



ORIGINAL SCIENTIFIC ARTICLE

FUNDAMENTAL MOVEMENT SKILLS IN CHILDREN IN MENTAWAI ISLANDS: INDIGENOUS TRIBES IN INDONESIA

Anton Komaini^{1ABCDE}, Yanuar Kiram^{1ABCD}, Gusril^{1ABCD},
Deby Tri Mario^{1ABCD}, Sri Gusti Handayani^{1ABD} and Erianjoni^{1ABD}

¹Universitas Negeri Padang

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Corresponding Author: Anton Komaini, E-mail: antonkomaini@fik.unp.ac.id

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Abstract

Background and purpose. Various studies have investigated Fundamental Movement Skills (FMS) in children and factors that might improve them. However, studies examining FMS in children of indigenous tribes remain limited. Thus, this research aims to identify and analyze the relationship between sociocultural life, parenting, and level of education among indigenous tribe children who live on Mentawai Island. The research is also keen on comparing FMS between genders.

Materials and methods. This research employed qualitative and quantitative methods. It was grounded by phenomenology and FMS tests. A total of 15 parents, 3 teachers, and 70 young children (aged 5-7 years) participated voluntarily. The children's genders comprised boys (n=38) and girls (n=32). Data in this research were collected from observation, semi-structured interviews, and FMS tests (locomotor, non-locomotor and manipulative). Then, they were analyzed using a thematic method and t-test to compare the level of FMS among the children.

Results. Based on the analysis, parents stated they involved their children in socio-cultural life. Also, children were educated to live independently and given freedom to play. However, the study did not find any relationship between parent's educational level and FMS. This was evidenced by statistical analysis, in which the mean score of FMS among early childhood in Mentawai Island was 35.46 (good). Following that, boys had better FMS than girls ($P < 0,05$), with a mean score of $37.08 > 33.53$.

Conclusions. Children need to be given the freedom to actively take part in physical activities in order to gain physical experiences and better FMS. This study recommends future research involving other factors and comparing FMS between children of indigenous tribes and those who live in urban areas.

Keywords: fundamental movement skills, sociocultural, parenting, level of education, indigenous tribe, children.

Introduction

Indonesia is home to diverse tribes, religions, languages, cultures, and customs. Each region may have its own diversity, such as Dusun Buttui in Mentawai Island, which has an indigenous tribe called "inland people" or backwoodsman. For these people, the forest is inseparable from life as it is the place to meet economic, social, and cultural needs. Thus, they must have excellent body conditions to face all possibilities in their surroundings (Umar & Yulifitrya, 2017).

Most parents in the indigenous tribe of Mentawai Island are elementary school graduates. A lack of schools and

access on the island are often considered the main factors for this drawback. This level of education eventually affects the way they raise their children. A higher level of education is evidenced to positively impact children's cognitive development (Lundborg et al., 2014; Noble et al., 2015). This type of parents can quickly notice any abnormality in their children, so they can give stimulus as early as possible, including for their FMS development (Komaini, 2017).

FMS is important during early childhood as it affects physical and health development (Pranoto et al., 2023; Robinson et al., 2015). It is a mechanism that underlies physical activities (Holfelder & Schott, 2014; Jaakkola et al., 2015; Logan et al., 2015; Stodden et al., 2014) and serves as a correlation between BMI and fitness (D'Hondt et al., 2014). Various studies have investigated FMS and factors that might improve them. For example, there was a study reviewing how

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parents selected physical activities for the motor and fitness development of children aged 4-5 years (Hu et al., 2021). The study summarized that children's participation in one or more sports activities would affect their motor development. Other scholars investigated an integrated program for FMS development and rhythmic abilities in early childhood aged 5-6 years (Marinšek & Denac, 2020). The study concluded that FMS development and rhythmic abilities would effectively integrate music and body movement. Interestingly, scholars found that FMS correlated with school achievement among preschool children aged 5-6 years (de Waal, 2019). The study claimed that FMS (especially dynamic and static movement) significantly impacted their academic achievement.

