

Original Research

Pencak silat Seliwa Betawi: A review in the perspective of historical development in Palembang

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A. Conception and design of the study; B. Acquisition of data; C. Analysis and interpretation of data; D. Manuscript preparation; E. Obtaining funding

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ABSTRACT

The problem in this research is how the development of pencak silat Seliwa Betawi in Palembang City. The purpose of this research is to know the development and history of the entry of pencak silat from Betawi land to Palembang City. This research method uses qualitative descriptive research. Data validity techniques use degrees of trust (Credibility). Data collection techniques using observation, interviews and documentation. Sources of information are college administrators, local community leaders, martial arts students. Data analysis techniques in qualitative research consist of three simultaneous activity streams, namely data reduction, data exposure, and conclusion drawing and verification. The result of this research is that pencak silat Seliwa Betawi in Palembang City has experienced ups and downs in the pencak silat college environment due to the covid-19 pandemic factor that occurred. Suggestions in order to overcome the development problems that occur are from within the management of pencak silat Seliwa Betawi to increase its activity in holding activity agendas in the form of Betawi pencak silat competitions in order to make its own attraction in overcoming the ups and downs that occur.

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INTRODUCTION

Pencak silat is the result of human mind and intellect, born from a process of contemplation, learning and observation. Where this sport emphasizes on locking, walking or swinging, dropping, punching, kicking techniques (Gusti Ayu Agung Nina Utari Dewi & I Gusti Putu Ngurah Adi Santika, 2020). In addition, high concentration is also required (Dewi et al., 2018). As a movement system, pencak silat can be equated with dance so that there is an element of beauty in it. In fact, pencak silat is more complex, because its movement system contains elements of self-defense that are not present in dance. As a cultural product, pencak silat is very thick with values and norms that live and apply in society. Pencak silat is part of the culture of the Indonesian people with noble values. The noble values of pencak silat are contained in its identity which includes three main things as a unit, namely: (1) Indonesian culture as its origin and style, (2) the philosophy of noble character as the soul and source of motivation for its use, (3) mental-spiritual development of character, martial arts, arts and sports as integral aspects and substances. Pencak silat is a culture passed down by our ancestors as the

culture of the Indonesian nation. With the diversity of geographical and ethnological situations and the development of the times experienced by the Indonesian people. Pencak silat is shaped by its situation and conditions. Today, pencak silat is known for its various forms and styles, but it shares many aspects (Kriswanto, 2015).

Pencak silat is part of the culture of the Indonesian people that developed centuries ago (Rachman et al., 2021; Zakaria, 2020). With the various geographical and ethnological situations and the development of the times experienced by the Indonesian people, pencak silat is present as a culture and method of self-defense and becomes local wisdom for those who carry the culture. Fighting using self-defense techniques (pencak silat) is an Asian martial art with roots in Malay culture. (Guntur Sutopo & Misno, 2021). This martial art is widely recognized in Indonesia, Malaysia, Brunei, and Singapore. (Ediyono & Widodo, 2019). According to Kriswanto (2015), pencak is one of the works of the Indonesian people and belongs to the Malay family. Where the Malay family society is basically an agrarian society and a community society. Community culture is a culture of mutual cooperation, kinship, kinship, togetherness, solidarity, harmony and social tolerance. One of the pencak silat schools originating from Betawi that has now developed to Palembang City is Silat Seliwa Betawi. According to Abah Syamsudin as the great teacher of Pencak Silat Seliwa Palembang, Pencak Silat Seliwa itself is a traditional Betawi style pencak silat with its characteristic machete game originating from the Tangerang area, Batu Ceper. Pencak silat seliwa itself entered Palembang city around the period of 1930-1935 by (late) Mr. Madong and then passed down to his son named (late). Mr. Salak Bin Madong, he was born in 1932 in the city of Tangerang, Batu Ceper, during his life style he trained Pencak Silat Seliwa secretly because at that time fighters were considered a threat to the Dutch colonial government and the Japanese government in Indonesia, so until he died in 1974 in the city of Palembang.

The management and subsequent responsibilities were taken over by his son named Abah Syamsuddin or more familiarly called by the name "Abah Suyam", Abah Syamsuddin was born in Palembang City in 1949. Since the age of 8, Abah Syamsuddin was trained by his grandfather (Alm). Mr. Madong about pencak silat moves. This is because Betawi culture and customs if a grandfather is still alive then a grandson should gain family knowledge or often called a family toy from a grandfather first then when a grandfather dies a new father's role appears to continue the knowledge passed down by the grandfather. In its time pencak silat seliwa was a pencaksilat that was passed down from generation to generation and was a legacy of gadengan exit toys characterized by their machete play. (Abah Syamsudin).

