

Preservation of Indigenous Knowledge of Pencak Silat in Indonesia

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ABSTRACT

This study investigates the practice and challenges of transfer and dissemination of pencak silat knowledge. The study was motivated by the fact that the preservation of knowledge in pencak silat according to the stages of indigenous knowledge exchange was in the process of transfer and dissemination of knowledge whose implementation was not comprehensive. The study applied qualitative approach in analyzing with the data which were collected through observations, interviews, literature reviews and interpretations of researchers. The findings of the study revealed that the transfer and dissemination of pencak silat knowledge had only been carried out by Perguruan without similar sustainable development which resulted in losing bounding power. The government has not become a part of the education development and lack of management support to add with the pencak silat museum and library as a center for historical information and the journey of pencak silat.

Keywords: Pencak Silat Indonesia; Indigenous Knowledge; Preservation; Knowledge Transfer; Knowledge Dissemination.

INTRODUCTION

God created humans as beings who are gifted with reason. With that mind, humans can produce the ability to use signs and symbols, and then develop them in fulfilling their needs. One important life necessity is security, which is caused by the appearance of interference from nature, animals and other humans. This is what drives people to defend themselves physically and emotionally, which can then be referred to as martial arts, which is an effort of a person or group of people to defend themselves from interference or danger (Maria & Herliswanny, 1996). Martial arts live and develop in the family of Malay society, especially in the communities of Indonesia, Malaysia, Singapore, Brunei Darussalam, and Philippines, the martial arts are known as Pencak Silat (Maryono, 1999: 38-39). These countries are the source of the development of pencak silat and Indonesia has become a country that has a large role in its development. Along with the development process of pencak silat in Indonesia which is in line with the times, making pencak silat able to be cultured, which has a major impact on the number of pencak silat and perguruan pencak silat in Indonesia. With the passage of time, the development of culture which received many acculturation influences from many aspects made many advances in perguruan but there were also perguruan which lost

their echo because they were considered unattractive and the management system of perguruan that was not managed well was made worse by poor education and finally apparent death.

The problem arises because preservation of local knowledge of pencak silat which has so far arrived at the process of information transfer and dissemination is deemed not comprehensive. The spread of pencak silat in Indonesia to the international world is carried out by pesilat, perguruan, and organizations in this case, namely IPSI and PERSILAT. Every perguruan has a way to develop and maintain its own existence, perguruan that has pesilat who participates in such a performance experience in the championship is an attraction to promote perguruan that is in the eyes of the public, especially students at the school level. In addition, experienced guru who both train pencak silat athletes and often attend seminars on the development of knowledge competencies in the field of pencak silat are possessed of special values because of their ability to exceed guru in other perguruan with quality and achievement. As with perguruan that do not have these advantages, they must be able to survive to continue to spread the knowledge of pencak silat. If this continues, this kind of perguruan will gradually close and disappear because it does not have a scientific heir. Seeing this phenomenon, the object of this research is the development and dissemination of pencak silat which runs on its own without similarity and comprehensive guidance for perguruan, so that perguruan that do not have financial capacity and management will be eliminated. added with the development and dissemination of pencak silat that enters the educational institution not through the name of Pencak silat as the martial arts but through the name of perguruan, so it needs to be discussed how pencak silat as an indigenous knowledge of the archipelago especially in Indonesia does preservation which is expected to be a bridge, media and enlightenment pencak silat in the future.

