

## SEJARAH BUDAYA PENCAK SILAT MELALUI AKTIVITAS MIGRASI *PENDEKAR*

### THE HISTORY OF PENCAK SILAT CULTURE THROUGH *PENDEKAR* MIGRATION ACTIVITY

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Sejarah budaya pencak silat pada hakikatnya berasal dari bangsa Indonesia sendiri yang diturunkan generasi ke generasi sampai bentuk sekarang ini. Seni beladiri pencak silat digunakan sebagai sarana pendidikan di masyarakat Jawa. Melalui aktivitas pendekar bermigrasi dari perguruan tradisional ke modern. Pendekar adalah seorang terhormat sebagai pemimpin di perguruan dan masyarakat. Penelitian ini bertujuan menganalisa dan mendeskripsikan sejarah budaya pencak silat melalui aktivitas migrasi di Jawa. Metode penelitian historis faktual, melalui studi pustaka pengkajian pada teks-teks pencak silat dan studi lapangan. Data kemudian dideskripsikan, dianalisis secara refleksi kritis untuk memperoleh gambaran tersebarnya pencak silat melalui aktivitas pendekar, sehingga diperoleh pemahaman secara komprehensif. Pendekar sebagai pemimpin perguruan adalah seorang tagwa, tanggap, tangguh, tanggon dan trengginas dengan sikap bijaksana dan berpengetahuan luas. Budaya pencak silat berisi beladiri, olahraga, seni dan mental spiritual sebagai satu kesatuan, yang berkembang melalui aktivitas pendekar.

**Kata kunci:** sejarah, budaya pencak silat, aktivitas migrasi, *pendekar*.

The history pencak silat culture in essence is effort of Indonesian nation that is developed from generation to generation till reaching current shape. Pencak silat Martial art is a indigenous of humanism education in traditional java society. Pendekar is a person who is well respected and honored by the members of the training-house and the society. This study aims to analyze and describe cultural development pencak silat through activity pendekar migration in Jawa. This research used *historical factual* method on the cultural texts in pencak silat including description, comparison and critical reflection to find activity pendekar migration in Jawa comprehensive understanding. The result is that the history cultural development pencak silat through activity pendekar migration in Jawa. Activity pendekar as a house-leader is someone whose religiousness is reflected in his speech, attitude, behavior, wisdoms, knowledge, visions, and actions. Cultural pencak silat contains element of self defense, sport, art and mental spiritual that as unity can be model for shaping human with good character. Pencak silat culture will be developed by person through activity pendekar.

**Keyword:** history, pencak silat culture, *pendekar*, migration activity

## INTRODUCTION

The story of origin pencak silat, there is a change function in its development which occur slowly started lesson martial arts, namely the Palace. In the Palace, pencak silat martial science reserved only for members of the royal family in order to prepare them carry out their duties as defenders of the Kingdom. Further development, pencak silat enriched by new insights that connect finesse technique self-defense with human development in a whole cosmology. Education of pencak silat not only vocational in nature, nor as skills only, however aimed to establishment the quality of human personality. In the passage, spiritual aspect which was originally conceived by implicitly in pencak silat has a place on the surface and ultimately dominates the martial arts. Human beings have a way of self-defense in accordance with situation and condition of natural surroundings. People living near the forest have a distinctive martial to deal with beast. Moreover, they also create martial arts by imitate the movement of animals in natural surroundings, such as imitating a monkey, tigers, snakes, and birds. People who live in the mountains of the usual standing, moving, and walk with the position of the leg to keep from being easily fall during moving on uneven ground. They usually create martial arts which has the characteristics firm trestle and immobile. Hand movements more agile, manifold, and potent usefulness. The residents who live in marshy areas, flatland, and grassland are usually walking fast or running, so that the movements of the legs become mercurial. They create a lot of martial arts that utilize the foot as tool of self-defense. As well as plants, such as coconuts with thick leather hard shell to protect against squirrels, durian given the thorns on the skin (Sudirohadiprodjo, 1982). Pencak silat as Indonesian authentic martial art is promoted and led by masters who establish *perguruan*, a pencak silat training house. Master as a house-leader is someone whose religiousness is reflected in his speech, attitude, behavior, wisdoms, knowledge, visions, and actions. Pencak Silat martial art is a cultural form to defend oneself from any threats coming from his inner self or any outer dangers. Inner threats can be in a form of vulnerability toward earthly temptation. Pencak silat is not only considered as a skill which can protect one-self from all sorts of physical dangers but also contains teachings which can give spiritual strength as a part of self-endurance (Djoemali, 1985). In Indonesian society, foreign cultures especially in form of martial arts have seemed to be more popular nowadays. Martial arts such as Japanese karate, Korean tae kwon do, and Chinese wushu, are some examples of sports that have been competed in the international level. Pencak silat has habit and unwritten provisions. Each martial art skill has philosophy that should be understood and applied by one studying the martial art. The more one masters a martial art