Pencak silat Seliwa Palembang city is now active again on July 01, 2016 and has experienced many developments in accordance with the times, many modifications and adjustments to the movements and rules that apply. With this pencak silat Seliwa Betawi activity, the community and children from early childhood to adulthood get positive activities in filling their spare time by participating in pencak silat Seliwa Betawi training. With the existence of the college, people can learn martial arts moves and also knowledge about pencak silat in order to be able to protect themselves from threats that come. Besides, it is also a health sport with the element of movement. In addition, it is also a way to participate in preserving the cultural heritage of the ancestors, the younger generation can appreciate the original culture of the Indonesian people and help protect it. Because if traditional martial arts such as Seliwa Betawi is not preserved by the younger generation, then this ancestral cultural heritage can be lost. In this modern era, many things have changed, many community values and cultures have changed, especially in the Betawi Seliwa silat circle in the aspects of traditional arts, customs, and also Betawi characteristics that are thick with ancestral culture.

Based on the above explanation, seeing these conditions, the researcher feels the need to provide information on the development of pencak silat Seliwa in Palembang City. As well as trying to find out more about pencak silat seliwa and can develop to the city of Palembang. According to Lesmana, (2012), Pencak Silat is thought to have spread across the archipelago as early as the 7th century AD,

but its origins are uncertain. The origins of martial arts in the archipelago may have developed from the skills of Indonesia's indigenous tribes in hunting and warfare using machetes, shields and spears, such as in the traditions of the Nias tribe which until the 20th century was relatively untouched by outside influences. Silat traditions are passed down orally and spread by word of mouth, taught from teacher to student, so written records of the origins of silat are difficult to find. The history of silat is told through legends that vary from region to region. According to Minangkabau legend, silat (Minangkabau language: silek) was created by Datuk Suri Di, the king of Pariangan, Tanah Datar at the foot of Mount Merapi in the 11th century.

Pencak silat Seliwa Palembang city is now active again on July 01, 2016 and has experienced many developments in accordance with the times, many modifications and adjustments to the movements and rules that apply. Kholis, (2016) explained that the noble values in pencak silat are developed in four aspects in one unit, namely the spiritual aspect, the art of movement aspect, the martial arts aspect, and the sports aspect. In these four aspects there is a meaning contained therein. Based on these problems, researchers are interested in finding more information related to the development of pencak silat Seliwa Betawi in Palembang City.

METHODS

The target of this research is local community leaders who have influence in the development of pencak silat Seliwa Betawi in Palembang. The sources are called research informants, namely choosing informants who are carried out deliberately, based on criteria that are considered capable of providing valid information about this research. In this research, the object/informant is the successor of Seliwa Betawi silat, namely, Mr. Abah Syamsudin, trainers, students and community leaders of Seliwa Betawi silat in Palembang City.

The type of research used in this research is qualitative where this research aims to understand the comprehensive and complex picture and phenomena of the development of Pencak Silat Seliwa in Palembang from the perspective of participants. Sugiyono, (2018) stated that, qualitative research with certain steps in its implementation, including starting with a problem, determining the type of information needed, determining data collection procedures through observation or observation, processing information or data and drawing research conclusions. Data is collected through careful observation, including a detailed description of the context and notes from in-depth interviews, as well as analysis of documents and other records. Findings of fact come from direct observations made by researchers on related sources of information. This research also uses a phenomenological analysis approach, where in this analysis approach seeks to be able to show the phenomena that occur based on observations, in-depth interviews and documentation obtained by researchers in answering various predetermined problem formulations (Sukmadinata, 2015).

The data and data sources obtained from primary data, namely research data obtained directly from the original source in the form of interviews and documentation from individuals or groups as well as the results of an observation of an object. The event was held in order to gather information about the martial art of pencak silat seliwa Betawi from the community and is expected to provide clear information to answer some of the problems that have been determined by the researcher. Secondary data, which is a source of research data obtained through intermediary media or indirectly in the form of books, records, existing evidence or from an archive either published or unpublished on matters relating to the martial art of pencak silat Seliwa Betawi.