LITERATURE REVIEW

Term of Pencak Silat

The term Pencak Silat is used as a general term. The term "pencak" is a martial arts attack in the form of a rhythmic dance with rules and can be performed while the term "silat" is the essence of pencak to defend itself, by fighting and not being performed. Pencak Silat can be interpreted as martial arts that move the limbs and are usually carried out by pesilat (fighter) to defend themselves according to the needs in dealing with natural, animal or human threats (Maria & Herliswanny, 1996). Pencak Silat according to the Large Indonesian Language Dictionary (KBBI), (Tim Pustaka Phoenix, 2010) is clever infighting, as a typical Malay self who is capable and agile to defend himself and attack in competing or fighting. At first, perguruan only uses the term pencak or vice versa, as in Bali which uses the term pencak or in Balinese, it is called *encak* which means to be beaten or in Sumatra, where the community uses the term *silek* or silat which can be interpreted as real martial arts using foot attacks and strong and fast hands and dodges. At the time of the establishment of the pencak silat organization in Indonesia, namely the Ikatan Pencak Silat Indonesia, hereinafter referred to as IPSI, in 1948, it wished to combine the terms pencak and silat, this was realized in 1973, and officially pencak silat became a national term. Nevertheless, there are still

perguruan that use the original term, because of historical and habitual considerations (Maryono, 1999: 38-39).

Aspect and Element of Pencak Silat

Pencak Silat has many aspects such as breathing, mental exercise, art, and togetherness, then combined in 4 (four) elements, namely elements of art, elements of self-defense, elements of sports, and mental-spiritual elements (Marwan, 2014). These elements are depicted in the IPSI symbol in the form of a trident weapon, the three ends of which represent the elements of art, martial arts and elements of sports and trident handle as mental-spiritual elements (Facal, 2016). Pencak silat as an art is a form of culture in the form of movement and rhythm which leads to harmony, balance, and harmony between wiraga (consisting of diversity of techniques, tidiness, and similarity of motion), wirama (including the accuracy of motion with rhythm, variation, and harmony with rhythm), and wirasa (includes inspiration, expression, courtesy, and harmony with clothes and equipment). This can be seen through Pencak silat moves that are accompanied by music that is distinctive in performances such as parties, weddings and other events (Wilson, 2009). In the element of self-defense, Pencak silat strengthens humans in the presence of threats that come so that pesilat needs to prioritize effective techniques and tactics to protect the physical (Widiastuti, 2014). As an element of sports, pesilat needs to practice to improved strength, fitness, dexterity, agility, and achievement in matches. Whereas for mental-spiritual elements or mentality, Pencak Silat is focused on the attitude and personal character of the martial arts in accordance with noble character (Mulyana, 2017), this is a reflection that Malay martial arts do not only prioritize mastery of gestures but can also practice values customs that are closely related to manners (Maryono, 2008: 7-9).

Development of Pencak Silat in Indonesia

Pencak silat grows within Indonesian society intending to unite groups of people in various associations or perguruan or pencak silat schools, by putting forward the principle of "bhineka tunggal ika" even though they are still one and the same family. Pencak Silat teaches technical knowledge that contains elements of sports, art, self-defense, and mental-spiritual with a variety of schools that are accommodated in perguruan yet nationally (Permadi, 2013).

Regions in Indonesia that effect the Development of Pencak Silat

The face of pencak silat Indonesia was formed by numbers of influential regions, namely Sumatra, Java, and Bali (Nawi, 2016). The characteristics of pencak silat techniques in each region become a distinctiveness and this is an attraction to be enjoyed by the pesilat himself or the community outside of Pencak Silat (Maryono, 2008: 12). However, this is still a matter of pleasure in the perguruan just not yet out of perguruan. Malay nationals have known martial arts since prehistoric times, but written documentation related to this is very little available and information obtained is based on the

knowledge of Guru (the teacher) who conveyed it less thoroughly. During the prehistoric period, the Malay nation lived a ferocious wildlife by carrying out martial arts movements without using weapons. The martial arts movement is the development of self-defense with patterned form, with a simple method, one of which is by adopting the movement of wild animals during a fight (Theeboom & Knop, 1999) by paying attention and imitating so as to create the pencak silat movement, for example from animals such as snakes, monkeys, tigers, eagles, scorpions, and so on (Maryono, 1999: 39). The development of pencak silat in Indonesia is inseparable from the various influences and acculturation processes of various local martial arts movements with different names and movements. Along with the increase and spread of the human population followed by the development of human knowledge, so that humans find weapons as a tool to defend themselves in addition to hunting

Pencak Silat in The History of Indonesian Society

Comprehensive information about pencak silat martial arts related to the history of development began in prehistoric times as the beginning of the creation of pencak silat, the royal period, the colonial period up to now and information about perguruan, organizations took part (Maryono, 2008).