Furthermore, Hamilton et al. (2016) researched the relationship between body weight and motor skills among preschool children with low socioeconomic backgrounds. They summarized that Hispanic children with low socioeconomic backgrounds tended to have delayed motor development. This delay was associated with their body weight. Other scholars studied the effect of parenting for preschool children aged 3-5 on their FMS development (Adamo et al., 2016). The study argued that physical-related activities that were facilitated by nannies could increase FMS. Meanwhile, several studies researched motor skills in preschool children aged 3-5 with low socioeconomic status (Liu et al., 2015). The study summarized that children with low socioeconomic status significantly delayed their motor development (Robinson et al., 2012).

Further, other scholars examined the effect of teaching practice on increasing motor skills of children aged 3-5 years (Robinson et al., 2012). The study concluded that guidance and coaching in designing and applying movement programs can develop motor skills. Attitudes and practices of teachers and parents towards risky outdoor games were reported by McFarland and Laird (2017). Their study involved 26 early childhood teachers and 112 parents residing in remote and urban areas (Australia and the US). Other studies investigate the intervention of 'Go2Play Active Play' in increasing physical activities during school days and FMS for 7-year-old children (Johnstone et al., 2017) and the evaluation of video modelling on FMS performance among preschool children (Obrusnikova & Cavalier, 2017).

Although research on FMS is abundantly available, there seems little information can be found regarding FMS in indigenous tribes' young children. For this reason, this research aims to identify and analyze the relationship between sociocultural life, parenting, and parents' level of education on young children's FMS in indigenous tribes on the Mentawai Islands. In addition, it is keen on comparing FMS between boys and girls.

Indigenous Tribe in Mentawai Island

Communities in Mentawai Island hold a patrilineal system. They live in a big house (called Uma) or small houses next to it (Schefold, 1988; Tullius, 2013) (Figure 1.a). Uma is inhabited by 5 to 7 families, adhering to an egalitarian social system. They are usually led by a Rimata (the symbol of a respected leader or individual who is considered wise). The relationship in Uma is based on mutual consensus, democracy, and kinship due to marriage. According to customs, other members who have just married live in a

smaller house next to Uma called Lalep. The outer layer of Uma is a house called Rusuk. It is inhabited by youths, widows, and people exiled from the village (Kusbiantoro, 2016).

The policy of settlement programs initiated by the Mentawai government makes most people move to villages (Barasi). However, some families decide to stay in several houses or move around in the forest (where they can raise pigs, perform traditional ceremonies, and dance), as shown in Figure 1.b. As Several families (usually called Sikera or dukun) spend most or all of their time in the forest (see Figure 2.b). Meanwhile, families with school-age children tend to live in remote villages (Singh et al., 2019).



Fig. 1. (a) House (Uma), (b) Traditional Dance “Turuk Laggai”

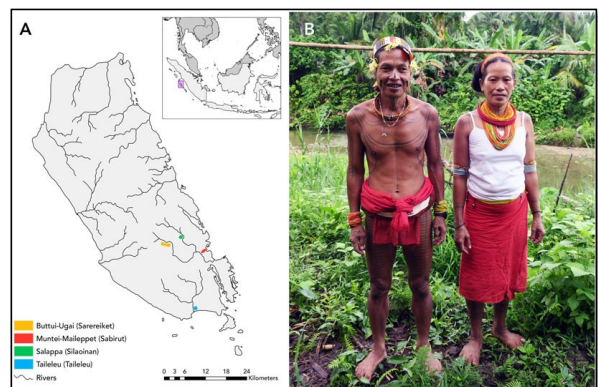


Fig. 2. (a) Siberut Island, the largest island in Mentawai Islands, Indonesia. Yellow spots represent the current study. Light grey represents Indonesia, while the dark one represents neighboring countries. (b) Dukun in Mentawai Island and his wife (Singh et al., 2019)

Siberut Island is the largest island in the Mentawai Islands (4.030 km², about 150 km west of Sumatera) (Tulius, 2013) (Figure 2.a). This island is divided into four regencies, South Siberut, Central Siberut, North Siberut, and West Siberut. To reach the island, there are two ports that can be accessed by ferry and fast boats, named Sikabalan Port in North Siberut and Muara Siberut in South Siberut. The distance between Siberut Island and Sumatera Island is about 100 km. It takes 10 to 12 hours to reach the island by ferry (Umar & Yulifitrya, 2017). The island covers 11 big rivers, each of which branches into dozens of small rivers. Due to distance and the history of Pengayuan, people rarely travel to other rivers because the culture of people who live in the next river valley is typically different (Scheffold, 1988). The authors refer to the community that speaks the same dialect and lives in the same river valley as the cultural area. The cultural area in South Siberut covers Sabirut (dusun Maileppet and Muntei), Sarereiket (dusun Buttui and Ugai), Silaoinan (dusun Salappa), and Taileleu. The current research refers to observation and interviews conducted in Sarereiket in Dusun Buttui (see Figure 2.a).

