

Building Groups to Reduce Conflict in Sustaining and Developing Teaching Values of Silat Faithful Terate (PSHT) and Education of Silat Winongo Young People (PSHW) in Madiun

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Abstract

The Brotherhood of SH Terate (PSHT) and Brotherhood of SH Tunas Muda Winongo(PSHTW) is a martial art with noble teaching values derived from the heritage of the Indonesian people that we must develop and we preserve to produce qualified cadres, who can be a good example in organizing, behaving, behaving in the life of the nation and state. So the community of identity conflicts claim each other the truth of the most original ideology SH carrier that often occurs in the Faithful Heart of Terate brotherhood and the Faithful Brotherhood of Tunas Muda Winongo will not happen again. As the results of the research that we have done, to prevent the problem from spreading, through the hard work of the Government, Security Apparatus, Religious Leaders, Community Leaders, Leaders of the Brotherhood of Terate and Brotherhood SH Winongo has formed a social institution which is a pattern that emerges as a consequence of individuals living together. When an individual faces a shared problem, a standard and guideline is made on how to behave, Horton and Hunt state that an institution is a norm system to achieve a goal or activity that is seen as important, or formally, a set of habits and behavior revolves around a basic human activity (Horton, Paul B., Chester L. Hunt, 1996: 244). Soerjono Soekanto then gave the closest understanding of social institutions as a social institution. As conveyed by Koentjaraningrat regarding social institutions, social institutions are expected to be more responsive and able to anticipate various social problems. In particular, social institutions with the strength of their social capital will encourage the development of the response of the local community to the problems that arise from the development of increasingly complex social changes. This was also stated by Nuryana that social capital was able to provide a variety of positive outcomes for the interests of institutions and social groups (Nuryana, 2002: 23). Subsequently through solidarity and socialization in the formation of personalities and optimization of monitoring and communication with PSH social groups Winongo's Terate and PSHT are expected to aim to strengthen social resilience of the community through the coaching of SHs to create harmony and commitment together in harmony, safe, comfortable, peaceful and peaceful in HARKATIBMAS. Specific objectives of this study Describe the process of socialization in personality formation, describe the mechanism of monitoring and evaluation and describe the development of the application of the teaching values of PSH Terate and PSHT Winongo to social groups. This research was conducted in Magetan Regency, Madiun Regency and Madiun City while the sampling was taken by purposive sampling method. The data obtained is analyzed using Interactive methods through data reduction, data presentation and data verification. In line with the Merdeka Madiun University Strategic Plan in producing findings / methods / theories / policies, especially in the field of Applied University Research based on findings-based strategic plans to produce innovations, both methods, new theories or new policies that have never existed before, then targeted outcomes are, Journal Publications, National Seminars, ISBN and Copyright Textbooks.

Keywords: social groups, socialization, solidarity, communication, social security

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I. INTRODUCTION

Madiun City is an area located in East Java Province, in this area there is preservation of famous traditional culture to foreign countries, the culture is known as Pencak Silat. Pencak Silat is a traditional martial arts culture that has developed since the kingdom to defend its kingdom and is a unifying tool of the nation, so that Pencak Silat is one of the riches of martial arts in Indonesia that must be preserved. which was realized with the emergence of the Silat College as a place to preserve the traditional culture.

The Pencak Silat College which developed in Madiun which is very well-known both nationally and internationally and is the largest Pencak Silat College in Indonesia is the Faithful Heart of Terate Pencak Silat College and the Tunas Muda Winongo Faithful Pencak Silat College. The two colleges historically came from one

college founded by Ki Ageng Soerodiwiryo in 1903 in Surabaya with the name Sedulur Tunggal Kecer. In 1915 after Ki Ageng Soerodiwiryo moved to the city of Madiun, he founded the Djojo Gendilo Tjipto Mulyo College which was later renamed This Brotherhood of Faith, abbreviated as SH, is the forerunner to the founding of the Faithful Heart of Terate Brotherhood and the Tunas Muda Winongo Faithful Brotherhood.

Faithful Brotherhood Hati Terate is an organization that was formed with the aim of forming a virtuous human being who knows wrong and devoted to the Almighty God in establishing eternal eternal brotherhood. Organization was founded in 1922 by ki Hadjar Hardjo Oetomo under the name Pencak Sport Club (PSC) that teaches kanuragan, with the development of time and the name of the college Pencak Sport Club is replaced by the name Setia Hati Terate College (PSHT).

The Setia Hati Brotherhood Tunas Muda Winongo was formed in 1965 by R. Djimat Hendro Soewarno with noble teachings in the Science of Setia Hati with the aim of cultivating and cultivating the mind to achieve nobility in order to obtain perfection of life and inner well-being in the world and in the hereafter. Development of PSH Terate and PSH Tunas Muda Winongo with the increase in students, who participated in the martial arts which every year increased because it had been ratified as a member of PSH Terate and PSH Winongo.

The activities carried out by PSH Terate and PSH Winongo are martial arts exercises, which consist of physical and spiritual training (to the SH) and social activities such as blood donation, mutual cooperation, visiting orphanages, visiting sick people, voluntary work and other social activities.

