

Spiritual Self-Defense Practices in the "Bendung" Silat Start for Learners at the Mahaputra Pencak Silat Padepokan

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Abstract

This article discusses the origins, spiritual aspects, and development of Mahaputra Pencak Silat in Cintaraja village, Singaparna subdistrict. The main focus includes analysis of martial arts training which teaches how learners control their desires and impulses, as well as emphasizing the importance of self-defense in the life of a soldier. The research method was evaluated based on a historical and sociological approach where the discussion of the object was based on society and related to existing facts in Cintaraja village which were collected through observation, appropriate questionnaires and existing documentation. The results of the training process for the "Bender" style begin with prayers to the Creator, the ancestors, and martial arts teachers from the eight cardinal directions. This series of prayers symbolizes spiritual practice in starting training and is also an effort to defend oneself (manage one's readiness) so that one can master the techniques being learned. The ritual behavior process applied to students is adapted from daily behavior according to the era or period. The impact felt by the learner gives rise to behavior related to self-defense.

Keywords: Spiritual Practices, Learning, Self-Defense, Bending Techniques.

This article discusses the importance of spiritual self-defense practices in Pencak Silat styles for students at the Mahaputra Pencak Silat Padepokan, Cintaraja Village, Singaparna District, Tasikmalaya Regency. Pencak Silat is considered a way to promote social cohesion and unity among Indonesia's diverse communities. UNESCO has also recognized Pencak Silat as Indonesia's intangible cultural heritage. Mahaputra Pencak Silat Padepokan in

Tasikmalaya is a Pencak Silat hermitage that has an important role in preserving this art. Indonesia's cultural heritage should be protected because it is a tool for the identity of the Indonesian people so it becomes the self-defense identity of the Indonesian people. (Djunaid, 2020).

Pencak Silat which developed in Indonesia is the result of human creation and has become a life guide for its practitioners. Pencak Silat is a

cultural system that influences and is influenced by its natural environment and cannot be separated from human activities. Human daily life shapes Pencak Silat's identity by providing social status and multidimensional roles. In real life, Pencak Silat not only functions as a means of self-defense or self-defense, but also plays a role in maintaining physical fitness, realizing aesthetic and cultural values, and channeling human spiritual aspirations.

Spiritual practice is an embodiment of "hablumalalam", namely how humans utilize the natural surroundings, as a place to live their lives. The relationship that is created is by caring for and utilizing all the elements found in nature, whether contained in the soil, in the sea, on the surface of the land, or in the air. In utilizing all the elements found in nature, humans also need personal expertise and strength, so that humans can avoid undesirable things. The form of expertise and personal strength that humans must have, is a series of spiritual practices that are adapted to the natural conditions in which humans carry out their daily activities. The development of human expertise and strength in this realm cannot be separated from their respective ancestors or ancestors.

One form of in-depth analysis of how skills and personal strength have been carried out since ancestral times is in the form of pencak silat moves. In the history of the development of pencak silat moves that we know were developed at various martial arts schools in the country, among them the "Bendung" move was developed at the Mahaputra Tasikmalaya Pencak Silat Padepokan.

THEORETICAL REVIEW

Education and Pencak Silat

Pencak Silat has become an important part of the Indonesian education system. It has been integrated in various aspects of education as an important part in providing skills such as spiritual, humanitarian, and social tools to learners in Indonesia. This ancient martial art

promotes strong political and cultural ties in the archipelago. Education is a multidimensional process, not only related to imparting knowledge and skills, but also to explaining, instilling, and describing attitudes, speech, actions, and lifestyle. According to SISDIKNAS Law no. 20 of 2003, Education is a conscious and planned effort to create an atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed for society. Pencak silat creates the perfect atmosphere for learners to learn important skills such as spiritual strength, self-control, personality, intelligence, noble morals, and many other skills through a fun and cultural environment. It has played an important role in building character and personality in the Indonesian and global social systems.

Social studies education is education that has a very important role in efforts to build character and apply values to create a good Indonesian society because social studies learning will include aspects of character development and the application of values to create a good Indonesian society because in social studies learning Social will include aspects of character development. Social and cooperative skills that must be applied in the learning process at school. Padepokan Pencak Silat is a pencak silat community that is able to preserve cultural heritage, not only promoting martial arts, but pencak silat in this hermitage can also be used as a source of social studies learning (Sulastris & Winarti, 2020).

