

**IMPLEMENTATION OF CHARACTER EDUCATION IN PENCAK SILAT
PERSAUDARAAN SETIA HATI TERATE**

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ABSTRACT

This paper aims to examine the existing character education system in the pencak silat organization of Persaudaraan Setia Hati Terate (PSHT) because it is one of the martial art organizations in Indonesia which has aspects of character education in its education process. The character education system aims to educate human beings with good character, know right from wrong, believe in God the Almighty and always Memayu Hayuning Bawana. This research uses a qualitative approach with data sources in the form of archives, books, journals, reports on research results, and seminar results relating to character education and PSHT. The results show that there are two forms of character education process carried out in pencak silat PSHT, namely (1) Pencak Silat Education and (2) Spiritual Education (Educating Virtuous People). The educational methods in pencak silat PSHT include (1) Democratic method, (2) Joint Search method, (3) Active Student method, and (4) Exemplary method.

KEYWORDS: Character Education, Pencak Silat, Persaudaraan Setia Hati Terate

INTRODUCTION

Character education has the same essence and meaning as moral education, which aims to form a good human personality, citizens and good citizens. Therefore, the nature of character education in the context of education in Indonesia is the education of values, namely the education of noble values that originate from the culture of the Indonesian people in order to foster the personality of the younger generation (Gunawan, 2012:24). Character can be developed through the stages of knowing, acting and habit. Someone who has the knowledge of virtue may not be able to act according to his/her needs if it is not trained or becomes a habit to do the virtue (Aqib, 2011: 9).

Character is a concept of morality which is composed of several characteristics, one of which can be formed through sports activities. Good values formed from sports activities include compassion, fairness, sports-personship and integrity (Weinberg & Gould, 2003: 527). This means that the formation of character is influenced by the cognition ability and comprehension in interacting with the cultural social environment. Thus, characters are formed not only through observation but also through the habits of sports activities. The research conducted by Lumpkin & Beller (2002: 2) in the Journal of positive character development in school sport programs states that there are two types of characters seen in sports activities, namely social and moral values. The social character values

consist of values of loyalty, dedication, sacrifice, teamwork and good nationalism building. Meanwhile, moral values include the values of honesty, fairness, and responsibility.

One of the sports that teaches and implements character education in its education is pencak silat. Pencak silat is the product of Indonesian culture which is used for self-defense. Education in pencak silat is related to not only physical education, but also a mental and spiritual education that has the aim to increase the spiritual values and human character. According to the research conducted by Riani (2018:14), the process of instilling character education can be formed through a habit. In addition, it requires a means to be able to disseminate and deepen it in a long period of time. One of them is through pencak silat. By practicing pencak silat, it can have a positive impact on the younger generation. This is evident from the physical health conditions that can be improved. Pencak silat also instills religious, discipline, and responsibility attitudes. Meanwhile, according to Mardotillah (2016:215), there is a high philosophical meaning in building human character in pencak silat education. Pencak silat functions to improve the physical, mental and spiritual elements of humans.

In pencak silat education, four interrelated main aspects are developed. These aspects include martial arts, arts, sports and mentality and spirituality. According to Hariono (2008:549), the most important aspects in building human character in pencak silat education are mental and spiritual aspects. In pencak silat, the development of mental and spiritual aspects is divided into five, namely:

1. Devoted to God the Almighty and Virtuous. It means that the fighter must have faith in God, respect parents and teachers, and behave politely in social relations.
2. Considerate, Confident and Discipline. It has the meaning that the fighter is obliged to love and help his fellow humans, obey the prevailing norms and not be arbitrary towards his fellow humans.
3. Loving the Nation and the Motherland. It means that the fighter must love his own culture and nation, maintain integrity, unity, personality, viability and national development based on Pancasila and the 1945 Constitution.
4. Brotherhood and Social Responsibility. It has the meaning that the fighter must establish communion and harmony in society, overcome all problems with deliberations and cooperation, prioritize common interests over personal or group interests.
5. Social Solidarity, Pursuing the Will and Defending Honesty, Truth and Justice.