skill, the higher obligation in understanding and applying its philosophy. It is caused by two matters. (1) Martial art skill education has objective of shaping human being with highly good character that can do self control and apply good action giving positive benefit for self and society development. (2) Martial art skill will be danger if it is owned and mastered by irresponsibility persons. In Indonesia, there are many pencak silat schools that have many sameness and similarity in philosophical aspect. Place of various pencak silat school is Ikatan pencak Silat Indonesia (IPSI). IPSI has main task of unifying, developing, conserving, growing and disseminating pencak silat in Indonesia. Based on the description on characteristic of pencak silat, this research was intended to explore cultural value of culture pencak silat and to find out content of good characteristic thought.

## **RESEARCH METHOD**

This research analysis employs factual historical approach. Methodological elements through description and interpretation which apply hermeneutics method. This method is applied in order to analyze the data and interpret meanings and nuances within them. By interpreting, it is expected to provide description of activity pendekar figure. Synthetic method is applied to derive conclusions from different opinions and perspectives about the meaning of activity migration pendekar with religious characteristics who can be a role model, so that comprehensive, integrated, and systemic results can be achieved in this research.

## **DISCUSSION**

Pencak silat, as one of Indonesian heritages, can be used as self-defense, can be enjoyed in terms of its artistic beauty, and can develop sense of brotherhood and self-esteem. The natures of pencak silat as Indonesian heritage have been developed throughout generations so that it comes to its present form (Nalapraya, 1998). Those developments are intended to bring goodness and benefits for the society in terms of physical and spiritual values. These values contain educational matters which are essential to shape well-mannered people. In Pencak silat, there are four elements which stand as a unity. They are mentality-spirituality, self-defense, art, and sport. (1) mental-spiritual aspect means that a master is not only trained to understand and develop his physical skills, but also more importantly to truly comprehend life itself and the struggle to live in harmony within the society. (2) Self-defense aspect means that pencak silat is a mean of defending one-self from any attacks or dangers. (3) Artistic aspect means that pencak silat is also a form of

entertainment in which every step and movement is well-arranged to achieve artistic beauty. (4) Sport aspect means that pencak silat is physical activities empowered with knightly spirit. Pencak silat is a *piandel* which means that it is something to be proud of. The four elements are the means to shape a master who will lead a pencak silat training-house. This paper discusses leadership model in pencak silat and masters who can be taken as role models.

### **The History of Pencak Silat Culture**

Characteristic of traditional Pencak Silat, Mix of martial art with magical aspect can affect view of conservative school group over pencak silat as sport. In general they did not acknowledge this aspect and consider pencak silat as martial art. They did not follow competition activity with reason that techniques they have are too dangerous for competition because each steps and attach used inner power that may lead to death. In this matter, conservative school hold principle that its ancestor defines that pencak silat is only used for defense of necessity. Notosoejitno (1997), explain characteristic of traditional school as follow, (1) The leader position is inherited from generation to generation, which mean the founder will teach his student to inherit the school, (2) Admission of candidate student is limited through selection and thigh probation,. (3) Education, teaching and practice method is monologue and conservative. Student should follow what is taught by the teacher and the motions did not change, (4) Provision, rule and code of ethic of the school are simple and unwritten. Usually code of ethic is recited together by student when they will start practice, (5) Violation against school discipline is given with sanction of termination as member, (6) School did not know attribute or administration and written documents related to organization, education, teaching and practice, (7) The school did not take feed or contribution from member, (8) School activity is funded by school leader. The school teaches life philosophy and body health and also teaches motion beauty by including art of pencak silat in traditional theater such as *ludruk*, *lenong* and *ketoprak*. In addition, the school is happy to perform art capability in public by doing martial art performance in open area in folk parties.

