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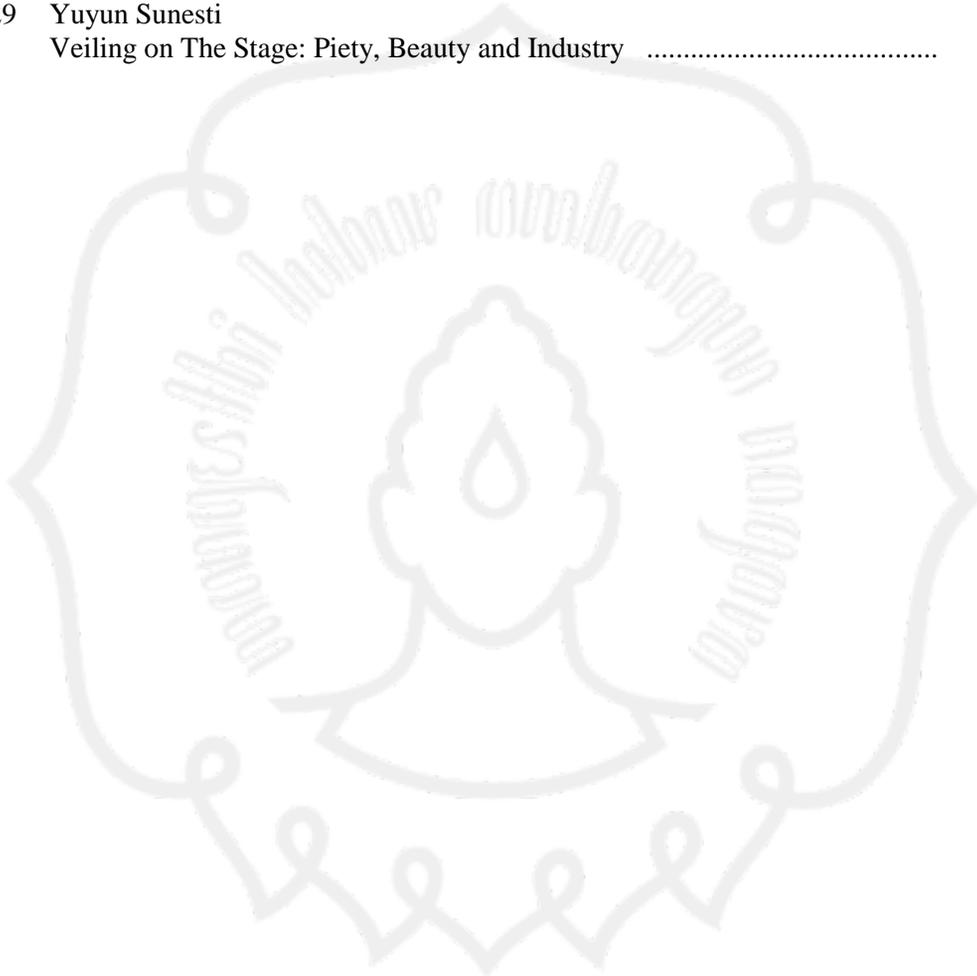
Isi di luar tanggung jawab percetakan

