

# ARTS OF PENCAK SILAT STYLE FOR EDUCATION SPIRITUAL AND PHYSICAL

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## Abstract

The martial art of pencak silat is a combating method that teaches both spiritual and physical education philosophically helps the enthusiasts to live the noble moral values in their society. The material object of this study is pencak silat and the formal object is the philosophy of arts or aesthetics. This study aims to examine (1) norms or manners of pencak silat, (2) pencak silat style, (3) categories of pencak silat and pencak silat equipments. This research employs factual-historical method by means of description, analysis and synthesis. The results are (1) norms of pencak silat are conceptually found in the attitude of performance, steps (*gerak langkah*), attack (*serangan*), and defense (*belaan*), (2) martial arts style (*aliran gaya*) consists of the mental-spiritual aspects, martial arts, arts, and, sport, (3) arts in martial arts are subdivided into *wiraga*, *wirama*, and *wirasa* and the martial art equipments include specific use of costumes, weapons and traditional music as accompaniment.

**Keywords:** *arts; philosophy; pencak silat; styles; equipments*

## Introduction

The term pencak silat, derived from the word *pencak* is martial arts moves in the form of dance and rhythm with the rules (custom courtesy), and can be performed. Silat is the essence of *pencak*, to fight defensively, and can not be demonstrated. Pencak Silat is a martial art that is tailored to the needs in facing the challenges of nature, animals, and humans. Martial arts often imitate animal movements (flying tiger moves, snakes pecking, *kethek* 'monkey'). The different styles in certain moves among the martial arts schools in Indonesia are motivated by the local culture. Pencak Silat Cimande and most of the school in West Java are dislike of lifting feet, wide horses, always facing opponents, not liking the receding steps, many folds or steady and rhythmic catches. Central Java martial arts game down, calm, follow and continue identically follows the opponents' movements like dancing. Pencak silat of East Java is swift, decisive, and rhythmic. While Minangkabau and Sumatran silat in general dominantly use legs, wide open hand, shape, and beautiful moves.

The value of art is one of the most complex issues in the world of philosophy, because it is difficult to define. The matter of art value will touch all aspects of human life, so it is very interesting to be the material of study, as well as the conversation in this life treasure. Regarding the source of the value of art, it exists on something of quality so that people are called to make it happen. A person realizes the value based on reason, taste, and will. Meanwhile, with regard to the realization of moral values that become the motor is the will although can not be separated from the sense and taste. Discussion of the matter of art value must be examined, since humans have different understandings about the meaning of art value. There are various views on the value of art

and this is very dependent on the starting point and point of view respectively in determining the understanding and hierarchy of artistic value of beauty. In essence pencak silat is worthy of martial arts, because pencak silat as the culture of the Indonesian nation has existed since centuries ago. Instinctively, humans always want to grow and sustain their lives. Man in the face of the challenges of nature and the various ferocity of wild animals that can threaten his life, among others pay attention to the movements of various animals. Humans then mimic the way of fighting by imitating the movements of various species of animals, as the seeds of martial arts movements. Martial arts often imitate animal movements (flying tiger moves, snakes pecking, kethék). The different styles in certain moves among the martial arts schools in Indonesia are motivated by the local culture. Pencak Silat Cimande and most of the school in West Java are dislike of lifting feet, wide horses, always facing opponents, not liking the receding steps, many folds or steady and rhythmic catches. Central Java martial arts game down, calm, follow and continue the movement of the opponent movements like dancing. Pencak Silat East Java is swift, decisive, and rhythmic. Minangkabau and Sumatran silat in general use a lot of legs, wide open hand, shape, and beautiful.

Various schools of pencak silat are often customized by the name of the animal, the name of the place, or the name of the island. After a more advanced civilization, the martial arts grew more complete and then called pencak silat. Pencak silat as the culture of the Indonesian nation has a habit and is an unwritten provision. Every martial art always has a philosophy that must be respected and practiced by those who learn the martial skills. The more a person learns the learned martial skills, the higher his / her obligation in living and practicing the philosophy.

