



The Role of Pencak Silat in Forming Youth Character

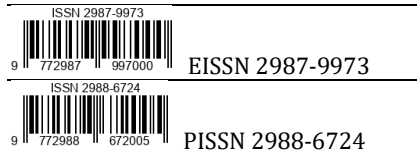
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ABSTRACT

Damage to the morale of Indonesian youth due to the swift flow of foreign culture. Globalization results in the loss of boundaries between nations and facilitates the entry of culture, information, and negative influences from other countries. The character of youth which should be based on Pancasila and the constitution as the identity of the Indonesian nation has shifted to become a hedonic, capitalist and individualist character. Pencak silat as the work of the Indonesian nation is able to become a vehicle for the formation of the proper character of the nation's youth. Pencak silat coaching with well-utilized physical, spiritual and spiritual elements can produce young individuals who have noble character. This research is a qualitative research, with an inductive analysis methodology that takes place during the research process. The key informants consisted of students, trainers, and alumni of the STIE Syari'ah Al-Mujaddid Commissariat PSHT. The data was obtained during the routine practice of pencak silat. Data collection techniques using interviews, observation, documentation, and internet content. The results of the study show that the formation of youth character can be carried out through training in pencak silat at the STIE Syari'ah Al-Mujaddid PSHT Commissariat which is based on five basic principles, namely: brotherhood, sports, martial arts, fine arts, and spirituality. Meanwhile, the youth characters that can be formed are polite, disciplined, brave, simple, love for the motherland, devoted to parents, country, and religion. The concept of forming youth character through pencak silat is in line with PSHT's goal of participating in forming human beings who have noble morals, understand right and wrong, and have faith in God Almighty.

INTRODUCTION

The aggression of foreign cultures to Indonesia is an effect of globalization, causing the moral decay of youth who should be based on local wisdom, Pancasila and the 1945 Constitution, to turn into hedonists, capitalists and individualists. The role of youth as the nation's greatest asset as well as a beacon of hope that will re-establish the nation's ideals. In addition, youth are also part of the wheel of the times which are expected to be agents of change for the Indonesian nation (Widiatmaka et al., 2016).

BPS data recorded in 2018 shows the number of youth is around 63,000,000, out of a total of 265,000,000 people in Indonesia as a whole. If this number of youths can be productively empowered, they can become strong supporters of development and national

resilience for Indonesia. However, if young people have bad character and are unproductive, they will become a burden on the state and cause the nation to decline (Central Bureau of Statistics, 2018). As an illustration of the figure of the young generation, Top Scott in Widhyharto (2014), there are eight aspects that equate young people as the "net generation", namely: Freedom, Customization, Scrutiny, Integrity, Collaboration, Entertainment, Speed, Innovation (techno-literate), where the implementation formed by expression or action.

These eight aspects can be considered to represent the expression of the life of youth today and in the future. The new generation of young people and media will also emerge in the form of new behaviors and mindsets as well. Such as: interacting with old-new identities and even anonymous ones, being sensitive to the surrounding conditions by becoming individual activists, on the other hand, they are also capable of becoming copyright infringers, as well as accessing unlimited sexual formations. Even now, youth and the latest media have the potential to become a new social movement capable of changing government decisions to be canceled and vice versa from proposals in new media to decisions in the virtual dimension (online) and the real world (offline) (Widhyharto, 2014).

The emergence of various problems that are being done by youth for Indonesia on an ongoing basis also has the potential to disrupt national security. In addition to supervision from parents and schools, social interaction and a healthy community can neutralize the possibility of degradation of the nation's character for young people. The responsibility to take an active role in overseeing and educating the moral character of youth is not only carried out by the government, society, but youth-related agencies must also take part in it (Endralesmana, 2018). It is hoped that the younger generation of Indonesia will not exaggerate in positioning themselves/too spoiled as young people, they should have self-awareness and control over their behavior. One of the places that can protect generations and build good character by bringing back Indonesian culture which is rich in life values, one of which is pencak silat.

