

SUSTAINING PENCAK SILAT CULTURE IN A GLOBAL WORLD

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A B S T R A C T

The media of globalization has had a tremendous impact on developing countries such as Indonesia; especially the cultural effects. The influx of globalization accompanied by the emergence of electronic media as the impact of industrialism process. This study employed the hermeneutic reflection method. This method is used in order to explore the data available and express the meaning and nuances containing therein. The toughest challenge is how we can apply cultural preservation in the media so as to attract the attention of many people. Currently, the popularity of martial arts of Pencak Silat as a part of Indonesian local culture is quite successful and very proud, especially because the role of mass and social media is embodied into films such as *The Raid*, *Yasmine*, and *Star Wars 7*, as well as through social media and internet such as Youtube. Film/movie as a medium that has the ability to be used as a counter culture or as a tool to fend off culture or knowledge.

KEY WORDS : globalization, sustaining; culture; pencak silat.

I N T R O D U C T I O N

Pencak silat as part of Indonesian culture is the only national martial art for the Indonesian nation that has been inherited since centuries ago and that should be kept and developed. Pencak is an attack-defense motion in the form of dance having rhythm with certain rule on polite behavior and is usually performed for public entertainment. Silat is an essence of pencak, to fight and cannot be showed in public. Pencak silat is a developed integrately in people's life and that is a part of traditional custom of ethnic group in Indonesia. In some regions, pencak silat still plays an important role in traditional ceremonies and its continuation is kept by public figure. Although there are various pencak silat schools in Indonesia, in essence they have common characteristics. According to Maryono⁵ (2000), pencak silat contains four inter-related elements: sports, art, martial art, and spiritual. (1) mental-spiritual aspect means that a master is

not only trained to understand and develop his physical skills, but also more importantly to truly comprehend life itself and the struggle to live in harmony within the society. (2) Self-defense aspect means that pencaksilatis a mean of defending one-self from any attacks or dangers. (3) Artistic aspect means that pencaksilatis also a form of entertainment in which every step and movement is well-arranged to achieve artistic beauty. (4) Sport aspect means that pencaksilatis physical activities empowered with knightly spirit. Pencaksilatis a piandel which means that it is something to be proud of. The four elements are the means to shape a master who will lead a pencaksilatraining-house.

PencakSilat comes into existence as a local product of martial arts combining other combating arts of various forms and modifications (Alexander et al, 1972: 15). In Indonesia, there are officially about 820 schools of PencakSilat (Wilson, 2002, Ediyono, 2005). In its early time, silat was initially a means of corroborating interactions between local communities' relationship with the kingdom and enhancing the capabilities of the state to prevent foreign interference and occupation. Later in the Dutch colonial era, martial arts cannot thrive because of the prohibition of practicing the local martial arts by the colonial government, while in the Japanese colonial period; martial arts were on its progressed. This occurs because the Japanese colonial era people gave the freedom to train and practice the martial arts. Even by the Japanese government, there were often held games which gathered some masters of silat against the Japanese warriors (Aj, 2010: 13, Ediyono, 2012: 20).

The elements of pencaksilat motion in each school have different emphasis depending on situation and condition of environment in which pencaksilat grows and develops. Pencaksilat was taught with the objective to build human being's spiritual and physical health. It is expected that individuals taught with pencaksilat can be an example of attitude, behavior and action that others can imitate. Therefore, unity, friendship and responsibility will be manifested in the society. A quality society is basic capital in an effort to actualize welfare society meaning safe, orderly, advanced, just and welfare society. The objective of pencaksilat education is to manifest humanitarian dream and noble society dream according to values in society. According to various sources of information on Java Island, Southeast Asian martial system or PencakSilat has been mainly conserved because of the significant role played by martial arts fighting groups against the Dutch colonies for the Indonesian independence during the World War II. Silat as a martial system originated in the religious traditions which aim at forming powerful mystical generation to oppose the Dutch colonial force at the time before the Indonesia's independence. According to many people, 'the Dutchmen successfully expelled from Indonesia because of the magical force of silat martial arts (Green, 2001, p.438). Based on various historical sources, by way of mastering the martial arts inner power 'kanuragan' one could deflect enemy bullets gun fire (Ibid, p.437).