Characteristic of modern pencak silat , the openness is required to develop pencak silat as modern sport science by composing competition system. Pencak silat competition is not contrary to pencak silat philosophy. After the game is over, pencak silat players shake hand as friendship mark with other school. These schools deny view that a pencak silat player did not indicate their capability and focus attention to wining in competition area. In order for winning the game, they are pragmatist and selective that select from various sources. Motion

and technique that is considered most effective to defeat opponent in competition area is adopted and taught in the school. Conversely, motion and technique that cannot result in score are left or they are taught for conservation as culture heritage. Rational liberal pencak silat school did not deny foreign cultural element and explore knowledge from other martial art when it may be useful for example taking techniques from Karate, Judo, Kuntao and other foreign martial are by use it to increase performance (Surohadiprodjo, 1982). Liberal rational pencak silat school play role to introduce principle of study and modern sport practice to pencak silat universe. Memorization of motion is eliminated definitively by selecting new practice method to increase motion quality and technique. Practice was done massively; student is encouraged to develop some special technique that suit to body structure shape and their capability as special technique. Teacher explain in detail and deep benefit and objective of each movement to their student. Student can understand and develop by giving freedom to work and having opinion to other pencak silat player and release pencak silat from past binding to meet era demand and allow transition of pencak silat from martial art science to sport. Notosoejitno (1997), explain characteristic of modern pencak silat as follow (1) Leader and administrator of school are based on election among school cadre that is considered capable of being leader, (2) School is open and free in receiving student candidate, (3) School do not use probation period but is substituted with education and practice era as beginning period, (4) Education, teaching and practice method is dialogical and analytical. Student is given with chance to ask and has right to ask or state opinion on any thin taught, (5) School discipline is enforced through awareness and traditional argument, (6) Passing examination is not only related to physical capability and mental capability but also capability of proposing report of pencak silat theory as result of their research, (7) Provision, rule and code of ethic is formulated systemically and written, (8) School has attribute, administration and written documents related to organization, education, teaching and training, (9) School collect fee and contribution from its member as fund source to finance its activity, (10) Trainer got compensation although there are trainer willing not to receive and the fund is given back to school, (11) It has written administration such as student registration and school documentation. Some example of rational liberal school is Bangau Putih, Satria Nusantara, and Perisai Sakti Mataram in Yogyakarta. According to growing demand of society that is increasingly educated, smart, rational and critical, traditional and transitional pencak silat school will develop and change to be modern pencak silat school with relatively professional management and education.



## The Meaning History Clothing, Weapons, Music, *Jago* and *Mori* of *Pencak Silat* Culture

The art of clothing in self-defense pencak silat divided into two kinds, cloth of daily exercise, i.e. local and apparel Cloth College. Local cloth generally the color is black, while Cloth College has varieties color, there are the shirt and pants are one color and there are different color. There are the colors of shirt is plain and also combination two or three color. Model of the shirt and pants are similar. Long sleeve shirt extent wrist. Model of pant is baggy pants. Length of leg pants limited ankle. Local cloth or Cloth College wears with cloth belt by various colors. The color of belt shows level of stability mental spiritual and physical proficiency of pencak silat who are wearing it. The same belt color in the various colleges did not always have same meaning as a sign of qualification or level of stability mental spiritual and physical proficiency of pencak silat. The clothes have interest for ceremony or competition of art pencak silat, equipped with local accessories commonly. Accessories serve on head, neck and waist. Accessories of head consist of caps, hats, *galembong* (Minang) atau *blangkon* (Javanese). Accessories of waist consist of sarong, batik, woven cloth or songket with a wide belt made of leather, imitation leather, scene or combination both of them. The cloth to competition of pencak silat, model and color or accessories composition appropriate with college want, organization or region that will show human martial arts in the match. Weapons in self-defense of pencak silat essentially armed self-defense system, therefore how to use various weapons is part of education, teaching and training in colleges of pencak silat.