The Origins of Pencak Silat

Pencak Silat is Indonesia's traditional cultural heritage which was recognized by UNESCO in 2019. In its development the techniques, styles and movements have been adapted and transformed into modern martial arts. Political and cultural conditions have had a major influence on the development of Pencak Silat, enriched with local Indonesian folklore. Pencak Silat is a combination of two meanings, namely "art" and "self-defense." Art refers to the beauty of movements, patterns, attack-defense

techniques, even the art of performing with music. Pencak Silat is considered a product of Indonesian culture and martial arts. The art of Pencak Silat started from self-defense since its inception and is closely related to human self-defense against nature. "Pencak" is better known in Java, while "silat" is better known in West Sumatra, describing a group of martial arts with many similarities. Apart from local terms, each region has its own movements, styles, accompaniment, music and supporting equipment, including costumes, musical instruments and traditional weapons. (Traditions of Pencak Silat - Intangible Heritage - Culture Sector - UNESCO, n.d.).

Indonesia, with its various ethnic groups from each region, certainly has different artistic characteristics and diverse values, one of these various arts is Pencak Silat which is an Indonesian cultural heritage that should be protected because it is a tool for the identity of the Indonesian people so that it becomes an identity for self-defense. Indonesian nation (Djunaid, 2020).

Development of Pencak Silat as Self Defense

For example, O Sensei (Great Master) Morihei Ueshiba, the founder of Aikido, stated that in all arts, including martial arts, excellence is determined through training and practice, but true excellence depends on Ki. The majesty of heaven and earth, the brightness of the sun and moon, the change of seasons, heat and cold, birth and death. (MacQuarie, 2010). Although each martial arts hermitage has general characteristics as mentioned above, each region has special characteristics caused by cultural influences, regional conditions and the personalities of the local population. (Djunaid, 2020). Pencak Silat mentally and spiritually is usually done at the beginning of the emergence of another branch of martial arts, generally carried out in training demonstrations (Ediyono, 2017).

In West Java, Pencak Silat has several functions such as self-defense, sport, art, achievement and health. As a martial art, sport, art and achievement, Pencak Silat takes part in

various competitions such as PON, Sea Games, and even performed at the Olympics. Regarding its health function, Pencak Silat has been developed in several martial arts schools as a form of therapy and healing. All Pencak Silat movements and techniques have healing benefits, but to develop them as a therapeutic method requires deep processing involving various aspects to be effective. All martial arts colleges generally teach mental-spiritual aspects to students from the beginning to the end of their education. This aspect is very important because it contains the teachings of self-control and a sense of social responsibility based on the mul character philosophy. (Purwanto & Saputra, 2020). This is also in accordance with the results of research from (Ulul Marfa et al., 2022) who wrote that spiritual mental development is carried out through socialization, advice to members, formation of attitudes of patriotism, discipline, mutual respect, and moral formation.

Notosoejitno in (Ediyono, 2015) Notosoejitno explained that the rules of Pencak Silat consist of four rules as a unity, namely ethics (mental-spiritual), logic (martial arts), aesthetics (art), and athletics (sport). So, we can say that the strategy for adapting traditional Pencak Silat can be seen from the spiritual mental aspect of building and developing a person's personality and noble character. Just like the results of a study regarding the spiritual practice of pencak silat, this spiritual practice aims to develop the person in a more positive direction as well as character development and the formation of a strong personality. In fact, this spiritual practice also prioritizes principles such as honor, chivalry, wisdom, tolerance, politeness, obedience, obedience, and never giving up (Ediyono, 2015).

The development of Pencak Silat in this research places more emphasis on Pencak Silat as a sport and spiritual self-defense, rather than Pencak Silat as a martial art or education. This development uses an aesthetic-philosophical concept of the depth of meaning behind every movement carried out. The development of the

Pencak Silat movement emphasizes human values, that human life today is the result of human desires. Human life and the surrounding environment seem to have been created by humans themselves. The development of the Pencak Silat movement will continue to create in accordance with human life through imagination, acting, and updating life values, life philosophy, knowledge, and so on.

