

Pencak Silat Banten as a Martial Arts

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Abstract—The purpose of writing this article is to present the results of research on Pencak Silat Terumbu of Banten as martial arts, which took place at Abah Minggu Tilar's Paguron as a direct descendant of Ki Terumbu. This research used descriptive analysis method. Data collection was carried out by using observation, interview, literature study, and documentation techniques. Data from this study were collected from the Banten Paguron Pencak Silat Terat located in Terumbu Village, Serang Regency, Banten Province. The findings of this study are the history of Pencak Silat Terumbu of Banten, its Choreography, and its function.

Keywords—*pencak silat banten; martial arts*

I. INTRODUCTION

Pencak Silat is a martial arts science originating from Indonesia. Pencak Silat which belongs to one of the dance genres in Indonesia was born before Indonesia became independent. It has even become an Indonesian cultural heritage that must be preserved. Efforts to preserve Pencak Silat in Indonesia are set forth in an organization established to protect all Pencak Silat in Indonesia, the organization in question is the Indonesian Pencak Silat Association (IPSI). Until now Pencak Silat is not only well-known in Indonesia, but has been widely spreading in other Asian countries such as Singapore, Malaysia, Vietnam, Thailand and others. This was due to the establishment of an organization that have accommodated martial arts federations in various countries. The organization in question is the Association of International Pencak Silat. Pencak, a performance art, and silat, a fighting and self-defense art, with the latter sometimes involving the use of weapons such as a sword or dagger. The forms are associated with a range of local legends, religious concepts and philosophies, religions, and systems of customary law (adat), and are components of traditional education [1].

Pencak Silat itself, since its birth, consists of various streams according to the natural conditions and local culture. Each stream has a different style, way and technique, even though the point of its purpose and function is the same, namely for self-defense. Pencak Silat is a cultural heritage of Indonesia and became one of the relics of the ancestors of Indonesia. Pencak Silat is a martial movements that have a philosophy to defend themselves from the dangers of the outside which at times can threaten their safety [2].

Indonesia, which is a country of aristocracy with various tribes and different traditions, certainly affects the flow of

martial arts. These streams are widely spread from the lower middle class to the upper middle class, ranging from urban areas to remote areas. Tatar Sunda as the term for the majority of people who inhabit the western part of Java Island, is the most widespread base for the spread of Pencak Silat. Because of the many regions in Indonesia, Sundanese is the forerunner of the birth of most of the Pencak Silat schools in Indonesia. One administrative regions or provinces in Tatar Sunda which became the forerunner of the birth of one of the Pencak Silat schools is Banten Province. The pencak silat school is meant is Terumbu Karang. In Banten itself the schools of Pencak Silat developed, including Cimande, Manderaga, Bandrong, and Banten Terumbu Karang.

Pencak silat is a martial arts that requires high concentration to be learned and is identical with the strength, agility, skill, and foresight of the martial arts actors or often referred to as fighters or champions. In pencak silat, the pesilat (practitioner of pencak silat) must be able to master how to attack, hold, parry, and fall as the main focus in the pencak silat movement. Based on this, the Banten Terumbu flow contains all the elements of pencak silat. Therefore, Banten Pencak Silat is known as Pencak Silat which kills the opponent, because the movements practiced in it has the potential to kill his opponent. Nowadays, this Banten Terumbu Pencak Silat has experienced a shift in function that was previously a martial art to become a performance art, but it is certain that the martial arts element is not lost. This is due to its main characteristic of Banten Terumbu Karang is martial arts.

Based on the explanation above, while considering these conditions, the researchers felt the need to give some thoughts on the Pencak Silat school, and try to find out more specifically about Pencak Silat born from Banten Province. In this study, we will discuss the history of Banten Terumbu Karang Pencak Silat, the choreography of it, as well as the recent function of it. Therefore, the researchers took the title "Banten Terumbu Flow Pencak Silat as Martial Arts"

Research related to the issues of pencak silat has been carried out by other researchers with different problems, of course. For research that focuses on the problem of comparison between pencak silat can be explained, among others, as follows.

The first is the research entitled "Changing the Role and Function of the Institution of Malay Bonds in Peninsular Malaysia" by Satoru Tsunashima. In this study, Satoru explained about the main elements that influence changes in

the structure of knowledge adjustment and practice of silat as the basis for the process of social and cultural formation. The connection with the research that is going to be carried out is the equation in the object under study that is about Pencak Silat.