Materials and methods

Study design

This research employed a mixed method, combining qualitative and quantitative methods. The qualitative method was designed in the phenomenological framework outlining certain phenomena and experiences (Bogdan & Biklen, 2007). After that, the quantitative method was employed to support the qualitative data obtained in the field. This design is in line with the opinion of Leech et al., who states that the combination of quantitative and qualitative enables the researchers to work in flexible, integrative, inclusive, and thorough ways when reviewing various research questions (Leech et al., 2011).

Participant

This research invited participants from indigenous tribes in the Mentawai Islands, Indonesia. The participants comprised 15 parents (male = 5, female = 10), 3 early childhood teachers (male = 1 and female = 2), and 70 young children

aged 5-7 years (male = 38 and female = 32). The parents were selected based on several criteria, such as taking part voluntarily and having young children. Meanwhile, teachers that were chosen must take part voluntarily, have 3-year teaching experiences, and have data about parents who have young children. Finally, the children were recruited based on these criteria, including taking part voluntarily, being 5-7 years old, and not being physically and mentally disabled. The characteristics of the children are presented in Table 1.

Table 1. Characteristics of participants

Characteristics	Male (n=38)	Female (n=32)
Age	6.42 ± 0.64	6.41 ± 0.71
Weight	22.22 ± 0.86	21.34 ± 1.38
Height	120.29 ± 1.99	118.94 ± 2.18
BMI	15.37 ± 0.75	15.08 ± 1.16

Procedures and Instruments

Qualitative data in this research were obtained from observation and interviews. These data included sociocultural life, parenting, and parents' level of education. Meanwhile, quantitative data were taken from FMS tests.

Observation

In this research, observation was used to investigate and observe what parents and children did while doing activities. This tool was also useful to see how they were involved in activities (such as sociocultural life, parenting, and physical activities that children did daily). Participant observation is used to obtain more detailed and sharp data, allowing the researchers to understand the meaning of every seen behavior. In this way, researchers were immersed in the daily activities of parents and children of indigenous tribes.

Interview

Interviews were conducted in certain cases or situations related to the observation. The interview was designed as semi-structured, as illustrated in Table 2. The semi-structured

Table 2. Semi-structured interview

Aspect	Question
Sociocultural life	What are the sociocultural activities of the indigenous tribes in the Mentawai Islands?
	Are your children involved in sociocultural activities?
	What sociocultural activities did the young children do?
	Do sociocultural activities engage children's physical activities?
Parenting	What are the supports and obstacles for the children to do this activity?
	How do parents treat their young children?
	How do parents communicate with their young children?
	Are the children limited to play?
Level of education	What are the supports and challenges for children towards what they like?
	What is the parents' educational background in indigenous tribes in the Mentawai Islands?
	What are their occupations?
	Do parents provide guidance and supervision toward early childhood development?
Others	What are the supporting and inhibiting factors in the educational situation of the indigenous tribes in the Mentawai Islands?
	Do you have any other thoughts to share?

Table 3. Fundamental movement skills test

Indicators	Grade*		
	Can	Can with help	Cannot
Run in a straight line.	3	2	1
Horse Run (Gallop) back and forth in a straight line.	3	2	1
Walk forward on tiptoe on toes.	3	2	1
Jump forward on two feet.	3	2	1
Jump left and right, back up, and land on both feet at the same time.	3	2	1
Jumps in place on two feet.	3	2	1
Jump in place with one foot (3 times in a row with the left and right foot alternately).	3	2	1
Stand on one foot for 10 seconds.	3	2	1
The attitude resembles an airplane, that is, one leg is lifted, the arms are stretched out, and the body is slowly bent.	3	2	1
Ascend stairs alternating feet, but keeping the same foot down at each step.	3	2	1
Throwing the ball with one hand.	3	2	1
Catch the ball with two hands.	3	2	1
Kicking the ball.	3	2	1
Roll the ball with one hand.	3	2	1
Bouncing the ball with one hand.	3	2	1