Pencak silat develops integrated in the life and culture of society which is part of the traditional customs of tribes in Indonesia. In some areas, Pencak Silat still plays an important role in the activities of traditional ceremonies and is preserved through the community elders. In Indonesia, although there are various schools of martial arts, but basically has the same general characteristics. Eddy M. Nalapraya (1988) explains pencak silat in general can be distinguished from other martial arts, because pencak silat has special properties as follows: (1). His movements are beautiful (like dancing), smooth, supple, limp, supple, hard at some point, calm but alert. (2). Using flexibility, agility, speed, timing and precise targets with fast motion to gain control over opponents and not with strength. (3). Using the principle of body balance, game position by moving the point of weight. (4). Light step in all directions, not a lot of noise, do not need a large room. (5). Spend power efficient, save energy, reasonable breathing and should be arranged. (6). Not used to search for the enemy, even if forced to use only to face the human opponent as well, then the way to deal with it must use humanity. (7). Utilize every attack and opponent's power to destroy or destroy the opponent's attack.

Each martial arts college although it has common characteristics as mentioned above, but in each region have special characteristics caused by cultural influences, the state of the territory and the personality of the local population. Coastal areas have distinctive features that are different from mountainous areas. In urban areas there are many martial arts schools that have taken basic motion elements from foreign martial arts, so that the general features of the original martial arts are not so much visible, so the movement becomes stiff and fractured with great importance to strength.

## Method

This research uses reflexive hermeneutics method. The steps of analysis with the description method, namely data pencak silat collected, reviewed, and interpreted. The results of the description are then interpreted in full and intact, so as to reveal the meaning of Pencak Silat art, the comparative method is used to compare the school of Pencak Silat art with each other in order to show the linkage of views. In addition, this method as well as to identify the similarities and differences art of martial arts moves. The result of this analysis is given a more recent interpretation to find a more comprehensive understanding of artistic studies pencak silat moment as a means of spiritual and physical education for man's character.

## Discussion

Pencak Silat art rules cover and empathize four things as a whole, namely: attitudes-pairs, movements, strikes and attacks. The attitudes are stationary and the moves are mobile. Both are martial arts martial, while the attack and the defense is martial arts fight. Pencak silat nirlaga held before, between and after the martial arts action. Pencak silat is a universal self defense system. Implementation of pencak silat is basically all the body components as well as various weapons and objects used effectively and optimally. Body components used to carry out pencak silat can be divided into two, namely the main component and auxiliary components. The main body components include the fingers, hands, elbows, arms, legs, limbs, and knees. These components are used in combination, coordinated, practical, effective, and tactical, supported, assisted or accompanied by the use of auxiliary components, ie other body components that are needed and needed at the right moment. The main body components are based on their usability and their usability can vary. Components according to their needs can be termed into four, namely the buffer components, driving components, components of attackers and defense components. Each is used according to their needs in order to implement post-pairs, movements, attacks, and defenses. (1) Attitudes, when viewed from the beladiri system, pairs means optimal combat-ready conditions, both physical and mental and senses. Attitudes mean optimal combat-ready techniques in dealing with opponents that are tactically and effectively implemented. Attitudes can be patterned attacks or defenses. Attitudes in its execution are a combination and creative co-ordination of horses, posture, and hand attitude. (2) Motion, is a technique of shifting or changing position accompanied by mental precautions and senses optimally to obtain a favorable position in order to approach or away from the opponent. For the sake of attacks and tactical defenses are carried out which is always combined and coordinated with posture and hand attitude. (3) Attacks, in pencak silat there are an integral part of the defense. Attacks can also be referred to as active defenses or defense. Understanding of attack in pencak silat is a technique to seize the opponent's initiative and or to make the opponent unable to carry out attacks or defenses, and all of them practically implemented. (4) Self-defense is a technique to thwart a tactically executed opponent's attack. The aforementioned previews of its nature include: belan (reactive spell) and belakan-pendel (pro-active pleading).

The rules and norms of pencak silat are the basic rules governing the procedures or manners of the implementation of Pencak Silat and their moves in the composition of attitudes, movements, attacks and defenses as a whole. The martial arts norm is patterned in Malay culture and Indonesian national culture, inspired and motivated by virtue of character. Notosoejitno explained that the martial arts principle consists of four rules as a whole, namely ethics, logic, aesthetics, and athletics. The basis of martial arts martial art is logic with no disregard for ethics, aesthetics, and athletics. The structures, processes, and rules that have been described are the standard criteria of physical martial arts. In other martial arts branches is a source of derivation

and modification of martial arts. Martial systems that do not have these physical criteria, although named pencak silat, are basically not or are not qualified as pencak silat. The martial arts have several characteristics, such as: a calm preparedness to act, using power economically, utilizing attack and opponent's energy appropriately as an opportunity to outrank it, using flexibility and balance of body and moving agility in tactical positioning games.

