

# Application of Values of Teachings of Silat Setia Hati Terate (PSHT) and Silat Setia Hati Tunas Muda Winongo (PSHW) in Reducing Conflict

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## Abstract

Conflicts between the two Brotherhood of Silat Setia Hati Terate (PSHT) and Silat Setia Hati Tunas Muda Winongo (PSHW) creates inconvenience in community life in Madiun area. For the two martial arts colleges become 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 become the cause of unrest in the community. They have contributed a lot of martial arts athletes at the national level, while at the local level they are facing problems among themselves. The mass fights between the PSHW and PSHT arts colleges that emerged around the 1990s are common when there are Halal Bihalal and Suran Agung activities. Besides that came another fight at the end of the endorsement activities of new citizens, tasyakuran, sarehan and rise level and the establishment of the monument of martial arts college. The purpose of this research are: (1) To know the role of Management and residents in the Application of Values of Teachers of Silat Setia Hati Terate and Setia Hati Tunas Muda Winongo in Madiun Regency, Madiun and Magetan, (2) To know the role of Management and the citizens in reducing the conflict between the Silat Setia Hati Terate and the Setia Hati Tunas Muda Winongo in the Madiun Regency, the Inter City M and the Magetan Regency and (3) To know the role of the Management and the residents in the Application of Values of Teachers of Silat Setia Hati Terate and Setia The Heart of the Young Tunas Winongo In Reducing Conflict in the Regions of Madiun, Madiun and Magetan. This research uses Participatory Action Research (PAR) method, is a study that actively involves all stakeholders in reviewing ongoing actions (where their own experience as a matter) in order to make changes and improvements in a more good. The results of the research are: (1) The conflict of pesilat in Madiun is an interesting social phenomenon as the embodiment of social interaction that deviates by social actors from martial arts college, because wrong in interpreting brotherhood. (2) In the beginning, martial arts college in Madiun is a martial arts college with the name Setia Hati, then because of something the two prominent students / good established silat Setia Hati college ie Setia Hati Terate and Setia Hati Tunas Muda Winongo, finally emerged claim to each other the most correct, the best, the most original and the impact on the conflict between the pesilat (3) Fraternity is the essence of social interaction at the martial arts college in Madiun, because the essence of the whole martial arts is one teacher, one college. It is this brotherhood that inspires the folks to love, united in every activity including in the convoy at the time of Suro'an which gave birth to wrong misuse in your meanings. (4) Meaning of wrong brotherhood creates conflicts that disturb society, victimize, defame the martial arts college concerned.

**Keywords:** *value of teaching, silat college, conflict*

## 1. INTRODUCTION

Conflicts between the two Brotherhood Silat Setia Hati Terate (PSHT) and Silat Setia Hati Tunas Muda Winongo (PSHW) cause inconvenience in community life in Madiun area. For the two martial arts colleges become ironic, because on the one hand they contribute much to the progress of martial arts at the national level, but on the other hand they become the cause of unrest in the community. They have contributed a lot of martial arts athletes at the national level, while at the local level they are facing problems among themselves, mass fights between martial arts college PSHW and PSHT appearing around the 1990s are common when there are activities of Halal Bihalal and Suran Agung. Besides, there were other fights at the end of the new citizens' endorsement activity, tasyakuran, sarehan and level increase and the establishment of the monument from Pencak Silat School (PSHW, PSHT Tunas Muda, IKS PI and Pandan Alas). This conflict can not be separated from the history of the two martial arts colleges, which originally were both universities, namely Setia Hati College established by Ki Ngabei Soerodiwiryo, whose members are called Sedulur Tunggal Kecer on Friday Legi 10 Syuro 1323 H or 1903 M in Tambak Gringsing village Surabaya. The conflict between the two universities began in 1914 when Ki Ngabei and his wife moved to Madiun and lived in Winongo Village. In Madiun Ki Ngabei resumed the group of Sedulur Tunggal Kecer and the name of pencak silat called Djojo Gendilo Tjipto Muljo. In 1917 Pencak Silat Djojo Gendilo Tjipto Muljo reached the peak of its popularity along with it so that the name of martial arts college more popular and in accordance with the state of the name of the college name was changed by the name Setia Hati or abbreviated SH (Singgih 1963: 10) with a very noble teaching, because in the body of