Note* – Grade is given: (a) Category “can” (score 3). This score is obtained from 3 attempts, and at least participants can do it themselves twice; (b) Category “can with help” (score 2). This score is obtained from 3 attempts, and participants can do it with help twice; (c) Category “cannot” (Score 1). This score is obtained from 3 attempts, and participants cannot do it twice, even with help.

ured design allowed the researchers to explore participants’ responses. The interview protocol consisted of the main ideas of items that would be delivered to participants based on the research purposes. Particularly, it used interpretative approaches that focused on direct reports from parents and teachers about sociocultural life, parenting, and parents’ level of education (Brantlinger et al., 2005; Cresswell, 2007). In this research, participants’ data were treated securely. Their data were also published anonym to guarantee their confidentiality.

Fundamental movement skills test

When all qualitative data were collected, the FMS test was conducted on early childhood kids participating in this research. This test was used as a comparison that would support the qualitative data. The FMS test design is provided in Table 3.

Table 3 is an instrument developed by Komaini et al. (2022). This test involves locomotor, non-locomotor, and manipulative movements. The maximums score of FMS is 45, while the minimum score is 15. The score sums are classified as provided in Table 4.

Table 4. Classification of fundamental movement skill

Score	Classification
39-45	Very Good
33-38	Good
27-32	Acceptable
21-26	Poor
15-20	Very Poor

Data analysis

Qualitative data in this research were taken from observation and interviews. These data were analyzed following what participants said, why they said it, and what they would say.

The interview’s results were transcribed, read, and reread. After that, they were studied to identify categories and conceptualizations. Meanwhile, the quantitative data were collected from the FMS test. The test aimed to illustrate the sample holistically and was used as a comparison to support the qualitative data. These data were analyzed using descriptive statistics and t-tests to compare the FMS level between male and female participants. This stage was analyzed using the statistical program SPSS.

Results

Sociocultural life of indigenous tribes

Based on the observation and interview analysis, participants revealed that they always involved their young children in daily activities related to socio-culture. The children performed hunting down the river (3 to 5 km), breeding, farming, archery, fowling, and fishing (see Table 5 for parents, 1-15).

Parenting in parents of indigenous tribes

The observation and interview results indicated that parents in indigenous tribes had parenting styles. They taught their children to live independently with limitations and control over their actions. They provided freedom for the children. The children could play any games that they

Table 5. Sociocultural life aspects

Aspect	Sociocultural life of indigenous tribes.
Theme	The relationship between socio-culture and FMS in children of indigenous tribes.
Category	Sociocultural life.
Excerpts	“Sociocultural life of indigenous tribe in the Mentawai Islands includes tattoo, traditional dance (Turuk Laggai), concocting traditional medicine, breeding, fishing, making arrow poison, processing sago, and hunting (parents, 1-15).
Data Compaction	Tattoo, Turuk Langgai, concocting traditional medicine, breeding, fishing, making arrow poison, processing sago, and hunting.
Category	Young children engaged in sociocultural activities.
Excerpt	“We involved children in daily activities related to sociocultural life. Activities such as hunting, going down the forest for 3-5 km, breeding, planting crops, archery, fowling, and fishing always involved children (parents. 1-15).
Data Compaction	Children doing sociocultural activities involving physical activities.
Category	Supports and Inhibitions for children in sociocultural activities.
Excerpt	“We always support and teach children about our culture, hoping that they will do the same for future generations” (parents, 1,2,13-15).
Data compaction	Teach and support children about culture as a heritage for future generations.