The Life of PSH Terate and PSH Community Winongo in the community like the life of the community in general is to do social interaction with fellow community members so that a sense of mutual need arises from each other, besides that from social interaction creates a sense of mutual need for one another, besides from social interaction raises mutual cooperation or cooperation between the community and the Pencak Silat college itself. Solidarity or cooperation carried out by community members and residents and brothers of PSH Terate and PSH Winongo arose from activities carried out in the community such as community service activities, public lectures by inviting religious leaders, during religious festivities, social services to orphanages, nursing homes for elderly people and surrounding communities who are considered less capable and need help and do not miss PSH Terate residents and PSH Winongo always provides information about values the great teachings of PSH Terate and PSH Winongo that are very good to be applied in the community as a form of social interaction between the community and the community to create a good pattern of communication between the community and PSH Terate and PSH Winongo, generation of character so that they can resolve conflict.

II. RESEARCH METHODS

1. Outcomes and stages of research

1. Results of the Sarah Rinanty Ferbi Research Report entitled Social Solidarity of the Brotherhood Pencak Silat Community Setia Hati Terate (PSHT) shows that the Pencak Silat Faithful Heart of Terate Brotherhood (PSHT) that still survives today is inseparable from the role of the PSHT rayon Rejosari organization by introducing PSHT to the wider community through the pencak silat championship, maintaining the quality of learning and not changing the distinctiveness of the PSHT which is famous for its thick brotherhood. PSHT members also strengthen social relations with members and supervisors of PSHT, and invite their friends to join the PSHT organization.

The social solidarity that occurs between the Faithful Heart of Terate Brotherhood (PSHT) and the community can be seen from the collaboration in activities carried out, such as community service activities, rewang in neighboring places that have a purpose, and help in celebrations of major days religious.

Social solidarity between members of the Hati Terate Faithful Brotherhood (PSHT) grew in activities organized by the PSHT, such as voluntary work activities, shared sahur, halal bihalal, and other social activities. Social solidarity is able to provide a special meaning among PSHT members such as being able to maintain and establish mutual relations between members in each activity.

Research Results Retno Iswati and Agus Wiyaka with the existence of social institutions or social institutions as norms that are interconnected and form a norm network or called the norm system, where the norm system will help PSHTerate citizens and PSH Tunas Muda Winongo brothers and the community to meet their needs and as guidelines or instructions to the community about how they should behave in accordance with what is expected

by the community so that they are internalized in the behavior of PSH Terate residents and brother of PSH Tunas Muda Winongo in forming social norms or institutions that can reduce conflict.

2. Location and Object of Research

The object of research is a scientific goal to obtain data with specific objectives and uses about something objective, valid, and reliable about something (certain variables) "according to Sugiyono (2012: 13), location and object of research in the Magetan Regency, Madiun Regency and The city of Madiun as the Faithful Center of the Heart of Terate and Loyal Heart of Winongo Madiun.

3. Samples and Research Informants

Gay and Diehl's (1992) opinion assumes that the more samples taken it will be more representative and the results can be digitized. But the size of the sample received will depend on the type of research. Sampling uses a multi-stage sampling technique, and the research subjects are Management, Setia Hati Terate and Setia Hati Winongo residents in the Magetan Regency, Madiun Regency and Madiun Regency. Furthermore, some are taken as samples / research informants by "Purposive Sampling" .

4. Data Collection Techniques.

Data collection technique is 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), observations (observations), and documents (documentation). While to test the validity of the data is to use Triangulation of data sources. For this reason, the verification of data is done by:

- a. Comparing observational data with interview data from several data sources,
- b. Compare the results of interviews with the contents of a related document.

5. Research Analysis Methods

The research using the Participatory Action Research (PAR) method is research that actively involves all relevant parties (stakeholders) in reviewing ongoing actions (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 within the SHT and SHW martial arts institutions must actively involve stakeholders who are relevant and related to their own experience so that they can make better changes and improvements. Therefore 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 are:

- a. Data reduction, namely the process of selecting, simplifying, abstracting and transforming crude data from written records in the field until the final complete report is arranged.
- b. Presentation of data, namely a set of information arranged in order to give the possibility of drawing conclusions. In presenting this data, it is carried out after reducing the data to be used as report material.
- c. Draw conclusions or verification, namely in the form of essence of the presentation of data which is the result of the analysis carried out in the study.

III. RESULTS AND DISCUSSION

1. The Existence of the Faithful Heart of Terate College and the Silat College of Tunas Muda Winongo as the Pencak Silat College in the very well-known region of Madiun, both National and International, has been able to reduce conflict. This is because Pencak Silat is the result of Indonesian human culture to defend Indonesian people, to defend or maintain existence (independence) and integrity (singular) for the environment or the surrounding environment to achieve life harmony in order to increase faith and piety to the Almighty God, besides Pencak Silat is a martial art as an element of personality of the Indonesian nation that is owned by the results of hereditary cultivation. As stated by the Head of Madiun Police, there are 4 (four) aspects of Pencak Silat that are used to form virtuous human beings and know right and have the spirit of the two Universities, namely PSHTerate and PSHTWinongo, still have a place in the community, namely mental aspects spiritual, artistic aspects of culture, martial arts aspects and aspects of sports.