Weapons of pencak silat can be divided into three categories are weapons local originally, weapons specialized college and weapons from Chinese self-defense system. Local weapons are very various and usually not difference with work tools. Some of local weapons like, ceremonial knife *keris*, *rencong*, *Mandau*, and lance are made combination element of arts on blade, stalk, and holster. The weapons are made with the finesse of arts usually venerated, even sacred. The beauty and history of weapons have high values than the object. These weapons not only owned by family kingdom but also family of society. The weapons are ancient inheritance and not showed to common society. Special weapons college are *segu*, term of *serbaguna* multitalented (*Tapak Suci*), *caluk* (*Setia Hati Terate*), *rante* (*Delima*, *Tridharma*), *dan clurit* (*Pamur*). Among the weapons there are a lot of variations. Long weapons like lance, *toya*, and sword, used for fight long distance. Short weapons like knife, bread bats, and clamp used fight short distance.

The traditional music of self-defense martial arts is music or drumming specific used to accompany pencak silat may only occur in West Java areas, which is named *Kendang*

*Pencak*. In other areas in Indonesia, to accompany pencak silat is used music or local drumming that usually used to accompany traditional dance or ethnic, such as *gamelan*, *talempong*, and others. The use of music or local drumming, the rhythm appropriate with the motion of pencak silat. *Gendang* or drum is instrument to contextual or adjust motion of pencak silat with accompany music.

The Jago is rooster as the tool to the test, as self-mirror. Everyone certainly have the pleasure themselves in choosing a rooster. In the psychological, the characteristics of person will be reflected in rooster groove because basic character of human tend interesting with something have similarities to himself. This is the reason, senior warriors will know advices what will give to next generation of warriors continuing mission brotherhood of loyal heart terate. The rooster also as a symbol of courage. The warrior must have courage outer and inner. The courage in outer is dare to begin good action, dare to uphold justice and quell falsehood, dare to succumb to win and avoid a fight and subdue carnal lusts, dare to not arrogant, dare to does not expect anything from human (*rame ing gawe sepi ing pamrih*), dare to accept provision Allah SWT good thing or bad thing (*nerimo ing pandum*). The main thing is the rooster as a symbol of sacrifice. This is can be proved by similarities the requirement in selecting a rooster, that is the most endeared, big and healthy, graceful colored (for example a smooth white or red) and also without negotiation time buying it. All of them were meant to grow up sense of gratitude and sincere, so that becomes warrior who can work and want to sacrifice his best in the future. The rooster in the event tradition authentication can moon as manifestation of the character prospective society of the fraternity of loyal Hearts Terate.

*Mori* is a sign for the society of loyal heart terate which have the definition that the students have passed as society of loyal heart terate feeding. *Mori* is white symbolizes purposes of owner to be able to good live, does not have the disgraceful characteristics. In general, most of the dead were wrapped *mori* have a meaning that surrender society loyal of heart terate to Allah SWT following sincere inner and outer, it means that anytime God calling is ready with hope not to trouble other people. Having *mori*, society of loyal heart terate every look at *mori* will remember that he has promised to live in God way and being a virtuous man, able to distinguish right and wrong. Abdurrachman (1990), explaining the meaning of *mori* by PSHT are. (1) *Mori* as a sign that someone has been endorsed as a loyal citizen heart terate. (2) *Mori* pure white color, symbolized cleanliness. (3) In general, *Mori* used to packing human died; having *mori* means that surrender to God Allah SWT sincerely, anything that happen if it is God's will definitely good and have benefits. The law obliged if

anytime called upon God, humans are ready and have the intention not to hassle other people. (4) *Mori* is white, for the citizens of Setia Hati Terate thus saw this *mori*, remember that begins when it has been promised for a living to try to become a humans virtuous know right and wrong. *Mori* was considered something that had power so it should be stored in a clean place. *Mori* was only allowed washed in *Sura* month. Before washing *mori* must be clean themselves with fasting inner and more do charity. Washing with soap, after washing repeated again with scattered flowers. The meaning is all of flower in the garden is good smell so that *mori* intended more closer to God. After being washed with scattered flowers, and then dried on the home page and should not be hit the sun until dry, and then stored in the place that clean and respectable.