The shift in the use of pencak silat which was originally a defense against nature and animals was then used as a human tool to get a position in social life through warfare against groups, tribes which later developed into inter-kingdom warfare. The emergence of the kingdoms in the archipelago brought progress by connecting via land and sea, this made the interaction with the outside bring cultural influences as well as an impact on science which of course came in direct contact with the influence of various martial arts that existed at that time (Maryono, 2000: 40-41).

Pesilat teach a variety of martial arts knowledge that is tailored to the tradition, namely martial arts knowledge and spiritual knowledge. This is a way for pesilat to preserve humanist values. Over time, pencak silat began to be institutionalized in the traditional education system known as Perguruan (pencak silat school) and Guru as a pencak silat teacher gave gradually the knowledge and skills of pencak silat according to students' abilities. (Maryono, 2001: 37-39). However, Guru does not convey his entire knowledge to students because of concerns that one day the student will oppose his own guru. Because Pencak silat guru keep their pencak silat techniques a secret, Pencak silat begins to disappear on the surface but develops in perguruan. There are young Pencak Silat Guru who go to other areas to teach and improve the ability of martial arts, this creates different cultural interactions and impacts the emergence of new Pencak Silat colleges with new characters.

Pencak Silat in the Organization

The Executive Board of the Indonesian Pencak Silat Association, hereinafter abbreviated as PB IPSI (Pengurus Besar Ikatan Pencak Silat Indonesia), was formed on May 18, 1948, in Surakarta, Central Java. IPSI is the embodiment of a national pencak silat organization that houses Pencak silat Perguruan chaired by Mr. Wongosonegoro (1948-1973), Tjokopranolo (1973-1978) and Eddie Marzuki Nalapraya (1978-2003) and Prabowo Subianto (2003-present). In the era of Eddie Marzuki Nalapraya, gave the title to 10 (ten) perguruan namely, Persaudaraan Setia Hati, Persaudaraan Setia Hati Terate, Keluarga Silat Nasional Indonesia Perisai Diri, Perguruan Silat Nasional Perisai Putih, Perguruan Seni Beladiri Indonesia Tapak Suci Putera Muhammadiyah, Phashadja Mataram, Perguruan Pencak Indonesia Harimurti, Persatuan Pencak Silat Indonesia, Persatuan Pencak Silat Putra Betawi, Keluarga Pencak Silat Nusantara. These perguruan are historical institutions with the consideration that 10 (ten) of them contribute ideas as an influence on the history and development of IPSI from 1948-1973 and support the entry of IPSI as a member of the Indonesian National Sports Committee or KONI and pencak silat as a sports branch. competed at National Sports Week which is abbreviated as PON and over time began to have competed at the international level (Lutan, 2005).

Padepokan Pencak silat was built as a container for preservation, development, correctional and information center and all Pencak silat activities in Indonesia and the world. Padepokan Pencak Silat is located in the Beautiful Indonesia Miniature Park (TMII) complex which was inaugurated on April 20, 1997 by the second President of the Republic of Indonesia, M. Soeharto, built on 5.2 hectares of land consisting of the Pendopo Utama, Pondok Gedeh, IPSI Secretariat, Pondok Pustaka and Museum, Pondok Serbaguna dan Pondok Penginapan.

