

Application of Teaching Values Silat Life Terate (PSHT) and Faithful Silat Education Winongo Young Cash Heart (PSHW) in Reducing Conflict

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SUMMARY

Conflicts between the Setia Hati Terate Brotherhood (PSHT) and Setia Hati Tunas Muda Winongo (PSHTW) which involved supporters massively caused unrest among various levels of society. Archaeological fights that have been passed down between PSHT and PSHTW cannot be separated from the background history. The two universities were originally a college founded by Ki Ngabehi Soero Diwiryo from Madiun with Joyo Gendilo Cipto Mulyo in 1903. In 1917 Joyo Gendilo Cipto Mulyo changed name with SetiaHati. Opposition Ideology began to peak when SH founder Ki Ngabehi Soero Diwiryo died on November 10, 1944 at the age of 75. The conflict was driven by two beloved pupils, Ki Soero Diwiryo, which resulted in the breakup of SH divided into two (2) territorial areas, namely SH Winongo which remained based in Winongo and SH Terate districts based in Pilangbango Madiun. The conflict between the two students spread to the grassroots, to reduce the conflict between PSHT and PSHTW in Magetan, Madiun and Madiun Districts to build social institutions in applying the PSHT and PSHTW teaching values. Goal 1) Describe the community's perception of PSHT and PSHTW.2) Describe the Ke-SH coaching - on students. 3) Identify monitoring and evaluation of spiritual development or Ke-SH-an. 4) Building social institutions to reduce conflict. This study uses the Participatory Action Research (PAR) method, the results of the research on building social institutions and evaluation monitoring are expected to optimize spiritual development in the application of PSHT and PSHTW lessons in conflict resolution

Keywords: martial arts, conflict, social institutions

BACKGROUND AND PROBLEMS

Persaudaraan Setia Hati Terate (PSHT) and Setia Hati TunasMudaWinongo (PSHW) College of Silat caused discomfort in people's lives in the Madison region. For the two martial arts colleges it becomes ironic, because on the one hand they contribute a lot to the progress of martial arts at the national level, but on the other hand they are the cause of unrest in society. They have contributed a lot of martial arts athletes at the national level, while at the local level they face problems among themselves, the PSHW and PSHT mass fighting between universities that emerged around the 1990s is common when there are Halal Bihalal and Suran Agung activities. Besides that, there were other fights when the new residents' endorsement, tasyakuran, sarehan and level increases and the establishment of monuments from the martial arts college (PSHW, PSHT Tunas Muda, IKS PI and Pandan Alas). In 1944, precisely the November 10th Legi Ki Ki Ngabehi Soerodiwirjo died at his residence in Winongo, before he died he advised that the faithful brothers and sisters remain united, stay in harmony and give forgiveness to him sincerely. After the death of Ki Ngabehi, Setia Hati centered on Ki Ngabehi's residence was chaired by Koesnandar who is now known as the Setia Hati Pantii Brotherhood. Persaudaraan Setia Hati Pantii is the name for the Setia Hati Brotherhood that is at the Pantii, which is at the residence of Ki Ngabehi Soeryodiwiryo on Jl. Gajah Mada no. 14 Winongo District Mangunharjo Madiun City. SH Pantii has not entered IPSI until now and is only a community. Until the 1960s, the development of SH Pantii was less encouraging due to a lack of acceptance of new members and several senior members died. Young people in SH Pantii took the initiative to revive the Setia Hati University. At the date of October 15, 1965, R. Djimat Hendro Soewarno founded the Setia Hati Brotherhood of Winongo Tunas Muda with the noble teachings of Setia Hati (Soewarno 1994: 99). This college is based in its residence which is also in the Village of Winongo Madiun. However, despite being equally centered in Winongo, SH Winongo Tunas Muda and SH Pantii there was no organizational relationship. The history reading above shows the internal dynamics in the Heart Loyal College which results in disunity. The split was caused by differences in the university's development strategy. Ki Ngabehi wants to closely guard the development of the Heart Loyal College. Ki Ngabehi wants the knowledge of Setia Hati to be maintained by its quality so that it is very selective in accepting new members. Mean while Ki Hadjar Hardjo Oetomo wanted the Faithful Heart to be more open so that it can be more easily accepted among the wider community. Likewise, R.Dimimat Hendro Soewarno with Setia Hati Tunas Mudanya also wanted to develop the university more openly like SH Terate. Until this stage, the dynamics of the relationship between the three SHs were not colored by open conflict and violence. Both colleges are side by side peacefully. The seeds of violent conflict began to emerge when several SH fighters SH Winongo and SH Terate were involved in a political conflict after the 30th 1965 Incident. Several warriors from both colleges were involved in a physical clash due