### **Aliran Pencak Silat**

The first self-securing skill created by "clever people" based on inspiration or imagination from the ways in which trengginas animals attack or safeguard themselves from other animal attacks has all sorts of styles which are then developed more creatively, various styles become more and more. All of them have the mental aspects of spiritual, martial arts, arts and sports and based on the philosophy of noble character, so qualified as pencak silat. Among the many styles of martial arts, there are a number of styles that have certain characteristics, so that each other looks distinctly different. The difference does not concern the whole but only certain parts. This distinction of characteristic style is called "pencak Silat School". The word "school" can be interpreted as "the style taught and practiced" by something pencak silat college. Among the many styles of martial arts, there are a number of styles that have certain characteristics, so that each other looks distinctly different. The difference does not concern the whole but only certain parts. This distinction of characteristic style is called "pencak Silat School". The word "school" can be defined as "style taught and practiced" by a martial arts college. Certain parts that have characteristics, so as to show characteristics that distinguish one school with another school, called "*jurus* or style". The word "*jurus*" means the target of a pleading on or securing against fragile parts of the human body. Thus, "*jurus*" is part of the attitude and motion system of pencak silat in the context of the activities of attacking or securing the body parts that are vulnerable. The practice of stance of each branch of pencak silat was conducted with variety of styles. The difference is mostly just a nuance (variation). Distinguishing martial arts schools that are nuanced (varied) styles is not easy. Evaluation and description of the differences between the schools of one with another school can only be done by someone who is an expert and really understand the various techniques and martial arts moves. Basically, the school difference in pencak silat only concerns the aspect of physical practice. In the world of martial arts, the school is not a school. Therefore, the branches and schools of any martial arts remain imbued and motivated by the philosophy of noble character.

### **Artistic Pencak Silat Category**

Art is the whole activity of the mind of a person (artist) who masterfully creates a work as a disclosure of human feelings. The result of creation of that activity is an organic roundness in a certain form of the expressive elements contained in a sensory medium. The Liang Gie (1996), explains the basic features of art are: (1) Creative art: creating something new reality (2) Art patterned individuality, tied to certain individuals in creation and enjoyment. (3) Art as 'expressive': concerns the human feelings and therefore the assessor must also use the aesthetic sense of the size. (4) Art is eternal: can live all the time. (5) Art is universal: it develops all over the world and all the time.

Art in principle grew out of the actions of man to create a beautiful. In addition to art is the expression of the human mind to channel its inner desires to people or things that exist outside themselves, art also has a role in human life to make contacts higher than in humans is with the transcendental. Man creates art as a proof of worshiping God. Art is related to human obedience to the Almighty. Dick Hartoko explained art is an inspiration, while life is a reality.

Artistic inspiration of conception and expression depends a great deal on the circumstances of living conditions, but lifestyles are often shaped by artistic ideals, by poetic or religious inspiration. The variety and style of art known in the world today is quite a lot. This is motivated by technological developments that turned out to have an impact on the increase of art variety. Among the variety of art is; drama art, sculpture, dance, music art, fine arts and others. Broadly speaking art can be divided into two groups, namely art and performing arts. Performing arts are not enough with space alone but also require show time. The art that belongs to the performing arts group is; music art, dance art, theater arts, and the art of recitation. The word "art" has two meanings, first is something beautiful human creation. Second is the skill or high skill in doing something. Concerning the term "art martial art", the word "art" means beautiful art and martial arts mean beautiful martial arts. Whereas in the context of the term "art of martial arts", the word "art" means high skill, technical and tactical skill, skill in performing pencak silat. Pencak silat arts is a martial arts branch whose whole technique and jutsu is derivation and modification of martial arts techniques and moves according to aesthetic rules, and its use aims to show (express) the beauty of martial arts. Pencak silat art when viewed from the source of origin of technique and jurusnya can be said as martial arts martial arts beautiful. When it is needed, the artistic martial arts can, indeed, be re-functioned to the origin of martial arts. This is because pencak silat reflect the same structure with pencak silat martial arts. The structure includes attitudinal techniques, movements, attacks and defenses as a whole. Notosoejitno (1997) explains that there is a difference between martial arts with martial arts martial arts lies in the orientation value, and the size applied in the implementation process. Implementation of martial arts pencak is technically valuable. The orientation is effective, practical, tactical and pragmatic. The rules of logic, ie the discipline of the exercise of something by reasoning or the calculation of common sense, its size is objective and artistic martial arts are worthy of harmony. The rules are aesthetic, ie the discipline of the execution of something beautifully, its size is relatively subjective. Edi Sedyawati explains that pencak and dance have two basic characteristics, both of which are shaped or colored by the surrounding culture. Pencak and dance have cultural significance that is function and its usefulness in a cultural system. There is a cultural system in which dance has a central function, there is a cultural system in which pencak or dance has a function that is not so important for the preservation of the culture concerned. While the use of pencak or dance in a cultural system may vary, it can have the use as a means of gathering, as a means of education, as a means of affirming religious beliefs, as physical coaching and so on. It can be expected that every traditional cultural system has distinctive emphases.

