

# Indonesian *Pencak Silat* Tradition Models as The Intangible Cultural Heritage of Humanity

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**Abstract.** Background of this research tradition Indonesian *Pencak silat* martial arts *Intangible Cultural Heritage (ICH)* certificate or an intangible cultural heritage certificate from the United Nations educational, scientific and cultural organization, or UNESCO. This research aims to find the cultural models of *pencak silat* as a martial art inherited from the ancestors of the Indonesian people to their children and grandchildren, which contain a lot of philosophy in them. Like the stance of the horses in *pencak silat*, they are rarely in a clenched fist, but always with their hands open. That means that *pencak silat* is not a form of self-defense to hurt people. But, aiming to defend yourself from the attacks of others. In the stance model of the horses, if someone invites a fight, they tend to avoid it. And if the opponent continues to attack, then the stance used is usually evasion. If the opponent is still attacking, then a defense is used. After being parried, it turns out that the opponent is still attacking, so we catch it and we paralyze it with a lock. That is, a fighter will never look for enemies. The stages of this research method use a historical-hermeneutic approach, descriptive qualitative with phenomenological methods. Javanology as a center of excellence for universities to develop Javanese ethics, Hamemayu hayuning bawono, and based on the value of local wisdom can show that the character of a warrior. Superior character is the process of cultural inheritance in the younger generation to form personality as a basis for perspective, think, behave and act. The targeted output of this research is the accredited national journal Sinta 2 Patanjala: Journal of Historical and Cultural Research, as well as reputable international journals indexed by Scopus Q1 Journal of Cultural Heritage.

**Keywords:** Pencak silat Tradition; Javanology; Superior Character; UNESCO

## 1. Introduction

This research is motivated by the existence of an interesting socio-cultural phenomenon to be observed in today's society, namely the emergence of various *pencak silat* colleges. The college offers something promising for today's modern society, such as health, medicine, martial arts or internal medicine. *Pencak silat* College is one of the humanities education in traditional Javanese society in addition to palaces and boarding schools. The emergence of a new *pencak silat* college is not a reaction against modernization, but is an active effort to seek a superior identity for the nation's culture <sup>(3)</sup>. *pencak silat*, many movements imitate the movements of animals in the natural environment, such as parrying is to imitate the movements of animals such as tigers, monkeys, snakes, and even eagles to defend themselves from all threats. The purpose of this study is to find models the attitude of *pencak silat* moves from various streams and

universities that can be used as a medium for the formation of the nation's superior character. *Pencak silat* is an effort of physical and mental development to instill the noble cultural values of the nation<sup>(10)</sup>.

The problems examined by the tradition of *pencak silat* grow and develop in the motherland as a cultural system that influences each other with the natural environment and cannot be separated from human activities. Through the media, *pencak silat* can foster humans to become exemplary citizens who comply with societal norms that function as a cohesive force that can embrace individuals in a social relationship<sup>(6)</sup>. Like the philosophy of *pencak silat*, it is symbolized by a trident with a pointed tip containing elements of art, martial arts, sports and the handle representing mental-spiritual elements. Elements of art display *silat* movements laden with beauty. The element of self-defense serves to protect oneself or others from interference or crime from other parties. The sport element that *pencak silat* aims for body health. While the mental and spiritual elements that *pencak silat* is able to form a good human personality, have good character, are not arrogant and care about other people<sup>(7)</sup>.

The urgency of this research is related to the declining moral decadence currently occurring in our country, especially the character of corruption that is rife at this time. Education actually appears when learning in the education unit fails to produce students whose competence is balanced. Cognitive aspects are still too prioritized than psychomotor and affective aspects. Competence knowledge (*knowledge*) is still far prioritized compared to skills (*skills*) and attitudes (*attitude*). Ironic, because various research results also support that the biggest factor determining a person's success is his character or personality. When intra-curricular activities have not been able to answer educational goals, extracurricular activities become the focus. Many psychomotor and affective aspects are honed in extracurricular activities, *pencak silat* can certainly be used as a means or media for character education<sup>(7)</sup>. Indonesian *Pencak silat* has gone global.

The specifications of this research related to the tradition of *pencak silat* were accepted by the United Nations through the 14th session of the UNESCO Intangible Cultural Heritage Committee in Bogota, Colombia, on Thursday, December 12, 2019 Indonesian time, having determined Indonesia's proposal, namely Traditions of *Pencak silat* (Traditions of *Pencak silat*). *Pencak silat* to the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. With the stipulation of the Indonesian *Pencak silat* martial arts tradition, it has officially won an *Intangible Cultural Heritage (ICH)* or Intangible Cultural Heritage Certificate from the United Nations Educational, Scientific and Cultural Organization, or UNESCO (*The United Nations Educational, Scientific and Cultural Organization*). *Pencak silat* must be preserved as a culture and local wisdom in which it has a philosophy that is beneficial and owned by the Indonesian people. It is our duty to maintain and pay attention to how *pencak silat* really must be grounded in Indonesia<sup>(3)</sup>.

