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Pencak Silat Tapak Suci: Overview in a Historical Perspective of Muhammadiyah Autonomic Organizations in Indonesia

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Abstract

Pencak Silat is a cultural heritage of the archipelago that needs to be preserved. There are several Pencak silat colleges spread across Indonesia, and one of them is the martial art of Pencak silat, the tapak suci of the son of Muhammadiyah. The purpose of this study is to describe the history of Pencak silat Tapak Suci as part of the autonomous Muhammadiyah organization in Indonesia. The research method that we use is ethnographic qualitative. The research was carried out for six months, starting from the beginning of June to December 2021. The data collection technique was structured interviews with the supervisory board, trainers, and administrators who could provide representative information. The results showed that the forerunner of the birth of the tapak suci silat in Kauman village, Yogyakarta, was in 1963. Its spread started from the regional and national to foreign countries such as Malaysia, Brunei Darussalam, Turkey, and Germany. The conclusion of this study states that Tapak Suci teaches not only basic moves and techniques but also Islamic values such as worship, aqidah, and morality. The philosophical meaning of the Tapak Suci movement comes from a cultural heritage passed down from generation to generation, and some come from animal movements.

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INTRODUCTION

Pencak silat is a unique cultural heritage of the Indonesian people. Its existence and existence have been recognized worldwide, inaugurated by UNESCO on 13 December 2019 (Kemdikbud, 2019). Pencak silat, along with historical developments, used to be a self-defence technique, defence, and fighting for power (Eichberg, 1983). Currently, Pencak silat is developing in several aspects, including religion, arts, martial arts, and sports (IPSI, 2012). The philosophy of Pencak silat is to uphold moral values and noble character so that the values contained in Pencak silat are now included in the world of education (Mulyana, 2013).

The word Pencak silat is an amalgamation of the words pecak and silat, which was confirmed along with the formation of the all-Indonesian Pencak silat organization, which was incorporated in the Indonesian Pencak Silat Association (IPSI) in 1948 in Surakarta. For this reason, the term Pencak silat is officially used in various Southeast Asia as a pioneer in the birth of Pencak silat in other Malay tribes such as Malaysia, the Philippines, Thailand and Brunei Darussalam. In the international arena, the term Pencak silat has been officially used since the establishment of the parent organization under the name of the International Pencak Silat Association (PERSILAT), which was declared in Jakarta in 1980 (Mizanudin, Sugiyanto, & Saryanto, 2018). Based on the initial development as the forerunner of the birth of

the IPSI organization, there are several martial arts colleges, including Tapak Suci, Cimande, Young Indonesian Knights, Bima Suci, Asad, White Dove, Tadjil Malela, Panglipur, Pashadja Mataram, Brotherhood of Faithful Hearts, White Shield, Shield myself, Harimurti Indonesian Pencak Silat College, the Indonesian Pencak Silat Family, PPS Putra Betawi, the Indonesian Pencak Silat Association, and the Brotherhood of Ternate Faithful Hearts (IPSI, 2012).

Various martial arts colleges are scattered throughout the archipelago from Sabang to Merauke so that the movements and moves of the martial arts technique adapt to the traditions and culture of the local community (Eichberg, 1983). However, current developments, Pencak silat colleges and all genres can be found in various regions to foreign countries such as Turkey, Belgium, and Germany.

The contemporary development of Pencak silat in the socio-cultural environment of society has experienced a paradigm shift. As previously explained, Pencak silat is a fighting technique for survival and self-preservation (Kumidah, 2012; Kusnandar, Panuwun Joko Nurcahyo, & Didik Rilastiyo Budi, 2021). However, Pencak silat is developing in several aspects, including religious values, inculcating the character of arts, self-defence, and sports (Mulyana, 2013).