LIST OF CONTENTS

Welcome from the chair of Organizing Committee	
Dr. Ahmad Zuber, D.E.A	iii
Welcome Speech from Rector, Sebelas Maret University	
Prof. Dr. Ravik Karsidi, M.S.	iv
List of Contents	v
List of Committees	viii
Program and Agenda	x
Plenary Session	
1 Roel Popping	
The Role of Leadership in Studying Social Transformation in a Pluralistic Society: A Measurement Perspective	1
2 Pawito	
Dalang of Javanese Wayang Performance: The Decrease of Its Roles in Indonesia Transformation Society	15
3 Sudarmo	
Conflict of Competing Diverse Interest Groups on Resourcing Based on Collaborative Governance Representing Social Transformation	22
Parallel Session	
1 Alip Kunandar; Yani Tri Wijayanti; Durrotul Mas'udah	
Raising Conflict Sensitive Journalism in Indonesia: Content Analysis on Ahok Vs Lulung Story on Detik.com and Kompas.com	34
2 Bagus Haryono; Ahmad Zuber	
Searching the Transformational Leader in Contractual Era	49
3 Chatia Hastasari; Erwin Kartinawati	
The Role of Integrated Islamic Elementary School Teacher in Pioneering Social Transformation	57
4 Didik G. Suharto, Pawito, Widodo Muktiyo, Kristina Setyowati	
Strategy of Improving Village Independency through Rural Democratic Development	64
5 Dyah Retna Puspita; Pawrtha Dharma; Rukna Idanati	
Performance of Family Planning Extension Worker in Increasing Men's Participation to Prevent Dicorce and Domestic Violence to Increase Family Resilience in Purbalingga Regency	72
6 Firdastin Ruthnia Yudiningrum	
The Dark Face of Indonesian Teenager Cinema: Violence Glamourification Portrait	79
7 Galuh Pancawati; Ismi Dwi Astuti Nurhaeni; Argyo Demartoto	
Poverty Femininity And Women Empowerment In Indonesia	84
8 Hasnawi Haris	
Developing a Parliament Controlling Model to Establish Good Governance in Sinjai District, South Sulawesi	91
9 Heriyani Agustina	

	Developing Prophetic Leadership	100
10	Is Hadri Utomo; Ismi Dwi Astuti Nurhaeni; Muchtar Hadi The Development of Inter-Stakeholders Collaboration Model in Implementing Gender-Responsive Budgeting Planning in Sragen Regency	105
11	Ismi Dwi Astuti Nurhaeni; Rara Sugiarti; Suntoro; Prabang Setyono. Division of Labor by Gender in Land Rehabilitation	112
12	Kris Nugroho Elite Personalism Reinforcement in the Open List System Era	121
13	Kristina Setyowati Framework of Collaborative Leadership in collaborative Governance	129
14	Leni Winarni Islamic Fundamenlist Movement in The Secular Age	136
15	Muhammad Yunus Anis; Monika Sri Yulianti; Abdul Malik Abdurrahman Wahid's Visions in Leadership towards Muslim Pluralistic Society in Indonesia: Media and Discourse Analysis	143
16	Nora Nailul Amal; Mahfud Anshori; Monika Sri Yulianti Transforming Children Learning: The Responses of Teachers and Students Using Audio Fables in Teaching Elementaries: The Use of Audio Fables in Teaching Elementary Students: Teachers and Children Responses	150
17	Nyphadear Tiara Scoorpy Ananda Putra; Randhi Satria Readdressing Alfred Zimmern and T.H. Marshall: Transforming Indonesia to Be Welfare State	160
18	Riant Nugroho The Alchemy of Policy: The Key Role of Leader on The Performing Policy ..	172
19	Rusdi; Ahmad Harun Conflict Land: Land Rights Scramble between Farmer with Puskopad (Cooperative Center Of The Army): The Army in the Village of the District Harjokuncaran Sumbermanjing Wetan Malang	188
20	Salieg Luki Munestri Revisiting Indonesian Leadership and the U.S. Strategic Interests in Indonesia during Soekarno Administration within the Cold War Context	198
21	Siti Arieta Weapons of The Weak Border Society: Degradation on Maritime Culture on Riau Islands Society	210
22	Siti Zunariyah Institutional Development of Community Forestry	219
23	Slamet Rosyadi; Khairu Roojiqien Sobandi; Bambang Tri Harsanto Local Leadership for Decentralized Rural Development: A Survey of Ten Villages in Banyumas Regency, Central Java, Indonesia	227
24	Sugeng Suharto Public and Private Organization Partnership in Providing Public Service Infrastructure: A Study About Public Private Partnership at the Modern Market in Bengkulu City	238
25	Sunardi Purwaatmoko The Fragile Political Leadership: The IMF Economic Intervention and The Failure of Rice Sector Policy in the Era of Gus Dur and Megawati Government	