Actually teenagers and youth need support from the environment. All the social support that adolescents receive from their environment, whether in the form of encouragement, attention, appreciation, assistance and affection, makes them think that they are loved, cared for, and valued by others. If individuals are accepted and appreciated positively, then these individuals tend to develop a positive attitude towards themselves and are more accepting and appreciative of themselves (Kumalasari & Ahyani, 2012). Environmental factors also play an important role in the process of adolescent development, because the environment will be used as a medium for experiments by adolescents and youth in implementing the knowledge they gain. This implementation can have a good/bad impact on oneself and the environment. So it is necessary to have character education that directs the knowledge of the younger generation in social circles, so that they do not take negative actions and pollute the values contained in society, such as delinquency to crime (Shidiq & Raharjo, 2018).

Teaching in pencak silat in society is considered not only to contain martial arts training, but teachers and pencak silat trainers diligently provide moral and ethical teachings to their students. The teachings conveyed aim to be ideal individuals, pious, responsive, tough, honest, virtuous, and have good self-control in society. These qualities are diligently instilled

by the teachers because they are characteristics that must be possessed by fighters/warriors who have been taught from generation to generation through the traditional martial arts training process (Utomo, 2017). The potential for character formation through pencak silat also agrees with Yuliawan (2016) that there are very open opportunities for the development of character education through physical education and sports, especially the pencak silat sports branch. Because through sports activities, pencak silat is required to practice moral values such as cooperation, honesty, respect, responsibility, and other moral values.

Pencak silat is able to act as a medium for the formation of youth character in STIE Syari'ah Al-Mujaddid. Not only teaching material and self-defense techniques specifically for students, also on their personality traits. In accordance with the mandate of the General Chairperson of PSHT 2016-2021. Utomo mentioned the development of three main areas, namely: teaching techniques, achievements and practical martial arts. One of the technical functions of the teaching given to these students can later really become a medium for the process of forming character or personality so that PSHT's goal is to educate virtuous people to know right from wrong, have faith and fear God Almighty. (Utomo, 2018).

As a comparison to show the scientific feasibility of the theme, here are some previous studies that discuss character building through pencak silat, including: *First*, the Role of the Self-Defense Student Activity Unit (UKM) in Forming the Character of Members (Case Study on the Setia Hati Terate Brotherhood Martial Arts UKM) PSHT) at STAIN Ponorogo) conducted by Aziz Muslim. The results of the research showing the process of character building in UKM PSHT STAIN Ponorogo occur during routine training 3 times a week. The interactive process between members is able to form religious character, tolerance, discipline, friendship, responsibility, hard work, creative, democratic, social care, and care for the environment (Aziz, 2015).

Second, Character Education Efforts for Members of the Setia Hati Terate Brotherhood in Balong Ponorogo District by Imam Thohari. Research from Thohari found that the determination of character in PSHT Balong Ponorogo District was based on five fundamental aspects of PSHT (brotherhood, sports, arts, self-defense and spirituality), supported through martial arts training, and learning in organization. The results of the characters that are formed include: strengthening devotion to God Almighty, increasing love for culture, strengthening a sense of brotherhood towards others, having a patriotic spirit, being healthy in body, increasing optimism and participating in educating humans with noble character (Thohari, 2017).

Third, Internalization of Character Values Through the Pencak Silat (PSHT) Extra-Curricular at Middle School (SMP) Miftakhul Huda Gogodeso Blitar by Izzul Mustofa. The aim of Mostofa's research was to verify the character values that were instilled, as well as how the character of students who had participated in the PSHT training at Miftakul Huda Middle School. The results showed that the teaching of the Five Fundamentals of PSHT which was realized during routine training, belt promotion exams and athlete training had been able to instill religious character values, honesty, discipline, hard work, respect for achievement, care for the environment, care for the social, and responsibility for students (Mustofa .I., 2018). From the studies that have been described previously, they have similarities with the research that has been done, namely: regarding the effectiveness of character building through pencak

silat, (especially PSHT). especially the character figure for 'youth'.

Researchers are interested in raising the PSHT object of the Commissariat of STIE Syari'ah Al-Mujaddid Tanjung Jabung Timur with all its advantages culturally friendly to Indonesian culture, and a strategic location in the city center of the campus environment with the largest quantity of student arrivals in Indonesia. Where are the large-scale meetings of multicultural communities capable of presenting a social paradigm that is different from other cities in Indonesia. In addition, the basic virtues of pencak silat in general have great potential in building youth character, with the support of strengthening academic guidelines from the best campuses (STIE Syari'ah Al-Mujaddid Tanjung Jabung Timur) adding weight to the integrity value of maintaining a good vision and mission for organizations that take shelter in inside. So that the potential for forming good and productive youth characters can be realized more efficiently.