In the religious aspect, the activities depicted in the training activities begin with praying for safety and blessings from Allah SWT, keeping away from danger (O'ong

Maryono, 2000). The development of artistic aspects in Pencak silat, such as performances on religious holidays and in certain activities (Kartomi, 2011). Art collaboration as a performance was introduced in the post-independence of the Republic of Indonesia (1945-1949). The development of Pencak silat in a sporting perspective competes at the National Sports Week (PON), the SEA Games event since the 14th edition of 1987. In the Asian region, Pencak silat competed at the Aian Games championship, to be exact, in 2018.

Of the many martial arts colleges, Tapak Suci has a long history in the context of the movement and struggle of the Muhammadiyah autonomous organization. Tapak Suci is also one of the initiators of the birth of IPSI. The martial art of pencak silat Tapak Suci was officially established on July 31, 1963 in Kauman Yogyakarta (Dody Rudianto & Heri Akhmadi, 2011). Apart from learning basic techniques and moves, the training material taught in the sacred site also has its characteristics, namely based on aqidah and akhlaqulkarimah based on the Qur'an and Hadith. Soft skills integrated into the training include religious values, leadership, character, honesty, respect, and discipline (Dody Rudianto & Heri Akhmadi, 2011).

The internalization of Islamic values in the practice process can be seen in the traditions of the sacred tapak, such as respect, the procedure for sitting and standing, praying, wearing a belt, and the national greeting of the sacred tapak. The principle of aqidah is in the

national salutation section of the sacred site, which means "innaasolati wanusuki wamahyaya wamamati lillahirobbil'alamin" which means that my prayer, my worship, my life, and my death are only for Allah SWT. All tapak religious Pencak silat training activities are integrated with religious values (Dody Rudianto & Heri Akhmadi, 2011).

The meaning of leadership learning at the sacred site is the existence of regeneration starting from training from the basic level, level one, level two, level three, and level four. After completing the five levels, athletes must complete the baitulaqrom program (basic leadership training in the sacred tapak silat). In addition to the religious and leadership values taught, the cultivation of character education such as character and respect, such as greeting when meeting coaches and colleagues and shaking hands (Dody Rudianto & Heri Akhmadi, 2011).

METHODS

The research we do is qualitative ethnographic research. Ethnography is an observation of the activities of a particular social group, and the description and evaluation of such activities are also called ethnography (Judistira K. Garna, 2009). We start by selecting projects, asking questions, collecting data, taking notes, analyzing data, and writing results reports.

The research was carried out for six months, from the beginning of June to the end of December 2021. The research site was carried out at the Pencak Silat College of

Tapak Suci with the permission of the regional leadership of 143 Indonesian martial arts colleges in the Tapak Suci Putra Muhammadiyah Kuningan Regency.

The number of athletes in the Kuningan district from an early age, teenagers and adults, amounted to 1988 students. The total number of trainers is 198 people spread over 33 branches. The level of training starts from the basic level, level one, level two, level tiga, and level four. The data collection technique uses structured interviews with Muhammadiyah leaders, warriors, and the advisory council, who can provide representative information to explore information related to the history of the Pencak silat college (tapak Suci) as a cultural heritage of the autonomous organization of Muhammadiyah. Then, the words are compiled and then poured into the interview transcript (verbatim).

The interview guide consists of four indicators, namely; 1) the forerunner of the birth of the son of Muhammadiyah Pencak silat Tapak Suci college, 2) the spread of Pencak silat Tapak Suci in the archipelago to foreign countries, 3) the contemporary development of Pencak silat Tapak Suci in the socio-cultural environment of society, 4) historical values and the philosophy of the Pencak silat tapak suci movement.

FINDINGS AND DISCUSSION

Findings

The results of structured interviews from three informants explain the history of

Pencak silat Tapak Suci as the cultural heritage of the autonomous Muhammadiyah organization in Indonesia as follows:

- 1) The journey and historical facts of the forerunner to the birth of the Pencak Silat College in Indonesia; Indonesian Martial Arts College Tapak Suci Putera Muhammadiyah or abbreviated TAPAK SUCI, was officially established on 31 July 1963, or precisely on 10 Rabiul Awal 1383 H, in Kauman Village, Yogyakarta. Tapak Suci is an Indonesian martial arts college which is best at status as an autonomous organization (ortom) under the Persyarikatan Muhammadiyah. Therefore it was later given the full name the Indonesian Martial Arts College Tapak Suci Putera Muhammadiyah.
- 2) With the spread of the sacred tapak silat in the archipelago to foreign countries, Tapak Suci has reached national and international perspectives in martial arts. Sacred sites have been established in almost all provinces, districts and cities throughout the Republic of Indonesia, as well as in many countries in the world, such as in the continents of Asia, Africa, Europe and America. At the Tapak Suci National Conference in Malang, East Java, the name of the Tapak Suci College was changed to the Muhammadiyah Putera Martial Arts Institute. Furthermore, the IX Congress in Jakarta changed the name to the Indonesian Martial Arts College Tapak Suci Putera Muhammadiyah. The site was finally

inaugurated on 31 July 1963 or Friday 10 Rabiul Awwal 1383, at 21.00, at the Aisyiyah Islamic Boarding School, Kauman Yogyakarta. At the same time, the Tapak Suci Pencak Silat Association has been declared, as outlined below: Tapak Suci has the spirit of Islamic teachings, Tapak Suci Science is dynamically methodical, Tapak Suci Scientific is clean from shirk, Haji Djarnawi was elected as the first General Chairperson of the sacred site. When Tapak Suci was officially established, the following levels were set: M Barie Irsjad as a coach (yellow belt 4) consisting of Muhammad Rustam Djundab, Sobri Achmad Djakfar, M. Slamet, M. Dalhar, M. Sundar Wiesman, and Anis Susanto. Since the birth of the sacred footprint, the sacred footprint of the teachings of Kyai Haji Ahmad Dahlan has been outlined. Tapak Suci's science is methodical, dynamic, and free from shirk. Tapak Suci is a mandate from the Cikauman warriors to the next generation to be maintained, nurtured, and developed as well as possible. After six months after the establishment of the sacred site, the first time performing Pencak silat in front of the public was at the Asia-Africa Islamic congress at the Kepatihan Yogyakarta. Finally, the sacred footprint can proliferate throughout the archipelago and expand to foreign countries.

3) Contemporary developments of the Tapak Suci Pencak silat in the socio-cultural

environment of the community; Martial arts have long been known by the Indonesian people; even decades before Indonesia's independence, our ancestors were able to lay the foundations of martial arts. As the nation's cultural heritage of martial arts finally proliferating, not to be missed in the village of Kauman, a few years before the birth of Tapak Suci, various kinds of schools had also grown and developed rapidly and gave birth to generations of successors to this knowledge. Intellect functions as a container for gathering complete knowledge of Allah; even more, it can be developed. Science is an unquestionable discovery and is discovered through a process of trial and error. Martial arts is a science for the welfare of the world and the hereafter based on the principles of self-defence, namely defending oneself and if able to defend others. The significant development and existence of culture have become an indicator of the importance of culture itself. Therefore, the existing culture is not only limited to being preserved but also needs to be manifested in the knowledge framework so that people outside the culture can know it. In this case, culture's existence needs to be preserved through texts containing essential information about the culture. Of course, it requires a holistic and comprehensive effort.

4) Preservation of culture, which contains historical and philosophical values from a

series of Pencak silat movements in the sacred tapak; Tapak Suci martial arts include the Rational School, which utilizes the ability of reason by enabling physical uses and their devices in the human body so that they can function adequately between organs that are related to one another, and complement each other when needed. Due to the limited ability of reason, the mind must be filled with knowledge about saving humans by not ignoring the role of God's revelation but trying to carry out God's directive message. In the world of martial arts, two kinds of "power" are used to defend themselves from the threat of other creatures, namely; 1) External

energy and 2) Internal energy (formerly known as backup power). The knowledge outlined in Tapak Suci is based on speed and accuracy, so at the Tapak Suci College, there are no taught spells, behaviour, or special fasting to achieve specific knowledge. However, all knowledge taught so far is science based on a ratio. The high and low abilities of students and members of Tapak Suci are based on the strength of the individual. To ensure scientific mastery for its members.