PERSILAT is the gateway to Pencak Silat towards the international world. The Alliance of Pencak Silat Antarbangsa or hereinafter referred to as PERSILAT is the International Pencak Silat Federation which was formed jointly with Pencak silat countries namely Indonesia, Malaysia, Singapore, and Brunei Darussalam on March 11, 1980. Starting from the expansion of pencak silat nationally which continued internationally in 1975, by continuing the performance of Tjokopranolo (Chair of PB IPSI in office from 1973-1978) who introduced pencak silat as a sport to neighboring countries. In the hands of Eddie Marzuki Nalapraya (Chair of IPSI in 1978-2003) pencak silat was introduced to the international community and he was also elected as President of PERSILAT (Hadimadja, 2011) because as the initiator of the establishment of the national organization and its actions so that pencak silat was known throughout the world. PERSILAT aims to coordinate efforts, direct and as a conservation activity and the development of the spread of pencak silat as a family-friendly and peaceful international interface with the first congress in 1983 in Kuala Lumpur. In 1994, PERSILAT had members of 21 countries (Maryono, 2005: 46) until mid-2018, pencak silat had spread in 53 countries and was part of the silat organization.

For the first time the pencak silat championship involving pesilat from Indonesia, Malaysia, and Singapore was held in Jakarta in 1982 After that the world Pencak silat championship was held in Winna Austria in 1986, Malaysia in 1987, Singapore in 1988,

1990 in Den Haag the Netherlands and 1992 in Indonesia. Pencak silat began competing in the 1987 Sea Games to the 2018 Asian Games class.

From this description, Pencak silat began to exist since this martial art was created from the human mind to survive, then developed as a means of defense against the enemy in a small and large group in prehistoric times, the kingdom, the nation's defense period to confront invaders (Soo, Woods, Arjunan, Aziz, & Ihsan, 2018), and then develop and acculturate culture so that it is attached to the next generation as successors. This can be seen from the formation of perguruan with the influence of the pencak silat flow, with a large number and spread throughout the archipelago. Perguruan form a national organization, namely IPSI, as a unifying forum for diversity in the flow of pencak silat institutions whose tangible evidence is in the form of championships between perguruan, regions and national level supported by the availability of Padepokan Pencak Silat. It did not stop there, pencak silat was introduced to the international world through an independent institution called PERSILAT, which conducted a gathering between Pencak silat organizations in the world, one of its activities by holding a world-level championship. Many things have been done in the development of pencak silat, all of which have become very necessary to be maintained and continued with elements of developing technical knowledge and cultural knowledge in the archipelago, especially in Indonesia as one of the countries that have contributed to the extension of pencak silat figures. This is appropriate, that preservation of knowledge as a maintenance, storage process, which includes perceptions, behaviors, experiences from time to time, good regulation and knowledge security as a reminder in the future (IAEA, 2011).

Knowledge Preservation

Defense process to prevent loss of content that includes historical information and developments by maintaining, storing, using and securing the continuity of current and future knowledge (IAEA, 2011)

Transfer and Dissemination in the Exchange of Indigenous Knowledge

According to (World Bank, 1998), in the exchange of indigenous knowledge, there are 6 (six) stages of the Indigenous Knowledge exchange process, namely (1) the process of identification, (2) the validation process, (3) the process of recording and documenting, (4) the process of storage, (5) the transfer process and (6) dissemination process. In research related to the knowledge of pencak silat, it highlights the transfer process and the dissemination process. Pencak Silat is delivered through the transfer process from the giver to the recipient of both individuals, groups, the wider community, and other parties. The transfer process is not only focused on how guru teaches the techniques and philosophies of pencak silat to students in perguruan but also needs great support from the pencak silat organization as a bridge that is a bridge. The process of transferring Pencak silat that occurs only occurs in communities or perguruan because the transfer process is carried out directly through practice, for demonstrations to the public, not all do it only in special events such as wedding ceremonies, traditional ceremonies or reception of important guests, which are not necessarily done because

now people prefer simple ones. Not all perguruan participate in the pencak silat championship, only those with well-managed management, starting from the many students, well-managed finance and the motivation given by guru. Guru play a big role because guru who have experience following the championship both as champions and selected train champions of participants have great value for students who join perguruan and the community of pencak silat lovers. Dissemination is an advanced process of knowledge transfer by carrying out absorption or adaptation that is applied to larger groups, such as seminars, workshops, publications and making programs that bring more widespread influence to the development of knowledge that is generally accepted.