faithful college of the heart there is a doctrine that the science of Faithful Heart can not be disseminated to the wider community resulting in the development of the College of Loyalty is very slow. Seeing the condition of the development of Setia Hati so slow, when in fact has great potential to develop, then one of Ki Ngabehi disciples named Ki Hadjar Hardjo Oetomo intend to develop the Science of Faithful Heart to the public and at the same time the struggle against the invaders although constrained by the doctrine Setia Hati . In 1922 Ki Hadjar Hardjo Oetomo finally ventured to establish a college with the name Setia Hati Pencak Sport Club in the village of Pilangbango Madiun in his birthplace. This college is the forerunner of martial arts college which is now known as the Fraternity of Setia Hati Terate (PSHT). With the establishment of this college Ki Ngabehi Soerodiwiryo not explicitly explicitly forbid or merestuinnya because it is considered as a personal responsibility Ki Hadjar Hardjo Oetomo (Maksum, 2009: 105) .In 1944 precisely Friday Legi November 10 Ki Ngabehi Soerodiwiryo died in his residence in Winongo, before his death told him that faithful brethren remained united in heart, remained inner and apologized to him with sincere sincerity. After the death of Ki Ngabehi, Setia Hati is centered at Ki Ngabehi residence in ketua by Koesnandar who is now known as the Pious Brotherhood of Pantii. Brotherhood Faithful Heart Pantii is a designation for the Fraternity Brethren residing in the Pantii, which is at the residence Ki Ngabehi Soeryodiwiryo on Jl. Gajah Mada no. 14 Winongo Mangunharjo Sub-district of Madiun City. SH Pantii until now not in IPSI and only a paguyuban.Sampai with the 1960s, SH Pantii development is less encouraging because of the lack of acceptance of new members and some senior members died. Young people at SH Pantii take the initiative to revive the Perguruan Setia Hati. On October 15, 1965, R. Djimat Hendro Soewarno founded the Faithful Brotherhood of Winongo Tunas Muda with the lofty teachings of Setia Hati (Soewarno 1994: 99). The college is based in his kediaman which is also located in Winongo Madiun Village. However, although both are based in Winongo, SH Winongo Tunas Muda and SH Pantii there is no organizational relationship.

The above historical descriptions show the internal dynamics of the Faithful College which result in disunity. The split is due to different college development strategies. Ki Ngabehi wants to closely guard the development of Perguruan Setia Hati. Ki Ngabehi wants the science of Faithful Heart to be maintained so that quality is very selective in receiving new members. Meanwhile Ki Hadjar Hardjo Oetomo wants to be more open Setia Hati so it can be more easily accepted in the wider community. Similarly, R.Djimat Hendro Soewarno with Setia Hati Tunas Mudanya also wants to develop a college with more open as well as SH Terate. Up to that stage, the dynamics of the relationship between the three SHs is not in the color of open conflict and violence. Both schools coexist peacefully. The seeds of violent conflict began to emerge when several warriors SH Winongo and SH Terate were involved in political conflict after the events of S S 3065. Some swordsmen from both colleges were involved in physical clashes because of the political event, although the two martial arts colleges were not actually affiliated to any political party. Since then began to frequent fights between warriors in various corners of Madiun. The festivals that also involved the sharp weapons often ended with the death of one party. Madiun was like a war zone of warriors of martial arts. In various corners of the city and kampung and there is graffiti that shows the identity of the group of warriors who controlled the area. SH Terate Swordsman uses the term SHT (Setia Hati Terate) to mark its base. While SH Winongo uses the term STK (Seduler Tunggal Kecur). 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 both devotees of good heart from Setia Hati Terate and Setia Hati Winongo back together become a single seder as taught Ki Ngabehi, the values of the Doctrine of the Faithful of both Winongo and Terate in order to reduce the conflict.