Observation is one of the data collection techniques that uses the help of the eye. This technique has the following benefits: reducing the number of questions that do not need to be asked but are sufficiently observed by the interview, measuring the truth of the answers in the interview, is a research loading activity on an object. The researcher does not participate in the institution, the researcher only plays a role in observing ongoing activities and taking the necessary data to complement the researcher's data. And researchers play a direct role by visiting the research location in order to explore the widest possible information.

An interview is a process of direct interaction or communication between the interviewer and the respondent, and the data collected can be factual in nature. An interview is a dialog conducted by an interviewer or researcher. The conversation was conducted by two parties, namely the interviewer (interviewer) who asked the question and the interviewee who gave an answer to the question. Researchers conducted an interview method or interviewer method to obtain information verbally and directly face to face with informants so that researchers obtained clear and accountable data. Furthermore, interviewing directly the parties concerned. This research will interview 4 informants, namely: 1 college caregiver teacher, 3 college members. Researchers set their own problems and questions to be asked, so that important information or data is known, and the aim is to obtain information or information as clearly as possible.

Documentation in research is used to collect data from various types of information, which can also be obtained through documentation such as official letters, field notes, article reports, media, clippings, proposals, agendas, progress reports that are considered relevant to the research being carried out. In this method, researchers can collect data by citing writings or notes and pictures to provide evidence of information about an event. In addition, documents in qualitative research are also used as a complement to the interview and observation data that has been carried out. Documents in qualitative research can be in the form of writings, images, or monumental works of the object under study (Ulfatin, 2014).

In order for the data in the research to be accounted for as scientific research, it is necessary to test the validity of the data. The data validity test that can be carried out is the credibility test or trust test of the research data presented by the researcher so that the results of the research carried out do not doubt as a scientific work is carried out. Data analysis in qualitative research consists of three simultaneous streams of activities, namely data reduction, data exposure, and conclusion drawing and verification. (1) Data reduction is an activity of summarizing, selecting key things and focusing on important things, and looking for themes and patterns. (2) Data display, which is made with the aim of further improving understanding of the case and as a reference for taking an action based on understanding and analyzing data presentation. (3) Conclusion drawing/verifying, namely drawing a conclusion to answer the research focus based on the results of data analysis obtained by the researcher (Sugiyono, 2016).

Analyzing research data is a very critical step, whether using statistical or non-statistical data. Data analysis is the process of systematically organizing records of observations, interviews, and other data sources to improve research understanding of the case under study and present it as a friend to others. The data analysis technique used in this research is a data analysis technique used to answer questions obtained in research and development and connect with the theories that underlie it. The analysis model applied in this research is an interactive analysis model, which is an analysis model that integrates with the data collection process in a cycle.

RESULTS AND DISCUSSION

Pencak Silat Seliwa Betawi is pencak silat that was brought in 1930-1935 by (late) Mr. Salak bin Madong and developed to Palembang city by Mr. Syamsuddin to become the martial art of Palembang City. The purpose of the Seliwa Betawi Pencak Silat College is to maintain, develop, and preserve pencak silat as a national culture, as well as to take part in realizing a complete Indonesian human being.

According to information from Mr. Kaswad as a trainer, He said that *"in 1974 the father of Mr. Syamsuddin namely (Alm) Mr. Salak passed away, as a third generation descendant, Mr. Syamsuddin continued his family's legacy, namely Pencak Silat Seliwa from 1974 to the present, even though at the end of 2016 Mr. Syamsuddin was no longer actively training due to age, but Mr. Syamsuddin was still able to memorize and practice the movements of Pencak Silat Seliwa, starting from basic moves, kembangan, tanggem to machete moves very well."* Now Mr. Samsuddin has a position as an advisor

and at the same time the sole elder of Pencak Silat Seliwa Palembang, until 2021 he is still in the bonds of the Pencak Silat Seliwa Palembang organization.

According to Abah Syamsudin, during the life of Mr. Salak Bin Madong, the way to train pencak silatseliwa was done secretly because at that time fighters were considered a threat to the Dutch Colonial Government and the Japanese government in Indonesia. Until finally Mr. Salak Bin Madong passed away in 1974 in Palembang City. Furthermore, the management and responsibility was taken over by his son named Abah Syamsuddin or more familiarly called by the name "Abah Suyam". Abah Syamsuddin was born in Palembang City in 1949, since the age of 8 Abah Syamsuddin was trained by his grandfather, namely (Alm) Mr. Madong about pencak silat moves, because according to Betawi culture and customs if a grandfather is still alive then it is obligatory for a grandson to gain family knowledge or often called a family toy from a grandfather first then when a grandfather dies a new father's role appears to continue the knowledge passed down by the grandfather, in his time pencak silat seliwa was a pencak silat that was passed down from generation to generation and was a legacy of family toys with the characteristics of the machete game.