Table 6. Parenting aspects

Aspect	Parenting in indigenous tribes.
Theme	The relationship between parenting and FMS in children in indigenous tribes.
Category	Parents' strategies in taking care of their children.
Excerpt	“We do not have time to control our children all day long. We look after them, but do not demand too much or control over them” (parents, 1,4,6,8-15). “From 5 am in the morning until 11 pm in the evening, we are busy with work, taking water, looking for firewood, and processing sago” (parents, 2-3). “The fathers worked hunting and farming” (parents, 5,7).
Data Compaction	Not fully controlling children.
Category	Communication between parents and children.
Excerpt	“Our relationship with the children is very good. Children always share what they do daily and take our advice (parents, 1-3,5,7-15).
Data Compaction	Harmonious communication and relationships.
Category	Children are given the freedom to play.
Excerpt	“We provide freedom for children to express their wishes. They usually do not wear sandals or clothes while playing. They play in the river or swim for hours, looking for clams and hunting. Some even walk for hours to sell to meet their family needs (parents, 1,6,7,9-15). “Children must play whatever they like” (parents, 4,5,8). “Children eve do not wear sandals or clothes” (parents, 2-3).
Data Compaction	Children are free to play whatever they like, which involves physical activities.
Category	Support and inhibition for children towards the things they like.
Excerpt	“We support children to do what they love because they are used to living independently” (parents, 1-15).
Data Compaction	Children are used to living independently.

liked. They sometimes did not wear sandals and clothes. They played in the river, swam for hours, and looked for clams. Some children even walked for 8 hours to sell to meet their family's needs (see Table 6 for parents, 1,6,7,9-15).

Parent's level of education in an indigenous tribe

As argued earlier, this research conducted interviews with teachers for children of indigenous tribes. These teachers stated that most parents in Dusun Buttui had a low educational level. On average, they were elementary school graduates. Some were even unschooled. The parents, especially wives

(Buibui), were busy working from morning to afternoon. They looked for woods to carry water from the river to their homes. Occasionally, they also found sago to be processed as food (see Table 7 for teachers of the children, 1-3). The lack of schools in Dusun Buttui made society stop going to school (see Table 7).

Fundamental movement skills in children of indigenous tribe

The descriptive analysis showed that the mean score of FMS in children of indigenous tribes was 35.46 (good classification). The minimum score is 26 for the poor

Table 7. Level of education aspects

Aspect	Parent's level of education in the indigenous tribe.
Theme	The relationship between parent's level of education and FMS of children in an Indigenous tribe.
Category	The educational background of parents in indigenous tribes.
Excerpt	"Parent's level of education here is elementary graduates" (early childhood teachers, 1-3).
Data Compaction	The average educational level of parents in the indigenous tribes is elementary school graduates.
Category	Occupation of parents in the indigenous tribe.
Excerpt	"Most fathers work as farmers. They also breed and hunt in the forest. Meanwhile, mothers take water from the river, look for firewood, search sago, and process the sago for daily food" (early childhood teachers, 1-3).
Data Compaction	Fathers work by farming, breeding, and hunting in the forest. Meanwhile, mothers utilize the forest to suffice their family needs.
Category	Parents guide and supervise the growth and development of children.
Excerpt	"Parents educate their children to live independently, yet under their supervision. Every day, children are free to play and spend their time playing in the river and forest" (early childhood teachers, 1-3)
Data Compaction	Children are taught to live independently but still under the supervision of their parents.
Category	Support and obstacles to the indigenous tribe's educational background.
Excerpt	"The limited school buildings caused the people in Dusun Buttui to stop going to school. They prefer farming and raising livestock (breed) to meet family needs" (early childhood teacher, 1). "It is expected to have junior and senior secondary schools in each sub-district, and accredited primary schools" (early childhood teachers, 2-3).
Data Compaction	Limites school buildings.

Table 8. Descriptive statistics for fundamental movement skills

Score	Frequency	Percentages	Classification
39-45	19	27.14	Very good
33-38	33	47.14	Good
27-32	16	22.86	Acceptable
21-26	2	2.86	Poor
15-20	0	0.00	Very poor
N	70		Good
Max	42		
Min	26		
M ± SD	35.46 ± 3.98		

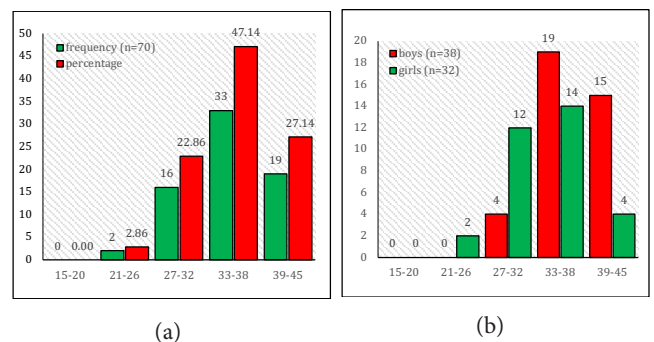


Figure 3. (a) Score and percentage of the fundamental movement skills, (b) Score difference of FMS between boys and girls