Next was Neneng Nurhayati's research on "Pencak Silat Style Bojong on Paguron Medalsari in Bojong Village, Karang Tengah District, Cianjur Regency". Undergraduate Thesis at UPI FPBS. Bandung: unpublished. Nurhayati's research only focused on one style, namely Bojong Style Pencak Silat in Cianjur Regency. Her research findings on the background of the Bojong Style Pencak Silat in the Paguron Medalsari of Bojong Village, Karang Tengah Sub district, Cianjur Regency, how the martial arts style, also the function of the Bojong Style Pencak Silat.

From the previous researches mentioned above, it can be ascertained that the focus point of the research is different, both from the object, subject, and discussion. This study aims to introduce the Banten Reef Pencak Silat flow to the general public, in this study the focus of the research is on the history and whereabouts of the Banten Reef Pencak Silat, when compared to other Pencak Silat studies seen from the authenticity of the subject, place, and object of research.

II. RESEARCH METHODOLOGY

The method applied in this research is descriptive analysis method by conducting a multidisciplinary approach and qualitative paradigm [3]. Descriptive analysis method is one of the research methods to solve the problem, which is done by describing and analyzing where the researcher explains the situation, the existence of Banten Terumbu Pencak Silat. "14 characteristics why using a qualitative paradigm, the following 14 characteristics are intended:

- Natural Background.
- Humans as instruments.
- Utilization of non-propositional knowledge.
- Qualitative methods.
- purposive sample.
- Inductive data analysis.
- Theory is based on data in the field.
- Research design sticks out naturally.
- Research results are based on negotiations.
- How to report cases.
- Idiographic interpretation.
- Tentative application.
- Research limits are determined by focus.
- Trustworthiness with specific criteria" [4].

This study aims to make a systematic description or description of the facts and relationships between the phenomena investigated. "qualitative methodology as a research procedure that produces descriptive data in the form of written or verbal words from people and observable behavior" [5]. "Qualitative research is more interested in explaining and understanding social phenomena as they (people in this world, more specifically research respondents) understand" [6]. Referring to the above opinion, the researcher argues that Pencak Silat is a social phenomenon in Indonesia that needs to

be explained in more detail by researchers who conducted an assessment of it. In order to complete data and information, researchers also conducted interviews and observed the appearance of other competent art actors in Banten Province. The research location was carried out in Serang Regency, Banten Province. Exactly that is in Banten Reef Padepokan in Sampang Village, Karang Village, Kasemen Subdistrict, Serang Regency, Banten Province. This place was chosen based on the researchers' initial observations, that the Banten Terumbu Karang Pencak Silat is widely spread in the Serang Regency, Serang and Cilegon Districts. The researcher chose Padepokan in Terumbu Village based on consideration of authenticity of the style, as well as the history of the birth of the sect.

To collect data in a study it requires a tool where the tool will help researchers in conducting research in terms of data collection. Observation guidelines are useful to facilitate researchers in making direct observations of the subject under study. In this case the researchers made direct observations to the field by visiting the Coral Silat Pencak College which was the location of the Pencak Silat study to be examined. This observation is done by using a device in the form of a camera to help smooth the interview and research documentation, making it easier for researchers to analyze research subjects. Furthermore, the interview guidelines are used by researchers to find out the information to be obtained, the interview guidelines are structured so that the data obtained get clear and relevant information starting from the history, development, and meaning of the movements of the Banten Terumbu. This interview guide was carried out using tools such as stationery, cellphones, cameras, and other assistive devices to document and record findings during the study. In addition to interviews, this research was also assisted with documentation studies which are records of past events and very accurate data collection techniques. Activities in documentation can help provide data in analyzing, searching and collecting data in the form of books, magazines, photographs and videos as supporting and reinforcing research data [7]. Not overlooked to solve the problems that exist in the study, researchers conducted a literature study by reading reference books, the internet, research results, and other matters relevant to the problems studied.

III. RESULTS AND DISCUSSION

The reef is the oldest Pencak Silat School in Banten. Pencak Silat Terumbu is one of Banten's ancestral cultural heritage that is very popular and upheld by the community, because it contains values that not only train and process physical dexterity only, but also mental spiritual because the creator is indeed a scholar of Islam in the north coast Banten. This flow is referred to as the original Banten martial arts, because it only grows and develops in the North Sea coast of Java Banten (Now included in the administrative area of Serang City, Banten Province). This martial art has a distinctive attitude and stance with the names of its moves using the term Al-Quran verse called Hijaiyah.

The word "Terumbu" takes from the name of the creator, Ki Terumbu. That name is another name from Sheikh Abdul Khofi. Along with the spread of the myth of Ki Beji's story

around the Terumbu Village Area, which until now the petilasan can still be found and is the place for pilgrims to visit, there are also people who argue that Ki Terumbu is another name is Ki Beji. However, according to the successor to the current martial arts, stated that Ki Beji was the name of one of his students.

