

## Pencak Silat Local Content Learning In Strengthening Cultural Values In Serang City Primary Schools

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**Abstract.** It is undeniable that the times have made the cultural values of Indonesian society increasingly eroded. Ki Hajar Dewantara with the Trikon philosophy already had a view for education to be a stick to maintain the preservation of Indonesian culture from foreign cultural challenges. In the realm of basic education, the curriculum already regulates local content learning. Local content learning in one of the Serang city primary schools is the local content of pencak silat Bandrong, a characteristic of Serang Banten. The purpose of this research is to describe the planning of pencak silat local content learning in Serang City Primary Schools, and the cultural values that appear in the learning of pencak silat Bandrong local content. This study employs a qualitative methodology that combines observation, documentation, and interviewing approaches with descriptive methods. The result of this research is the teaching of local content in one of the elementary schools is Pencak Silat Bandrong which is planned in line with the school's vision and mission, regulations that bind local content, and innovative Learning Implementation Plans (RPP). The values contained in Pencak Silat Bandrong include religious values, discipline, independence, and self-confidence. The assessment carried out in learning has not been maximised in schools.

**Keywords:** Local Content, Pencak Silat, Cultural Values

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### INTRODUCTION

These days, Indonesian society is impacted by the quick advancement of technology, information, and communication in both positive and negative ways. Indonesia is a cultured country that has abundant values in language, traditional clothing, traditional rites, typical food, values, and norms that apply in the community. The values that apply in society will gradually become the character of Indonesian society. The character of Indonesian society in each region is different and colourful in each region, but Indonesia has become one with the values of Pancasila. Pancasila as the ideology of the Indonesian nation in uniting the pluralistic Indonesian nation.

The pluralistic Indonesian nation makes Indonesia have to maintain the existing culture with values, but the situation on the ground is felt that these values have begun to fade. The number of foreign cultures that enter Indonesia, with a lack of knowledge, understanding, and love for their own native culture, results in distorted values. Accepting foreign culture is allowed, but make good things as a reference for innovation for Indonesia's progress, and ignore things that might have an impact on eliminating Indonesian culture and become the colour of the Indonesia nation (Syahira Azima et al., 2021). For example, the individualistic life in urban areas is not in line with the characteristics of Indonesian society, which has the nature of gotong royong.

Serang City is the capital of Banten Province, located at the tip of Java Island. It has a culture that is thick with religious fervour. The potential of the people of Banten, including the martial arts of pencak silat, debus, rudad, ubruk, saman dance, mask dance, taro cokek, dog-dog, palingtung, and lojor (Official Portal of Banten Province). In addition to art culture, there are languages, traditional weapons, traditional clothing, regional dances, musical instruments that have cultural value in Serang City Banten. Banten is known for its martial arts with a spread that is inseparable from the teachings of Islam, seen in the name of the moves and movements of the silat college taken from Arabic script and language. At this time, Banten is still known for its warriors and champions.

One way to preserve culture in Serang City is in the realm of education at the basic level, namely elementary school. In essence, education is a learning process regarding skills, knowledge, and attitudes that will be passed on to future generations through training, provision of materials, and evaluation (Berlian et al., 2024). In elementary schools, learning is divided into compulsory content and local content, compulsory content includes learning Religious Education and Ethics, Pancasila and Citizenship Education, Indonesian Language, Mathematics, Social Science. Local content is adjusted to each region. According to the Decree of the Minister of Education and Culture of the Republic of Indonesia with number 0412/U/1987 dated 11 July 1987, what is meant by the local content curriculum is an educational program whose content and delivery media are related to the natural and cultural environment and regional needs and must be studied by students in the area.

Local content can be in the form of: local language, English, local arts, local skills and crafts, customs, and knowledge of various characteristics of the natural environment, as well as matters deemed necessary by the region concerned. The determination of the content and teaching materials of this local content is based on the situation and conditions of the environment, containing subjects with a full time allocation. The development of local content is in line with Ki Hajar Dewantara's educational concept, namely Trikon Education, which is continuous, convergent, concentric, which means that the current life line is a continuation of the life of the past, must avoid living alone and not lose its own personality, has a characteristic that distinguishes our country from other countries (global) (Nafisah, 2016). This tricon concept teaches the urgency of maintaining local identity and culture, but remaining open to outside (global) culture by including local content in the curriculum, education can be a means of strengthening identity and love for local values. Ki Hajar Dewantara said that progress should be pursued through "tricon" instructions, namely continuous with the nature of Indonesian society itself, converging with the outside world, and finally uniting with the universal world, in a concentric union that is united but still has its own personality (Suparlan, 2016). The purpose of local content is to equip students with the attitudes, knowledge, and skills needed to

recognise and love, preserve and develop regional excellence and wisdom that are useful for themselves and the environment (Aryati et al., 2023).