Table 9. Descriptive statistics of FMS between boys and girls

Score	Boys (n=38)		Girls (n=32)		Classification
	Frequency	percentages	Frequency	percentages	
39-45	15	39.47	4	12.50	Very good
33-38	19	50.00	14	43.75	Good
27-32	4	10.53	12	37.50	Acceptable
21-26	0	0.00	2	6.25	Poor
15-20	0	0.00	0	0.00	Very poor
N	38		32		Good (boys and girls)
Max	42		40		
Min	29		26		
M ± SD	37.08 ± 3.17		33.53 ± 4.02		
Difference	3.55				

Table 10. Summary of data normality and homogeneity tests

Gender	df	Normality test				Homogeneity test			
		Kolmogorov-smirnov		Shapiro-Wilk		Levene	df1	df2	P
		Statistic	P	Statistic	P				
Boys	38	0.123	0.158	0.950	0.091	3.699	1	68	0.059
Girls	32	0.136	0.136	0.955	0.194				

Note- Data is normally distributed and homogeneous ($P > 0.05$).

Table 11. Analysis of FMS differences between boys and girls

Data	df	t-test for equality of means				95%	
		P (2-tailed)	Mean difference	SED	Lower	Upper	
FMS	Equal variances assumed	68	0.000	3.548	0.860	1.833	5.263
	Equal variances not assumed	58.43	0.000	3.548	0.877	1.792	5.304

Note- Significant difference ($P < 0.05$).

classification, and the maximum score is 42 for the very good classification. No child that had FMS was placed in the very poor classification, as illustrated in Table 8. Figure 3.a indicates that the most dominant score of FMS is 33-38 ($n=33$).

The difference in FMS between boys ($n=38$) and girls ($n=32$) indicated that the boy's FMS was 37.08. Meanwhile, the girl's FMS was 33.53 (see Table 9 and Figure 3.b). Both were classified as good.

Further, an analysis was conducted using the t-test independent sample to show the difference in FMS between both. As presented in Table 10, the results of the analysis requirements test showed that the data were normally distributed and homogeneous ($P > 0.05$). Then, the analysis also indicated a significant mean difference in FMS between both genders ($P < 0.05$) (Table 11). This proves that FMS boys are better than girls, with an average score of $37.08 > 33.53$. Meanwhile, the difference is 3.55.

Discussion

This finding shows that sociocultural life and parenting have impacts on FMS in children of indigenous tribes. This claim results from the quantitative analysis, where the mean score of FMS in children is 35.46 (good classification). After that, the FMS of boys is better than girls ($P < 0.05$), with a mean score of $37.08 > 33.53$. Although parents' level of education is very low, this seemingly does not affect the children's FMS. This is because parents always give their children the freedom to play whatever they love, either activities that engage socially or physically, such as walking down the forest, swimming in the river, fishing, performing traditional dances, and hunting. These activities unwittingly involve children's movements that might promote their movement and FMS experiences. This finding confirms earlier studies claiming that FMS needs to be reviewed from "geographical and sociocultural aspects" (Barnett et al., 2016; Hulteen et al., 2017). Then, scholars have seen myriad studies investigating factors and effects of physical activities in the last decade. To date, several factors have been identified, such as sociocultural factors (Harrington et al., 2016; Sterdt et al., 2014).

Other studies report that playing provides opportunities for children to promote physical activities and learn FMS

(Castelli, 2019; Gallahue et al., 2011; Valentini et al., 2016). A higher level of physical activities and active play can increase FMS in preschool and school children (Adamo et al., 2016; Johnstone et al., 2017; Lee et al., 2020). This review has supported a relatively long time series, from childhood through adolescence (Babic et al., 2014; Barnett et al., 2016; Holfelder & Schott, 2014; Logan et al., 2015). Previous studies also associate FMS with various health benefits, namely increased physical activity, cardiorespiration, self-confidence, and decreased risk of obesity (Hardy et al., 2012). FMS and children's involvement in physical activity enable children of indigenous tribes in the Mentawai Islands to lead productive lives. Therefore, it is not surprising that they have good FMS because they are physically active every day. The findings also analyze the differences in FMS rates between boys and girls in more detail. It was reported that the FMS of boys was better than that of girls. The results of this study are in accordance with previous studies that boys tend to show higher FMS than girls (Barnett et al., 2009; Graf et al., 2004).