## 2. LITERATURE REVIEW

Values are derived from the Latin *vale're* which means useful, capable of being, empowered, applicable, so that the value is defined as something that is considered good, beneficial and most correct according to the belief of a person or group of people. Values are always related to norms although both can be distinguished. Values can be interpreted as attitudes and feelings displayed by individuals, groups or society as a whole about good-bad, right-wrong, likes-dislike and so on the object of material and non-material, while the norm is a rule with sanctions intended to encouraging and even pressing personal, group, or community to achieve social values. The definition of value according to some experts have differences of opinion, namely:

1. According Sutarjo Adisusilo Value is the quality of a thing that makes it liked, desired, pursued, valued, useful and can make people who live it become dignified.
2. According to Soekamto, value is a which can be targeted to achieve goals that become the nature of the sublimity of the order consisting of two or more of the components of each other affect or work in a unity or a unified integration and oriented to Islamic values and morality .
3. While the meaning of value according to Chabib Thoha, "Essence inherent in something that is very meaningful for human life".

4. Furthermore, it is also explained that essence has not been meaningful before it is needed by human, but so it does not mean the essence because of human need.

It's just meaningfulness of the essence is increasing according to the increase of capture and the meaning of human self. Sebagai example: the peace of life is the essence of human life, the essence will not disappear despite the fact there are many wars. Value of peace is higher as long as humans are able to give meaning to the peace. The value of peace develops according to the human capability of the essence of peace. The latter sense provides an understanding that value is not solely determined by the level of human need for something but neither avoids the value that is more determined by the human situation in need. Because before being in a situation needed, in something that has been inherent things that will be higher in value along with the increasing ability to catch and meaning of human. Furthermore, in order to fulfill the need of understanding the value in this paper, referring to the meaning of value according to Thibib Thoha, the value is defined as the essence attached to something that has meaning for the life of society that has the characteristics, as follows: First, values are formed in society through mutual interaction among members. Means that value is socially created not biologically carried from birth. Second, social values are transmitted through members or groups in a society through various social processes from one society to another. In addition, values can be learned not innate where the learning process values started from childhood through socialization in the family and the value that has been accepted socially it becomes the basis for the actions and behavior both individually and in groups as a whole so as to help the community to can function well because without a community value will be chaotic especially in maintaining social welfare and satisfaction. Third, the conceptual value is an abstraction of the elements of value and the variety of objects that exist in society that tend to relate to each other communally to form patterns and value systems in society, so that if there is no integral harmony of the values social problems will arise social. Fourth, the diversity of cultures with different forms and functions produce different value systems because values represent alternative and value systems consisting of the alternative ranking structure itself that mutually refine and fill in determining the ranking of the position or level of the object exists and has a different effect on the individual as well as the society as a whole. Finally, values can affect personal development in a positive or negative society that usually involves emotions. Furthermore, O'on Maryono (1998: 79) argues that the practice contained in the philosophy of noble character of pencak silat is controlling in the sense that:

1. Sense of commitment to the rules, values and ideals of religion and morals of society;
2. Responsiveness (responsive) and wise to every sign of its development, demands and challenges;
3. Tough attitude (firm) and can develop the ability in facing and overcoming challenges;
4. Discipline and test stance in the face of temptations and trials;
5. Dynamic and creative attitude in an effort to achieve success.

### 3. METHODS

#### 3.1. Achievements and research stages

The results of subsequent reviews of violations between groups of martial arts colleges (SHT and SHW) indicate that violent conflicts occur because of the process of forming distorted social identities, when basic conditions such as poverty and unemployment are not improved, as well as interaction between groups of universities, the outbreak of violent conflict only waiting time and interaction (Ali Maksum, 2009). This condition is quite worrying about the preservation of unity and unity, especially for the defense and resilience of the nation in the future, according to the research results of researchers that martial arts college has a very important role in supporting the development of human character (Retno Iswati and Agus Wiyaka, 2015)

#### 3.2. Location and Object Research

The object of research according to Sugiyono (2012: 13), is as follows: "The object of research is the scientific goal to obtain data with the purpose and certain usefulness of something objective, valid, and reliable about a thing (certain variables)". Location and object of research in Magetan Regency, Madiun Regency and Madiun City as Terate Hearts Trenching Center as well as Loyalty Winongo Madiun.