Notosoejitno (1997) explains that art martial arts include three parts, namely: art martial arts exhibition, martial arts recreation and art martial arts achievements. Pencak Silat Seni Ekshibisi, Pencak Silat exhibition in West Java and Jakarta is part of khitanan ceremony event, and in some areas of Sumatra is part of wedding procession. Pencak silat exhibition is also displayed at national, regional, and international events of Pencak Silat. (1) Pencak Silat Art Recreation, Pencak Silat art recreation carried out individually or collectively to get the pleasure of the mind. (2) Pencak Silat Seni Perestasi, Pencak Silat art achievement began to be widely competed since 1982. Since 1996 the competition has been called wiragana (single demonstration), wirasanggha (dual demonstration consisting of 2 folks), and wiraloka (a team show consisting of a few folks). Pencak silat achievement is usually carried out with empty hands and weapons, and accompanied by traditional music pencak silat. In addition, there is a local martial arts competition under the name "Pasanggiri" in West Java, and "Gelanggang Silih Berganti" in West Sumatra. Art martial arts match is based on the aesthetics of art martial arts, ie "*wiraga, wirama dan wirasa*" (Javanese) as a whole. The word "Wi" means quality or good in a broad sense. The result of MUNAS meeting IX IPSI in 1994 has explained that:

- 1) "Wiraga" means the appearance of technical and movement attitudes in a neat and orderly manner. The criteria of art *wakaga pencak silat* include: (a) the criterion of motion element technique that is exhibited should not leave the element of *pencak silat*, characterized or sourced from Indonesian culture, and still based on *pencak silat* principles. In addition it needs to be seen whether the fighters have a steady and mature movement. This will be seen in the flexibility of the motion and the steps. It is also necessary to demonstrate cohesiveness in teamwork as a whole. (b) The uniqueness of the idea, judged from the uniqueness of the idea here is the creativity and originality in the merging of motion, which not merely connects the martial arts movements alone, but also there must be an artistic message or beauty that emanates in the motion of the martial arts. This can be seen from the desire that appears in the arrangement, and contained in motion in describing a creativity, where creativity here can be implemented without leaving elements, characteristics, and rules of martial arts. It should also be observed what efforts or ideas underlying the arrangement. (c) Movement of motion, here the function of a choreographer will be very instrumental, where the movement will get emphasis on the dynamics of energy, and space elements of arrangement of motion here need also equipped with the cultivation of floor patterns.
- 2) "Wirama" means the appearance of attitude and motion techniques with a harmonious rhythm, and if it is accompanied by *tetabuhan* or music, it is contextual. The criterion of judgment lies in the accuracy of the rhythm in the motion, also in the cultivation of non-monotonous rhythm pattern. Examples of monotonous movements are every count with one movement, in which the rhythmic pattern can be broken down and worked out more for more. Besides, the dynamics of time can break the boredom and can give the soul to the movement of motion, such as slow motion that continuously, will look boring, while if the motion is done quickly continuously, will cause feel tired or tense.
- 3) "Wirasa" means the appearance of attitude and motion techniques with interesting arrangement (choreography). Assessment includes, the appreciation of motion where the appreciation of motion is appreciated by not just memorize motion only. So here the view really feels or appreciates the motion that it does. The sincerity and expression and reflection of etiquette, courtesy, need to match the overall visualization with the motion that he brought, such as clothing and accessories used. Art martial art can be performed without or without the use of weapons without and with the musical accompaniment (*tetabuhan*).