to these political events, even though the two martial arts institutions were actually not affiliated with one political party. Since then there have been frequent fights between warriors in various parts of Madiun. Fights that also involve sharp weapons often end with the death of one party. Madiun was like a war zone of martial arts warriors. In various corners of the city and villages there is a lot of graffiti that shows the identity of warriors who control the area. Pendekar SH Terate uses the term SHT (Setia Hati Terate) to mark the base. While SH Winongo used the term STK (Sedulur Tunggal Kecer). SH Winongo Tunas Muda has a strong base in the Madiun area of the city, while SH Terate is rooted in the Madiun district, so that the two Setia Hati residents both from Setia Hati Terate and Setia Hati Winongo get back together into a single, small line as taught by Ki Ngabehi, that's why Bakorwil Madiun, East Java Regional Police Chief as the elder of the Association of Pencak Silat Madiun Universities and General Chair of Pencak Silat to create a conducive atmosphere, needs to develop good and beneficial social behavior patterns. This behavior pattern will be used to guide the patterns of life in social structures (Idianto Muin, 2006: 44). Therefore making social rules that are mamaksa, understood together, and maintained together are known as social norms and values. Social norms and values are created to regulate human social relations with each other and give awards that are considered good, important, truly useful and have certain functions in a social institution (social institutions). Social Institutions (social institutions) are systems of behavior with relationships that are centered on activities to meet various kinds of social needs (Koentjaraningrat, 1990). Through the discussion of pencak silat as a Communication forum with all components of the Chief Pencaks silat, and all the people who love peace as a place to channel positive suggestions, opinions, ideas in order to harmonize and commit to together together in harmony, safe, comfortable, secure and peacefu in the framework of HARKAMTIBMAS to realize the application of the values of the PSH Terate and PSHTunasMudaWinongo teachings that can reduce conflict.

RESEARCH METHODS

The object of research according to Sugiyono (2012: 13), is as follows: "The object of research is a scientific goal to obtain data with certain goals and uses about something objective, valid, and reliable about a particular thing". Location and object of research in Magetan Regency, Madiun Regency and Madiun City as the Setia Hati Terate and Setia Hati Winongo Madiun Centers. Gay and Diehl (1992) assume that the more samples taken, the more representative and the results can be derived. But the sample size received will depend on the type of research. Sampling used multi-stage sampling technique, and the research subjects were Management, residents of Setia Hati Terate and Setia Hati Winongo residing in Magetan Regency, Madiun Regency and Madiun City. Subsequently some were taken to be used as samples / purposive sampling method. . Data collection techniques are a way of collecting data needed to answer the research problem formulation, Juliansyah Noor (2011: 138). Data collection techniques used in this study are interviews (interviews), observation (observations), and documents (documentation). Whereas to test the validity of the data is using Triangulation of data sources. Research uses the method of Participatory Action Research (PAR) is a research that actively involves all parties - stakeholders (stakeholders) in assessing ongoing action (where their own experience is a problem) in order to make changes and improvements in a better direction. So to inventory the causes and reduce conflicts in the body of silat colleges SHTerate and SHWinongo must involve actively relevant stakeholders and their own experience so that they can make changes and improvements better. For that they must reflect on the history, culture, politics, economy, geography and other related contexts. According to Matthew B. Miles and Michael Huberman in Moleong (2000), explained that in carrying out the analysis process the main components that need to be considered after data collection is

