

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Nowadays, sport is a part of contemporary social and cultural life, an essential part inherent in human life in the present era. Global sports also dominate the influence of social and commercial power, where it is used to explore all kinds of potency and resources that can be processed into potential power. Sports also build international reconciliation that creates relations between nations globally. The government tries to explore public resources because this has very beneficial effects, from the grassroots to the executive (Jarvie, 2012).

Grant Jarvie (2006) also explains in the last quarter-century of the 20th century, the idea of sub-culture theory becomes a formative learning process in discussing the ties between sport, culture, and society. The formation of subcultures itself is one of the collective solutions. It solves the problem of obstructing the aspirations of certain groups of society, which are widely used in discussions about youth sports, violence, and sports. Sports then broaden the view on how hegemony operates through sports in the community.

The sport itself is also a pot of a contradiction in the relationship between the harmonious relations of capitalists and grassroots people. Still, sport is resistance against capitalists and governments trying to control politics from sports literature used to exploit human resources. Thus, the sport also addresses debates and questions about the role and capacity of sports in the social environment and becomes a credible social alternative (Jarvie, 2006).

Then, Mix Martial Art (MMA) emerged as a new form of the sports industry revolution, resulting in a new form of martial arts, which is now called Mix Martial Art or MMA for short. This sport combines various kinds of martial arts disciplines arranged in such a way as to get the best proportion of the ‘perfect technique’ of MMA sport, which makes it possible to mix various kinds of martial arts disciplines in this world. This sport is a form of expression and creation of a state of dissatisfaction with which martial arts hegemony is the strongest and deserves to be respected. An MMA appears to ‘facilitate’ the cultural actors to show what they have learned and compared with other martial arts. Then, the winner of the contest confirms the hegemony of the most powerful and deadliest martial sport (Bottenburg, 2006).

The MMA itself outperformed the popularity of boxing as the most popular combat sport in the world (Rainey, 2009). IBIS World also reveals a statistic of

current consumer interest in a martial art with MMA takes 35% of taking martial art classes industry, followed by Karate at 22,2%, Tae Kwon Do at 12,8% and 10,2% for Judo class.

Along with the popularity of MMA, the influence and values of MMA sports are brought to all corners of the world, which are primarily influenced by the expansion of internet networks, media, and globalization. This phenomenon has attracted the interest of many people to study MMA, including Indonesian urban people who try new lifestyles. Along with the great demand, fight gyms and MMA communities have sprung up, facilitating the community to practice MMA.

Seeing the popularity of MMA sports, MMA communities start to emerge in Surabaya to fulfil those demands. By taking advantage of the uprising of this sport's favour, which is on the rise in all circles around the world, including in Surabaya, which is an urban area with socio-cultural and historical complexities that colour the daily life of its people.

The format of this community is still communities that are limited to their respective scope or, in other words, and this community is formed up from the gym of each member practising. This happens because the organizational structure of MMA sports in Indonesia is still centred on KOBİ (Komite Olahraga Beladiri

Indonesia) or Indonesian Martial Arts Committee and does not yet have an organizational structure that extends to the city level.

Therefore, the form of the MMA community in Surabaya itself is still fragmented within the scope of the gym where they practice, and there has not been a unifying organisational structure yet. However, this does not close the scope of communication between the MMA community in Surabaya because the relation-building and networking between each other are still relatively well established. So it may take time to form a complete assembly of a larger community and under the auspices of this official organization that embosoms all MMA communities in Surabaya.

Research conducted by Vincentius Kevin (2019) analyzing Airlangga Jiu-Jitsu as the research object. Airlangga Jiu-Jitsu is one of the gyms and MMA community in Surabaya. The Airlangga Jiu-Jitsu member is the only fight gyms registered in the Indonesian professional MMA sports championship organization ONE PRIDE. The author of this research also analyzes the member of Airlangga Jiu-Jitsu as part of the MMA community in Surabaya.

Another sport-based community conducted by Fransiska Berliani (2019) in Surabaya is running community research where the members are middle-class women who run not only to maintain health but also to seek self-actualisation

through habitus transformation. The conversion of capitals also occurs within the community. This community's member was very homogenous, and the members come from working or middle-class women and are limited to female gender only. The selection of the city of Surabaya as the place for this research was carried out because Surabaya is one of the urban cities in Indonesia and can also represent the current urban environmental conditions that are very diverse in terms of socio-demography and culture.

Previous research by Elzbieta Biernat et al. 1 (2013) explains that the diversity of socio-demography and culture could affect sports participation in the urban area. According to the field research conducted by the researcher, the member of these communities came from the low, middle, and high class and various ethnic races, gender, and religions. This evidence proves that this community has diverse socio-demography and economic backgrounds, which are unique to be researched because the community is a means for exercising and as a melting pot that can gather various diversity in a *field*.