*Pencak silat* is oriented towards beauty factors but its implementation must contain elements of martial arts logic as its source of martial arts. Creativity and improvisation in *pencak silat* to be able to display the beauty of *pencak silat* optimally must be within the boundaries of martial arts. In case the art in martial arts reflect no value or lose of value in regard of *pencak silat*. *Pencak silat* art only has the meaning as a dance art and art of creative motion is beautiful like *pencak silat* art still not mature *pencak silat*.

### **Art of Pencak Silat as Physical Martial Arts**

This value describes the nature and purpose of defense or self defense by using techniques and or martial arts typical of martial arts. The technical value of *pencak silat* includes the nature and attitude of mental and physical alertness, based on the knight's attitude, responsiveness and self-control. This attitude shows that a fighter demands awareness and duty to dare in upholding the truth, honesty and justice, to be tested and steadfast in the face of temptation and temptation, resilient and able to develop abilities in every effort done, responsive, sensitive, right in the face and overcome every problem faced; always carrying out the "science of rice" and abstain from the arrogant attitudes.

The skills use in martial arts enables the practitioners to do both self-safety and self-esteem according to objectives as an antidote. Liem Yoe Kiong explains a fighter must have a feeling of being patient and peaceful; this is backed by anxiety caused by one's opponent. *Pesilat* or the knight of pencak silat is certainly responsible for his/her fate in the future, if only his opponent defects. Not counting other things that resulted in it and lawsuits so the battle avoided him completely. For a fighter, in this world for the intelligent still there are others who exceed the versatility, always not be separated from his memory. Therefore, the called martial arts is not the art of attack, this is in accordance with the philosophy of the Indonesian nation that the Indonesian *pesilat* more priority of self defense than attack.

### **Pencak Silat Art as a Mental-Spiritual Exercise**

Mental means matters concerning the inner and human nature, which is not body or energy. Spiritual means psychological, spiritual, mental and moral. Mentally-spiritual can be interpreted as a mentality which means is a state of psychiatric activity that includes the way of thinking, feeling, and will. Understanding mentality in general is the awareness and the ability to live, obey, practice and develop a variety of personal life and living together that is upheld. Mentality is always attached to each individual or individual, and is one part of the personality and identity of the individual concerned. Mentality can be qualified with various predicates such as; positive, negative, active, passive and so forth. Mentality can change due to environmental influences and can be changed through education. Mentally-spiritual pencak silat is usually carried out at the beginning of the appearance of something other branch of martial arts, generally carried out in the exercise demonstration. The appearance begins with a perfect attitude or attitude upright and ends with the same attitude, then proceed with the appearance of something other martial arts branch. In general, martial arts branch that begins with mental-spiritual pencak silat is martial arts, because martial arts have a dangerous nature. The time span of the mental-spiritual appearance of martial arts is very short, and usually consists of only a few techniques or a single jutsu. All martial arts colleges generally teach the mental-spiritual aspects to learners from the beginning to the end of his education. This aspect is very important because it contains the teachings of self-control and a sense of social responsibility based on the philosophy of noble character. Pencak silat will become a dangerous science and skills if controlled by irresponsible people. In the past, pencak silat colleges generally limited their students through very difficult selection, trial and examination.

### **Conclusion**

The existence of art in pencak silat resides in every attitude and motion formed and arranged to achieve maximum artistic beauty. Art criteria, especially the art of dance, have been used as a guide. The criterion is formulated with there specific traditional terms so called *wiraga*, *wirasa* and *wirama*, which has the meaning of harmony and harmony between body (*raga*), sense and rhythm in displaying every attitude and motion. Pencak silat arts is the whole technique and *jurusnya* is derivation and modification of martial arts techniques and martial arts according to aesthetic rules, and its use aims to express the beauty of pencak silat. Art martial art includes three parts, namely: art martial arts exhibition, martial arts recreation arts and martial arts achievements. Through martial arts training, the martial arts can be used as media to physical and spiritual education for the formation of *pesilat* fighters' characters.

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