1. Data reduction, namely the process of selecting, simplifying, abstracting and transforming rough data from written records in the field until the complete final report is arranged.
2. Presentation of data, which is a set of information arranged so that it can give the possibility of drawing conclusions. In the presentation of this data, it is done after reducing the data that will be used as report material.
3. Draw conclusions or verification, namely in the form of the essence of the presentation of data which is the result of the analysis carried out in the study

RESULTS AND DISCUSSION

After conducting an in-depth interview on the format, the researcher will obtain various findings of the data that the researcher needs from all informants, in taking a data the researcher is assisted by several informants from the Management, parapesilat, trainers and the community from the beginning of the conflict to post-conflict. Besides that, the researcher also explores and observes the existing data about the brotherhood role of fighter in finding a conflict solution. In the conflict problem, there must also be things that can overcome a conflict, therefore every conflict must have a different handling. According to Stevenin (2000, pp. 134-135), there are five steps to achieving peace in conflict. Whatever the source of the problem, the following five steps are fundamental in overcoming difficulties:

1. Introduction The gap between the existing situation is identified and how it should be. The only thing that becomes a trap is the error in detecting (not caring about the problem or assuming there is a problem when in fact there is none).
2. Diagnosis This is the most important step. The correct method has been tested about who, what, why, where, and how to succeed perfectly. Focus on the main problem and not on trivial matters.
3. Agree on a solution Collect input on possible solutions from the people involved. Filter solutions that cannot be applied or are impractical. Never finish in a way that is not too good. Look for the best.
4. Implementation Remember that there will always be advantages and disadvantages. Be careful, don't let this consideration influence the choice and direction of the group.
5. Completion Evaluation itself can generate new problems. If the solution seems unsuccessful, go back to the previous steps and try again

As a member of the Pencak Silat Society, it has agreed to play an active role in helping the National Police as a kamtibmas warrior with character and role models in the community as well as participating in the success of legislative, presidential and regional elections, so if there is a riot the perpetrator is a person. to form a warrior soul who is satria soul, relegi, virtuous, modest, peace-loving, and willing to sacrifice in order to maintain peace and peace in the community, the character education leaders from the sub-district of Madiun sub-district are shocked to say that the need to be inculcated is early morality, the most essential understanding is behavior. as behavior, manners include attitudinal patterns that are reflected in behavior, namely good behavioral attitudes based on the values of manners, namely: praised traits / noble character, as well as manners and manners reflected in behavior in speech, deeds, thoughts, and a good feeling, both in the family environment, school environment and society who have responsibility for the good or bad education of children, in developing the values of ethics in order to get the expected results through example, habituation, and real experience, the formation of a noble person is very important, the students / citizens of Indonesia are able to accept differences in cultural diversity that exist in Indonesia even though it is not easy to do / implement which in the Joint Statement of the General Chairperson of the Pencak Silat University Madiun as follows:

1. We are Madiun Pesilat, participate in maintaining and creating security and tranquility as well as comfort in each environment and in the community, so that the realization of a peaceful and peaceful life.
2. We fighters of Madiun carry out the teachings and upbringing of college who have faith and devotion to God Almighty, character and kesteria spirit, virtuous, friendly, and protect and protect the community, defend the weak, able to be role models and role models.
3. We are Madiun Pesilat, prioritizing the nature of mutual help and mutual harmony with fellow martial arts academics in realizing togetherness to build a prosperous life.
4. We are Madiun fighters, play an active role and make the legislative and presidential elections successful egislative and Presidential Elections.

These behavioral values will be measured according to their goodness and ugliness through measures of religious norms, Law, Manners, and Culture / Indigenus

1. Religious Norms, meaning that behavior in accordance with the teachings of Religion is good and if deviations from religious teachings are bad
2. Legal norms, meaning that if the behavior in accordance with the laws and regulations is good and if violating the rules is bad
3. Norms of Manners and Courtesy, meaning that if the behavior is carried out by actions, words, language, clothing, motion, and temperament that are interesting and pleasant, it means good and respected by others and if done otherwise, will get ridicule from others.
4. Cultural / Customary Norms, if behavior can respect the culture / custom of local culture means good and if opposed to it will cause undesirable things. Respect does not mean participating, but with a high spirit of tolerance gives the opportunity for others to do something.