Following that, this research confirms that the parenting styles of parents in indigenous tribes encourage their children to live independently. Nevertheless, the children are still under supervision to control their behaviour. This finding corroborates previous studies investigating the effect of the integral parenting method towards the manifestation of mental health disorders in children (Derakhshanpour et al., 2016). Many reports state that many uncooperative behaviour among children are usually stemmed from the parenting styles that parents apply at home (Muñoz-Silva et al., 2017; Ullsperger et al., 2016; Yousefia et al., 2011). Such children usually show impulsive behaviour that might violate parental rules, resulting in an autocratic parenting style (Wirth et al., 2019). Earlier reports show that factors triggering FMS are the lack of attention, inheritance, environment (Hinshaw & Ellison, 2016; Wirth et al., 2019), and family (Brunsek et al., 2017; Komaini, 2017; Manning et al., 2017; McClelland & Cameron, 2019; Wu et al., 2017). Fortunately, with the parenting style applied by parents in indigenous tribes, children are indirectly involved in daily physical activities.

Interestingly, the low level of education among parents of indigenous tribes in the Mentawai Islands seemingly does not affect their children's FMS. One of the reasons is that

children are given the freedom in which they are trained and taught to live independently. These findings are in line with prior research, where quality parenting and education in children play a vital role in children's development, especially those with low socioeconomic background (Dearing et al., 2009; Sylva et al., 2011; Ulferts et al., 2019; Van Huizen & Plantenga, 2018; Vandell et al., 2010). This may be because the children of the indigenous tribe in the Mentawai Islands are used to and trained to live independently. They are free to play whatever they like, so it impacts their FMS development. In this tribe, children carry out physical activities, play, and are involved in sociocultural life that depends on or coexists with nature or forests.

Limitations

We realize that indigenous tribes in one country might differ due to geographical and demographical factors. Thus, this research's findings cannot be generalized to indigenous tribes in other countries. This research is also limited in time because it was conducted for about three weeks. This limitation leads to difficulties to adapt with society's language, culture, and food.

Conclusions and Recommendations

FMS of tribal children in the Mentawai Islands, Indonesia, reported to have FMS in a good classification. This is because the activities they do every day involve physical activity. They are free to be actively engaged in social and cultural life. In addition, their parenting style teaches children to live independently. Even though their parents' education level is very low, this has no impact on FMS. This is proven by statistical analysis, where the FMS of children in rural areas is 35.46 (good classification). Then, boys' FMS is better than girls' ($P < 0.05$). This study recommends that children be free to actively participate in physical activity to experience good movement and FMS. Future research is still needed to include other factors and compare FMS between rural and urban children.

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Conflict of Interest

The authors declare that there is no conflict of interest.

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ОСНОВНІ РУХОВІ НАВИЧКИ ДІТЕЙ НА ОСТРОВАХ МЕНТАВАЙ: КОРИННІ ПЛЕМЕНА ІНДОНЕЗІЇ

Антон Комайні^{1ABCDE}, Януар Кірам^{1ABCD}, Гусріл^{1ABCD}, Дебі Трі Маріо^{1ABCD}, Срі Густі Хандаяні^{1ABD}, Еріанджоні^{1ABD}

¹Падангський державний університет

Авторський вклад: А – дизайн дослідження; В – збір даних; С – статаналіз; D – підготовка рукопису; Е – збір коштів

Реферат. Стаття: 8 с., 4 табл., 3 рис., 58 джерел.

Історія питання. Різноманітні дослідження вивчали основні рухові навички (ОРН) і пов'язані з ними фактори для покращення ОРН у дітей молодшого віку. Проте кількість досліджень, які включають дітей молодшого віку у корінних племенах як предмет дослідження, залишається дуже обмеженою.

