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Indigenous Knowledge and Philosophy in Pencak Silat Tradition

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Abstract

Pencak silat is an attitude of self-reflection towards the embodiment of Javanese knowledge, because it teaches us to become human beings with noble character which can be achieved through the implementation of certain rituals such as breathing exercises, fasting and certain rituals. The concept of previous martial arts combined a total system of body training through physical and mental training, one is expected to know more about one's abilities, strengths and weaknesses, views of good and bad, know the beauty of every movement of the body and soul which is embedded in a spiritual quest called *ngelmu*. The existence of pencak silat as a martial art, which was developed and maintained in Java, cannot be separated from the customs of Javanese cultural traditions. Pencak silat is an interesting part of studying the essence and understanding a set of life principles as a guide to life. Pencak silat has a central role that reflects the epistemology of Javanese culture in general. This study was designed using qualitative research methods. The main approach in this research is focused on factual history. The analysis technique of synthesis and interpretation of data on the philosophy of Javanese culture which is reflected in the PSHT martial arts school. Ritual practices are manifested in the form of self-defense techniques that aim to explore the intuitive knowledge of PSHT members obtained through various processes. In essence, Javanese epistemology and its integration with ritual philosophy has the support of members of the pencak silat embodied in a ritual of salvation called *slametan*. Rituals involve the use of offerings which are philosophically believed to be able to bridge behavior with a spiritual sense, which is embedded in the martial arts practiced by members of the PSHT community. The process of moving from physical to spiritual forging is one of bodily encouragement that works in tandem with the spiritual sense phase.

Keywords

indigenous, philosophy, pencak silat, tradition

1 Introduction

Humans have a way of defending themselves in accordance with the situation and natural conditions around them. People who live near the forest have a unique martial art to deal with wild animals that exist. In fact, they also create martial arts by imitating the movements of animals in the natural surroundings, for example imitating the movements of monkeys, tigers, snakes and birds. People who live in the mountains usually stand, move, and walk with a strong foot position to prevent them from falling easily while moving on uneven ground. They usually create martial arts that have the characteristics of horses that are sturdy and don't move much. His hand movements are more agile, varied, and effective (Sudirohadiprojo, 1982, pp. 1-5). The earliest ways of fighting humans are natural, namely fights that use part or all of their limbs, both fights with bare hands or with objects available around the human environment made of wood or stone (Draeger, 1992, p. 7).

In the past, not all regions in Indonesia used the term pencak silat. In some areas in Java the name pencak is usually used, while outside Java (Sumatra and other areas), people call silat. Pencak comes from the word *Pen* which means 'precise' and the word *cak* which means 'application'. Pencak means the proper application of martial arts skills, both the way and the purpose of using them. The word *silat* comes from the *lat* word meaning 'separate'; *welat* means 'bamboo skin separated from the stem'; *silat* means to separate oneself (Notosoejitno, 1996, p. 28). Pencak silat martial arts in Indonesia has three levels, namely

pencak, pencak silat, and silat. Each has a different function and purpose. Pencak is a basic movement of martial arts that is bound to certain rules and is used for learning, training, or performances. Pencak silat is a high-level martial arts movement that is accompanied by feelings so that it is an effective and controlled mastery of movements. As for silat, it is a perfect martial movement, sourced from pure spirituality for self-safety and common welfare. Pencak silat has four aspects as a whole, namely mental-spiritual, self-defense, art, and sports. The noble values of pencak silat are contained in all of these aspects as a unified whole. Pencak silat can be visualized as a series of variations in patterned movements that are effective, beautiful, and in accordance with the body's mechanisms as a manifestation of nobility, which can be used for self-defense and entertainment as well as ensuring physical fitness and agility. Thus, pencak silat is a substance and means of spiritual and physical education to form agile human beings who are able to live and practice the noble moral values of society (Nalapraya, 1988, p. 5). Pencak silat college is an educational institution where people learn pencak silat. Learning is intensive learning in which the process is followed, guided and directly supervised by the teacher so that the person who is studying clearly knows the development of his abilities, especially the ability to control himself. The teacher will not continue his education, teaching, and training to someone whose morals are insufficient for pencak silat proficiency. Judging from its nature, the existing pencak silat schools, both in Indonesia and other areas of the Malay community, can theoretically be categorized into three groups. Notosoejitno (1996, p. 80), explains the three groups as follows.