CONCLUSION

From the description above, it can be concluded that pencak silat is not only a selfless aim, but has noble values that must be carried out to be lived properly and correctly, and practiced consistently and consequently as it is found in its Teaching. Pencak silat as a martial art that grows and takes root in Indonesian society, is a national culture that must be preserved. As a result of the nation's cultural creations that must be preserved by the noble values contained therein, is an important part and is a martial arts self-identity because it is very beneficial for individual or community. The appreciation of the noble values of Pencak Silat as a whole is the task of the fighter in maintaining and preserving pencak silat from various aspects among others:

1. The mental spiritual aspect, the learner of development reflects the noble character of the person: In the world of pencak silat the attitude and nature of caution to God Almighty and noble character are always instilled by the coach since they first practiced, and became very strong as together in the exercises every Sunday .and a must for every loyal citizen of the Heart of Terate uphold values and instill attitudes and traits

as well as disseminate teachings in order to shape quality human beings who fear God Almighty and noble character know right and wrong in daily activities, so too in the HTHTWongongahah the attitude and nature of fearing God Almighty and virtuous noble in the world of pencak silat indeed must be inculcated for all citizens since they underwent the first training. Attitudes and piety to the Almighty God and noble character are a must for every loyal citizen of Tunas Muda Winongo to uphold the values and norms according to the precepts of the One Pancasila, because with Faith and taqwa to the Almighty God and carrying out Amar ma'rufnahi munkar is consistent, in the association in the community will be happy physically and mentally in the world and the world.

2. Aspects and culture and culture, culture and games illustrate the forms ofitarianism by music and traditional culture. In the world of martial arts attitudes and traits Developing Pencak Silat as an Indonesian nation's noble culture to strengthen the nation's personality, strengthen national pride and strengthen the unity of life through participation, dance with emphasis on the unity of the Heart of Terate as the basis for maintaining and upholding the tranquility of the Indonesian people.
3. In PSHTWinongo, that attitude of applying the nature of Developing Pencak Silat as a noble Indonesian culture in order to strengthen the personality of the nation, through participation, dance and being developed because of this noble character contained six life points that must be done by each PSH Tunas Muda Winongo brother namely mutual help help, help help, love , affection, harmony, unity, simanatan blessings that must be maintained and practiced in carrying out amar ma'ruf nahi munkar because oaths cannot be obeyed and violated and violating the oath of not surviving and asking God to be punished according to their sins.
4. Self-respect , trustworthiness and eternity are very important in filling the film in the realm of intelligence, fighting a form of defense that is very useful to defend yourself from the opponent / enemy attacks both real and unreal opponents. Namely, lust that leads to the wrong path. One of the properties of a person who masters martial arts is motion and action seem steady and full of confidence, do not feel anxious and hesitant in dealing with problems or in doing work. He also will not feel afraid in taking a position or making a decision, has a male character and always carries the mandate and promise of knighthood, not easily discouraged, has a courageous nature
5. Sports Aspects, including matches, demonstrations, forms of form both for singles, doubles or teams. In the world of martial arts attitudes and traits Practicing and implementing Pencak Silat Sports as part of daily life is something that must be implemented because the organization PSH Terate is an organization that is socially active in the field of education outside of school which participates in educating the nation's life and its implementation based on Pancasila and Articles of Association and Rules of Organization. The PSH Terate organization is not only engaged in fostering martial arts martial arts but also engaged in spiritual / spiritual with the aim of giving birth to a formidable warrior as well as forming a virtuous human being who knows right and wrong and is devoted to God. PSH Terate is processing the students 'and their citizens' behavior in order to be strong healthy through martial arts training, with a strong healthy body expected to support the growth of a healthy soul. In PSHTWinongo that the attitude of applying the nature of practicing and implementing Pencak Silat Sports as part of daily life is an obligation that is applied to all PSH TunasMuda Winongo brothers because the Setia -Hati goal or goal is to exercise and cultivate the mind to achieve nobility in order to gain perfection live happiness and inner well-being in the world and the world by teaching Pencak Silat as a sport on the basis of a healthy soul in a healthy body too (there in corpora sano)

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