## 2. Method

This research on the cultural models of *pencak silat* was proposed for the first time by the Javanology research group as a center of excellence for universities, to study and

contribute to a nation that has received an award from the UN UNESCO, that the Indonesian *pencak silat* tradition has been accepted internationally. It is the obligation of researchers who are also fighters to dig deeper through scientific studies that produce international journals and *pencak silat* books.

The data source of this research is the culture of the *pencak silat* community. This research method uses a factual historical approach that involves synthesis analysis techniques and interpretation of the data found from various literatures regarding the culture of *pencak silat*. After obtaining data in the field through surveys, and collecting information using questionnaires and direct

Interviews with several related parties in order to obtain additional supporting data for the model of *pencak silat* culture. A survey is a research that takes a sample from one population and uses a questionnaire as the main data collection tool because the researcher is also a fighter. The source of the library is in the form of important documents and from reference books, the researchers conducted interviews with *silat* experts to ensure the validity of the data obtained. The synthesis analysis technique is carried out by concluding different opinions or views with the aim of finding a more complete and complete unity of opinion about the cultural models of *pencak silat*. Literature research was carried out by taking inventory, systematizing, and classifying literature on the martial arts culture of *pencak silat*. The intended descriptive is to provide an overview of how students perceive *pencak silat* as the nation's cultural heritage. Field research that is descriptive analysis using interpretive and hermeneutic qualitative approaches on several models of *pencak silat* colleges. The initial stage of this research is to identify the models of colleges and schools of *pencak silat* that exist in the IPSI environment. Furthermore, the philosophy of the flow of *pencak silat* is analyzed to find superior characters that characterize each college. With a comprehensive method, this research will be used as a medium for the formation of noble karate through the attitudes and moves of *pencak silat*.

### 3. Result and Discussion

The paradox of *pencak silat* culture and character education became even more apparent when some time ago the Timor Leste government officially banned *Pencak silat*, but other martial arts were not banned. The ban on *Pencak silat* follows the frequent clashes between the two martial arts schools which have resulted in many injuries and even fatalities. In the past, during the Dutch East Indies era, *silat* was banned because it was considered a threat to colonialism, it is really sad at this time that *silat* is banned because of the actions of *silat* fighters and *silat* schools which are far from the noble values of *silat*. If you see that the clashes between individual *silat* fighters and the *Silat* College also occurred in various areas in East Java and also claimed many victims, it becomes increasingly clear that the fault is with the *silat* fighter and the *Silat* College, not *silat* itself. However, the public will see that *silat* gives birth to fanaticism between universities and disputes, far from building a positive character. So far, the general public has considered *silat* as a martial sport, not infrequently even identified with fights or violence. Whereas for *silat* fighters, *silat* is a philosophy of physical, spiritual behavior patterns, as well as mental attitudes and human thought patterns<sup>(5)</sup>.

The problems of the Indonesian people are so complex, on all fronts, including the world of education. The term character education also emerged, bringing a glimmer of hope to erode the character crisis which is suspected to be the root of various problems that arise. Character is still considered as something that accompanies the dynamics of social life. When there was a case of students pouring hard water on the bus so that dozens of passengers suffered burns, the importance of character education emerged. When a head of a state high institution is caught red-handed accepting bribes, character education is again the scapegoat.

Research on *Pencak silat* cultural models includes: (1). Mental Spiritual *Pencak silat* model, which is to build and develop one's personality and noble character. Mental-spiritual aspects include attitudes and traits of piety to God Almighty and noble character, love for the homeland, full of brotherhood and responsibility, like to forgive, and have a high sense of solidarity by upholding truth, honesty, and justice. (2). Model of *Pencak silat* Art, which is one very important aspect. The term *pencak* generally describes the art form of *pencak silat* dance, with traditional music and clothing. The artistic aspect of *pencak silat* is a form of culture in the form of rules of motion and rhythm, so that the embodiment of tactics is emphasized on harmony, balance and harmony between body, rhythm, and taste. (3). The Martial *Pencak silat* model, which is to strengthen human instincts to defend themselves against various threats and dangers. Aspects of self-defense include the nature and attitude of mental and physical alertness which are based on a chivalrous attitude, responsive and always carry out or practice martial arts correctly, abstain from arrogant attitudes and behavior and abstain from revenge. (4). The Sport *Pencak silat* model, namely the nature and attitude of ensuring physical and spiritual health and achievement in the field of sport as a sport, is part of everyday life in competitions, so sportsmanship must be respected<sup>(7)</sup>. The research map of this *pencak silat* cultural model can be drawn as follows:

#### Illustration of the *Pencak silat*

Attitude Model the Horse is a basic technique of *pencak silat* which is centered on the position of the feet when treading the ground. Its function is to maintain balance when attacking or defending against opponent attacks. The techniques of these horses are very diverse, starting from the front, middle, rear, side, cross, and front-back stances.