A French scholar, Pierre Bourdieu, introduced a concept called habitus. This concept was born from the idea that society cannot be analyzed simply through economic classes and ideology alone but replaced the concept of class with the notion of *field*, which is a social arena in which people manoeuvre and struggle in

pursuit of coveted resources. Habitus can be interpreted as a system of dispositions that contains schemes of acquired and long-lasting perceptions, thoughts, and actions. These dispositions are born in response to social or individual agents to the objective conditions they face.

The issue in the MMA sport may be in line with the issues raised by the researcher of this study, where symbolic capital plays a significant role in the practice of this sport. Symbolic capital itself is defined by Bourdieu (1984) as “A reputation for competence and an image of respectability and honorability” (1984, p. 291). Symbolic capital itself was created from the basis of the relationship between power and the structure of society.

Symbolic capital also relates to the formation of strategic communication in the form of position or prestige in a social or organizational environment done by social actors or other media to maintain social, cultural, and economic capital (Ihlen, 2018). This issue is one of the things that arise when a social agent consumes a lifestyle to maintain or uplift positions and prestige. And issues may arise because social agents want to distinguish themselves from their surroundings. Thus, capital conversion is also employed to analyze whether capital and resources are used for social mobility in the social *field* in the practice of MMA sports.

The *field* is a partially autonomous and dynamic realm of power and an arena where a struggle for positions occurs. Meanwhile, the term '*social field*' alludes to the broad idea of the social world as a linked topology. There is a period trajectory in this social field with a sequence of interrelated fields domains that creates an arena for social agents' capital struggle (Bourdieu, 1983). The autonomy of the Surabaya MMA Community to carry out its practice entirely independently while following dynamic developments also represents the field concept, in which there is a struggle for positions within the scope of this community that is symbolized by the struggle for symbols or position in the form of a title, a particular symbol, or a hierarchy in MMA sports (Bourdieu, 1983).

Furthermore, when perceived through the perspective of community members, it symbolizes the notion of a social field with social interactions between members, communities, and the larger community. This linked connection serves as an arena for social agents or members of the Surabaya MMA Community to struggle for capital that may be distributed to agents throughout the surrounding social environment (Bourdieu, 1983).

The social agent is also equipped with a series of internalized schemes or patterns used to feel, understand, realize, and assess the social world. Through these patterns that actors produce their actions as well as determining their actions. Thus

this habitus implants an objective social structure into the mental and subjective experience of the individual or social agent (Bourdieu, 1984). This study aims to know how the practice of MMA sport in Surabaya and habitus and capital conversion may occur in each member of the MMA community in Surabaya. The researcher of this study tends to choose Bourdieu's habitus to analyze capital conversion, which may arise in the community. Then this capital conversion was obtained after carrying out the habitus transformation.

This study intends to find research gaps from previous research where it is intended to add, complement, and look for things that can be included in earlier research. Thus, this research can support and assist in future research development. The first research is *Pembinaan Prestasi Atlet Mixed Martial Arts (MMA) Di Klub Rambo Muaythai MMA Camp 4294 Semarang* a thesis by Mochammad Sururudin (2018). Mochammad Sururudin's research focus is to seek the coaching program, including massing the sport, scouting, athlete programs and coach profiles, training programs, organization, funding, sports facilities, and infrastructure. Then, this study tends to complements the previous study by analyzing how cultural study and socio-demography may affect the development of combat sport.

Vincentius Kevin, in a thesis titled *Penerimaan Anggota Klub Airlangga Jiu-Jitsu Terhadap Tayangan One Pride MMA TV One* (2019), explained that

media could accommodate the public's interest in the demand of combat sports entertainment. Still, the media were less accommodating the public's interest in doing MMA practice to channel interests and hobbies or developing MMA sports talents that can lead to professional events because they focused on finding the best athlete but less on scouting youth talents. This community study could complement previous research where the community has an essential role in accommodating the enthusiasm and skills of MMA sports fans in the form of a gym fight or an MMA community.

George B. Cunningham, in *Social Class and Sport* (2019) defining the relationship of social class and sport on how social class could influence sport participation. Class struggle emerges on how an individual motivated to participate in a sport tends to uplift social class through social and class mobilities such as scholarship and professional career as an athlete because class struggle occurred on individual motivation or influence to participate in the particular sport. To complement this research, by the diversity of the community's members, which portrayed as the socio-economical background as well as cultural-historical background, this community also becoming a melting pot, then by analyzing the object of the research with the Bourdieu's habitus, this study also tends to seek is

there any class struggle after the habitus transformation occurs in practice on the community.