METHOD

This form of research is a type of qualitative research, and is carried out directly to the field. The qualitative approach is natural, contextual, prioritizing direct and purposive data, with inductive analysis that takes place during the research process. Guided by subjective judgments, using value/quality categorization. The nature of the research is subjective and transferability (Ibrahim, 2015). Researchers see the teachings given textually and orally. In addition to identifying the reality of regular weekly pencak silat exercises. The data collected is all in the form of information, facts and reality that are related or relevant to what is being studied/researched. The content in this data can be in the form of words, symbols, symbols or real situations and conditions related to the research being conducted.

In this study, the main data sources were obtained from interviews with senior figures, alumni, PSHT trainers, and PSHT students at the UGM Commissariat. Additional data sources are in all forms of documents, both in written form and the results of interview recordings. The data taken is in the form of books in question including scientific magazines, scientific journals, dissertations, theses and thesis/research guides. As well as being able to provide initial information for a research conducted (Ibrahim, 2015).

RESULTS AND DISCUSSION

1) Characters in PSHT Pencak Silat

The meaning of character is a way of thinking and attitude/behavior as a characteristic of each individual to live and work together. Meanwhile, the values of good character are included in general behavior which consists of all life activities of others, relationships with God, oneself, and to the surrounding environment. All of this is manifested in thoughts, attitudes, feelings, words and actions that are based on religious norms, laws, manners, culture and customs (Ubaidillah, 2020).

The elements contained in superior character are also in line with Life Skills Education launched by the Ministry of National Education in 2002 through Broad-Based Education (Ministry of National Education, 2011). This is supported by Atmawarni's research, that the purpose of life skills is to help develop thinking skills, eliminate bad habit patterns, increase self-potential, be innovative and creative (Atmawarni, 2020). The orientation of the application of life skills to youth is to complement formal vocational knowledge with aspects

of physical, mental, and attitudinal skills, and form a more realistic education system (Wahyuni & Indrasari, 2017). The concept of forming character through life skills as a whole can include: first, self-awareness with faith in God Almighty, practicing good character, and caring for the environment. Second, awareness of the potential to grow self-confidence. Third, social skills include empathy and cooperation (Zaman, 2019). The proper character of youth, in the concept of "Character-Based Holistic Education" is listed in the 9 pillars of character for youth Higher Order Thinking Skills (Megawagi, 2004), namely:

1. Love for God Almighty and all His creations
2. Independence and responsibility
3. Honesty/trustworthy and wise
4. Respect and courtesy
5. Generous, like to help and mutual cooperation
6. Confident, creative, and hardworking
7. Leadership and justice
8. Kind and humble
9. Tolerance, peace and unity

The aim of the concept is to develop all dimensions of youth not only academically, but also physically, emotionally, spiritually, creative thinking and other aspects in a plural, holistic and balanced manner. Producing human beings with noble character who are consistent between thoughts, hearts and real actions. All aspects are needed to create a creative and highly thinking young generation.

Pencak silat martial arts is the result of the culture of the Indonesian people to defend, maintain their existence (independence) and integrity (unity) towards the environment/surrounding nature to achieve harmony in life. This is used to increase faith and piety to God Almighty (Kumaidah, 2012). Values in pencak silat are closely related to social ideals and individual moral ideals among Malay people. Pencak is a self-defense system that has 4 values as a unit (Notosoejitno, 1997), namely:

- Ethical values implicitly contain religious, socio-cultural, and moral values that are upheld by society.
- Technical value is seen logically as a need for human self-defense when encountering a dangerous situation, as well as a tool for self-confidence.
- Aesthetic value contains beauty & art based on aesthetic packaging.
- Athlete/sport scores based on athletic principles (discipline/sport rules). Every move conforms to the sport's basis for health and skill.