### **Characteristics *Pendekar Pencak Silat***

Pendekar is a person who is well respected and honored by the members of the training-house and the society. A master is considered to be a true teacher for his sincere efforts in educating and guiding the society. Those efforts are based on the spirit to serve the society with a noble purpose; to develop humanity both physically and spiritually in order to achieve an ideally noble society. The purpose of the teaching and guidance given by a master is to achieve a prosperous and safe quality life. It is appropriate to state that masters are knightly agents who strive to enforce a prosperous, just, and well established society according to noble social and moral value. A master's self-awareness has four main roles which are; as God's creation, as an individual being, as a social being, and an integrated part of the universe. Firstly, a master as a leader is God's creation who must obey and enforce religious values consequently and consistently, both vertically and horizontally. Secondly, a master as a leader is an individual being who must always develop and improve his personal qualities to achieve a noble personality, which means an ideal personality quality according to the religious and social values. Thirdly, a master as a leader is a social being who must have thoughts, orientations, visions, motivations, attitude, behavior, and noble high quality actions in the society according to religious and social perspectives. Fourthly, a master as a leader is an integrated part of the universe who must always preserve and maintain the balance and quality of the universe in order to bring progress, prosperity, and happiness to humanity as a blessing from God.

Leader's Attitude as a Pendekar, a master's way of life as a leader, according to PB. IPSI (1990), must consist of the following five characteristics: (1) *Taqwa*, it means that a leader is expected to always have strong faith in God the Almighty by enforcing His commands and restrain himself from doing what God forbids. (2) *Tanggap*, it means that a



leader is expected to always be attentive, concerned, anticipative, proactive, and to always have self-readiness toward ongoing change and progress. (3) *Tangguh*, it means that a leader is expected to be sturdy and able to develop his ability to face and answer every challenge which comes to them. (4) *Tanggon*, it means that a leader is expected to be willing to enforce justice, honesty, righteousness, and strength consistently and consequently. (5) *Trengginas*, it means that a leader is expected to be active, creative, innovative, empowered, and willing to work hard toward the future. Such establishment of way of life formaster as the leader of pencak silat training house is intended to be easily remembered and understood. It portrays religious attitude, social awareness, strength in life, enforcement of personal and social discipline, and future oriented dynamic attitude. And such qualification of a master as a leader are usually given by the house members and the people within the society who know him. Pendekar as a leader according to Notosoejito (1997), explained that an ideal leader must at least have the following five qualifications: (1) A leader must possess noble attitude as a man of norms, religion, and a role model who portrays *taqwa*, *tanggap*, *tangguh*, *tanggon*, and *trengginas*. (2) A leader must be *birawa anuraga* (strong yet modest) and reliable, and someone who portrays the wisdom of rice paddy, the more seeds it carry the lower it bows, consistently and consequently. (3) A leader must be an honorable and charismatic person, whose honor and charisma is not only due to his pencak silat skill and strength, but also due to his nobility, religious attitude, and his sincere service to the society. A leader is portrayed as someone who is *sakti tanpa aji*, *digdaya tanpa mantra*, which means someone who is able without pencak silat skill, and powerful without mystical enchantment. (4) A leader as a teacher who educates his house members sincerely, diligently, and patiently, and takes the role as fatherly figure and foster parent who performs *asah*, *asih*, *asuh* (teach, love, and care) . This is so that his teachings can be strongly attached and actively grown in the heart of the house members, and that it can motivate them to take the master as their significant role model. (5) A leader is an honorable and charismatic social figure. According to master as leader characteristics, a leader must possess superior personality, an able leader with noble attitude and faith in God.

Pencak silat master as leader is a person who nurture supernatural powers either from his inner self or from the outer world. This knowledge is passed down through generations throughout Indonesian territory with many kinds of names such as *magis* (magic), *daya linuwih* (supernatural power), *kasekten* (superior martial art ability), and *kanuragan* (physical martial art ability). The world of pencak silat have long known those terms. Physical and spiritual knowledge merge within pencak silat and are often related with mysticisms, religious teaching,

and supernatural power. Through the physical skill, a master expects to be able to defend himself from enemy attacks, and through the spiritual power, he expects to be able to make his opponent not willing to attack him. This spiritual power can also call upon a greater power which results in movement effectiveness and supernatural ability, which makes a master immune to fists or blades. With this spiritual power, a master can improve his confidence and get closer to God the creator of the universe.