#### 3.3. Sample and Informant Research

This Gay and Diehl opinion (1992) assumes that the more samples taken will be more representative and the results can be digenelisis. However, the sample size received will depend on the type of research. Sampling using multi stage sampling technique, and the subjects of the research are Management, Setia Hati Terate and Setia Hati Winongo resident in Magetan Regency, Madiun Regency and Madiun City .. Hereinafter taken part to be the sample / informant of research by "Purposive Sampling" .

### 3.4. Data Collection Technique.

Data collection techniques is a means of collecting data needed to answer the formulation of research problems, Juliansyah Noor (2011: 138). Data collection techniques used in this study are interview (interview), observation (observation), and document (documentation). Meanwhile, to test the validity of the data is to use triangulation of data sources. For that, in the examination of the validity of data is done by:

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

### 3.5. Methods of Research Analysis

The research using the Participatory Action Research (PAR) method is an active research involving all stakeholders in reviewing ongoing actions (where their own experience as a matter) in order to make changes and improvements in a better direction. So to inventory the causes and reduce the conflict in the body of SHT silat and SHW college must actively engage the relevant stakeholders and related to their own experience so that they can make better changes and improvements. For that they must reflect on the historical, cultural, political, economic, geographical and other related contexts. According to Matthew B. Miles and Michael Huberman in Moleong (2000), explaining that in conducting the process of analysis of the main components that need to be considered after data collection are:

1. Data reduction, ie the process of selecting, simplifying, abstracting and transforming rough data from written records in the field until a complete final report is prepared.
2. Data presentation, which is a collection of information arranged in order to give the possibility can draw conclusions. In the presentation of this data is done after make data reduction that will be used as material report.
3. Attract the conclusion or verification, which is the essence of the presentation of data which is the result of analysis conducted in the study.

## 4. RESULTS AND DISCUSSION

### 4.1. Application of Values of Teachings of Silat Setia Hati Terate and Perguruan Silat Setia Hati Tunas Muda Winongo.

Pencak Silat is a traditional martial arts branch that exist in Indonesia, born and developed as a local culture. In a more general sense Pencak silat is a physical, spiritual, artistic, and cultural heritage education of the nation, and has value to increase the devotion to God Almighty, heighten intelligence, skill, strengthen personality and strengthen confidence. Pencak silat as a martial art and a part of Indonesian culture that is noble. Then the noble values of martial arts contained in the identity that includes 4 (four) principal things as a whole, namely:

#### 1. Ethical value

The overall ethical value embodied in this mental-spiritual aspect is the foundation of the values contained in other aspects. Ethical values include attributes and attitudes: Be cautious to God Almighty and virtuous noble character. Spoken by the Board of Teresa of Terate Heart of Madiun City. Is Pencak Silat very strong with the values and norms and emphasize the attitude and the nature of cautious To God Almighty and virtuous noble character?

“In the world of martial arts attitude and cautious nature To God Almighty and virtuous noble character is always instilled by the coach since they first practice, and become very strong as togetherness in the exercises every Sunday”.

#### 2. Technical value

The technical value (martial aspect) includes the nature and attitude of mental and physical alertness, based on the responsive and self-controlled knightly attitude. Pesilat must be aware and obliged to: Dare to uphold the truth and honesty and justice. Expressed by the Board of Teresa of Terate Heart of Madiun City. Does Pencak Silat instill daring values and attitudes to uphold truth and honesty?

“In the world of martial arts attitude and courage to uphold the truth and honesty in goodness is a must, it is symbolized white and red-white vertical ribbon that is on the symbol of Terate PSH which means Terate PSH citizen must always stand up based on justice and truth in carrying out the activity with no distinction between ethnicity, race, religion and class and social status”.

#### 3. Aesthetic value

Aesthetic values (aspects of art) include the nature and attitude of love to the culture of the nation. Pesilat must be aware and obliged to: Develop Pencak Silat as the noble culture of Indonesia to strengthen the nation's personality, strengthen the sense of pride of national pride and strengthen the soul of unity by the Board of Teresa of Terate Heart of Madiun. Does Pencak Silat instill noble values and attitudes in order to strengthen the nation's personality, strengthen the sense of price Develop Pencak Silat as a culture of the Indonesian nation that is self-esteem of national pride and strengthen the soul of unity?