2. Solidarity between the Faithful Brotherhood of Terate and Brotherhood of Tunas Muda Winongo with the Community. During this time the community's view of pencak silat in Madiun is something that is synonymous with brawls and mass fights that occur every year in suro, events in 2012 are influenced by the dynamics of activities the community and the social conditions of the enmity between two pencak silat colleges between PSHTerate and PSHTWinongo, since 2002 periodically on Hal Bi halal activities, Suran Agung by PSHTWinongo and endorsement of the new Citizens PSHTerate conditions due to excessive fanaticism and ego, but 2015 has begun to install - the holiday subsidies, and the 2016 suran agung celebration, Madiun's condition is very conducive to the atmosphere like this that was aspired by the people of Madiun. Solidarity between the Faithful Brotherhood of Terate and Brotherhood College Tunas Muda Winongo with the Community in the celebration of suran agung which is routinely held annually will be awaited celebration - awaited by domestic and foreign tourists. The suroan celebration of new citizenship approval, the increase in the level of pencak silat colleges in Madiun has become an attraction for tourists and will increase Regional Original Income, community welfare, increase community income, and employment, not something that frightens the community.

3. Solidarity between the Faithful Brotherhood of Terate and the Brotherhood of Tunas Muda Winongo. In the world of pencak silat, the attitude and nature of social solidarity, to establish cooperation between Pencak Silat colleges, local governments and security forces is a must. Therefore PSHTerate and PSHTWinongo as the largest and most well-known pencak silat colleges in the country and abroad must play an active role in assisting the task of the National Police as a characterized approach to Kamtibmas and being role models in the community and able and upholding their own honor and self-defense each by not carrying out actions or activities that violate normal social or legal provisions and laws that apply mutual respect to the Pencak Silat College organization that conducts activities and in making Tugu must ask permission / coordinate with the Regional Government, the environment as the Legality of Tugu Establishment.

4. Dissemination The provisions and legislation in force to respect each other in the organization of Pencak Silat College The Faithful Brotherhood of Terate (PSHT) and the Faithful Brotherhood of Tunas Muda Winongo (PSHTW) in reducing conflict must always be carried out, because the Faithful Heart of Terate Brotherhood (PSHT) and the Setia Hati Brotherhood of Tunas Muda Winongo (PSHTW) as a group in the community who live together in such a way that they feel that the group can fulfill their main life interests and establish social relations, so that there is no conflict in establishing a relationship that needs to be socialized. in this social relationship so that each Pencak Silat College understands the laws and regulations that regulate it, because every Education Institution has its own rules, both PSHTerate and PSHTWinongo Universities, therefore every citizen and brother in the Pencak Sila College t must obey the laws and regulations that govern it, both local, regional and international regulations, because the potential for conflict still exists, legal order, individual obedience to the law, and awareness to maintain overall order must be instilled.

5. Communication takes place in an organization both formal and informal organizations that aim as a channel for carrying out and receiving the influence of the change mechanism, as a tool to encourage motivation and means to achieve the desired goals because the communication of the conflict is not easy. because of the importance of the communication of Pencak Silat College of Faithful Brotherhood of Terate (PSHT) and the Setia Hati Brotherhood of Tunas Muda Winongo (PSHTW), it has opened communication to other Pencak Silat colleges by forming an information committee for conflict resolution, the formation of an information committee has a major influence on the development of pencak silat marked by the joining of managers and pencak silat officials in this information committee. With the container conveying. The existence of pencak silat now does not talk about the existing differences, but speaking of how the Pencak Silat community movement which is a forum for all martial arts colleges can create an atmosphere of harmony, so that all members of the silat feel one family or sedulur. Every month officials or managers always gather, join to discuss the program activities or problems faced by each college to find a solution. The decision agreed upon by the officials or managers is conveyed to residents or siblings in hopes of mutual unity, understanding and understanding in order to create harmony.

IV. CONCLUSION

From the description above, it can be concluded that building a group to reduce conflict in preserving and developing the teaching values of the faithful education of the heart of the terate (psht) and the faithful martial arts college of the young buds of winongo (pshw) are offered if:

1. Existence and integrity of the environment to resolve conflicts in the very well-known Silat Hati Terate College and the SeHati Tunas Muda Winongo College of Education, both National and International.

2. The Solidarity between the Faithful Brotherhood of Terate and the Brotherhood of Tunas Muda Winongo with the Community is very good, as seen from the conducive atmosphere when the suran agung and halal bi halal are held.
3. Solidarity between the Faithful Brotherhood of Terate and Brotherhood College Tunas Muda Winongo, it is very good to see from the attitude and nature of collaborating between Pencak Silat colleges, local governments and the security forces.
4. Dissemination Provisions and applicable laws and regulations must be made so that there is no conflict in the relationship.
5. Creation of communication and atmosphere of harmony between Pencak Silat colleges.
6. Communication Forum with the Community has not yet been formed.

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