

Exploring Religious Values of Silat Kuantan

Juswandi

Universitas Lancang Kuning, Pekanbaru, Indonesia, 28265

Telp/fax: +6285374568140

E-mail: juswandi@unilak.ac.id

Abstract: This paper is about the religious values of Silat Kuantan in Kuantan Hilir Seberang. The methodology of this research is qualitative approach with case study research type. Qualitative research is a process of research and understanding based on a methodology that investigates a social phenomenon and human problems. The case study is a study that explores a problem with detailed constraints, has deep data retrieval, and includes various sources of information. The results showed that people in Kotorajo Kuantan District of Seberang Hilir use Silat as one of self-defence means that silat is to protect them from enemy attack, both physically and mentally. Silat Kuantan included as one form of martial arts that have traditionally traditionally from the past until now Therefore silat Kuantan can be divided into two: Silat Permainan (silat for traditional ceremonies) and Silat Sebenar Silat (the real of silat).By holding the principle of every human being will be faced with the struggle, both globally in the world and in the day after life. This study is limited by time and place, and cases learned in the form of programs, events, activities, or individuals, dealing with the human need to prepare them each time by practicing Silat Kuantan.

Keywords: Religious, Values, Silat

1. Introduction

Kuantan Singingi Regency (Kuansing) is one of regencies in Riau Province, Indonesia. This regency is located in the southwest part of Riau Province and is a division of Kampar regency. Rantau Kuantan is an area that has its own cultural characteristics. This area is simple, covering the village along the Kuantan stem from Lubuk Ambacang upstream to Cerenti in Hilir.

The rapid development of pencak silat to abroad, then in 1980 formed the International Pencak Silat Federation which involves 4 countries, namely: Indonesia, Malaysia, Singapore and Brunei Darussalam with the name of pencak silat associations between nations (Persilat), the first president of persilat until now is H. Eddy M.Nalapraya from Indonesia (Agung Nugroho, 2004: 5). The development of martial arts in Indonesia is now spread in schools both elementary school, first school, high school, and college as the preservation of typical Indonesian culture.

Silat in the village along the Batang Kuantan has branched into two meanings. First, for spiritual education this is manifested in the nature of honesty, humility and devotion to the teachings of Islam and second, as a physical exercise to deal with worldly life, manifested in self-defense. Sometimes Silat in Rantau Kuantan is often also called Silat Pangean. But the name of Silat Kuantan is still more widely known and still quite respected. If observed, then the Silat teacher heirs are monitored, then until the 1980s, there have been 4 generations that continue the culture. If a generation holds a martial arts office for about 25 years, then Silat Kuantan has a history of 100 years ago. There are 3 heirs of Silat in Rantau Kuantan who each received a traditional title (from his predecessor) Sutan Nan Garang, Bromban and Jiusu. All three of these figures received a lineage and were appointed as teachers after the old teacher (figure) died or resigned.

Silat Rantau Kuantan is taught or played traditionally at night during Ramadan, after Tarawih Prayer until the early hours (Sahur). This game is accompanied by the ramps *Gondang-Gondang* or *Rarak Jalur*. The arena begins by sitting prostrate facing the *Qiblat* while reading the prayer (Al Fatihah) and greeting the teachers and figures who are in the yard and ending with greetings of fellow greedy.



2. Method

The methodology of this research is qualitative approach with case study research type. The case study is a study that explores a problem with detailed constraints, has deep data retrieval, and includes various sources of information. This study is limited by time and place, and cases learned in the form of programs, events, activities, or individuals. Sample of this research as many as three people; 3 people namely Manto (teacher of Silat / swordsman, age 49 years) who gave the title of teacher / swordsman is the community, because his skill. Safaruddin (public figure, Age 49 years) he has the advantages of knowledge, intelligence and experience in martial arts. Hamidy (Riau culturist Age 68, because he has a lot of cultural knowledge and is very idealistic).

3. Results

Instruments in this study are interviews and documentation (video, interview and field notes). The data collected based on the data collection procedure is then analyzed. Interview has been done with people who are considered appropriate and know the circumstances in the community (cultural figures), Silat (Silat Kuantan) and martial arts (heirs of Silat Kuantan). Documentation (video) was done during the interview and the researcher conducted field notes on the things that are considered important in Silat Kuantan. The research period is 4 months from April to July 2017. The research site is in Kenegerian Kotorajo Kuantan Hilir Seberang Subdistrict.

Silat Kuantan is in essence media incense intends for the children of Silat get the cleverness of the soul of the teacher who has died. *Limau* is a media intends that the Silatman run the rules of martial arts and be able to deal with anything that is a threat for the children of Silat. According to Manto, in the interview, 6 June 2017, the estimated time of four o'clock in the afternoon said that originally Silat came to this area is Silat hand and Silat shield, so until now people learn martial arts as martial. According to one martial teacher (Manto) in his speech, Silat is a powerful demonstration based on Islamic teachings, including when faced with the Dutch, local people fight using Silat, because there is no choice but Silat. That is why until now Silat still exist in the middle of the people of Kuantan Subdistrict Hilir Seberang Kuantan Singingi Regency.