RESEARCH DESIGN

This study uses a qualitative approach, by understanding the problems of the transfer and dissemination of martial arts knowledge in Indonesia by using data collection methods through observation, interviews, literature reviews and interpretations of researchers. The method of collecting data by observation, where the researchers observe pencak silat training activities in several perguruan held in padepokan pencak silat, TMII. Pencak silat exercises that are regularly held on Saturdays and Sundays and by chance, can watch regional level championship training for pesilat in DKI Jakarta. In addition, researchers conducted open interviews with 6 (six) participants consisting of pesilat, guru, manager of Pondok Pustaka Museum, IPSI management and Indonesian pencak silat figures conducted at the Padepokan Pencak Silat and Knowledge-Based Industry. Pencak Silat Seminar: Pesilat, Hebat, Sehat at the University of Indonesia Library. The researcher also included literature studies and interpretations of the researchers themselves (Creswell, 2009).

RESULTS

The results are presented based on observations by observing Pencak silat exercises that are held every Saturday and Sunday and the training of the DKI Jakarta contingent to face regional championships. Based on observations, it is known that preservation of knowledge has been carried out continuously, namely by maintaining the process of knowledge transfer and the dissemination of knowledge as evidenced by the existence of children and adults as perguruan students. Each perguruan has a varied number of students, this depends on the popularity, promotion, and achievements achieved by Guru and pesilat as a student from perguruan itself, which forms the image of perguruan in front of the community to obtain members of perguruan as a generation that will continue pencak silat tradition in the future.

The results of interviews conducted on 6 (six) participants consisting of pesilat, guru, manager of Pondok Museum Library, IPSI management and Indonesian Pencak Silat figures, found that each perguruan manages and develops itself without the same and comprehensive guidance, and only involves IPSI so that perguruan that have the ability will be able to progress independently by promoting and participating in championship events. In addition, the existence of the pencak silat museum and pondok pustaka

(library) in Padepokan Pencak Silat TMII are still managed in a limited manner. Government assistance is needed to support the sustainability of pencak silat, its activities, funding, coaching, and incentive for Guru.

DISCUSSION

The development of pencak silat in Indonesia is in the hands of perguruan where perguruan conducts the transfer and the dissemination of martial arts pencak silat adapts to idealism in this case perguruan has distinctive characteristics inflow, technique, activities, financial, management capabilities of perguruan and training support for guru to be competent. Submitting fully to perguruan, making perguruan run on its own without comprehensive and equal guidance. The participating colleges will survive, while those who will not be eliminated and die.

"Every perguruan has its own characteristics, with basic training materials and practice rituals and training stages..." (HD, Guru and Pesilat KPS Nusantara, 12 October 2018)

"IPSI has held workshops held per field for guru, referees, for example, whose purpose is for matches or performances, there are also for achievements. For workshops outside the country depending on which pesilat from perguruan that presents. For the spread of pencak silat, perguruan reports to the provincial government and subsequently reports to IPSI. The problem of knowledge depends on perguruan how to find the masses to continue. Perguruan that know how many students they have, there are also perguruan that don't have students." (TN, IPSI Management, 12 October 2018)

"To take part in the championship, guru will see passion pesilat in the direction of art or fighting, which of course pesilat will participate in athlete selection according to the championship level, the championship has been organized, this is a real form that has been implemented" (KT, Guru, and Pesilat KPS Nusantara, October 12, 2018)

IPSI as a container for martial arts in organizing has not been able to touch thoroughly the existing Pencak silat institutions. Perguruan are required to actively communicate with IPSI as well as a tool to promote pencak silat in the community. This is evidenced by Pencak silat being able to participate as a sports branch at the national to international level because it advanced independently to introduce itself and become a host in the international world.