Furthermore, *Pembentukan Karakter Melalui Olahraga* (2012) by Sumaryanto explains that sports are tools that could be used to build character through practising sports. The researcher of this study agrees that sports could build character. On the other hand, the researcher of this study adds habitus transformation as to how sports could build character by practising the sport through habitus transformation and experience because habitus itself was a disposition system that mediated an individual and social reality through the cognitive structure of habitus.

Corey M. Abramson & Darren Modzelewski (2010) conducted research that examines the relation of subcultures, middle-class stratification, and moral worlds. One of the research findings is how a subculture could affect communities' boundaries of how their actual class should determine a class. By consuming particular social practices, a social agent could choose to live in their standard and not compromise with the ideal standard in society. By analyzing the object and issue with habitus and capital symbolic proposed by Bourdieu (1984), class subjectivity could be removed. In a way, the habitus itself sees the economic factor as the matter

that could remove the subjectivity of a human being as a social agent and use a capital symbol rather than capital on a stand to distinguish class.

Most of the research on the community is primarily about consumption research which is very much based on the values of Marxism and similar theories used to analyze the patterns of consumerism in the community environment. The research gap is expected to be filled with the existence of this study. In contrast, this study tries to combine the cultural practice patterns of this sports culture in the middle of the urban community of Surabaya with the habitus proposed by Bourdieu. This habitus is still very little used in community research that carries sports culture as its primary practice.

The MMA Surabaya Community, on the other hand, is more significant than other or comparable sports communities in Surabaya or with similar communities in the scope of the East Java region. The contrast or existence of distinct habitus with comparable MMA groups in other areas, such as Tulungagung and Kediri, gives rise to this importance. This comparison may be seen in the data of this study's field observations and in-depth interviews, which were performed as a comparison of significance amongst MMA communities in East Java.

When habitus and patterns of capital interaction in the community are compared, this significant comparison emerges, where the habitus found in the

Tulungagung and Kediri MMA communities has a more straightforward pattern. The habitus primarily emphasizes the MMA habitus as a sport and martial arts and simpler capital interaction. Compared to the Surabaya MMA Community's habitus, which has a more complex habitus, such as the habitus of consumption and MMA sports and martial arts habitus compared to the previous communities. This consumption habitus is essential since it reflects the emergence of mixed martial arts (MMA) as a sports industry that operates and develops in urban areas. The Surabaya MMA Community also has complex interactions of capitals and capital struggles, contributing to the community's significant identification.

In the future, this study is expected to be a reference and add to the depiction of the diversity of urban culture and community culture that is in it so that future research such as this study will be more developed either enrich the knowledge of the community portrayal in Surabaya. And later, it can support the life and development of the community that carries the culture and subculture in it so that after this can be helpful for further research and many people. This community also has excellent potential to be developed further to support the sports culture in Surabaya. The result could bring the name of the city of Surabaya into the national and international arena.

The habitus transformation in the MMA communities makes the MMA communities in Surabaya more signifying than the typical urban lifestyle in the urban area. Through community participation and profound interview with the community members, the researcher would like to analyze profoundly and attest to the researcher's hypothesis of whether it has occurred in the practice of each member in the MMA community in Surabaya.

1.2. Statement of the Problem

- a. How do MMA communities' members practising MMA sport with the communities?
- b. How the process of individual habitus transformation capital conversion of each MMA communities' members occurs in the practice of MMA sports?

1.3. The Objective of the Study

- a. This research aims to know how do MMA communities' members practising MMA sport with the communities.
- b. This research aims to know how the process of individual capital conversion of each MMA communities' members occurs in the practice of the MMA sport.

1.4. Significance of the Study

This study is expected to provide some benefits which may be obtained from this study. The first one is expected to increase the research and knowledge about

the community, practice, and analysis of the behaviour of the urban Surabaya community in a community and offering and trying to present a new point of view and scope to the community in exploring the MMA community as a form of a melting pot.

Surabaya MMA Community as a melting pot can accommodate heterogeneity similar to a miniature of urban life. This study tries to present an understanding and point of view of community studies to understand the social life patterns of urban communities that have a common goal as a community unit that exists in the urban community of Surabaya.

The utilization of habitus theory as the foundation for this research's analysis also aims at contributing to the treasures of consumption research on cultural practices. In a way, consumption research typically employs Marxism and similar approaches, particularly research on sports culture consumption.

1.5. Definition of Key Terms

Habitus : System of dispositions comprising schemes of attitudes, emotions, and acts accumulated and long-lasting (Bourdieu, 1984).

Field : A social arena in which people manoeuvre and struggle in pursuit of coveted resources (Bourdieu, 1984).

Capital : The mobilization of individual resources to access and move into the social field (Bourdieu, 1984).