This case, Banten Province, especially Serang City, has a Regulation on the Development of Local Content Curriculum for Pencak Silat Art for Special Education in Banten Province number 12 of 2018 which contains a local content curriculum for pencak silat at each level. Preservation of culture can be included in learning, because learning is an important activity in the education process, because through this learning activity it is hoped that the goals of education can be achieved as a vehicle in the process of changing individual behavior (Nabila, 2021). Pencak silat is a martial art rooted in the original culture of the Indonesian people, allegedly from the VII century AD silat has spread to the archipelago. Pencak silat is a means and educational material to form humans who are able to carry out useful actions and actions in order to ensure security and common welfare (Cahyati, 2023). Pencak silat is a result of human cultivation that aims to ensure security and common welfare, pencak silat is part of human culture and civilization that teaches citizens who are interested in it According to Oetojo, P. (2000:2). From here it is clear that pencak silat plays a role in educational efforts, because in pencak silat a person will be guided in the formation of knowledge (cognitive), formation of attitudes (affective), formation of skills (psychomotor), and improvement of body function (Naharsari, 2008:11). In addition, Pencak Silat is also known as a means to develop character, discipline, and a sense of responsibility (Ruswinarsih, 2023).

Along with the spread of Islam in the XV century in the archipelago (Pancasasti et al., 2021). Pencak silat is categorised into several branches, namely pencak silat art, pencak silat mental spiritual, pencak silat sports, pencak silat martial arts (Syafudin et al., 2021). Pencak silat is found in various parts of Indonesia and even in the world. The existence of pencak silat throughout the world, already in 31 countries in the world, proves that pencak silat is widespread and in demand as a unique cultural heritage originating from Indonesia (Ratnasari & Setiawan, 2019). Pencak silat is highly recommended to be taught from an early age, in addition to preserving culture, these fighters have the character to build the nation, both individually and in groups.

Pencak silat as a traditional Indonesian martial art has a meaning that goes far beyond the physical and fighting aspects alone. Teaching it to the younger generation is not only about preparing them physically, but also equipping them with noble values that reflect the identity of the Indonesian nation. Thus, pencak silat becomes an important means in forming the character of a strong, tough, and ethical individual. First of all, learning pencak silat from an early age instills discipline in everyday life. Every movement in pencak silat requires consistent and attentive practice. Through this training process, children learn about the importance of

hard work and perseverance to achieve the desired results. They understand that to master a certain technique, it takes a long effort. This teaches them that in life, success requires a long process filled with patience and dedication.

In addition, pencak silat also instills a sense of respect and politeness. Before starting training, participants usually pay their respects to the trainer or teacher. This shows the importance of respecting older and more experienced people. These values are internalized and carried into the child's daily life, so that they grow into individuals who respect others and are able to establish positive social relationships. This attitude of mutual respect will create a harmonious environment, both in the family, school, and community environments. Pencak silat also plays an important role in fostering a sense of responsibility and leadership. In group training, children are often given the opportunity to lead movements or organize the course of a training session. This experience helps them build self-confidence and the ability to lead. These leadership skills are very useful when they grow up and face challenges in the future, both in their personal and professional lives.

Then, the values of honesty and sportsmanship are also embedded through pencak silat. In every fight or training, it is important to obey the rules that have been set and play fairly. This teaches children that winning is not everything, but rather how they achieve victory in the right way. This sportsmanship forms an attitude of humility and not arrogance, which is an important essence in living life with integrity. In addition to moral and mental aspects, pencak silat also provides great benefits for physical health. Regular practice helps improve fitness, balance, strength, and body coordination. Children who learn pencak silat from an early age tend to have stronger bodies and better endurance. These benefits are not only felt in childhood, but also support them into adulthood, so that they grow into physically and mentally healthy individuals.

It should also be noted that pencak silat contains rich artistic elements. The movements in pencak silat are often accompanied by traditional music, such as drums and gamelan, which provide an aesthetic and deep nuance. This will foster a sense of love for traditional culture and art. By introducing pencak silat, the younger generation will be taught to love the heritage of their ancestors, to protect and preserve it. This love for culture will strengthen the nation's identity and foster a sense of pride as part of the Indonesian nation. Teaching pencak silat from an early age will also help children build positive social networks. They will meet friends who have the same interests and interact in a healthy atmosphere. The friendships formed in this environment will often last a long time, even into adulthood. Thus, children will not only learn self-defense, but will also form a society that supports and respects each other.