"Perguruan is not directly fostered by the government, especially those handling the field of Education. So far, IPSI has been running itself by conducting workshops whose results have not reached perguruan in remote areas. Pencak silat was introduced to foreign countries, with capital funds from their own pocket, as well as pencak silat which could participate in an educational Asian Games which perguruan. Poor perguruan, poor guru, if there are contributions, students will not return to training. Pencak silat goes to schools but through perguruan, which should not be like that. The government should make the pencak silat program enter elementary, middle and high school education institutions" (EMN, Indonesian Pencak Silat Leader, 26 October 2018)

Padepokan Pencak Silat, located in TMII, has complete facilities with the availability of the Pedopo Utama, Pondok Gedeh, IPSI Secretariat, Pondok Pustaka and Museum, Pondok Serbaguna dan Pondok Penginapan. Regularly, perguruan in Jakarta conduct training in the hermitage in accordance with the schedule of each perguruan. In addition, as a place to hold a championship and place for training workshops and inter-university hospitality. Padepokan Pencak silat becomes a means of transfer and dissemination of knowledge so that it becomes the center of learning and development of pencak silat. This is felt not to run entirely because the pencak silat museum and pondok pustaka that are supporters of learning lack support for good management so that its existence is considered to be one eye. Though the pencak silat museum and pondok pustaka are real written witnesses to tell the story of pencak silat travel in Indonesia.

"Pondok Pustaka and Pencak Silat Museum as proof of history and development of pencak silat in the archipelago, by storing a collection of replica weapons, traditional accompaniment instruments, clothes and equipment, pencak silat images were created in the past, even though the figures of pencak silat characters and activities now it needs to be revitalized because it looks not current. But revitalization is still waiting for funds to be realized. Likewises with pondok pustaka, even though it keeps special documentation related to popular Pencak silat writings or pondok pustaka's own publications, now it doesn't have a manager to be neglected, it needs librarians who manage it " (MTY, Guru, Pencak Silat Museum Manager, 10 October 2018)

The process of transfer and dissemination of knowledge carried out by each perguruan, one of them by introducing and carrying out activities in educational institutions raises the nature of selfishness of perguruan and loses bounding power so that the character of pencak silat known as kinship is eroded.

"Bounding power that is still weak against foreign cultures. Budgeting is not in the development of training, so Pencak silat lives in its own world. If perguruan is weak in funding, it will die. The character of Pencak Silat is family, so it still cultivates pride in the community with family. What needs to be done is that pencak silat will continue to be sustainable with Pencak silat officially as a course, official martial arts in the field of defense and military, Kemenpora also participates in fostering perguruan in organizations, where organizations are still traditionally nurtured at the national level. The guidance carried out by IPSI did not dig far, it was not touched by all so that the college would walk alone. A sense of high self-esteem that needs to be enlightened, important cultural values need to be bridged through bounding power" (YW, Pesilat Bhayu Manunggal, 26 October 2018)

The transfer and dissemination of knowledge of pencak silat in the context of preserving indigenous knowledge needs to carry out the overall development of perguruan, not only involving perguruan and IPSI, but also directly intervening with the government to facilitate the funding of pencak silat activities, coaching and intensive so that guru can be professional develop themselves to be competent and train pesilat to become quality athletes, and include pencak silat as a sports subject in educational institutions and make Pencak Silat the national security defense in the military world.

CONCLUSION AND RECOMMENDATION

Pencak Silat has a special meaning for the Indonesian people because Pencak Silat is a typical archipelago martial art. It is a cultural result so that its existence and sustainability are considered very important as a nation's characteristics. The transfer and dissemination of knowledge of pencak silat which has been carried out by perguruan must be returned accordingly, no longer running individually but together and uniformly. Therefore, perguruan coaching is a good way to change it, by involving all relevant stakeholders such as perguruan, organizations, government, and related parties. Coaching includes training, funding, and management to make perguruan financially and structurally strong.

Pencak Silat is expected to be included as a subject in school curriculum. This is a way to create bounding power that binds early on to children. In addition, the national defense security system is the front guard, with Pencak silat being the official defense of national defense and security. In this context, the military world not only inheriting cultural results but also feeling ownership of pencak silat as a homeland and hosting in their own country.

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