In connection with history, it is necessary to know also the symbol of the Pencak Silat College of the Holy Footprints of the sons of Muhammadiyah as follows:



Figure 1. Symbol of the Holy Footprint

The symbol of the sacred tread has a special meaning as the identity and identity of the college. Below we can see an explanation

of the symbols and meanings contained in the symbol of the sacred site.

Table 1. Meaning of symbols tapak suci

Symbol	Meaning
Round shape	Determined
Based on blue	majesty
Black edging	Eternal (God's Attribute)
Roses	Fragrance
Red roses	Courage
petals	Perfection
white jasmine flower	Chastity
Total eleven	Pillars of Faith and Pillars of Islam
Right hand	Priority
Open arms	Honesty

Fingers tight	Closeness
Bend thumb	Modesty
Sunlight	Son of Muhammadiyah

Discussion

Based on the results of the research that has been described related to the history of the development of the Putera Putera Muhammadiyah Pencak Silat College in Indonesia, it can be seen based on the forerunner to the birth of Tapak Suci, the spread of Pencak Silat Tapak Suci, the development of Tapak Suci in the socio-cultural environment of the community, and the philosophical meaning of the Tapak Suci movement.

The history of the founding of pencak silat Tapak Suci is in Kauman Village, Yogyakarta in 1963. In the past, the flow of Pencak silat that developed in Yogyakarta was not only Tapak Suci but also many sects that adhered to other beliefs such as inner strength, using verses from the Koran as supernatural powers. Natural, fasting with the intention of immunity. Of course, this is beyond the teachings revealed by Allah through His Messenger. Al-Quran should be used as a way of life for all humanity, but at that time, the development of the flow of Pencak silat was a mistake. So, based on an agreement through the deliberation of the Muhammadiyah autonomous organization, the Muhammadiyah Putera Pencak Silat College was formed, which combines all the schools of Pencak silat in Yogyakarta (O'ong Maryono, 2000).

The spread of the sacred tapak Pencak silat from the Yogyakarta area has grown in

the archipelago and to various foreign countries, such as Malaysia, Brunei Darussalam, Turkey, and even Germany. Tapak Suci is part of the autonomous organization of Muhammadiyah, so from the centre to the regions, the characteristics of this martial art go hand in hand with the development of Muhammadiyah as a whole.

Contemporary developments in the socio-cultural environment of society are closely related to the Muhammadiyah association. Pencak Silat Tapak Suci, apart from learning basic techniques and moves, there is an integrated internalization of Islamic values carried out in the training process (Dody Rudianto & Heri Akhmadi, 2011). The training program prepared by the trainers approved by the central leadership of Muhammadiyah consists of organizational material for Pencak silat, namely from two sources, the IPSI organization and the Muhammadiyah autonomous organization. In addition, there is also material characteristic of the sacred site, namely Al-Islam, which teaches about Worship, Aqidah, and Akhlaq. The training program also includes physical exercises consisting of moves, basic techniques, and physical condition exercises. Furthermore, at the end of the material, the level increase is evaluated. Additionally, the Tapak Suci Pencak silat outside the training program carries out social services by distributing necessities to needy people.

Furthermore, related to the philosophical meaning of the moves found in the sacred tapak silat, it is influenced by the culture of the previous people who lived in battle and war, so some of the moves in the sacred footprint used bare hands, some used weapons such as spears, machetes, daggers, cleaver, and so on. Some moves are inspired by animal movements to defend life from opponent attacks, such as imitating a hungry tiger, flying pigeon, etc.

CONCLUSION

Pencak silat tapak, sacred to the sons of Muhammadiyah, has a long history of the struggle and movement of the Muhammadiyah organization in Indonesia. Tapak Suci was born in Yogyakarta and spread to all corners of the archipelago and even foreign countries. The development of the sacred site at this time is not only learning basic moves and techniques but is integrated with the values of Islamic teachings. The movements contained in the sacred site come from cultural heritage from generation to generation, and some are imitating animal movements.

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