Pencak silat ultimately becomes more than just a sport; it is a cultural heritage that teaches the meaning of togetherness, loyalty, and responsibility. Children who are equipped with the knowledge of pencak silat from an early age have a greater chance of growing into strong leaders, with noble morals, and able to inspire positive change in society. In the future, they will be the protectors of tradition and strong pillars that advance the Indonesian nation towards sustainable prosperity and progress. Banten has many schools of pencak silat, including silat bandrong, cimande, bandrong, and betsi. One of the characteristics of the Banten community, especially the city of Serang, is pencak silat bandrong, which is a martial art inherited from ancestors since the reign of Sultan Hasanuddin, which is currently spread in the Serang area, Jakarta to Lampung. The researcher conducted research in one of the elementary schools in Serang City that implemented local content learning of pencak silat bandrong.

## **METHODOLOGY**

This research uses a qualitative approach. The qualitative approach is a very relevant approach to researching phenomena that occur in a society, especially those related to the topic of cultural literacy and citizenship, because observations are directed at holistic backgrounds and individuals and view them as part of a whole, not based on variables or hypotheses so that through a qualitative approach the research conducted can obtain more detailed information about the conditions, situations and events that occur (Moleong, 2014). The suitability of the research topic and the approach that will be used in this research can be seen from the aspect of the research setting where in this study the researcher will try to describe the local content learning of pencak silat in one of the elementary schools in Serang City without the slightest attempt to provide (treatment) on these activities.

This study employs a descriptive methodology, gathering data via the use of words and images. So researchers without the examine data derived from interviews, observations, and documentation of all matters relating to the implementation of cultural values in local content learning in Serang City Elementary Schools. This descriptive method also shows an inductive way of thinking, meaning that researchers collect facts found in the field regarding local content learning activities of pencak silat to then lead to a theoretical conclusion. The situation that is occurring in this case, the cultural values of the city of Serang Banten is interpreted by descriptive qualitative study using the data.

The researcher is the instrument or research tool in qualitative research. Human instruments also play a role in determining the focus of research, selecting informants as data sources, conducting data collection, assessing data quality, analyzing data, interpreting data, and drawing conclusions based on their findings. Qualitative researchers, as human instruments,

maximize all five senses and researcher abilities in recording, asking, listening, seeing, and concluding various information collected in the field. Teachers were questioned during this study, and learning activities were noted and documented.

## **RESULTS AND DISCUSSION**

### **Local Content Learning Planning Pencak Silat Bandrong**

Local content, as stated in Law No. 20 of 2003 on the National Education System, is a material that is intended to shape students' understanding of the potential in the area where they live. In article 77 N of Government Regulation number 31 of 2013 concerning amendments to Government Regulation Number 19 of 2005 concerning National Standards, it is stated that: (1) Local content for each education unit contains content and learning processes about local potential and uniqueness; (2) local content is developed in each teaching unit. Local content learning is regulated in the regulation of the Minister of Education and Culture of the Republic of Indonesia number 79 of 2014, concerning Local Content of the 2013 Curriculum, in article 4 it is explained that local content can be in the form of cultural arts, crafts, physical education sports health, language, and technology (Permendikbud, 2014). When compared to the implementation of the independent curriculum, local wisdom content can be included through three options flexibly, first developing local content into subjects, second integrating local content into all subjects, and third through the Pancasila strengthening project (Kemendikbud, 2022). In changing the curriculum in Indonesia from time to time, local content is still prioritised as the identity of the Indonesian nation. A local content curriculum is an educational endeavor that aims to cultivate competencies specific to the features and possibilities of the area, encompassing regional superiority, whose content cannot be classified into pre-existing disciplines. The education unit determines the content of local content subjects, not just skill subjects (Femmy, 2017).

Data in the field found that one of the primary schools in Serang city already uses the independent curriculum and the 2013 curriculum. The primary school integrates local content learning in pencak silat bandrong, and English. From the interview it was explained that the Pancasila strengthening project or P5 is always based on the culture of Serang City. This is in line with government regulations and the Serang city education office related to strengthening local wisdom values. In the planning carried out by this school, it was also found that the vision and mission of the school is culture-based where the vision of this school is "The realisation of students who excel in achievement, independence, character with imtaq and science and technology with environmental culture". The word environmental culture interprets the cultural values that exist in the environment, in this case Serang City. With a mission that is in line with culture, namely, having the character to implement the Pancasila student profile in the

actualisation of life, striving for cultural preservation and the use of the surrounding environment. This school's awareness in striving for learning by inserting cultural values is carried out in an integrated manner from school leaders to teachers as the spearhead of education.