Residents who live in swampy areas, flat land, and grasslands usually walk or run, so that their foot movements become agile. They created many martial arts using the feet as a means of self-defense. Likewise with plants, such as coconut fruit with a thick skin of a hard shell to protect it from attack by squirrels; durian given thorns on the skin. Pencak silat schools in the context of human values education are often forgotten because what is taught in pencak silat schools comes from the palace. Pencak silat schools are the guardians of traditions outside the palace, meanwhile at the pencak silat schools that teach the sciences of *kanuragan*. Practice is something that is emphasized in the tradition of pencak silat colleges because it is related to how to get a certain type of knowledge. This is different from the traditions of the *pesantren* and the Palace which place more emphasis on mastering a certain amount of knowledge. In pencak silat schools, the teacher is a central figure as is the *kiai* in *pesantren* because the source of knowledge in pencak silat schools is sometimes taught orally. As an institution, pencak silat colleges are usually exclusive, admissions are very selective, and often accompanied by certain conditions. For the surrounding community, teachers at pencak silat schools are sometimes also involved in solving daily problems such as medication, giving advice, giving talismans, and determining an auspicious day for an activity. Although the contribution of pencak silat colleges to the humanities education of the Javanese people is not very prominent, in the context of the dynamics of the social-economic-political life of the Javanese, these pencak silat schools have a very large contribution. From historical documents and socio-historical studies, it is revealed that pencak silat college teachers were the inspiration for many social movements carried out by peasants in Java. Although the scope of these social movements is local in nature, their historical value is noteworthy because it concerns general historical developments in Java. Based on the description above, it can be understood that the emergence of various pencak silat schools today. Looking at the characteristics that exist in pencak silat schools and looking at the forms of social change that are occurring in today's Javanese society, it is possible that this is caused by two reasons. First, the existence of pencak silat schools has received legitimacy from the authorities. Second, indirectly, pencak silat schools can be considered as a variant of a symptom of the rise of a new spirituality. Fights between humans and humans have been carried out since the existence of humans along with their culture (Notosoejitno, 1996, pp. 13-15).

After the human culture was more developed, fighting was a manifestation of social innate nature and human social interaction to meet the needs of security and well-being. Human fights occur when peaceful paths or negotiations to fulfill desires to resolve conflicts cannot be achieved. In further developments, martial arts is needed by humans to gain social status and position (Asikin, 1975:10). Martial arts training can also be an educational tool used to develop individuals towards positive traits. The purpose of martial arts training is not only to forge physical strength and technical skills, but more importantly is to develop character and form a strong personality. The basic principles that must be cultivated in the practice of martial arts skills are that one must always maintain honor, have chivalry, loyalty, magnanimity, wisdom, tolerance, politeness, honesty, obedience, and never give up. The way humans fight with humans that looks tough because there is always direct contact with the opponent so that the visible forms are in the form of hitting, parrying, pulling, pushing, slamming, or grappling. At such moments of course there will be bumps and collisions between people. If one internalizes this, it really is a description of the opposite situation because violence in martial arts is not aimed at destroying or hurting the opponent, but rather to maintain one's own safety (Pida, 1994, p. 3).

Pencak silat colleges absorb new values and elements that exist in society. For example, in the use of mass media as a means of disseminating information about pencak silat schools and recruiting members, organizing institutions that tend to be rational-economic in nature, enrolling students on a mass basis, as well as close relations with economic elites and those in power (Gautama, 1995, p. 14). The emergence of new pencak silat schools is not just a reaction, escape, or compensation against modernization, but first of all an active effort to seek cultural identity that characterizes the struggle of the Javanese people in seeking self-identity.

2 Methods

This research uses a case study of the Persaudaraan Setia Hati Terate, the aim is to explore the research object in depth so that it can be studied as an integrative whole. Singarimbun & Effendi (1989, p. 3) explains that survey research is research that takes samples from a population with individual units of analysis. The Persaudaraan Setia Hati Terate martial arts martial arts include background, the meaning of the symbol, the meaning of openings, and the meaning of the ratification tradition. The materials in this study were obtained through library research and participant observation. Literature studies on pencak silat martial arts were obtained from the library of the Padepokan Pencak Silat Center in Jakarta, the Persaudaraan Setia Hati Terate, Yogyakarta, Magelang, and Madiun. Analysis of research data is a process of simplifying data into a form that is easier to read and interpret.

Currently PSHT is attended by around 7 million members, has branches in 236 districts/cities in Indonesia, 10 commissariats in universities and 10 commissariats abroad in Malaysia, the Netherlands, Russia (Moscow), Timor Leste, Hong Kong, South Korea, Japan, Belgium, and France. Entering the age of one century, the development of the Faithful Heart Brotherhood Martial Arts College (PSHT) in Central Java is considered very rapid. Currently, the number of residents or warriors throughout the Central Java region. This year it authorized 15,000 new residents. Of the 35 municipal regencies in Central Java, Sragen and Karanganyar are the two largest contributing regions.