“In the world of martial arts attitude and the nature of Developing Pencak Silat as a culture of the noble nation of Indonesia in order to strengthen the nation's personality, strengthen the sense of pride of national pride and strengthen the spirit of unity of this matter in accordance with the initial pioneering Setia-Terati Heart that dripped on the concept of Perguruan the demands of the times and made the Community Organization by emphasizing the meaning of the Tera Fraternity of Terate Hearts as the basic of Terate Terrestrial Psych education is the Brotherhood that embodies the eternal sense of brotherhood among the citizens / prospective citizens, if the sense of brotherhood has been embedded in every citizen PSH Terate as an institution and self as citizens are based on equal responsibility with great sense and responsibility”.

#### 4. Athletic value

Athletic value (sports) includes the nature and attitude that ensures physical and spiritual health and achievement in the field of sports. Pesilat must be aware and obliged to: Practice and implement Sports Pencak Silat as a part of everyday life expressed by the Board of Teresa of Terate Heart of Madiun City. Does Pencak Silat instill the values and attitudes of Practicing and implementing Sports Pencak Silat as part of daily life?

“In the world of martial arts attitude and the nature of Practice and Implement Pencak Silat Sports as part of everyday life is something that must be implemented because the organization of PSH Terate is an organization bersiafat social in the field of education outside the school who participated in the intellectual life of the nation and its implementation based Pancasila and Articles of Association and Bylaws. The Terate PSH organization not only moves in the formation of martial arts, but also moves in the spiritual field with the aim of giving birth to a formidable swordsman as well as forming a virtuous man knowing right and wrong and pious God Almighty”.

#### 4.2. Reduction of conflict between Silat Setia Hati Terate and Silat Setia Hati Tunas Muda Winongo

After conducting in-depth interviews to the informants, the researcher will obtain various data findings that the researcher needs from all the informants. In the data collection the researcher is assisted by some informants from the Board, the pesilat, the trainer and the community leaders from the beginning of the conflict to the post conflict . Besides, researchers also explore and examine existing data about the role of brotherhood fraternity in finding solutions to a conflict, In the conflict issue there must also be things that can to overcome a conflict, therefore every conflict must be handled continuously. According to Stevenin (2000, pp.134-135), there are five steps to achieving peace in the conflict. Whatever the source of the problem, the following five steps are fundamental to overcoming difficulties:

- 1.Introduction The gap between existing circumstances is identified and how things are supposed to be. The only thing that becomes a trap is a mistake in detecting (ignoring the problem or assuming there is a problem when it actually does not exist).
- 2.Diagnosis This is the most important step. The correct and tested method of who, what, why, where, and how to work perfectly. Focus on the main problem and not on the trivia.
- 3.Agree on a solution Gather input on possible solutions from the people involved. Filter out solutions that are unworkable or impractical. Never settle in a way that is not very good. Look for the best.
- 4.Implementation Remember that there will always be gains and losses. Be careful, do not let this consideration too much influence the choice and direction of the group.
- 5.Evaluation The settlement itself can give birth to a whole new set of problems. If the solution does not work, go back to the previous steps and try again.

Stevenin (1993: 139-141) also explained that when experiencing conflict, there are things that should not be done in the midst of conflict, namely:

- a. Do not be swept away in a power struggle with others. There is a saying in society that can not be denied, it reads: if authority increases then power decreases, so should it.
- b. Do not get too separated from the conflict. Dynamics and conflict outcomes can be handled best from within, without involving a third party.

In addition to being personally or individually, participation can also be done in groups. For that an organization on the community is very role as implementers of peace and peace, carry out basic needs services and conduct activities of reconstruction and rehabilitation. Elements of the community involved in the settlement of a conflict usually involve community leaders religious leaders, customary leaders, community leaders, peace activists, and involving the parties in conflict. This is a novelty in the approach to community settlement.