Over the past few decades, Indonesia's economic development has been tempered. At this moment we can witness the establishment of star hotels, skyscrapers, industrial plants, shopping and trade centers, recreation centers, roads, and so on. In short, information, communication and transportation facilities have been established. Not to forget the advertising bureaus as a place of promotion are also scattered. This indicates that the influence of the economic system in developed countries is already globalized to our country. To be raised by social interactions involving sociocultural values of individuals or groups that cross the boundaries of their communication to relate to other entities (Rahmawati, 2010, p. 110). This includes correlation between fields that are passed by globalization. One that deals with the phenomenon of traditional art, of course is the cultural globalization that moves over the expansion of the flow of cultures in various corners of the world.

Methodology

This research used the hermeneutic reflection method. Bakker (1994) describes the elements methodically through the stages of description and interpretation, using the hermeneutic method. This method is used in order to explore the data available and express the meaning and nuances containing therein. Through interpretation this research, is expected to obtain a picture of a warrior as a leader of martial arts. Pencak silat data were obtained from the library and field. After the data were collected, they were studied descriptively, analyzed and interpreted to discover the meaning of pencak silat philosophy. Then, comparison was conducted to compare the view of one pencak silat school with that of the others to find out the similarity in their good characteristic teaching. Finally, critical reflection was conducted to give interpretation on pencak silat teaching in newly manner in finding good character values of pencak silat in a comprehensive manner.

RESULT AND DISCUSSION

The Role of Media in Establishing Modern PencakSilat

Cultural changes along with the development of the times make the definition of popular culture become increasingly complex. To define popular culture, it is necessary to combine two words of the word "culture" and "popular". The word "popular" according to the dictionary of Kamus Besar Bahasa Indonesia means "known" and "liked by crowd or public". When both words are combined, the notion of popular culture is a developed culture or a view of life, practice, and work that many people love. Usually this culture is produced commercially. In the cultural industry perspective, the meaning of popular culture is the culture born of the will of the mass media. In addition, the media

has been producing all sorts of popular cultural products whose results are disseminated through global media networks until the public has unwittingly absorbed them into life values in their daily activities.

The media of globalization has had a tremendous impact on developing countries such as Indonesia, especially the cultural effects. The influx of globalization is also accompanied by the emergence of electronic media as the impact of industrialism process such as tape recorder, TV, video, VCD, DVD, bring impact on traditional art form. The dynamics of the development of traditional martial art, especially pencak silat has evolved significantly, and the rapid growth of popular culture in Indonesia has influenced the function of martial arts performances, which was once a guidance in defending themselves from crime that turned function into a money-producing medium.

Movie is a mass media product that has a uniqueness, which combines two things in appearance, namely audio and visual, the two things into a unity that forms the film. Audio element is the development of sound recording technology, while the visual is the development of photography technology. At the same time, the film is also a product of a community culture (Nowlan, 2001). In addition, according to Kloker, Film is a thing close to the world where we live and close to our daily lives, which can touch our social life (Kloker, 1998, p.13).

Departing from the mass media's role in influencing the thoughts of its audiences, surely the development of mass media including one of them is film in Indonesia today have to be rethought. Especially the way the film produced in the era of globalization like today. The globalization of the mass media is a natural process, as is the fall of rain as the heat of the sun. The professional approach becomes a keyword, the problem is basically easy to guess. At a certain point, there is a clash between cultures from abroad that are not known by the people of Indonesia. So the great fear of the occurrence of threats, invasions, conquests, throwing down because of the noble values in the nationalism will be very likely. For example, the emergence of Hollywood films, the flood of programs impressions and recording products overseas films or magazines in America and Europe in the Indonesian version can not be dammed again.

Since the beginning of the 20th century, Indonesian films have become an intercultural international culture. As a treasure, Indonesian cinema has enough material to be a part of the world's cultural wealth. The earliest history of Indonesian cinema is closely related to the international character of the Indonesian nation-building process, since the Indies era (the official name of the territory which was later named Indonesia since 1945 and recognized internationally in 1949). The development of the exciting national film is confirmed by Kompas news (2/5) which contains the opinion of Usmar Ismail Awards Jury Chairman 2017, Wina Armada Sukardi, after the awarding at

Balai Kartini, Jakarta, Saturday (29/4) that appreciate the films. This is rising to the issue of local diversity and culture (Rinaldi, May, 14 2017, Kompasiana.com).