Education in pencak silat has the aim of forming people who believe and are devoted to God, have a noble personality, always maintain friendship and peace, are humble and disciplined. On the other hand, in social interaction humans always prioritize humility, friendliness and courtesy in speaking (Mahligaiyani, 2018:36). Pencak silat PSHT is a martial art in Indonesia which has aspects of character education in its education process. The education is carried out through several stages and uses different methods that are interrelated into one unit.

Pencak silat PSHT was founded in 1922 by Ki Hajar Harjo Utomo in Madiun City. At the beginning of its establishment, this pencak silat was still a pure education. In delivering knowledge, the teachers did not refer to a guideline or rules and had full rights to what knowledge to be given to their students (Sambodo, 2011:69). After the first congress in 1948, pencak silat PSHT turned into a modern organization that has an articles of association (AD/ART) as a guide for running an organization and having a clear education system in the learning process.

PSHT has a character education system that aims to educate noble human beings to know right from wrong, believe in God the Almighty and always Memayu Hayuning Bawana (PSHT. 2016:4). To realize the noble character, the character education system in PSHT is divided into two stages which include the martial arts and spiritual education stages. The methods used include democratic, joint search, active student and exemplary methods.

Based on the explanation above, the main focus that becomes the purpose of this paper is to study the existing character education system in the pencak silat organization of PSHT. This paper is considered important because it can be a study and alternative, especially related to the process of developing the character of the younger generation through a character education system based on pencak silat culture. In addition, character education is one of the most important efforts to make younger generation have the character and culture in accordance with the personality of the Indonesian people.

Research Method

This type of research approach uses a qualitative approach. This qualitative approach procedure aims to produce descriptive data in the form of words or writing (Moleong, 2005:4). The type of the research used to examine character education in pencak silat PSHT is descriptive research. It aims to find an appropriate description of all forms of activities, human groups, processes and objects of the research (Basuki, 2006:110). The data collection technique used in this research is the literature study technique (Danial, 2009:80). This is based on the reading of some literature related to information which has relevance to the topic being studied. This research uses a qualitative approach with data sources in the form of archives, books, journals, reports on research results, and seminar results relating to character education and PSHT.

DISCUSSION

Transformation of Persaudaraan Setia Hati Terate: Form of Organization and Education System

At the beginning of its establishment in 1922, pencak silat PSHT was still in the form of a pure school or traditional school where there were no fixed rules and no management structure in it. The form of regulation in pencak silat PSHT is not written, but orally conveyed by the teacher and its founder, Ki Hajar Harjo Utomo. This is inseparable from the situation at the beginning of the 20th century. In general, the conditions of Indonesian people at that time, especially those concentrated in Java, were the communities that lived in the feudal system of society (Maryono, 2000:57). Thus,

these conditions have an impact on the leadership system in the traditional pencak silat school. At the social level, the teacher has the highest position so that students must be obedient and subject to his/her order. This is because the teacher's command is Sabda Pandhita Ratu. According to Gunawan (2014:178), Sabda Pandhita Ratu means that every utterance that is said must occur and be realized. In the traditional pencak silat education system, teachers have full rights to the knowledge given to their students, so the knowledge that each student receives is different based on their ability to receive knowledge from their teacher. In addition, in the pencak silat PSHT education system, students come to live with their teachers in order to help with daily chores at home such as working in the garden, cleaning the teacher's house and other house works. At night, the teacher will give martial arts and spirituality to students. This term is better known as nyantrik.

In 1948, the first Setia Hati Terate conference was held in Madiun, led by the chairman as well as the founder, Ki Hajar Harjo Utomo. This conference was held due to the lack of development of the Setia Hati Terate school of pencak silat. The second factor is to make pencak silat Setia Hati Terate not controlled by individuals, families or certain groups and to better maintain the continuity and sustainability of pencak silat Setia Hati Terate. In addition, the purpose of this conference is to change the form of the traditional school into a structured organization that has articles of association as the basis for running the organization. This conference resulted in three decisions regarding the renewal of pencak silat Setia Hati Terate (Sambodo, 2011:74).

