

Pencak Silat Sterlak: A Review in the Perspective of Historical Development in Bengkulu

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Abstract

Objectives. The traditional martial art of pencak silat is integral to our cultural heritage, passed down through generations. However, preserving its traditional values is under threat due to the influences of globalization and modern advancements. This research project aims to comprehensively analyze the evolution and current state of the traditional Sterlak Pencak Silat school in the Bengkulu province, shedding light on its historical significance and contemporary challenges.

Materials and Methods. This research employs a qualitative approach to gather data. The study focuses on four college coaches in Bengkulu Province as the subjects of the research. The data collection methods used in this study include observation, interviews, and questionnaires.

Results. The results of the observational research showed a value of 55.90%. The questionnaire results indicated that community knowledge was at 46%, categorized as moderate. The community preservation indicator yielded a result of 41.67%, also categorized as moderate. The interest indicator scored 48.13%, falling under the moderate category. The indicator for training activities obtained a result of 37.68%, categorized as low. The indicator for the role of government scored 35.42%, also categorized as low. Lastly, the indicator for facilities and infrastructure scored 35.94%, also categorized as low. Based on the research results, the development of the sterlak traditional pencak silat school in Bengkulu province is categorized as moderate.

Conclusion. The Sterlak Traditional Pencak Silat School is currently in the process of development and has at least seven functions, including self-defense, art, entertainment, sports, religious, educational, and social functions. The community needs to make efforts to preserve and introduce Pencak Silat to the younger generation to maintain and protect the local culture of the region.

Keywords: Development, Bengkulu, Pencak Silat, Sterlak, Review

Introduction

Cultural development refers to the ongoing enhancement or preservation of established societal customs. It encompasses the study of how culture and society evolve, frequently exerting a worldwide impact (Mialiawati, 2020). Indonesia's ethnic groups have developed distinctive traditional cultures as a result of historical and customary influences. Indonesia is home to around 1,200 distinct ethnic groups, each of which contributes to the country's diverse cultural practices, including traditional cuisine, games, architecture, weapons, dances, and arts (Kusuma & Roisah, 2022).

Pencak silat is a historic Indonesian martial art that serves as a representation of Indonesian culture (Asyhari & Nurliani, 2023; Kartomi, 2011). Sport is a universal activity that involves people of all ages, including children and parents. It serves as a means to enhance health and well-being among all members of society (Howie et al., 2020). Pencak silat has been recognized as a UNESCO intangible cultural heritage (Kusumo & Lemy, 2021) because it meets the required criteria. These criteria include being acknowledged by the Director General of Culture as intangible heritage in Indonesia, receiving widespread support from the community, local, national, and private governments due to its historical significance (Agust et al., 2023), and being situated within the administrative region of Indonesia (culture area) both administratively and culturally.

During the establishment of each traditional Pencak Silat college in Bengkulu Province, careful thought was given to its goals and missions. However, it functions as a venue for self-defense instruction. One example is the traditional sterlak pencak silat school, which is still employed for social events such as weddings and welcoming guests. The practice of pencak silat in Bengkulu Province serves not only as a form of creative expression but also as a manifestation of the people's religious devotion to God and their ancestors. The silat movements, which are closely associated with the characteristics of warriors, are used to actualize this religiousness.

Sterlak is a kind of combat practiced by the Rejang people in Bengkulu Province. This martial art primarily focuses on defensive maneuvers like parrying and immobilizing the opponent, with less emphasis on offensive motions or attacks. Because of its defensive nature, the sterlak lacks knowledge of tools or weapons, relying solely on bare-handed attacks. Using a weapon is the consequence of taking possession of your opponent's weapon.

Another notable characteristic of this sterlak is the absence of postures commonly found in other pencak silat schools. In contrast, fighters in this martial art maintain a standard upright position to defend against incoming strikes. The fundamental skill that must be fully acquired

is the ability to intercept the adversary's assault, in line with the fundamental premise of sterlak: immobilizing the opponent through their attack.

Sterlak followers engage in paired practice sessions when they alternate between attacking and parrying. Currently, the sterlak pencak silat is showcased during traditional ceremonies and rituals, following the same customs as other traditional rituals. These customs involve the use of incense, seven different types of flowers, black chicken, cigarettes, and lime.

Pencak silat arts performances can serve as a means of expressing gratitude for significant occasions, such as weddings and circumcisions (Marlina et al., 2020). Pencak silat is a cultural heritage passed down from the ancestors of its supporting communities. However, the traditional values inherent in pencak silat are gradually diminishing, despite the influence of globalization and technological advancements. The low awareness of the community on the preservation of traditional culture is influenced by this scenario (Zhang, 2019).

Materials and Methods

Study Participants.

The research design employs a qualitative methodology. The investigation was conducted in Rejang Lebong District, which is one of the districts of Bengkulu Province. This research focuses on local community leaders who have played a significant role in the development of Sterlak pencak silat in Bengkulu. The sources in this study are referred to as research informants. The selection of informants is done intentionally, based on specific criteria that are believed to be able to provide reliable information for this research. This study focuses on Mr. Harun Wahab, a respected Rejang traditional elder who serves as a trainer, student, and community leader of Silat Sterlak in Rejang Lebong.

Study organization.