The *Raid 2: Berandal* is one of the Indonesian films that got international claims as the most successful action genre movie to steal the attention of the Hollywood market. The director, Gareth Evans from Wales, worked closely with local fighters, especially Iko Uwais and Yayan Ruhian. A pattern of cooperation that began in their first film, *Merantau*. The result, an internationally recognized action film as a new one. The *Raid* seemed to be a step back into international patterned production patterns such as in the Indies in the 1930s, and in Indonesia in the 1980s for the Class B movie market. A return step that was once a refinement. The result is also very effective place the Indonesian film in the map of the world market dominated by Hollywood. In other words, after *The Raid* and *The Raid 2*. Hollywood is seriously targeting the potential for action movie making in Indonesia. So, it can be said that in the decade of 2000s, Indonesian film has gone a step further to create place in world cinema treasures. Whether through the market path or any aesthetic path in the world of global cinema, Indonesian films and their creators are preparing a new phase of cultural dialogue at the international level. This is likely to be proven, that the assumption of the reluctance of film producers to give birth to films with local culture for fear of not returning capital, not proven (Darmawan, 2016, *Island of Imagination*). While silat can be used for self-defense, it also involves steps that can be transformed into one beautiful, mesmerizing folk dance. Silat isn't a new thing to Mr. Evans, who relocated to Indonesia in 2008 to direct a documentary about it. A year later he released his first silat movie, "*Merantau*," which also starred by Mr. Uwais (WSJ, January, 17 2017).

Globalisation on the Traditional vs Modern PencakSilat

Characteristic of modern pencak silat, the openness is required to develop pencak silat as modern sport science by composing competition system. Pencak silat competition is not contrary to pencak silat philosophy. After the game is over, pencak silat players shake hand as friendship mark with other school. These schools deny view that a pencak silat player did not indicate their capability and focus attention to winning in competition area. In order for winning the game, they are pragmatist and selective that select from various sources. Motion and technique that is considered most effective to defeat opponent in competition area is adopted and taught in the school. Conversely, motion and technique that cannot result in score are left or they are taught for conservation as culture heritage. Rational liberal pencak Silat School did not deny foreign cultural element and explore knowledge from other martial art when it may be useful for example taking techniques from

Karate, Judo, Kuntao and other foreign martial are by use it to increase performance (Surohadiprodo, 1982). Liberal rational pencak silat school play role to introduce principle of study and modern sport practice to pencak silat universe. Memorization of motion is eliminated definitively by selecting new practice method to increase motion quality and technique. Practice was done massively; student is encouraged to develop some special technique that suit to body structure shape and their capability as special technique. Teacher explains in detail and deep benefit and objective of each movement to their student. Student can understand and develop by giving freedom to work and having opinion to other pencak silat player and release pencak silat from past binding to meet era demand and allow transition of pencak silat from martial art science to sport.

Notosoejitno (1997), explain characteristic of modern pencak silat as follow (1) Leader and administrator of school are based on election among school cadre that is considered capable of being leader, (2) School is open and free in receiving student candidate, (3) School do not use probation period but is substituted with education and practice era as beginning period, (4) Education, teaching and practice method is dialogical and analytical. Student is given with chance to ask and has right to ask or state opinion on any thin taught, (5) School discipline is enforced through awareness and traditional argument, (6) Passing examination is not only related to physical capability and mental capability but also capability of proposing report of pencak silat theory as result of their research, (7) Provision, rule and code of ethic is formulated systemically and written, (8) School has attribute, administration and written documents related to organization, education, teaching and training, (9) School collect fee and contribution from its member as fund source to finance its activity, (10) Trainer got compensation although there are trainer willing not to receive and the fund is given back to school, (11) It has written administration such as student registration and school documentation. Some example of rational liberal school is Bangau Putih, Satria Nusantara, and Perisai Sakti Mataram in Yogyakarta. According to growing demand of society that is increasingly educated, smart, rational and critical, traditional and transitional pencak silat school will develop and change to be modern pencak silat school with relatively professional management and education.

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Sustaining the Culture of PencakSilat in Modern Times

Media technology is the most important instrument in human life in the global era as it is today. Both social media and mass media in essence occupy a separate role and inseparable from the aspects of modern human life. The unfolding of technology from the niche of human life makes it not alienated even the whole society is no exception from children to adults and old, schoolgirl to entrepreneur all become consumer of social media technology and mass media. Even more radical again, some people feel Life feels empty if there are no tools that can connect them with media audiences, whether it is a communication media smartphone, television or computer / laptop. The role of technology is almost there in all human activity in living his life. Technology has touched every corner of the house, offices, schools, roads, even to places of worship. He also has taken part in education, information dissemination, to play an important role for the preservation of a nation's culture.