The swordsman continued his explanation, which the utilization of Silat is very in later-by society. This is also what makes the society able to study Islam in Silat in the 20th century is relatively untouchable by outside influences. Silat is definitely save the nation's culture that can also make a huge contribution to the nation of Indonesia; martial arts can also form a masterful personality. Values contains a meaning that is very important or useful for humanity. According to Hamidy the value is essentially an abstract and difficult to put forward visibly by the naked eye, because value is more inclined to something that can be formulated rather than something that can be shown. To know the value must use the five senses. But the value obtained is still abstract and used is the symbol, the language like, good is, the value referred to in this study is the Religious Value contained in Silat Kuantan.

Another discovery is obtained from the second character / sample that is Safaruddin, conveying that the true Silat is physical and spiritual activity which is not so important when assessed in private, but Silat will be very useful when the silat man already wander or are in danger when facing the enemy. Safaruddin wants for Silat Kuantan this will be preserved by the local young generation and the lovers of martial arts.

It is our duty as a culturist to straighten and preserve these values of Silat Kuantan with Islamic values; such as minimizing the use of classical religious media to become more scientific. It means to be applied and accountable to the world and the hereafter. Why do not need these media because in essence if traced from the history of Islam in Arabia that the Prophet Muhammad saw already taught martial arts (martial arts), and as evidence of the development of this martial journey has been adopted by the traders and Islamic scholars who came from Gujarat And India and disseminated in Indonesia especially in Kuantan.

4. Discussion

Based on the experience of the researcher, when entering as a child of Silat Kuantan in Kenegerian Kotorajo District of Kuantan Hilir Seberang (KHS), Silat has a unique gesture and keeps a very positive message by reflecting the noble character, both for the benefit of humanity in the world for the provision of charity in the hereafter. With experience that researchers feel that Silat Kuantan give important role to pursue daily life, until now never forgotten, in the science of Silat Kuantan also contained many religious values of Islam (Islamic religious value) such as: Beginning in Silat compulsory fighter Reading the prayer, Reading the two sentences of the Creed (ashaduan la ilahai ilallah Waashaduanna Muhammad Rasulullah) means that I bear witness that there is nothing I worship about God and testify that Prophet Muhammad messenger of Allah SWT. Then perform ablution (wash), meaning before being a child martial arts first wash with the meaning of cleaning the limbs by way berwudhuk. Practice Sholat, meaning that by entering as a child of Silat must perform prayers five times a day and night.

This is the value of Obedience to God. In learning martial arts Silat Kuantan members must perform prayers as Muslims, leaving sin and sin. As for the 12 *gurindam* Raja Ali Haji: "Whoever leaves the prayer, Like a house, there is no pity", Hasan Junus, 1988. Raja Ali Haji, Culture at the Gate of the XX Century, page 20, In the martial arts teachers need to convey That if these fighters want to get blessings, then do not lie once, if lying then the teachings of Silat will never produce against members.

Many religious values contained in the teachings of Silat Kuantan. Religious values include; Values of Obedience to parents, a child of Silat should not be against the parents. If it had been against the parents then the martial arts learned would not provide any benefit to the Silat believer. Value of Patience, Patient value is already a staple in the martial arts. If the value of patience is not owned by martial arts players, then he will not get anything, either from martial arts teacher in the page or the teacher's true teacher (Allah Swt). Cannot lie; if the martial arts lie Silat teachers do not hesitate dismissed directly in Silat, because it would not be useful for him the science of Silat. Pray. Silat Kuantans every move is encouraged to read prayer, so that when we train Silat always healthy and strong Prayer "Allah, Muhammad, Lailaha ilallah", in Silat arises parables such as sky that can give protection with Allah's permission as umbrella to be sheltered during play Martial arts page. Earth as a foothold so that during the martial arts do not fall, so before playing into the middle of the page he asks for power to God and various obstacles.

Pilgrimage, Silat instills a caring attitude towards his ancestors, while commemorating his services. The Value of Sincerity; the Silat Man if you want to get the cleverness then give it all that has become a condition and never banned in the way of silat. Examples of events that do not want to break or dislocate in the play in the arena of silat and provide *infaq* (giving a good thing) or other donations for the purposes of silat. Honesty Value. Son of silat has the nature of honesty in order to get the fruit in the silat and outside martial arts. It means getting a fortune when attacked by an opponent or an enemy suddenly. The value of beauty or aesthetic value derived from the element of human emotion (emotion). Not *Takabur* and Pride yourself. Value Ihsan, It means that those who already have knowledge of silat and apply silat in every behavior, and then he will feel introspective. Or already feel watched by Allah SWT. So anyone who wants to persecute him, then suddenly there are those who protect him. This is the virtue (fruit) of silat that is essentially for those who want and follow the norms and stay away from abstinence banned in playing Silat Kuantan.

As a martial arts player should not be arrogant feel proud of himself and full of hope for that who gives salvation of the world and in the afterlife is God not clever to play it. So martial arts players equipped with various kinds of exams or problems of life in his face. By studying martial arts Kuantan will grow a healthy soul, a pure heart, and a strong body, because after becoming a child of silat then he will always awake from the abominable and unjust acts or actions that are not commendable that is clearly contrary to the teachings of Islam.