Elements of brotherhood, martial arts, sports, arts, and mental-spiritual (spiritual) collaborate as a unified essence of pencak silat. The Setia Hati Terate Brotherhood is a self-exercise as a symbol of obtaining safety. Pencak silat with a Javanese cultural background embodies its teachings through symbols (symbols, movements and moves). The result of the self-exercise process that is carried out with the right method will bring forth extraordinary strength. The power born in pencak silat produces *kanuragan*. The element of inner strength in pencak silat produces *kawaskitan*. The aspect of spiritual power in pencak silat produces perfection. Through the three powers (outer, inner, and spiritual) in pencak silat, it is hoped

that a fighter will increase his piety to God, because for Javanese humans the pinnacle of all knowledge is "safe science" (Ediyono, 2016). The purpose of the Setia Hati Terate Brotherhood organization is to organize education and teaching of pencak silat as one of the teachings of Setia Hati in the first level. Pencak silat skills are used as a means of defending honor. Furthermore, this fraternal organization is used as a means of education and teaches nobility based on Pancasila and the 1945 Constitution (PSHT, 2016).

Meanwhile, as a reference by researchers in character building at the UGM Commissariat PSHT focuses on the spiritual material being taught. As well as instilling character values that are practiced during pencak silat training in the 5 "Basic Five", namely: brotherhood, sports, martial arts, arts, spirituality/ke-sh-an (PSHT, 2006). Its implementation is recommended and preserved when starting to take part in the training until it has become a member, it must still be applied in everyday life. Someone will have a certain identification if they do some traits and characters repeatedly. The result of responding to something. So other people will recognize certain individuals by looking at certain inherent characters. So that the process of practicing pencak silat at PSHT, apart from being a means of physical competence, can also function as a therapy for internalizing good characters by getting used to it continuously and under the control of the trainers.

In addition, contained in the 'PSHT Faithful Pledge' states the nature, attitude and character that PSHT members must have, also includes the characters that are very much needed by youth, in accordance with the recommendations of various experts previously mentioned. that is:

- 1) Always devoted to God Almighty, parents and teachers.
- 2) Make PSHT a means of physical and spiritual maturation, and will maintain the good name of the organization (loyalty).
- 3) Always be disciplined, obedient and loyal to the rules, regulations and obligations instructed by the leadership.
- 4) Love one another.
- 5) Obey and discipline in training.
- 6) Cultivate a sense of humility and love for fellow human beings, and especially fellow members.
- 7) Will not act arrogantly, and use expertise wisely in various places (PSHT, 2016).

The goal of PSHT is also in line with the way of pencak silat in general, the IPSI General Manager in 1975 explained that pencak silat is a tool to maintain the existence of the nation by preserving its culture. Being able to make people who learn pencak silat live in harmony in the environment and increase piety to God. Both the essence of pencak silat in general and PSHT in particular have a goal in shaping the character of those who follow it.

2) Formation of Youth Character Through Pencak Silat

The researchers' considerations and observations during routine research in the PSHT routine training at STIE Syari'ah Al-Mujaddid which are carried out 3 times a week, as well as looking at the material collected as a pledge of allegiance. The researcher formulates indicators to see the characters that are built while students are practicing at PSHT STIE Syari'ah Al-Mujaddid. It is hoped that these indicators will be sufficient to provide evidence

that in PSHT training activities at STIE Syari'ah Al-Mujaddid there is an effort to shape the character of youth even better.

3) Brotherhood

The element of brotherhood is inherent and applied to form the character of youth who behave according to morality and love everywhere. Association, social relations and ways of interaction are one of the materials that are emphasized in learning at PSHT. Starting at the beginning of the training before students are given sports and martial arts material, students are first shown about the brotherly relationship with their contemporaries as letting which means that they are classmates/strives in one time process (Agus Setiawan, 2021). In terms of the mechanism, pencak silat training at PSHT, material about self-defense is carried out gradually according to the belt received, however, etiquette and etiquette education is given directly from the start and is gradually tightened.

The cultivation of good manners begins to be familiarized in the practice environment first. Addressing residents with "Mas" and "Mass" shows respect for calling elders. For students also by being called "Adik" as a form of affection to regard students as younger siblings who are loved, cared for, and educated to be better. This habit is expected to be able to familiarize students when in their social environment they are also able to respect older people, and love younger ones. Social relations that are packaged with an attitude of brotherhood in PSHT are also the main attraction for some students to take part in the training.