Through the self-culture of pencak silat, humans expected to have five characteristics of good human beings in order to obtain salvation in life. Salvation is obtained by a loyal citizen attitude five hearts terate. Harsono (2003), describes five characteristics are (1) The virtuous, that a virtuous know right and wrong as well as piety to God. Someone that has possess noble manners also reflected the attitude of being willing to sacrifice the interests of the people and always try to give precedence to the interests of the community, nation, and State rather than private interest or group, (2) The brave and not afraid to die, that is the courage which is based on the truth will bear a force. The attitude of *adigang*, *adigung*, *adiguna* showcasing the strength and pride for a less noble purposes will be crushed by the truth and justice. Humans PSHT must the underlying struggle of her life armor spirit, must dare to face the challenges of life with a vengeance and trying to ward off the challenge with full spirit, (3) Select the yield attitude, that is the attitude of dare to yield likely to be closer to humble, not arrogant, and understand the existence of others. Human prosecuted wherever possible be wise and can sort out carefully, where that principle and which are not the principle then always try to put a human on human proportions, (4) Simple, it means that being and acting with a value of earthy, natural, not contrived and not force myself (*ngangsa*). The character of this obligatory employee owned PSHT in order to attain inner happiness, (5) *memayu hayuning bawana* (maintain safety and peace of the world), I means that human should always bring peace and benefit for the environment. Human should always emit the rays of love, bring calmness, serenity and well-being for the people around him. On a deeper level again, the attitude of understanding the existence of others this will foster awareness of the environment and understand the universe. In fact, this awareness will bring someone toward tranquil life.

An ideal pendekar attitudes must reflect high quality moral leadership with an advanced religious background. Masters as knightly agents are an elite group who have a strategic position within the social class. Javanese knights must be qualified with noble personality which is manifested within positive actions, serve toward righteousness and kindness, and to be just in solving matters. Knightly leaders as an elite upper-class group of

the society are reflection of the expectation that they can be the promoters of noble social actions within the society. Abdullah (1985) explained that there are three essential elements which must be applied. They are humanity, justice, and honesty. (1) A leader's humanity, it means that in life a master must be *welasasih*(compassionate) to anyone. Humanity in leadership quality will directly and indirectly result in God the creator's blessing or guidance. On the other hand, to act arrogantly toward others will result in God the creator's punishment whether in this life or in the afterlife. (2)A leader's justice, this element is an absolute element in life. A master is required to be just in his actions toward his family, to be just in giving decision to other people, and to be just in assessing one's value within the society. This justice element is the one of the main pillars which support the peace in the social life. (3)A leader's honesty, this element is the motor of the two previous elements. Someone whose level of honesty is low will never be able to be just. This honesty element must be started from within one's self. If someone cannot be honest to his own self, it is certain that he will not be honest to his God the creator. Honesty element is main quality which must be possessed by everyone and it is the absolute reason for the existence of humanity and justice elements in living and in life. On the other hand, dishonesty will cause tension, fear, and anxiety. Ciptoprawiro (1986), explained the way to develop knightly characteristics are as follow (1) *anteng jatmika ing budi*, peace of mind within actions, (2) *luruh sastra*, careful and polite manner in speech, (3) *wasis samubarang tanduk*, ability to fulfill duty, (4) *prawira ing batin*, wise in making decision. With those practices a leader will possess knightly noble attitudes.

### **The Storeis Literary of Activity Migration Pendekar**

From literary tradition, epic stories and colonial government reports, pencak silat developed rapidly amidst the communities of Central Java, East Java and Madura during Dutch colonial times. Many poems and folk tales tell highly stylized images of the young master of pencak silat, called jago or pendekar, studying the Al Qur'an, and practicing pencak silat in the monastery as an eager youth. Then, after mastering the skills, the jago rises to the role of opposing the Dutch, by becoming a marauding bandit who steals from the rich and distributes the spoils of this thievery to the poor, sometimes donating it in order to build a village mosque. The legend of these "Robin Hoods of Java" have become well known and their actions are described in Malay and Indonesian literature, some of them in the form of popular comic books. The adventures of Sakera (a hero from Madura), Sarip Tambak Yoso (a jago who won Surabaya), Sawung Galing (a jago from Pasuruan) and Si Pitung (a jago of Batavia) have spread far and wide in the Indonesian archipelago, with many of their stories being passed on orally from generation to generation, and some even being adapted for