The analysis of this research uses a factual historical approach. Bakker (1994) describes the set of methodical elements through the following stages. (1) The description is carried out by describing the material object under study in order to obtain a clear picture as it is, namely by searching for data that is considered accurate in relation to the martial arts of pencak silat and the self-concept of the Javanese man. (2) Analysis is an effort to critically discuss and examine the terms, the notions contained in the martial arts of pencak silat and the self-concept of Javanese people in order to get a clear and complete picture. (3) Interpretation, namely by using the hermeneutic method. This method is used in order to explore the available data and reveal the meaning and nuances contained therein. (4). Coherence is used in order to examine its suitability and harmony with actual human problems related to pencak silat martial arts so that an appropriate interpretation of the self-concept of Javanese people can be made according to the available data. (5) Synthesis, namely summarizing different opinions and views to find a more complete and complete unified opinion, so as to obtain research results with a thorough understanding of the tradition of pencak silat

3 Discussion

The Persaudaraan Setia Hati Terate is a Pencak Silat Martial Arts College with the core of brotherhood which can be interpreted as a group of people who establish relationships with each other because they are related by a commonality, namely similarities in demanding, learning, understanding, living, and practicing the science of Setia Heart. Selfless brotherhood prioritizes mutual trust, need, respect, and forgiveness. Loyalty means "not wanting to be separated, no matter what the situation and condition is, which is based on deep love and affection". Faithful Heart means uniting as oneness between the heart and mind that are oriented to God, namely by carrying out God's commands and leaving what God has forbidden. Terate flower is a flower that can live everywhere; in water, land, mountains, and is a beautiful and majestic flower.

Humans are cultured creatures, in social interactions they use symbols a lot. Culture owned by humans is a culture that is full of color and symbolism, namely a system of thought or understanding that emphasizes or an action that has followed patterns based on these symbols. History has noted that human culture has symbols and has colored various actions and behavior, language, knowledge and also the

religious life of humans. Symbolic Action, this is long-term in nature and is usually used by humans in communicating with others. This symbolic action provides something that can benefit humans, because there is a reciprocal relationship that occurs when this symbolic action takes place. (Budiono Herusatoto, 2008) Symbols are artificial signs that are not in the form of words, which are used to represent or reveal a certain meaning. In addition, symbols are often associated with signs, where the relationship between signs and objects (The Liang Gie, 1997). Culture by Tylor is defined as a complex whole including knowledge, beliefs, laws, morals, customs and various abilities and habits acquired by humans as members of society. Clifford Geertz (1973-89) defines culture as a symbolic system of meanings, by which we understand and give meaning to our lifestyle. Culture refers to a pattern of meanings embodied in symbols that are handed down historically, which are expressed in symbolic form. Through symbols humans convey, preserve, and develop their knowledge, attitudes and beliefs about life.



Fig. 1. Style PSHT

This symbolizes that Setia Hati people can adapt or can live in all levels of society in a sympathetic and authoritative manner. The core knowledge of the Persaudaraan Setia Hati Terate is how to get to know yourself as well as possible and thus it is not difficult to get to know other people. The method is to know your heart, then you will know yourself, then you will know God Almighty. This is achieved through physical and spiritual exercise which is given in the form of pencak silat of the Persaudaraan Setia Hati Terate (Heru, 1995, p. 3-7). Through the Persaudaraan Setia Hati Terate martial arts martial arts, its members are expected to become human beings who have a strong self-concept. Humans who are able to comply with and carry out all social orders or religious orders, are able to overcome every challenge faced, and are able to take advantage of every opportunity that can improve the quality of human beings as a whole. Broadly speaking, the core teachings of the Persaudaraan Setia Hati Terate consist of five aspects, namely brotherhood, sports, martial arts, cultural arts and spirituality. These five teachings for the members of the Persaudaraan Setia Hati Terate are a means to explore, live up to, then embody them in everyday life.

The picture below shows the PSHT Pencak Silat Tradition including: Mori, ubarampe and Completeness of Ratification.



Fig. 2 Mori and Buceng Uborampe as a ritual procession for the ratification of PSHT

Every night, 1 Sura or 1 Muharram is a special moment for the members of the Faithful Heart Terate Brotherhood (PSHT) martial arts school. On that night, PSHT held a new citizen approval event which was usually held at Padepon Madiun City Center and at a number of their respective branches. In the process of validating PSHT stone members, there are special rituals that must be carried out by prospective new residents. The ritual is called Sasahan. Some people consider the Sasan ritual to contain mystical values because of a number of requirements that must be met by prospective new residents. The requirements include that new residents must bring 36 IDR 1,000 coins, plantains, suruh leaves, roosters, and mori cloth.