Kyai (or KI) Terumbu was a scholar who spread Islam in Banten before Maulana Hasanudin came to Banten. Because according to the statement, Maulana Hasanudin was shocked to hear in a village that was doing dhikr, that was where Ki Terumbu was teaching local people who had entered Islam. The possibility of the number and acceleration of its spread is not like the era of Maulana Hasanudin. This indicates that the Banten region had not yet become an Islamic-style Kingdom.

Ki Terumbu lives in a village to the east of Karangantu, precisely in Kampung Pedadaran (now the Village Reef Village, Kasemen City Serang District, Banten Province), then the surrounding community calls it the Kampung (village of) Terumbu. Geographically, the village is not far from Surosowan Palace.

The result of his marriage with Siti Chodijah who is said according to the story of the community and the Terumbu figures, his wife is a daughter of the Jinn (genie) not a human being. Ki Terumbu has 3 (three) children, namely: Tanjung Anom, Kudup Melati, and Dewi Rasa. Whereas from the source and in other versions, the first boy was named Tanjung Anom, the second boy was named Tanjung Rasa, and the third child was a girl named Siti Badariah or famous with the nickname Nyi Melati. Furthermore, the third child Ki Terumbu, a very beautiful one, was later married with Maulana Hasanudin, the Sultan of Banten.

Ki Terumbu's struggle in spreading Islam and upholding the truth in Banten area was continued by one of his favorite students, Abdul Fatah, he was the successor of Ki Terumbu in preaching the teachings of Islam while developing and teaching the martial arts as a chivalry that has a balance between mental spiritual and skills, as well as physical strength in upholding and defending the truth.

Teaching and development of Terak Pencak Silat was then continued by H. Murid bin KH. Nukaim, H. Murid's attitude and personality became a role model for the community, he was later named Jaro Disciple of the Terumbu and at the same time as the head of the Terumbu Martial Arts which also earned the title Kyai Haji. Sahlan Professor of Terumbu as the Terumbu Heritage. Then came groups of Terumbu Pencak Silat colleges in the Banten region.

The Terumbu Silat Art Association School is acting not only to defend individually, but to defend the people or groups of people. In 1940 the Silat Terumbu art group defended the Chinese community when they were expelled by the Dutch from Kampung Cangkring, Sawah Luhur. This college saved them and was evacuated to Batavia via the North Java Sea route. As compensation, the Chinese community donates the land of peasants, houses and pets, such as the Goat that he used to live in (Kampung Cangkring, Sawah Luhur and its surroundings) to the Silat Terumbu Art College, through Jaro pupils.

Until now, the Pencak Silat Terumbu stream is still cared for and preserved by the paguron-paguron (schools) scattered in the coastal area of north Banten. One person who is still very diligent in teaching Terumbu martial arts is Abah Minggu Tilar who lives in Kampong Sawah Luhur Village, Kasemen District, in the northern part of Serang City. Pencak Silat as a sport consists of two categories: artistic (seni) and combat (tanding). The former focuses on choreographed movements and patterns while the latter is a weight-categorised, full-contact duel, performed on a circular mat measuring 8-m in diameter [8].

The genealogical lineage of the Pencak Silat Reef according to Pillar Sunday is as follows:

- Ki Terumbu / Ki Beji.
- Ki Juned.
- KH. Muhyidin.
- Ki Sahlan.
- Ki Abdullah.
- H. Student.
- Ki Rifai.
- H. Muhammad Rais.
- Abah Minggu Tilar.

Now the Terumbu Pencak Silat Flow continues to develop in the Banten region and its surroundings, very well known as the Banten silat flow, which has a very different style from other schools in the West Java and Sunda Tatar regions.

Unlike the other moves and strides, Pencak Silat Terumbu requires strong leg resistance, because Pencak Silat Terumbu relies on playing down or the basic stance are low in close proximity to the ground. This is because the pair of legs or stance in the jaws seems very low. However, top playing skills by relying on the strength and speed of hand movements cannot be taken lightly. Overall, in the Terumbu Pencak Silat there are 35 (thirty five) moves, including: (1) Alif 1 Skill; (2) Alif 2 moves; (3) Cut Sebat; (4) Tanjung Seliwa; (5) Cut Football 1; (6) Sheet 1; (7) Depok Sebat; (8) Depok Scissors; and others, which cannot be mentioned individually, because it is a secret move that can only be conveyed to serious students through the stages of the above conditions to study and have a strong desire to master it.

For the general public it is usually permissible to study basic moves, as an initial stage of introduction to the Pencak Silat Terat. Here are some basic moves on the Reef Silat, among others:

- Jurus Alif.
- Jurus Sendok.
- Jurus Samplok.
- Gunting Colok.
- Gunting Gebrag.
- Depok Satu.
- Depok dua.

