge transmission over time.

## SUGGESTION

Future research should expand field verification in Tanah Datar, Agam, and Lima Puluh Kota by involving more customary leaders, practitioners, tradition teachers, youth, and event organizers. Participant observation and in-depth interviews are also needed to capture local variations and address gaps in existing documentation. Meanwhile, libraries and information institutions should develop metadata guidelines and community consent procedures to ensure responsible documentation and publication of traditional sports

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