.....	245
26 Suryo Ediyono Leadership Characteristics Model in Pencak Silat	257
27 Tiwuk Kusuma Hastuti; Sri Wahyuningsih; Hayu Adi Darmarastri The Empowerment of Rural Institution in the Attempt of Bringing Food Tenacity into Reality in Karanganyar Regency	262
28 Wayu Eko Yudiatmaja The Local Leader, Local Social Policy and their Problems: The Politics of Policy and Problems of Bintan Prosperou Cards Program in Bintan Municipality, Riau Archipelago	271
29 Yuyun Sunesti Veiling on The Stage: Piety, Beauty and Industry	282



LEADERSHIP CHARACTERISTICS MODEL IN PENCAK SILAT

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Abstract

PencakSilat masters are leaders with distinct characteristics. This research discusses leader's attitude, leader's characteristics, and religious leader. Research methods applied in this research are factual historical approach, descriptive analysis, and interpretation in terms of hermeneutics, coherence, and synthetics. The results show that *PencakSilat* master characteristics consist of *taqwa, tanggap, tangguh, tanggon, and trengginas*. *Taqwa* means that a leader must always have faith in God the Almighty and enforce His teachings consistently and in honorable manners. *Tanggap* means that a leader must be attentive and aware of the surrounding problems and social matters. *Tangguh* means that a leader must always be tough, strive to develop his ability, never give up in dealing with problem, and answer to challenges. *Tanggon* means that a leader must be discipline, socially responsible, and durable in the face of trial and temptation. *Trengginas* means that a leader must always be active, initiative, and creative in pursuing improvement for the sake of the society. *PencakSilat* leaders are role models who have discipline, manner, and self-control to enforce honorable acts.

Keywords: Leadership model, characteristics, *pencakSilat*

Introduction

PencakSilat as Indonesian authentic martial art is promoted and led by masters who establish *perguruan, a pencakSilat* training house. Master as a house-leader is someone whose religiousness is reflected in his speech, attitude, behavior, wisdoms, knowledge, visions, and actions. *PencakSilat* 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. *PencakSilat* 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 (Kompas, Januari 2000). *PencakSilat*, 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 *pencakSilat* 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 *PencakSilat*, 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 *pencakSilat* is a mean of defending one-self from any attacks or dangers. (3) Artistic aspect means that *pencakSilat* is also a form of entertainment in which every step and movement is well-arranged to achieve artistic beauty. (4) Sport aspect means that *pencakSilat* is physical activities empowered

with knightly spirit. *PencakSilatis 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 *pencakSilat* training-house. This paper discusses leadership model in *pencakSilat* and masters who can be taken as role models.

Research Method

This research analysis employs factual historical approach. Bakker (1994) explained 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 *pencakSilat* master figure. Synthetic method is applied to derive conclusions from different opinions and perspectives about the meaning of *pencakSilat* master as leader with religious characteristics who can be a role model, so that comprehensive, integrated, and systemic results can be achieved in this research.

Discussion

A *pencakSilat* master 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 *PencakSilat* Master

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.

Master Leadership Characteristics

Pencak Silat master 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 *birawaanuraga* (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 *saktitanpaaji, 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.

A leader and Martial Art Ability

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* has 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. As for nowadays, spiritual aspects are limited only within the formal religious teachings and not the mystical beliefs.

Master as Knightly Agent

An ideal master 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 *welas asih* (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.

Conclusion

Leadership characteristics in *pencak silat* master are not only perceived as role models but also charismatic ones. A master as a leader is a social figure both in *pencak silat* world and in the society. A master with great leadership quality will seek to prioritize other people's safety rather than his own personal safety. A master leadership characteristics must defend and preserve cultural values such as hard work, patience, honesty, patriotism, obedience, and loyalty. A master must set example of the fundamental lines of what should and should not be done by the society. Master leadership characteristics are *taqwa, tanggap, tanggung, tanggon, and trengginas*. Leadership characteristics quality which values humanity, justice, and honesty is the highest achievement for *pencak silat* masters.

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