Along with the development era of Internet media development was growing no less rapidly. From this fact many other things we can also develop one of them is the national culture of our nation. Seeing the Indonesian nation that has a variety of cultures that are now beginning to fade and have begun

to lose the value of its nobleness for that the other nations would dare to plagiarize the culture that has been embedded in the Indonesian nation since hundreds of years, this is none other than the lack of cultural preservation by our nation own.

The toughest challenge is how we can apply cultural preservation in the media so as to attract the attention of many people. Currently, the popularity of martial arts of Pencak Silat as a part of Indonesian local culture is quite successful and very proud, especially because the role of mass and social media is embodied into films such as *The Raid*, *Yasmine*, and *Star Wars 7*, as well as through social media and internet Such as Youtube. Film/movie as a medium that has the ability to be used as a counter culture or as a tool to fend off culture or knowledge, as Amal Tomagola reveals in “Popular Culture, Capitalism and Patriarchy, Very Related”. That the film should be made aware of the tendency to lull in shallow things, in other words the film should not always contain the impossible or absurd things that make the audience believe in things that are impossible.

In an effort to recall the community with martial arts of Pencak Silat which is the indigenous culture of the Indonesian nation that has long been abandoned, the film is considered to be the right choice as a medium for delivering the message. Pencak Silat is the cultivation (culture) of the Indonesian nation to defend and maintain the existence (independence) and integrity (unity) on the environment and nature around to achieve harmony of life and to increase faith and piety to God Almighty (Murhananto 1993: 4).

Strategies on the Preservations of Indigenous Culture through Film Media

A number of attempts to systematize the main function of the media (intended or intended), originally initiated by Lasswell (1948) which summarizes the conclusions about the basic communication as follows: environmental control; the correlation of the parts of society in responding to its environment; transmission of cultural heritage (McQuaill, 1991: 70). All of them are sequentially related to: the provision of information, as well as the formation of consensus, the expression of values and cultural symbols necessary to preserve the culture and sustainability of society. Almost everywhere, the media are expected to develop the national interest and support the main values and polytola of certain behaviors.

Movie is an expression and attitude statement, McQuaill (1991: 14) explains that film as a medium has the ability to reach so many people in quick time and its ability to manipulate the apparent reality in a photographic message without losing credibility is one of its greatest strengths. Many people are actually capable of becoming a reliable filmmaker. The key is to start changing our way of thinking to make the film media our communication

tool. With all its complete features (audio / sound, visual / image, story / story, dramatization) movies can communicate the strongest, detailed and distortion free. Movie is a mass communication media in which there are components of mass communication, where the scene or frame is considered as a source of information. In contrast to the mass media whose source of information is through issues raised, the media films deliver more messages or information through scenes that show or reflect the message itself.

Three action films Pencak Silat genre such as film *Merantau* (2009), *The Raid* (2012), and then *The Raid 2: Berandal* (2014). These three films successfully catapulted the name of Pencak Silat in the international arena. Pencak Silat community, “I am very grateful to Gareth Evans (director) and Rangga Maya Barack (wife of Gareth Evans), through his film company, making products that introduce pencak silat through other media” reported by Yayan. Previously, Pencak Silat community only introduced Pencak Silat through performance (appearance) from one country to another country to martial arts only. But through this film world, martial arts is introduced to all people who are clearly more enthusiastic. “This is my lifeline. This is my responsibility as a person and part of Pencak Silat community” (Affan & Fransciska, 2015, BBC).

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CONCLUSION

The elements of pencaksilat motion in each school have different emphasis depending on situation and condition of environment in which pencaksilat grows and develops. Pencaksilat was taught with the objective to build human being’s spiritual and physical health. It is expected that individuals taught with pencaksilat can be an example of attitude, behavior and action that others can imitate. Cultural changes along with the development of the times make the definition of popular culture become increasingly complex. The popularity of martial arts of Pencak Silat as a part of Indonesian local culture is quite successful and very proud, especially because the role of mass and social media is embodied into films such as *The Raid*, *Yasmine*, and *Star Wars 7*, as

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