

## The Role of *Tapak Suci Pencak Silat* Martial Arts Teacher in The Development of Youth in Medan City

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### ARTICLE INFO

*Keywords:* Self-defence, Tread Sacred, Youth Development.

*Received :* 13, December

*Revised :* 12, January

*Accepted:* 15, February

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### ABSTRACT

Organization college art self-defence halibut silat is organization society, which teaches knowledge martial arts also teaches method For do coaching to its members. Giving guidance by the organization college art self-defence *pencak silat* footprint holy aim for formation favor noble character. Formulation the problem How role organization college art self-defence *pencak silat* in follow do development of youth, its role and strategy. Method research used use juridical normative through approach qualitative, with relying on primary and secondary data, location research in organizations college art self-defence *pencak martial arts* located in the city of Medan from results study analyzed and compiled in a manner systematic.

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## INTRODUCTION

Organization college art self-defence *pencak silat* is one from organization formed society based on on similarity activity that is art martial arts and martial arts martial arts, even profession for those who practice it. Pencak means game (expertise) for maintain self with intelligence parry, dodge and so on. While that is meant with silat is intelligence fighting, art self-defence typical Indonesian with dexterity defend yourself and attack for match or fights (KBBI, 2001). *Pencak silat* own role important in increase mental attitude and quality self-generation sustainable youth, so *pencak silat* become something opportunity for institutions education for follow help increase quality participant educate through training mental attitude and discipline so that will print generation young at heart knight. In matter this, fact the state that *pencak silat* in Indonesia has a number of mark positive, like increase health and wellness, increase confidence yourself, train mental resilience, floating mental endurance, develop vigilance high self, upbuilding sportsmanship and soul chivalry, more discipline and tenacity high. Besides matter above *pencak silat* also scored humane, honest, virtuous character sublime, no sober and sensitive to the suffering of others.

With thus, organization college art self-defence *pencak silat* seen from side non-penal effort means, necessary explored, developed and utilized whole potency support and participation public specifically internal youth development effort streamline and develop it.

Youth problems that lie ahead We Now really complex, start from problem unemployment, crisis existence, mental crisis to problem moral decadence. Culture permissiveness and pragmatism spread make part from the trapped in life instant, hedonic, and detached from idealism so that tend become anti- social man make personality they increasingly amoral. There are other problems as well become trigger threatened youth position is weak supervision of parents, family and close people including weakness understanding they against religion, violate order applicable law, and so on resulted generation young Lots fell in vortex association that leads to the point destruction. Existing facts Now become proof matter such, for example from some research results put forward that sex free, abuse drugs, in fact more Lots done by young people school. this becomes task together various element to use save generation young, all at once save nation from crisis outstanding youth.

A set rule just no Enough For protect from various possibility worst, without supported by roles government, community, private, and so forth in implementation set regulation. one formation considered personality Enough effective is through activity organize like college *pencak silat* which is in it there is galvanizing body nor spiritual integrally. Because education physical is activity physical which is root and all psychological processes, and morality rooted in activity physique at the beginning life human.

Organization This expected that *pencak silat* can mobilized and disseminated until to various corners of the country as something expression culture national. Society also expects that *pencak silat* standardized so that it can taught as education physical education in schools and can competed in sporting events national. In accordance with desire the, step The first attempt by IPSI is

formation something system *pencak silat* national can accepted by all college *pencak* martial arts in Indonesia.

## **THEORETICAL REVIEW**

### **1. *Pencak silat***

*Pencak silat* is motion defend - attack tightly relationship with spiritual, so nourish instinct, move heart conscience human and submit self to Almighty God Esa (Oong Maryono, 2000). *Pencak silat* there is element enough art stand out especially If seen from element development or bungs *pencak* martial arts and elements fight *pencak silat* has become sport the achievements in competition. With strengthened exists IPSI XII National Conference that *pencak silat* is sport achievements consisting of and four category that is category fight. singles, doubles and teams (National Conference XII IPSI, 2007: ii). A competing athlete in category fight needed good technique, tactics, mentality and stamina.

Notosoejitno (1997), said that *pencak silat* categorized as become a number of branch namely: (a) Art *Pencak silat* is branch *pencak* whole martial arts techniques and tricks is modification from techniques and tricks *pencak silat* self-defence in accordance with rules aesthetics and use aim For displays beauty *pencak silat* ; (b) *Pencak silat* Mental Spiritual is branch *pencak* whole martial arts techniques and tricks is modification from techniques and their use aim For describe and at the same time also embed teachings philosophy *pencak silat* ; (c) Sports *Pencak silat* is branch *pencak* whole martial arts techniques and tricks is modification from techniques and tricks *pencak silat* martial arts and their use aim For create as well as look after fitness and agility physical nor performance sports ; (d) Martial Arts *Pencak silat* is branch *pencak* martial arts that aim use whole techniques and moves is For maintain or defend self. Development *pencak silat* in Indonesia now This has scattered in schools Good school elementary, school first, school medium, as well college tall as preservation culture typical Indonesian.