In addition, cultural acculturation in PSHT can be a component of religious symbols in humans. Culture in PSHT is able to contain ideas that conceptualize the most important values in social life which are rooted in the natural emotions of the human soul, such as mutual cooperation, solidarity and cooperation (Fauzan, 2012). The brotherhood that exists in PSHT upholds mutual respect, mutual need, and mutual trust (PSHT, 2006). Need mutual respect with others, compassion with each other because they need each other. When there is a good relationship that strengthens trust, the closeness between students, in particular, must pay attention to and help each other. According to trainer Catur Nuraini, the habit of shaking hands is a special courtesy that must be carried out by all students and PSHT residents wherever and whenever. It's not only done at the training ground, or only with your own brothers and sisters, but with everyone when you socialize on a daily basis.

4) Sport

The sports element embodies the character of discipline and sports for youth. As one of the sports that has been recognized by the international community, it certainly upholds the elements of sportsmanship and philosophy contained in sports. A Proceeding with the theme "The Role of Sport in Character Formation", mentions that the element of sport in pencak silat forms a silat has 4 main characteristics: Taqwa, with a religious attitude, carries out his orders, and has noble character in everyday life. Responsive, intelligent, tenacious, and able to develop skills. Tanggon, the ability to always be rational (cool head), and stand the test. Trengginas, agile, active, has creativity and uses efficiency in the results of each action (Hariono. A, 2008).

Each material for the pencak silat movement is given to students in stages, systematically,

and requires discipline during the review of the material so that optimal mastery is maintained. Even the emphasis on discipline is also accompanied by an adjusted portion of punishment as a deterrent effect. Apart from that, the benefits of discipline and strict preparation are so that PSHT students are maintained healthy and safe from injury during training (Hibatulah Taufiqul Hakim, 2019). Because of that, a fighter as well as a sportsman must be agile, tough, and creative in applying the skills they have, they need to carry out training in a disciplined and structured manner. In addition to being disciplined in training patterns, they also comply with all organizational regulations in order to create order. The disciplinary character formed by PSHT is actually have a higher level of discipline than students who do not. Discipline can be seen from the punctuality of entering school, eliminating laziness in class, and increasing participation in teaching and learning activities. Reflection on instilling good character/moral values by carrying out extracurricular activities will be able to grow and develop internal motivation in students towards the formation of high learning achievements and the ability to adapt well (Purwanto, 2020).

5) Self-defense

The element of self-defense forms courage but is responsible, and may not feature self-defense with the aim of acting arbitrarily, and does not provoke disputes in advance (humble/simple). Whereas in PSHT there are several philosophies that must be adhered to in the courage of warriors to defend principles when facing problems, "Small is not lacking, gedhe is not turah will be, waton doesn't remember or is lost, there is no need for manungso's human form, if you don't like it". Explanation of the philosophy: even though we are small, we do not lack provisions (ability, technical theory, mentality), even though we are big/have advantages, don't be arrogant, if we can still see and understand (the shape and form of) humans, I will not back down. As a PSHT warrior, if you have faced a problem or test, you have a big heart and are confident (Hibatulah Taufiqul Hakim, 2019). Because as a function of martial arts mastery that must be possessed to defend oneself and maintain harmony with the natural surroundings (Wati, 2019). Likewise, in accepting a challenge or invitation to hostilities, the steps that must be used are to give in, give in, and go berserk. In the beginning, if you can still talk about the problem, you should settle it first by giving in, as simplicity and humility. Still with a relentless attitude, keep on insisting as long as you don't offend on the principles held, it's better to leave, try to stay patient and be careful in your actions. However, after leaving to give in, they are harassed again, only then are they allowed to act using their own martial arts abilities. This attitude aims to show courage in maintaining self-esteem for fighters/warriors.