The first is changing the traditional pencak silat system into a structured organization which later changed its name to Persaudaraan Setia Hati Terate. The transformation from a traditional school to a modern school aims to strengthen the commitment of its members so that they can develop PSHT to be more advanced, developed and of quality so that they can be accepted by all Indonesian people. According to Mulyana (2016:8), the meaning of the word Persaudaraan (brotherhood) is that the brotherhood within the organization is a one-oath, one-knowledge relation and does not discriminate against the background. The essence of brotherhood life order is creating a harmonious environmental condition based on a profound sense of kinship with the practice of love and affection between fellow humans.

The second is compiling and determining the articles of association (AD/ART) as one of the requirements to become a modern and structured organization. Based on the rules set out in the first articles of association of PSHT, the chairman and deputy chairman are elected by members and all members have the same right to be voted and vote. The chairman has responsibility to all members through the mechanism of a forum in the form of conference and Great Deliberation. Therefore, if he does not comply with the rules in running the organization, then the member has the right to reprimand even dismiss the leader through the Great Deliberation of PSHT.

The third is the appointment of Sutomo Mangkujoyo as the chairman and Darsono as the deputy chairman of PSHT. In the Sutomo Mangkujoyo era, PSHT established branches in Ponorogo,

Surabaya, Yogyakarta, Surakarta and Nganjuk regions. The education system underwent a renewal with the establishment of the education curriculum and education program of pencak silat, which started from pencak silat level one, level two to level three (Galih, 2017:58). The term teacher in PSHT was omitted and replaced by the term coach and the education period taken by students was one year to be inaugurated and become the member of PSHT. In the article 3 of articles of association 2016, PSHT organization is based on Pancasila, eternal brotherhood, sports, and arts that are physical and spiritual, kinship, togetherness and not discriminating against the background of life and not affiliated with political organizations. In the article 5 of articles of association, PSHT has the aim to strengthen love between fellow humans, preserve and enhance the martial arts by referring to Wasiat Setia Hati, create virtuous human beings who know right and wrong, and have faith to God the Almighty.

Character Education in Pencak Silat Persaudaraan Setia Hati Terate (PSHT)

Character education is a process carried out with all the power and effort consciously and planned to direct students. Character education is an activity that leads to the quality of education and development in humans that teaches, guides, and fosters every human being to have intellectual competence, character, and skills. Values that can be lived in character education are religiousness, loving the motherland, intelligence, responsibility, discipline, independence, honesty, respect, helping each other, mutual assistance, confidence, creativity, tolerance, solidarity and mutual care (Khan, 2010:34).

Through character education, it is expected that every human being can improve and use his/her knowledge, study, internalize and personalize the values of character and noble character to be realized in everyday life (Kurniasih, 2017:25). In character education, there are three important interrelated elements, namely knowing the good, desiring the good, and doing the good. Character education does not only teach about right and wrong, but also instill character into a habit so that children can understand, feel, and do good things in the future (Lickona, 1991:51).

Character itself is a concept of morality which is composed of several characteristics, one of which can be formed through sports activities. Character values formed through sports activities include compassion, fairness, sport-personship, and integrity (Weinber & Gould, 2003:527). Pencak silat is a sport that can be used as a means to instill and improve the quality of character through the character education process in it. Pencak silat is a cultural heritage of the Indonesian people that is used to maintain the existence and integrity of the times, to achieve harmony in the lives of every human being, and to increase faith and devotion to God the Almighty. According to Hariono (2008:549), pencak silat has four aspects of self-development as an interrelated unit. These aspects include aspects of the development of martial arts, arts, sports and mentality and spirituality. All aspects of the development become a unity as an effort to form human character.

One of the pencak silat that possesses and teaches four aspects of development in the martial arts is PSHT. In the education system, in addition to learning pencak silat, there is also a spiritual education that aims to improve the quality of human character. Abdurrachman (1946:107) explains that the first character education process taught in PSHT is through the philosophy of life that can be used as a community guide to each of its members. The Philosophy of PSHT is "Humans can be destroyed, humans can be killed but humans cannot be defeated as long as they are still loyal to their own hearts or believe in SH. No power over humans can defeat humans except the power of God the Almighty." The meaning and purpose of the philosophy is that each student can develop and implement honest character and maintain physical, mental, emotional, social and spiritual balance. Meanwhile, according to Mulyana (2014:17), philosophy in pencak silat is a virtuous philosophy of virtuous character, the philosophy which views noble character as a source of nobleness of human attitudes, behavior and actions needed to realize the ideals of people's religion and moral.