Pencak silat seliwa betawi was brought from tanggerang, batu ceper by (late) Mr. Salak bin Madong to Palembang city in 1930-1935 and developed in Palembang city during the Dutch colonial period until the Japanese colonial period, thus this development did not experience rapid development, because pencak silat at that time was considered a threat to the colonizers, Therefore, pencak silat was carried out secretly, until finally after the colonial colonizers were no longer there and Indonesia was independent, Pencak Silat Seliwa Betawi only experienced development in the 1970 period, this period was developed by Abah Syamsuddin as the son of (late) Mr. Salak bin Madong until now.

During this period, the Seliwa Betawi Pencak Silat School founded by the late Mr. Salak bin Madong experienced good development. This development was seen when the Seliwa Betawi Pencak Silat was developed by Abah Syamsuddin who became the longest-serving administrator and teacher who developed and taught Seliwa Betawi Pencak Silat in Palembang city. The Seliwa Betawi Pencak Silat School has experienced many advancements. Progress. During this period, the branch of Pencak Silat Seliwa Betawi reached several regions including Palembang city.

Table 1. The Oath of the Seliwa Betawi Pencak Silat College, namely

No	Sound of the Oath
1	Adhere to religion and fulfill obligations
2	Always be loyal to the college and family
3	Maintain the good name of the college
4	Follow the rules and respect seniors
5	Responsible

The oath of the Seliwa Betawi Pencak Silat College contains a noble character for its members. Being able to maintain the good name of the college and being able to have noble character is an obligation for members to always do good so as not to dirty the name of the college. Being able to obey the rules and obey the leadership is an internal obligation in the Seliwa Betawi Pencak Silat College. All members carry out the rules that have been made together and give respect to the coach or senior level.

The statement by Lubis, (2014) that pencak silat is a complete sport to learn because it has four aspects that are a whole and cannot be separated. Pencak silat is a science that is an original Indonesian folk game influenced by divine nature and regional culture that characterizes the nation's personality (Muhyi & Purbojati, 2014). Pencak silat is the result of Indonesian human culture in self-defense and maintaining its existence and integrity (Carausel, 2019). According to Abah Syamsudin, "*Pencak silat Seliwa itself is a traditional Betawi-style pencak silat characterized by its machete game originating from the Tanggerang area, Batu Ceper*". Pencak silat seliwa itself was introduced

to Palembang city during the period 1930-1935 by (late) Mr. Madong and then passed down to his son named (late) Mr. Salak Bin Madong who was born in 1922 in Batu Ceper, Tangerang City.

In 1974 the father of Mr. Syamsuddin namely (Alm). Mr. Salak passed away, as a third generation descendant, Mr. Syamsuddin continued his family's legacy, namely Pencak Silat Seliwadari in 1974 until now. Although at the end of 2016 Mr. Syamsuddin was no longer actively training due to age, he was still able to memorize and practice the movements of pencak silat seliwa, starting from basic moves, kembangan, tanggem to jurusgolok very well. Now Mr. Syamsuddin has a position as an advisor and at the same time the sole elder owned by Pencak Silat Seliwa Palembang city, until 2021 he is still in the bonds of the Pencak Silat Seliwa Palembang city organization.

CONCLUSION

From the discussion of the research entitled "The Development of Pecak Silat Seliwa Betawi in Palembang City" above, several points can be concluded as follows: The history and development of Pencak Silat Seliwa Betawi in Palembang City since 1930-present. Each development is characterized by changes. In the pioneering period of 1980-1994, the role of Mr. Syamsuddin as the founder of the Seliwa Betawi Pencak Silat College was very dominant. The next development was marked by the formation of the Seliwa Betawi Pencak Silat College. With the management of the Seliwa Betawi Pencak Silat College, the development of pencak silat is getting faster. There are at least seven functions of Pencak Silat Seliwa Betawi Palembang city, as follows: Self-defense function, art function, entertainment function, sports function, religious function, education function and social function.

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CONFLICT OF INTEREST AND FUNDING

There is no conflict of interest.

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