6) Art

The patriotic character and love for the homeland are formed from elements of art. Participate in preserving the original culture of the Indonesian nation and bring pride to the world championships such as during the ASEAN GAMES 2018. PSHT students and residents pursue self-defense in the form of the art of pencak silat, which is a love for Indonesian native culture amidst many foreign martial arts such as taekwondo, karate and kung fu which are developing , but still loves the original Indonesian martial arts. Pencak silat as an art, has an ancestral cultural pattern, embodied in the manners of the people of the archipelago. Pencak

silat can be visualized as a series of varied patterned movements that are effective, beautiful, and in accordance with the body's mechanisms as a manifestation of nobility, which can be used for self-defense, as entertainment and guaranteeing physical fitness and agility (Ediyono & Widodo, 2019).

PSHT pencak silat training activities as long as they are considered as sporting activities for the existence of the nation, preservation of national culture, and packaged in martial arts to maintain national dignity if necessary, have fulfilled the requirements for state defense action. Explanation of the characteristics of an action/nature defending the state is divided into 2 types: First, Defending the State can be interpreted as a defense effort against physical attacks/aggression from the presence of the state with self-defense supplies. Second, defending the country non-physically is defined as playing an active role in advancing the nation and state, both through education, morals, social and increasing the welfare of the people who make up the nation (Secretariat General of the Republic of Indonesia National Defense Council, 2018). PSHT members throughout Indonesia as many as 2000 people. The training provided is in the form of material regarding the basic order of defending the country against the dangers of drugs, radicalism, and nationalism (Ministry of Defense, 2018).

7) Spirituality/Ke-SH-an

Spiritual elements from the five basic principles of PSHT are able to form obedient characters to parents and teachers, good manners, and increase spirituality. Each spiritual element is implemented in the SH subject matter which is given to students in stages according to belt level. The contents of the SHan material also consist of PSHT organizational knowledge, PSHT cultural teachings, social etiquette, and everything about the philosophical meaning of PSHT pencak silat material. Every material content of spiritual elements is conveyed in every routine practice between breaks and before closing home. However, some special materials are also given at certain times to increase the optimization and exclusivity of the situation.

The Ke-SH-an material that has been conveyed to students continuously will always be practiced in every routine exercise and its implementation will be monitored by trainers. Among the spiritual materials, namely 'Opens', procedures for praying while still holding on to their respective religions by containing elements of the PSHT pencak silat culture using art movements as accompaniment to creating harmony and strengthening of the activities / actions to be carried out. Habituation of obedience to religion starting from something light (such as praying) is practiced by students every exercise. Habit that they finally out of practice, will also practice it. In addition, monitoring of religious practices outside of practice is sometimes carried out by residents. This aims to see honesty and daily worship practices.

The results obtained by the students also experienced changes in attitudes towards parents. Several students admitted that before they had spoken, behaved, and some had even yelled at their parents when they were angry, since they had joined the exercise, they felt guilty. The habit of speaking politely which is often emphasized in training is brought to the house. The advantage with sports activities makes them also have more ability to help their parents' hard work. The habit of praying before and after starting practice at PSHT is intended so that students always remember God Almighty. Not only at these two times, at the start and

end of the connection, even the activities before drinking during the training break. The habit of fulfilling religious guidance is always considered. Moral in religious education also contains elements of good habits, to be a good person. that as well as the PSHT Teachings, all aspects are an effort to make students and residents become human beings who are good in character, know good and bad, and foster devotion to God Almighty. The implementation of the spiritual element in building character is in accordance with the results of Thohari's research (2017), that PSHT spiritual material contains religious education, manners, polite etiquette, as well as knowledge and practice of obedience to God Almighty.

CONCLUSION

The formation of youth character through pencak silat is actually not a new image of Indonesian society. Because in the life of the Indonesian people the nickname for a fighter/fighter will refer to a man who is brave, sporty, great and good. The results showed that the formation of youth character could be through the PSHT Commissariat STIE Syari'ah Al-Mujaddid to training which was based on the five basic principles of PSHT which included elements of brotherhood, sports, martial arts, art, and spirituality. The implementation and practice of each of the five basic principles of PSHT can foster proper youth character. Good youth characteristics include: politeness, discipline, courage, modesty, love for the motherland, and devotion to parents, country and religion. The concept of forming youth character through pencak silat is in line with the objectives of PSHT to participate in forming human beings with noble character, understanding right and wrong, and piety to God Almighty. A young man should not only be qualified in the academic field, but also physically, emotionally, spiritually, think creatively and in multiple, holistic and balanced aspects.

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