## **METHODOLOGY**

In study This method used \_ is method characteristic juridical normative for know-how role college art self-defence *pencak silat* footprint holy in do how much Far possible efforts \_ support from goals for organizations college art self-defence *pencak silat* in do youth development in the city of Medan including know existing constraints and alternatives solving the problem. Study held at college art self-defence *pencak silat* footprint holy branch city of Medan. Source study This done through technique interview for the youth involved in college art defend self *pencak silat* footprint holy place in Medan City.

The types of data in this study are primary data and secondary data. Primary data was obtained from interviews with informants, while secondary data was the result of document review. Processing and analysis of data is done by collecting documents to be analyzed in order to help strengthen the results of interviews that have been conducted by researchers. The research data is interpreted to obtain a broad and deep meaning, and the results are discussed using the relevant theory.

## RESULTS

*Pencak silat Tapak Suci* as one of Indonesia's traditional martial arts which is very popular in the city of Medan. *Pencak silat Tapak Suci* teaches not only self-defence techniques, but also the values of honesty, discipline and unity. The role of the *Tapak Suci Pencak silat* Martial Arts College in fostering youth in the city of Medan is very important. This college provides character education to youth by teaching values such as honesty, discipline, and unity. In addition, this college also teaches self-defence techniques that can help youth to defend themselves and overcome difficult situations.

Through the practice of *Pencak silat Tapak Suci*, youth can develop their physical and mental abilities. This exercise includes punching, kicking, movement, and breathing techniques that can increase strength, speed, and endurance. Apart from that, this exercise can also help young people to develop the ability to focus, concentrate, and self-confidence.

*Pencak silat Tapak Suci* can also help youth to avoid negative behaviour such as drugs, promiscuity, and brawls. This college provides a positive environment and provides useful activities for youth so they can spend their time in positive ways. From the discussion of the article, it can be concluded that the *Tapak Suci Pencak silat* Martial Arts College plays an important role in fostering youth in the city of Medan. Apart from teaching self-defence techniques, this college also teaches important values in life so that young people can grow into responsible and positive individuals.

## DISCUSSION

The results of the study show that the role of the *Pencak silat* Martial Arts College in the development of youth in Medan City is to become agents of change, facilitate groups, provide an understanding of participation, organize. raising youth awareness, conveying information, training, religious coaching, social welfare development, skills development and sports coaching.

*Pencak silat* martial arts college organizations are social organizations that were formed voluntarily based on similarities in activities, professions, and functions. to participate in development in order to achieve national goals within the unitary State of the Republic of Indonesia based on Pancasila.

In its development, the organization of *pencak silat* martial arts colleges can be used as a preventive tool against delinquent behaviour, and other criminal, namely as a social organization that has a function in accordance with Article 5 of Law Number 8 of 1985 concerning Community Organizations, namely among others: 1) Channelling containers activities in the interests of its members. 2) A place for fostering and developing its members in an effort to realize organizational goals. 3) A forum for participation in efforts to succeed in national development. 4) Means of channelling the aspirations of members, and as a means of reciprocal social communication between members and/or between organizations, the community, with organizations of socio-political power, the people's deliberative/representative bodies, and the government.

The *Tapak Suci* martial arts school is one of the non-formal education efforts that is carried out consciously, planned, directed, regularly. and is responsible for introducing, growing, guiding, and developing a balanced, whole and

harmonious foundation of personality, knowledge and skills. Through an experiential approach that places youth directly involved in coaching, this is referred to as true learning, because of personal experience and being directly involved in the situation.

The element of martial arts functions to protect oneself or others from interference or evil from other parties. The element of sport that *pencak silat* aims for is the health of the body (bodies). While the mental-spiritual element that *pencak silat* is able to form a human personality that is good, virtuous, not arrogant and cares about other people. The important aspects of training are 1) Development of Mental-spiritual Education; 2) Development of self-defence aspects; 3) Art development; 4) Sports development; 5) Educational Development.

### CONCLUSIONS AND RECOMMENDATIONS

The role of the *Tapak Suci* martial arts college in fostering youth in Medan City is to foster a responsible attitude, foster a learning process with participation that will increase insight and confidence, eliminate feelings of alienation, foster support for activity plans, foster social awareness, accommodate interests and aspirations, and fostering a climate of democracy. The strategy for fostering the *Tapak Suci* martial arts martial arts in youth coaching in Medan City is through routine training as the development of mental-spiritual education, the development of aspects of self-defence, the development of the arts, the development of sports, the development of education. Then through provision of members, guidance and religious education, as well as exams for increasing the level so that the aspects of piety, responsiveness, Tangguh are fulfilled.

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