Silat Kuantan included as a form of martial arts that have traditionally traditionally from the past until now. Therefore Silat Kuantan can be divided into two namely *SilatPermainan (art silat)* and *Silat Sebenar Silat (the real of silat)*. The *SilatPermainan* is martial arts that are used in traditional ceremonies, marriage ceremonies marry; welcome guests and others that are excitement, and shrewdness in playing silat. Meanwhile, *Silat Sebenar Silat* means silat that is used can really defend themselves in the face of enemy or opponent, which is invisible and unreasonable. Because the silat man already animate and have been practicing the martial arts and does not violate the abstinence or conditions that have been determined by the teacher. Usually not only play on the martial arts page but also play in the home of his teacher. Also note the terms - position in the Silat Kuantan such as; the teacher is actually the teacher, where the teacher is actually the teacher in Silat Kuantan is the one who created the teacher and the content of this nature that is Allah swt. Step Motion, which is the first step or the first Game. That is useful for knowing the movements of the opponent's position in four steps such as the forward, back, left and right sides, as well as the principles of upright fighting; Low, discard and evasive.

The next term in Silat Kuantan is *Percaturan*, which is a second-level movement that is a way to organize steps to deceive enemies or opponents. Tenderness, This level is more inclined to catch, lock, slam, release the opponent's hand grip in a subtle way to the extent that it does not seem to escape. The fourth level is called silat, meaning as a martial tool used to maintain one's physical body. There are some rules that children of silat should follow: Sincerely. A child of martial arts should regard the teacher as a father of his own father, if he is ill on guard, if hard to be helped and obeyed his words, orders or prohibitions. *Kadomat*, Join the martial arts teacher to serve him, if he is sick treated, help his job, just the same with our own parents. Interested or strong; It is the desire of a martial arts child to the knowledge of his teacher, so that his teacher is really willing to give knowledge to his students.

The promise of children of silat (according to Mr. Manto): Want to break, Meaning that when in training martial arts was injured, or things that are not desired then silat person must surrender themselves to the teacher to treat. Anything that happens on the silat page will be the responsibility of the martial arts teacher, either healing or injury recovery. Want to owe, that means every child in silat indirectly has a real burden (dues) that should not be denied. The compulsory fee only occurs once a year, when turning on the martial arts page and further when teachers and students *makan basamo (eat together)*, such as common meal activities in general to improve the intimacy and friendship between teachers and children of martial arts. And this is required to pay, whether it is for the existing children in the hometown (District Kuantan Hilir Seberang), as well as for children of martial arts that are being monitored. For the martial arts who are accommodated have to pay to silat teacher directly without the teacher required by the teacher. So also for the children of martial arts for those who are being monitored who did not have time to go home is automatically paid by his family in hometown. Want to blind, Meaning that every child martial arts should not do immoral (sin and prohibition of Islam religion) so that silat can be useful (fruit). Benefit (fruit) is to produce the knowledge we get during learning silat the safety of the world and the hereafter. This is the essence of the meaning of the word "Silat".

Some important things that must be understood in Silat Kuantan include Attitude and Movement. Silat is a system consisting of attitude or position and movement. When a child moves in martial arts his attitude and movements will change positions before his opponent suddenly. Steps, characteristic of Silat Kuantan is the function of the steps that become important in the game of silat, therefore in Silat Kuantan known steps: step three and step four. Technique or Fruit, Silat Kuantan has various defense and attack techniques. This technique can be said fruit. In this case the role is: elbows, hands, arms, legs, knees and soles of the feet are perfect. Added in common techniques such as: kick, punch, stumbling, sweep, lock, throw, hold, and break. Kick, as for the form of a trick that is trained against the child silat is the basic body movement bases of the upper and lower parts.

This as a guide to master the techniques of fruit in silat; it is used initially single after it is paired. The use of small movements or movements, teaches the use of the foot arrangement. At the time of incorporation that is the basis of the whole body flow. There are four main aspects in Silat Kuantan: Spiritual mental aspect. In the silk Kuantan build and develop personality and form a noble character. Aspects of Cultural Art; in the *silat* always certainly arise also the value of art, because here formed in the form of Silat movement. Then Aspects of Self-Defense. Confidence and perseverance will appear in Silat Kuantan and can master martial arts. Aspect of Sport, in the very important silat parts is to have a strong physical, because this will be dealing with the physical as well, then the physical must be strong and deft.

5. Conclusion

Based on the above findings and discussions it can be concluded that the religious value obtained in martial arts (Silat Kuantan) is the highest and absolute spiritual value of Islamic religious teachings, social, cultural customs and noble character by inculcating their beliefs and beliefs to Allah SWT And have a soul *ihsan* (good believer) or introspective to be a martial arts swordsman who survived the world and the hereafter.

While as a suggestion, since this research only focused on religious values in Silat Kuantan should the next researchers be able to examine the domain of Silat Kuantan more widely and completely in order to obtain new knowledge about Silat Kuantan which will be useful especially in the savvy cultural treasures of the nation that will be inherited by Our grandchildren.

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