The researchers employed various data collection approaches, including observation, questionnaires, and interviews. During observation activities, researchers conduct direct inspections of respondents. The researcher gathered data by distributing questionnaires in the form of statements directly to the heads and trainers of the universities. The researchers visited each college in the predetermined four districts of Bengkulu Province and met with the heads and trainers of the colleges that were the focus of the research. The questionnaires were then handed over to be used as research materials. Conduct research and provide the questionnaire to the college coach for completion, as part of the research being conducted at the institution. During the research, the investigators utilized structured interviews. The researchers conducted interviews with informants directly, following the prepared interview parameters.

Statistical analysis.

Subsequently, the process of interpretation can be conducted by engaging in a deliberation of the issues presented in the format of a numerical proportion.

$$P = \frac{F}{N} \times 100\%$$

The analysis method involves assigning values to the indicators in the interview guide, resulting in a cumulative scale value that interprets the informants' answers. In addition, a computerized program with accompanying applications will assist in processing the data. Once the findings are obtained, the value intervals will be interpreted based on the table.

Table 1. Categorization Norms

No.	Interval	Category
1.	81% - 100%	Very High
2.	61 - 80%	High
3.	41% - 60%	Medium
4.	21% - 40%	Low
5.	0% - 20%	Very Low

Categorization norms refer to the established standards or guidelines that determine how objects, ideas, or individuals are classified into specific categories based on their shared characteristics or attributes.

Results

The investigation results have been visually depicted in the following graphic, which provides an in-depth look at the traditional Pencak Silat culture in Bengkulu Province.

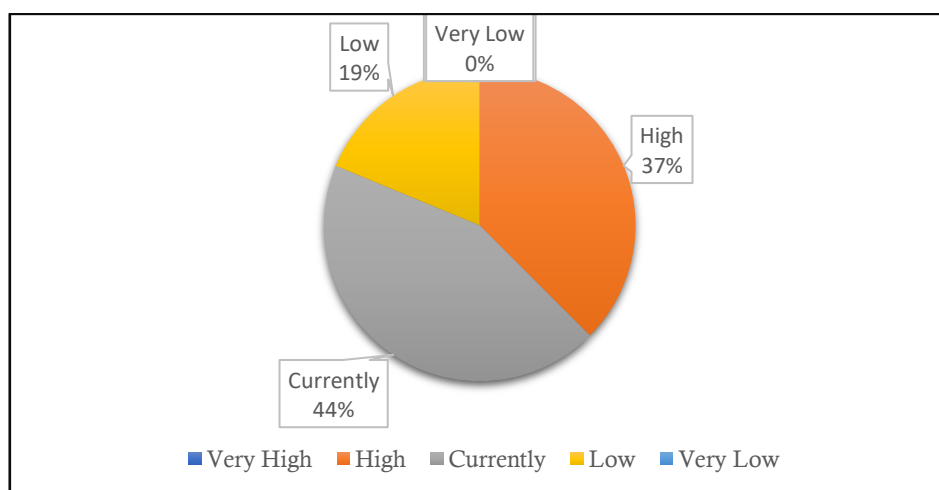


Figure 1. Traditional Pencak Silat Culture in Bengkulu Province

Based on the data presented in Figure 1, the questionnaire results show the overall status of traditional pencak silat culture development in Bengkulu Province. Out of the respondents, 6 people (37.50%) fell into the "High" category, 7 people (43.75%) fell into the "Medium" category, and 3 people (18.75%) fell into the "Low" category. Therefore, it can be concluded

that the growth of the traditional Sterlak pencak silat institution in Bengkulu Province is considered "Moderate".

Discussion

Development involves intentionally improving or preserving communal behavior patterns. Traditional culture develops through community knowledge, cultural preservation efforts, interests, training, and government engagement. Sports coaching requires science, technology, and skilled specialists (Syuhada, 2022). An athlete cannot be developed overnight (Marangoni et al., 2023). Understanding the training approaches is required. Assessing the athlete's performance is crucial to achieving goals.

The survey on the traditional Sterlak pencak silat school in Bengkulu Province found moderate development (62.5%). The public has a moderate interest in conserving pencak silat in Bengkulu Province. The lack of government-organized performance events has slowed traditional pencak silat, including training. The government's role indicators questionnaire results show the growing government involvement in colleges.

The suggestion and infrastructure indicators had poor scores of 68.75% or 11 respondents, high scores of 12.5% or 2 respondents, and medium scores of 18.75% or 3 respondents. Each university has inadequate facilities and infrastructure. Universities need training rooms and fields for coaching. However, Bengkulu Province universities typically lack full facilities.

Conclusions

The Sterlak traditional pencak silat school is currently in the process of growth. It serves at least seven functions, which are as follows: The practice of self-defense serves various purposes, including art, entertainment, sports, religion, education, and social engagement. However, it is essential for the community to actively preserve and introduce it to the younger generation to safeguard and uphold the local cultural heritage of the region. Nevertheless, government policy must ensure the provision of guidance, facilities, and funding to enable every cultural organization to be officially recognized as a cultural heritage site. This recognition is crucial for the preservation and maintenance of these organizations, allowing students and the younger generation to comprehend and explore their cultural significance. Ultimately, this support will facilitate the desired development of these organizations.

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Septian Raibowo is the primary author of this paper and is responsible for all aspects of the writing process. Oddie Barnanda Rizky performs data analysis as per the instructions provided by statisticians. Andes Permadi made significant contributions to the interpretation and derived results. Andika Prabowo enhances the process of analyzing data.

Conflict of interest

The authors hereby affirm that there are no conflicts of interest about this research, involving any party.

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