Basically the community acts as a third party as a mediator of circumstances and also as victims of the conflict. However, the lack of access to information gained by the public raises prejudices that change rumors and suspicions of conflict-prone groups that have not yet completely disappeared. Even the feelings of misgivings, and uncomfortable still felt by the community as the impact of the conflict. Atagonistic state is still

strong felt in the community at the lower level, especially when the agenda of each martial arts college in the month suro and halal bihalal event arrived. In Meridukion of a conflict there are 2 (two) roles of yaitumediator and facilitator is very relevant in conflict management process and can be used as a model for peacemakers, especially for those who engage in the activities of martial arts in the field. The role of mediators is done during the conflict stage. The role of the facilitator is generally done in the "pascakonfik" phase which "battles" and "physical clashes" have decreased. These two roles are often also applied to the pre-conflict or conflict prevention phase.

#### 1. Mediator

The role of the mediator is made when there are striking differences and leads to physical contradictions between different parties. The mediator may act as a third person among group members involved in the group. Activities that can be carried out in the mediator's role include behavioral contracts, negotiations, conciliation of third parties, and various handling of emergency situations. In mediation, efforts are essentially directed towards achieving a "win-win" solution). Some of the techniques and skills performed by the mediator role:

- a. Seek the value equation of the parties to the conflict;
- b. Helping each party to recognize the legitimacy of the interests of the other;
- c. Helping conflicting parties in identifying common interests;
- d. Avoiding situations that lead to the emergence of win and lose conditions;
- e. Seek to localize conflicts into specific issues, times and places;
- f. Helping conflicting parties to recognize that they are more beneficial if continuing a relationship rather than engaging in conflict;
- g. Facilitate communication by supporting them to talk to each other; and
- h. Using persuasion procedures

#### 2. Facilitator

The role of "facilitator" is often referred to as an "enabler". Both are even often exchanged for each other. As stated Parsons, Jorgensen and Hernandez (1994), "The facilitator is responsible for helping clients become capable of handling situational or transitional pressures. The terms of reference on the tasks that can be performed by a facilitator, among others:

- a. Define membership or who will be involved in the execution of activities;
- b. Define the purpose of engagement;
- c. Encourage communication and relationships, and appreciate experiences and differences;
- d. Facilitate the attachment and quality of a system's synergies, discover similarities and differences;
- e. Provide models or examples and facilitate efforts to solve common problems that encourage collective action;
- f. Identify the problems to be solved;
- g. Facilitating goal setting;
- h. Designing alternative solutions;
- i. Solve conflicts.

Various efforts were made, both from Penca Silat and government institutions, and security apparatus. Although some people think that there are still weaknesses. Following this matter, the Pencak Silat college, government and security apparatus have tried to make efforts of coaching, pledge, coordination, security, and even then form the community of pencak silat and proposed rebranding of Madiun Regency become "Madiun Kampung Pesilat"

### 5. CONCLUSION.

From the description above can be concluded that martial arts is not only a martial arts that aimlessly, but has noble values that must be implemented to be lived properly and correctly, and practiced consistently and consistently as contained in the Teachings. Pencak silat as self-grown martial arts and rooted in the society of Indonesia, is a culture of the nation that must be preserved. As a result of cultural creations of the nation that must be preserved the noble values contained therein, is an important part and is the identity of martial arts pencak silat because it is very useful for individuals and society. The observance of the noble values of pencak silat as a whole is the duty of the pesilat in guarding and preserving the martial arts from various aspects of other products:

- a. Conflict fighter in Madiun is an interesting social phenomenon as the embodiment of social interaction that deviates by social actors from martial arts college, because wrong in understanding brotherhood.
- b. In the beginning, martial arts college in Madiun is a martial arts college with the name Setia Hati, then because of something the two prominent students / well established the Silat Setia Hati college ie Setia Terate Heart and Setia Hati Tunas Muda Winongo, finally came the claim of each other the most correct , the best, the most original and have an impact on the conflict between the fighter.

- c. Fraternity is the basic core of social interaction at martial arts college in Madiun, because essentially all of martial arts is brother one teacher, one college. It is this brotherhood that inspires lovers, united in every activity including in the convoys at the time of the Suro'an which gave birth to the misfiring in your meaning.
- d. False interpretation of fraternity creates conflicts that disturb the community, victimize, defame the martial arts college concerned.

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