cinema and television. It is believed that the development of silat in the Dutch colonial period is closely related to the social-economic situation during the 18th and 19th centuries in Java. At that time, pencak silat spread across Java via mass (trans) *migration*, which resulted from the development of transportation and infrastructure, as well as from changes in the agricultural economy. In 1808 hundreds of thousands of farmers from the whole northern coast of Java were mobilized as forced laborers (kuli or coolies) to build a highway, known as the “Grote Postweg”, stretching from Anyer (in Java ‘s westernmost point) to Panarukan (on Java ‘s east coast), covering approximately a 1000 km (Koentjaraningrat, 1994). In the very little spare time they had, the kuli from each region who were involved in the construction, entertained themselves and each other by practicing and showing off their pencak silat-skills. Their expertise in self-defense was, clearly, also useful for them in facing conflicts or robberies, which often arose amongst the different groups of laborers or against their often tyrannical overseers and work-bosses. So it happened that different, regionally based styles of pencak silat, in this case various Javanese branches of pencak silat, became mixed. This eventually resulted in the creation of new pencak silat styles. The Ikatan Pencak Silat Indonesia (IPSI) or Indonesian Pencak Silat Organization is a national umbrella organization for Indonesian pencak silat schools. The members of IPSI are independent pencak silat perguruan spread all over the country. It is said (but official statistics are lacking) that IPSI counts more than 800 pencak silat perguruan from 34 provinces as its members.

A genuine silat guru must have mastered every aspect of the art. These are the forms and techniques, their combat application, internal methods and traditional medicine. Therefore, a pendekar must be more than merely an instructor or expert, she/he must be a fighter, a traditional doctor, and a receptacle of their discipline's culture and wisdom. The emphasis given to each of these varies from one style to another. Some systems are more sport-oriented while others focus on spiritual development. Traditional masters, however, only consider a style to be "true silat" if it can be used in battle. Every movement is deliberate and has its function in a fight. Meditation and internal training serves as a counterbalance for a warrior's martial skills. In Indo-Malay folklore, esoteric knowledge is only gained by fasting and then meditating under a tree. Silat practitioners of the past would meditate and fast at length, often in such locations as caves, jungles and even graveyards so they would not fear death. With this mentality, a pendekar is always prepared for combat, whether they are unarmed or outnumbered. This is encapsulated in the Malay saying "From the tips of the hair to the tips of the toes" (*dari ujung rambut ke ujung kaki*) meaning that all are potential

weapons to be used at the right moment. Purportedly, a pendekar of the highest skill needs no weapon aside from their mind to subdue the opponent. By focusing their energy, masters were said to be able to attack an opponent without physically touching them, strike a vital point from afar, or stop someone's heart without them noticing they've been hurt. Silat folklore is replete with tales of fighters possessing such skills as the ability to run very rapidly, vanish in a puff of smoke and reappear, change form, dash across the surface of water, turn invisible, or leap to the roof of a house. Finally, a pendekar must be familiar with traditional healing methods. Massage is commonly taught alongside silat because of its relation to *sentuhan* or the art of striking pressure points. *Sentuhan* could also be applied to other aspects of healing such as stopping a wound from bleeding or stimulating energy flow. Some masters might also have knowledge of herbalism or bone-setting. It was once considered necessary for anyone teaching silat to be able to nurse injured students back to health. Epic stories (1) Arya Kamandanu with Tutur Tinular, Wiro Sabbleng with pendekar 212 Superhero Legend, Si buta Gua Hantu with little monkey, Sembara with misteri gunung merapi, Angling Dharma from Malwapati, Jaka Tingkir from Kerajaan Pajang, Jaka Sembung from Kandanghaur, Prabu Siliwangi from Sunda and Pajajaran, Damar Wulan with Minak Jinggo and Brahma Kumbara from Madangkara.

## CONCLUSION

The history of pencak silat culture is originally belongs to Indonesia. Culture of pencak silat has been developed hereditary so achieving its present form. Pencak silat has four elements a the unity, it is mental spiritual, self-defense, arts, and sports. Pendekar in pencaksilat are not only perceived as role models but also charismatic ones. Pendekar migration activity as a leader is a social figure both in pencaksilat world and in the society. Pendekar with great leadership quality will seek to prioritize other people's safety rather than his own personal safety. Pendekar leadership characteristics must defend and preserve cultural values such as hard work, patience, honesty, patriotism, obedience, and loyalty. Pendekar must set example of the fundamental lines of what should and should not be done by the society. Pendekar activity characteristics are *taqwa*, *tanggap*, *tangguh*, *tanggon*, and *trengginas*. Pendekar leadership characteristics quality which values humanity, justice, and honesty is the highest achievement for pencaksilat.

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# Certificate

this certificate is presented to

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