Faithful Heart Science (SH) is essentially a science to know yourself, often called the science of faith. Faithful Heart Knowledge requires humans to know and believe in the meaning of their own existence, namely in the existence of knowledge itself as a sign of the greatness of God and believe in God's existence. The Persaudaraan Setia Hati Terate (PSHT) is an organization or forum where citizens who want to live the knowledge of loyalty to heart gather. PSHT has the goal of forming virtuous human beings who know right from wrong and are devoted to God Almighty, in an eternal and everlasting brotherhood. PSHT invites its members to live up to the meaning of the teachings of nobility with the hope that the impact of this appreciation can be used as a mirror when they are in the midst of the community. The mirror of someone who has lived the nobility is if that person is able to place himself in the midst of the existence of the universe and its creator (Harsono, 2003, p. 68). Through the knowledge of being faithful to the heart, appreciation of oneself will open up opportunities for connection with appreciation of the Creator. If a person has understood this nature naturally on the basis of its connection, then an awareness will grow in the depths of his heart to thank those who created it. This awareness then encourages a person to perform ritual practices as a symbol of his gratitude to the Creator. Ritual practices accompanied by compassion for the Creator will guide human beings to the level of understanding of the laws of life. If the guidance is in the form of a prohibition, humans will obediently leave the prohibition. Conversely, if the guidance is in the form of an obligation or an order, he will faithfully carry it out. This attitude of being loyal to carry out His commands and staying away from His prohibitions in religion is called piety.

PSHT as a 1 century old silat school is one of the oldest silat organizations in Indonesia. Because according to its history, PSHT was founded in 1922 by Ki Hadjar Hardjo Oetama. PSHT was originally named Setia Hati Pencak Sport Club (SH PSC). Ki Hadjar Hardjo Oetama was a student of Ki Ngabehi Soerodiwiryo or often called Eyang Suro who became the forerunner of PSHT. The group was then suspected by the Dutch colonial government of being a resistance movement, so it was disbanded. Not only that, Ki Hadjar Hardjo was also exiled to Jember, Cipinang, and Padangpanjang, West Sumatra. After returning from exile, he reactivated the SH PSC by changing the name "pencak" to "youth" as a strategy not to be disbanded by the Dutch. The name SH PSC was then changed again to Setia Hati Terate in 1942, at the suggestion of Soeratno Soerengpati, a figure in the Indonesian movement. However, at that time SH Terate was only a college, not an organization. It was only in 1948 that the SH Terate college was transformed into the Hari Terate Faithful Brotherhood organization led by Soetomo Mengkoedjojo. This change was based on the results of a conference held at Ki Hadjar Hardjo's house in Pelangbango village, Madiun, East Java. At that time, PSHT was chaired by Oetomo Mengkoewidjojo and Darsono as a deputy. The development of PSHT The leadership of PSHT was continued by M Ersyad in 1950. At this time, there were several additional training materials, namely 90 gymnastics, dagger moves, and stick moves. During the time of RM Imam Koesoepangat (1974), PSHT grew rapidly enough to have tens of millions of members from all over the world. After Imam Koesepangat, PSHT was led by Tarmidji Boedi Harsono, SE in 1981. While in office, Tarmidji founded the Setia Hati Terate Foundation to manage PSHT's assets. During the leadership of M Taufiq (2016-2021), there was a change in the structure of PSHT. Taufiq added that the field of community service is so that it can have a direct impact on residents. Not only in Indonesia, currently PSHT has been implemented in various countries, such as the Netherlands, France, Belgium, Germany and the United States.

4 Conclusions

The ritual tradition in the ratification of the Faithful Heart Terate Brotherhood of pencak silat should be understood as a cultural symbol to instill noble values and not be interpreted as things that deviate from religious paths. The martial arts traditions of pencak silat that have survived to this day need to be actualized as noble cultural symbols. The tradition of validation with ubarampenya in the Persaudaraan Setia Hati Terate martial arts martial arts is a self-exercise practice as a symbol of obtaining safety. Pencak

silat with a Javanese cultural background embodies its teachings through symbols in the form of symbols, openings, and moves. Pencak silat martial arts as a form of self-exercise exercise through body exercises and breathing exercises can make humans aware of their limitations before nature and God. The teachings of pencak silat are still relevant today as a self-exercise exercise that can be used as a means of increasing self-awareness if you know how to do it. For Javanese people, the awareness to *golek ngelmu* is usually done by *meguru* and *ngklakoni*. If this awareness is carried out through the teachings of the *Persaudaraan Setia Hati Terate*, then it is expected to become a human being with a warrior character, namely virtuous, brave, yielding, simple, and *charming hayuning bawana*.

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