Pencak silat PSHT organization has a goal to be able to strengthen the love among fellow humans and form humans who have noble character and know right and wrong and devote to God the Almighty. The process of character education in PSHT is divided into two stages, namely:

1. Pencak Silat Education.

Pencak silat education in the first level is the art of sport which contains elements of self-defense to maintain honor, safety, happiness, and truth. Educational material includes pencak silat teachings (gymnastics, fighting styles, spear styles, dagger styles), pencak silat achievement (pencak silat sparring, pencak silat solo art, pencak silat dual art and pencak silat team art), and practical martial arts pencak silat (professional pencak silat, pencak silat performance and pencak silat skills). These three materials are taught sequentially and are interrelated. At this stage, students are taught about the "Panca Dasar Persaudaraan Setia Hati Terate" which includes: Brotherhood, Arts, Sports, Martial Arts and Spirituality. The aim of this stage aims is for each student to have a strong physique and an inner bond among fellow humans based on a sense of brotherhood in the process of training and the social environment.

2. Spiritual Education (Educating Virtuous People)

In accordance with the aims and objectives of the organization of PSHT, the character education process to make people have noble character is directed to develop a combination of the power of human thoughts, feelings and determination to be able to provide better benefits for families and the social environment from the nobility of character. Virtuous humans are those whose presence can create tranquility, security, peace and happiness physically and mentally. The weak feel protected by the strong. Virtuous material in the spiritual education of PSHT is divided into five which include: Virtuous to God the Almighty, virtuous to parents and teachers, virtuous to oneself, virtuous to all beings and virtuous to the state. The virtuous values taught are a guideline for every member of PSHT so that their existence can be beneficial in various communities and Indonesia (PSHT, 2016:5).

Pencak silat education and spiritual education at Pencak Silat PSHT organization are taught and instilled through a long process, through training, guidance, behaviors that are made into a habit, and every interaction among members for approximately one year. The methods used in the character education process in PSHT include:

1. Democratic Method. This method emphasizes the free search and appreciation of life values by involving students to be able to find values with the assistance of a trainer during the process of pencak silat education and spiritual education.
2. Joint Search Method. It emphasizes a joint search that involves a reciprocal relationship between students and trainers. This method is usually used more during the pencak silat education stage.
3. Active Student Method. This method emphasizes the process of involving students since the beginning of the training or education of pencak silat. This method is more widely used at the stage of spiritual education because, in addition to getting education through the Elders, at this stage students are given books relating to spiritual or character education materials in PSHT.
4. Exemplary Method. This method is the process of forming nobility in students which begins by looking at the figures exemplified in PSHT. The figures are Ki Ngabehi Surodiwiryono, Ki Hajar Harjo Utomo, RM. Imam Kusupangat (Zuriah, 2011:95).

In addition to be a means to seek martial arts, study arts and sports, foster character and learn organization, character education in PSHT can be a means to instill and implement religious, humanism and social values. Through character education in PSHT, it is hoped that most members who are younger generation can become the next generation of the Indonesian people who have strong characters in their efforts to create a generation of character and culture amid modernization.

CONCLUSION

In the process of pencak silat education, four interrelated main aspects are developed. These aspects include martial arts, arts, sports and mentality and spirituality. One of the pencak silat that possesses and teaches four aspects of development in the martial arts is PSHT. In its education system, in addition to learning pencak silat, there is also a spiritual education that aims to improve the quality of human character. The pencak silat PSHT organization has a character education system which aims to educate virtuous human beings who know right from wrong, believe in God the Almighty and always Memayu Hayuning Bawana. The process of character education in PSHT is divided into two stages namely Pencak Silat Education and Spiritual Education. The methods used in the character education process of PSHT includes the Democratic Method, the Joint Search Method, the Active Student Method and the Exemplary Method.

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