Pencak Silat Terumbu besides having the main function for martial arts, apparently contained other functions that are very noble; as a means of preaching, developing a sense of social and caring for the persecuted, as well as functioning as a means

of channeling and preserving art and culture. The reef pencak silat function is seen from four aspects including:

A. *Self-Defense Aspects*

The martial aspect developed in the Coral Pencak Silat moves named it with the letters hijiyah from the Qur'an, such as the alif, alif sebat, ba, ba sebat, this is used to facilitate the remembrance of the santri. Believed to use the name, these moves have magical powers.

B. *Spiritual Aspects*

The spiritual aspect that is developed in the art of the martial arts is; before starting the performance the fighters must perform Dhuha Prayer¹² (twelve) raka'at, wiridan, and read deeds (ngamal). For people who really want to enter the world of the Reef Silat Art, must carry out the Genetic Fasting for 7-20 times, and 40 fast days. Spirituality is the product of the maturational process that occurs in the course of adult life.. Atchley tried to use a nonreligious approach to describe spirituality as „deep inner silence“, „insight“, „compassions“, „connection with the ground of being“, „transcendence of personal self“, „wonder“, „transformation“, and a „concept that sensitizes us to a region of human experience and tells us generally what to look for in that region“ [9].

The most important part in the art of martial arts, is reading wasilah (tawashul), and dhikr. Both of these are very important, in order to get help in carrying out their role.

There is a belief for the people of Desa Terumbu, that their ancestors did not actually die, if they were overwhelmed by calamity, their ancestors would help them, the ancestor are named; Tanjung Anom, Kutub Melati, and Dewi Rasa.

Wasilah or the lineage for the game Pencak Silat Terumbu, is a must. Tawasal or prayer is given first to Allah, the Prophet Muhammad SAW, the companions (khalafaur Rashidin), and the Sufi shaykhs, also to the teachers.

C. *Cultural Aspects*

Cultural elements have impact on strategy, objectives and operations. Schein states that “culture matters because decisions made without awareness of operative cultural forces may have unanticipated and undesirable consequences and because elements of culture determine organizational strategy, goals and operational modes” [10].

Pencak Silat Terumbu displays the art and culture aspects not on the precision of the movement with the beat of the Patingtung Gong Telu drum as accompaniment, but in terms of the poses and moves themselves which reveal its beauty, so that the public (in addition to antiquity) call it the Art of Terumbu Silat.

Accompaniment or karawitan (musical) that uses kending petingtung, gong telu, trumpet, kecrek and kenong, are only functioning more as an illustration of the atmosphere of encouragement to the culprit. Free fighters determine when to start a move including choosing which one to demonstrate. Except for development (intermediate movement between the

one to the next step; usually showing mincid rhythmic movements sideways and twisting).

This is because the ancestors of the Terumbu village community did not want it due to fears of a deviation from the function and role of the Reef Silat itself. But as a dynamic cultural product, in fact at this time, Pencak Silat Terumbu is also considered as part of the performing arts of Banten Province which often performs with Patingtung music or also called Silat Goong Tilu.

D. *Social Aspects*

It is an obligation for those who are members, so that in practicing their social life are not: arrogant, always sincere, always maintaining Islamic brotherhood, maintaining social integrity, maintaining the integrity of religion, and the state. This is a major function that stands out from the social aspect.

The Terumbu is the original Pencak Silat sect originating from Banten, precisely in the North coast of Banten which is now included in the administrative area of the city of Serang Banten. This sector school was created by a great Ulama named Ki Terumbu, therefore this sect is called the Terumbu School. Ki Terumbu is a Moslem propagator scholar in Banten before Sultan Hasanudin. Ki Terumbu developed Pencak Silat Terumbu and taught to his students. One his favorite students becomes Ki Terumbu's successor in teaching Islam as well as teaching the Terumbu Pencak Silat, his current successor is Abah Minggu Tilar, until now Abah Tilar still intervenes teaching Terumbu Banten Pencak Silat.

IV. CONCLUSION

Pencak Silat is a martial art that has now developed throughout all regions of Indonesia, one of them in Banten Province. The development of Pencak Silat in Banten is evident by existence the number of pagurons or Pencak Silat colleges which until now still actively teach the schools of Pencak Silat. Paguron, one of the streams that developed in Banten. The choreography in Terumbu Banten Re Pencak Silat has 7 basic moves that must be mastered. Among them are Alif, Sendok, Samplok, Gunting Colok, Gebrag Scissors, Depok Satu, and Depok Dua, while the functions of Banten Reef Pencak Silat are martial, spiritual, cultural and social aspects.

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