Мета дослідження. Метою цього дослідження є вивчення та аналіз взаємозв'язку між соціокультурним життям, вихованням дітей і рівнем освіти батьків і впливом цих чинників на ОРН дітей молодшого віку у корінних племенах на островах Ментавай із наступним порівнянням ОРН хлопчиків і дівчат.

Матеріали та методи. Використовують якісні методи на основі феноменології та кількісні методи на основі тесту ОРН. Загалом у цьому дослідженні взяли участь 15 батьків, 3 вчителі дошкільної освіти та 70 дітей молодшого віку (віком 5–7 років), серед яких були хлопчики (n = 38) і дівчатка (n = 32). Якісні дані були отримані під час спостереження та напівструктурованих інтерв'ю, а потім проаналізовані за допомогою тематичного аналізу. Тоді як кількісні дані були отримані з тесту ОРН (локомоторних, нелокомоторних і маніпуляційних), а потім проаналізовані за допомогою описової статистики та t-критерію Стьюдента для їх порівняння.

Результати. Отримані дані свідчать, що батьки стверджують, що вони завжди залучають своїх дітей до соціокультурного життя, дітей навчають самостійного життя та дають їм вільно гратися. Однак ми не виявили жодного впливу рівня освіти батьків на ОРН. Статистичний аналіз свідчить про те, що показник ОРН дітей молодшого віку у корінних племенах островів Ментавай становить 35,46 (гарна класифікація). При цьому хлопці показали кращу результативність, ніж дівчата (p < 0,05), із середнім балом 37,08 > 33,53 і різницею 3,55.

Висновки. Дітям потрібно давати свободу активно залучатися до фізичної активності, щоб вони отримували гарний досвід руху та ОРН. Потрібні наступні дослідження, щоб включити інші фактори та порівняти ОРН у дітей молодшого віку між корінними племенами та міськими етнічними групами.

Ключові слова: основні рухові навички, соціокультурні навички, батьківство, рівень освіти, корінне плем'я, діти.

Information about the authors:

Komaini, Anton: antonkomaini@fik.unp.ac.id; <https://orcid.org/0000-0002-2955-0175>; Department of Health & Recreation, Faculty of Sport Science, Universitas Negeri Padang, Jl. Prof. Dr. Hamka No.1, Air Tawar Bar., Kec. Padang Utara, Kota Padang, Sumatera Barat 25173, Indonesia.

Kiram, Yanuar: yanuar_kiram@fik.unp.ac.id; <https://orcid.org/0000-0001-9737-3484>; Department of Coaching, Faculty of Sport Science, Universitas Negeri Padang, Jl. Prof. Dr. Hamka No.1, Air Tawar Bar., Kec. Padang Utara, Kota Padang, Sumatera Barat 25173, Indonesia.

Gusril: gusril@fik.unp.ac.id; <https://orcid.org/0009-0003-2603-8912>; Department of Health and Recreation, Faculty of Sport Science, Universitas Negeri Padang, Jl. Prof. Dr. Hamka No.1, Air Tawar Bar., Kec. Padang Utara, Kota Padang, Sumatera Barat 25173, Indonesia.

Mario, Deby Tri: debytrimario91@gmail.com; <https://orcid.org/0000-0002-1945-7276>; Doctoral Program of Sport Science, Faculty of Sport Science, Universitas Negeri Padang, Jl. Prof. Dr. Hamka No.1, Air Tawar Bar., Kec. Padang Utara, Kota Padang, Sumatera Barat 25173, Indonesia.

Handayani, Sri Gusti: srigusti@fik.unp.ac.id; <https://orcid.org/0000-0002-6939-8876>; Department of Sport Education, Faculty of Sport Science, Universitas Negeri Padang, Jl. Prof. Dr. Hamka No.1, Air Tawar Bar., Kec. Padang Utara, Kota Padang, Sumatera Barat 25173, Indonesia.

Erianjoni: erianjoni@fis.unp.ac.id; <https://orcid.org/0009-0002-5854-8784>; Department of Sociology, Faculty of Social Science, Universitas Negeri Padang, Jl. Prof. Dr. Hamka No.1, Air Tawar Bar., Kec. Padang Utara, Kota Padang, Sumatera Barat 25173, Indonesia.

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