Like (Ediyono & Widodo, 2019) As said that the development of pencak silat movements is based on human needs for the importance of health and skills in protecting oneself with various styles which then develop creatively, and include aspects such as mental, spiritual, sports, and is based on a philosophy of high character, so that able to increase self-confidence and ability to overcome challenges in everyday life. As humans who have a philosophy of life, values, and knowledge, humans need media to balance the three elements that are beneficial for the body, namely wirahma, wirasa, and wiraga. One of these media can be applied in the form of developing the Pencak Silat movement as a healing method for students at the Mahaputra Pencak Silat Padepokan.

RESEARCH METHOD

Strengthening methods in research are expressed in the historical approach which discusses in-depth study of people's beliefs and the sociological approach which discusses an object based on society. Researchers also formulate temporary working hypotheses that explain several phenomena, namely: 1) awareness of the existence of a problem, 2) available relevant data is collected, 3) data is analyzed and classified, 4) hypotheses are formulated, and 5) verification is carried out. According to researchers, this method is evaluated based on existing facts, so that the analysis produced in this research process is qualitative.

The qualitative approach focuses on verifying data in the process of forming theories

and defining basic concepts (hypotheses) based on complete data in the field. This approach is taken through an iterative comparative analysis strategy to discover concepts and hypotheses. The data collection method in this research was obtained from primary and secondary data. Primary data collection was carried out through in-depth observation or direct observation at the research location, namely the Mahaputra Pencak Silat Padepokan in Cintaraja Village, Singaparna District, Tasikmalaya Regency. Meanwhile, secondary data was obtained through interviews with supporting informants (Dida Firman Hidayat as the leader of the hermitage), literature and reports that were relevant to this research.

Data collection in this research used observation, interview, literature study and documentation techniques, requiring several instruments as research tools. The following are the research instruments required:

1. Observation Guide: The researcher directly observed the training and teaching process of silat techniques at the Mahaputra Pencak Silat Padepokan in Cintaraja Village, Singaparna District, Tasikmalaya Regency, using an observation checklist that had previously been prepared. The following aspects were observed in the observations made:

- Padepokan location
- Padepokan physical environment
- Study room/facilities
- Academic and social atmosphere
- Silat movements/stances/techniques
- Figures who have roles in the hermitage

2. Interview and Questionnaire Guide: This guide is a list of questions prepared to be answered by respondents in accordance with the determined research objectives and methods. The following aspects will be asked during the interview:

- History of the hermitage
- Values held
- Learning patterns used
- Achievements that have been achieved
- Silat movements/stances/techniques
- Strategies to increase public interest

- Strategy to maintain existence
- The value and benefits obtained from learning pencak silat
- Difficulties faced when learning pencak silat

3. Documentation of silat techniques: This documentation is in the form of a display tool for the silat movements studied at the Mahaputra Pencak Silat Padepokan, Cintaraja Village, Singaparna District, Tasikmalaya Regency.

Data processing in this research uses descriptive methods. According to (Sugiyono, 2014) Descriptive analysis is "statistics used to analyze data by describing or explaining the data as it is, without intending to draw conclusions that apply to the general public or generalizations". Descriptive analysis is used here to analyze the research object, namely the Mahaputra Pencak Silat Padepokan in Cintaraja Village, Singaparna District, Tasikmalaya Regency.

RESULT AND DISCUSSION

Historical Analysis

Dida Firman Hidayat, heir and leader of the Mahaputra Pencak Silat Padepokan, founded this hermitage on October 15 2015 when participating in an inter-branch championship in Tasikmalaya Regency which bears his name. Dida himself has been involved in the world of silat since 2012, where he learned two silat movements in Bandung and Tasikmalaya. The art of Pencak Silat started from self-defense since its inception and is closely related to human self-defense against nature. This martial art developed from the skills of indigenous Indonesian tribes in hunting and fighting using traditional weapons such as machetes, shields and spears, for example in the traditions of the Nias tribe (Djunaid, 2020).

The Nanggalacakra stance is one of the techniques in Pencak Silat that originates from Pamijahan, a village located in Bogor Regency, West Java. This technique is believed to

originate from the teachings of Sheikh Abdul Muhyi, a great cleric who was also known as a spiritual leader in the Pamijahan region in the 18th century. In the Pencak Silat tradition, the Nanggalacakra technique has a deep philosophical meaning, symbolizing the power of the universe and the unity between humans and nature.