**Figure 1.** Easel

### 3.1. *Technique Model of the Postal Attitude Technique*

This attitude requires flexibility of the body is the basic technique of *pencak silat* in which the position is combined with the horses. This tidal attitude requires the flexibility of the body to be able to quickly adapt to the situation at hand, both to defend and attack<sup>(5)</sup>.



**Figure 2.** Attached Attitude Techniques

Illustrations of *pencak silat* models are: (1) Kick, in which the fighter performs a movement to give the enemy a precise and accurate attack, making the enemy kneel in pain and eventually fall to the ground. Because in the end the human body will return to the ground on which it stands, while the spirit will return to Him to account for his deeds. (2) Defending attitude, namely movements in the form of parry, evasion, circumvention and exile when he is given an enemy attack. This means that the fighter must be able to defend himself from evil, whether it comes from lust or other people who are hostile to him. (3) The basic step pattern of the 8 directions, namely that the fighter is invited to become a human being who spreads goodness and peace in all corners of the world by applying the right pattern of steps, of course it can be completed properly. (4) Lockdown and Release, meaning that the fighter must be able to lock up the evil given by the attacking enemy so that the evil does not run rampant. The *silat* fighters is invited to try to escape from the test, so that he can achieve success in his life<sup>(5)</sup>. The research chart below provides an overview of the importance of national character through the media of *pencak silat* culture.

Many benefits are obtained in learning *pencak silat*, such as cognitive, affective, and psychomotor development. (1) Cognitive abilities develop in line with being given exercises on the concept of *pencak silat*, quick thinking processes in dealing with problems that are immediately solved and making decisions correctly and accurately. (2) Affective abilities develop in line with being given exercises that lead to an attitude of sportsmanship, mutual respect/respect for fellow sparring partners, discipline, humility in accordance with the philosophy of *pencak silat* and many other attitudes. (3) Psychomotor abilities develop in line with the provision of exercises that lead to physical activity, such as learning *pencak silat* which is dynamic, challenging and fun<sup>(9)</sup>.

*Pencak silat* has benefits such as: self-confidence, training mental endurance, developing self-awareness, a chivalrous spirit, as well as higher discipline and tenacity. Instilling the values that exist in *pencak silat* is also part of the preservation of the nation's cultural values which have been upheld by the community since ancient times until now. Besides being rich in self-protection techniques, *pencak silat* is also full of noble values. It is hoped that the existing *pencak silat* college will truly become a swordsmanship educational institution that produces humans who have the nature and attitude of *taqwa*, responsiveness, toughness, *tanggon* and *trengginas*<sup>(2)</sup>.

#### 4. Conclusion

The Indonesian Pencak Silat martial arts tradition has officially received an Intangible Cultural Heritage (ICH) certificate or an intangible cultural heritage certificate from the United Nations educational, scientific and cultural organization, or UNESCO. The culture of pencak silat as the ancestral heritage of the Indonesian nation contains many philosophical models. The stance model of the stances in pencak silat is rarely in a clenched fist, but always with the hands open, meaning that pencak silat is not meant to hurt people, but to defend oneself. The model of the stance of the horses, if someone invites a fight, avoids more, and if the opponent keeps attacking, then the stance used is usually avoidance. The intangible cultural heritage is in the form of five philosophies of pencak silat as a way of life. The view of life of a fighter who has been able to bear the title as a warrior which includes five things: (1) *Taqwa* attitude, namely humans are required to always have firm faith in God Almighty by carrying out His commands and staying away from His prohibitions; (2) Responsiveness, namely humans are required to always be sensitive, caring, anticipatory. be proactive and have self-readiness to changes and developments that occur; (3) Tough attitude, that is, humans are required to be tenacious and have the ability to develop abilities in facing and responding to every challenge, (4) *Tanggon*, namely humans are required to be able to uphold justice, honesty, truth. firm, consistent and consistent; (5) *Trengginas*. Humans are required to have energetic, active, creative, innovative nature, think towards the future and want to work hard.

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