Figure 1 Syekh Abdul Muhyi

Abah Udi Cihanjuang himself is a martial arts expert who is also known as a spiritual figure in the Tasikmalaya area and its surroundings. He is known for his high level of silat skills, so many people come to him to learn silat. Mr. Asrani, who is Dida's teacher, is a direct student of Abah Udi Cihanjuang. The movements or moves taught appear to have a rich heritage and philosophy. As the heir and leader of the Mahaputra Pencak Silat Padepokan, Dida Firman Hidayat certainly has a big responsibility in preserving and developing this martial art. From the information provided, it can be concluded that Padepokan Mahaputra is a Pencak Silat martial arts school which was founded in 2015 in Tasikmalaya Regency. This school is led by Dida Firman Hidayat, who studies two types of Silat techniques, namely Nanggalacakra and Bendung, in Bantarpayung Village. This school is located in Perum Asri Cintaraja Blok C No.21, Cintaraja Village, Singaparna District, Tasikmalaya Regency, and usually holds training in a mini studio or field in

the housing complex on weekends. However, since the Covid-19 pandemic, no regular training has been held.



Figure 2 Proses Latihan

Bendung Style Profile

The Mahaputra Pencak Silat Padepokan in Singaparna District, Tasikmalaya Regency, adopted two movements from a technique learned by Dida called the Bendung stance. The goal of this training is to restrain one's desires, as a martial artist must be able to control oneself in order to win. The training methods used are natural, with learners copying movements and adding their own creative touches while maintaining a strong philosophical foundation. The silat techniques studied here contain four elements that are similar to the principles of Islamic teachings known as "4S," namely Salawat, Silat, Salat, and Silaturahmi. This technique links silat techniques with Islamic teachings through the "4S" concept, namely:

1. Salawat: Salawat is a prayer or praise to the Prophet Muhammad SAW which is generally taught in Islamic teachings. Salawat can reflect the respect and concentration that a student or fighter must have towards the instructor or opponent.
2. Silat: This refers to the self-defense techniques and movements taught in pencak silat. This element reflects the physical aspects and skills in martial arts.
3. Prayer: Prayer is one of the obligatory acts of worship in Islam. Prayer refers to the

discipline, concentration, and spiritual awareness required by a student or fighter.

4. Silaturahmi: Silaturahmi refers to establishing good relations and strengthening ties of brotherhood in Islam. Friendship reflects values such as a sense of brotherhood, cooperation, and respect for the martial arts community.

By linking silat techniques with the "4S" concept in Islam, this element explains that silat training is not only about the physical aspects of self-defense but also includes spiritual, moral, and social values that are important in Islamic teachings.



Figure 3 BendUng Kick Costume

The Bendung Kick costume has an important meaning in Pencak Silat. Costumes known as "traditional clothing" are not just uniforms, they also carry symbolic meaning. The following are some of the meanings associated with the Bendung Kick costume:

1. Cultural Identity: This costume represents the cultural identity and heritage of the Pencak Silat style as well as the community from which it originates. It reflects the traditions,

customs, and values of a particular region or group.

2. Symbolism: The designs and elements on costumes often carry symbolic meaning. Pangsi shirts and trousers are black, interpreted as sin and impure, the waist belt is orange, and the machete is a treasure which also symbolizes protection, strength, dexterity, or other qualities associated with Pencak Silat.

3. Aesthetic Appeal: The Kick Bendung costume has a striking and aesthetic visual appearance. This adds a sense of elegance, grace, and beauty to the movements and performances in Pencak Silat, enhancing the overall experience for both practitioners and spectators.

Overall, the Bendung Kick costume in Pencak Silat is more than just clothing. It serves as a representation of cultural identity, respect for tradition, and unity among practitioners, and carries symbolic meaning that contributes to the overall richness and significance of this martial art.

Self-Defense in Learning Bendung Styles

Part of the "Bendung" technique training process begins with prayers to the Creator, the ancestors, and martial arts experts from various places. This series of prayers symbolizes the spiritual aspect of starting training, which is also an effort to prepare oneself (manage one's readiness) to be able to master the techniques being studied. This functions as personal strength and resilience in facing various disturbances or obstacles in life.

In addition, training in the "Bendung" technique involves several stages that must be followed. These stages include warm-up exercises to warm up the body and prevent injury, physical exercises to increase strength and endurance, as well as technical exercises and special movements related to the "Bendung" technique. During training, silat fighters are also taught the basic principles of the "Bendung" style, such as correct body posture, controlled breathing, and strong mental focus. It is also important to train sensitivity to the opponent's movements and develop reflexes to respond

quickly. This training process generally involves repetitive exercises to strengthen muscles, improve dexterity, and perfect technical abilities. Through dedication, patience, and perseverance in practice, students or fighters are expected to be able to master the "Bendung" move and apply it effectively in real-life situations.

Self-management in the context of learning the "Bendung" technique is related to how students or fighters can effectively organize and manage themselves during the learning process. Here are some key points in self-management for the "Bendung" move:

1. Self-discipline: Make self-discipline a fundamental principle in learning the "Bendung" move. Adhere to the established training schedule, attend consistently, and fully commit to each training session.

2. Consistent practice: Regular and repetitive practice is the key to learning the "Bendung" move. Set aside enough time to practice movements, techniques, and combinations effectively.

3. Physical and health support: Ensure optimal physical and health conditions because learning the "Bendung" technique requires good strength, dexterity, and endurance.

4. Self-evaluation: Conduct regular self-evaluations. Identify your strengths and weaknesses while learning the "Bendung" move and set steps to continue improving and developing your skills.

5. Precision and patience: The "Bendung" stance requires precision and patience in carrying out the movement and understanding the related concepts. Avoid haste and allocate sufficient time to understand every aspect and detail of the technique being studied.

The Bendung Style in Pencak Silat as Life Ethics

The Bendung Technique can be seen as a holistic practice that includes physical, mental, and spiritual dimensions, both of which benefit the individual in their earthly life and potentially have significance in their spiritual journey in the afterlife. Pencak Silat draws on cultural heritage

and traditions, serving as a means to preserve and promote cultural identity and unity. It creates a sense of community and provides a platform for social interaction, camaraderie, and mutual respect among practitioners.

Some styles of Pencak Silat combine philosophical and spiritual teachings that emphasize building inner strength, self-awareness, and harmony with oneself, others, and the universe. This spiritual dimension can be seen as a path to personal growth, self-reflection, and a means to achieve higher spiritual enlightenment. In connection with this (Kasmahidayat, 2021) Expressing politeness is a form of human responsibility. Politeness through the concept of *Sajatina Hirup* becomes a culture, it reflects morality which should become a habit. Thus, politeness is defined as good actions, cultural awareness, and logical awareness that mark a person's creativity.

Politeness is also instilled in the concept of "Bendung" as part of the culture that must be instilled in individuals. Thus, politeness is not just a sporadic act, but a principle that guides everyday behavior. The importance of politeness as a cultural and moral aspect shows how individuals can contribute to building a better life in society. In the context of pencak silat, values such as politeness and morality play an important role in shaping the character of individuals and the community as a whole to support the behavior of students or fighters at the Mahaputra Pencak Silat Padepokan.

CONCLUSION

This article discusses the spiritual practices of students or martial artists in learning the Bendung style at the Mahaputra Pencak Silat Padepokan in Citaraja Village, Singaparna District, Tasikmalaya Regency. Spiritual practice as an embodiment of "hablumlahalam" is how humans utilize the natural surroundings and

also requires personal expertise and strength so that humans can avoid undesirable things. The form of expertise and personal strength that humans must have, is a series of spiritual practices that are adapted to the natural conditions in which humans carry out their daily activities. The silat techniques studied here contain four elements that are similar to the principles of Islamic teachings known as "4S," namely Salawat, Silat, Salat, and Silaturahmi which combine philosophical and spiritual teachings that emphasize building inner strength, self-awareness, and harmony. with yourself, others, and the universe. The spiritual practice of politeness in "Jurus Bendung" is a cultural principle that guides daily behavior, showing individual contributions in building a better society through the values of politeness and morality in pencak silat.

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Author Contribution

This article was written by the author as the main author and students as co-authors. As authors, they are solely responsible for organizing the main topics into a detailed analysis of the Bending Kick adapted in this article. In addition, the authors collected field research data over a 6-month period. Meanwhile, the co-author is responsible for data processing and article integration into a cohesive whole.

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