Planning in learning is the teacher's weapon in conducting learning to achieve effective and efficient learning objectives. It is said to be a good teacher when he can master the subject matter well, so that he really acts as a learning resource for his students. Whatever students ask about the subject matter being taught, he will be able to answer with confidence (Ali Hasan et al., 2022). From the results of interviews conducted with AK teachers, information was obtained that in learning local content pencak silat is 75% practice, and 25% material. The material is done at the beginning of learning, in the middle of learning, and at the end of learning about the history of pencak silat bandrong, and strengthening the values contained in pencak silat bandrong moves. AK teachers have made lesson plans (RPP) that have been adapted to cultural values and varied methods, but in the field it was found that AK teachers used the same method, not much different from the previous method used. In the lesson, the AK teacher gave examples and explanations of the movements and stances then followed by the students, and explained the meaning contained therein. Slightly different from the planning used with the game method inserted. In an effort to provide cultural values in pencak silat, AK teachers have maximised the use of not only Indonesian pencak silat but also the typical Bantenese pencak silat bandrong.

### **Values Contained In Pencak Silat Bandrong**

The findings in this study are the availability of supporting material books on the values in pencak silat bandrong and teachers who explore the values of pencak silat from the results of interviews conducted. The name bandrong is taken from the name of a type of flying fish that is very agile and can jump far and high. It is said that this fish is very dangerous because one attack can destroy its enemy. The movements that characterise this pencak silat are fast and wide hand and foot movements, using the bottom technique skilfully.

In the implementation of learning in schools seen from the observations made, it was found that the local content learning of pencak silat was taught with several steps and moves of pencak silat bandrong. This pencak silat bandrong begins with a prayer or respectful attitude and an alert attitude, AK as the pencak silat local content teacher after practising the movements, checking the students move according to his direction, AK inserts the values contained in the pencak silat bandrong movements.



**Figure 1.** Figure of Implementation Local Content Pencak Silat Learning

Pencak Silat learning process The values that grow from the learning of pencak silat local content are religious values, where the habituation of prayer in the pencak silat bandrong movement as a form of prayer is a form of worship to remember God. In addition to religious values, the value of discipline is seen from the values of obedience, loyalty, order, which are implemented by AK to students in learning pencak silat local content. The value of discipline is implemented by coming to the field on time, lining up according to the usual directions that are carried out every week, following the directions and rules made by AK. The value of independence with independent assessment by practicing movements individually, also appears the value of confidence when doing pencak silat bandrong independently.

### **Pencak silat local content subject assessment**

Local content learning pencak silat contains 2 hours of lessons, has clear learning objectives that have been designed by the teacher in the lesson plan. Local content learning that is carried out more practice than theory certainly has an impact on the results of understanding obtained by students. Of course, in comprehensive learning, there is an assessment system that is adjusted to measure learning. The capacity to perform assessments, both in the context of the learning process and the evaluation of learning outcomes, is one of the competences that a teacher has to have (Asrul et al., 2022). The evaluation carried out by the teacher adjusts to the learning being carried out. The findings in the field carried out in one of the schools in Serang city that the implementation of assessment or assessment of the Mid-Semester Test (UTS) and Final Test (UAS) is carried out in the form of writing. This is not in accordance with the learning and learning outcomes of pencak silat local content where practical learning activities are prioritised, the assessment system carried out is project assessment. Project



assessment is a useful tool for evaluating students' comprehension, application, research, and clarity of explanation of specific material (Salamah, 2018).

## CONCLUSION

Local content learning in schools is regulated in a local content curriculum that is in line with Ki Hajar Dewantara's Trikon philosophy. The teaching of local content in one elementary school is Pencak Silat Bandrong, which is planned in accordance with the school's vision and mission, regulations that bind local content, and innovative lesson plans. The school's awareness of the importance of learning by incorporating cultural values is integrated from school leaders to teachers as the spearhead of education. Pencak Silat Bandrong is a historical heritage of Banten that must be preserved by formal education and has its own curriculum. There are positive values that are instilled and taught to students from the local content learning of pencak silat, among others, religious values, disciplinary values, independence, and self-confidence. After learning pencak silat in schools with pencak silat bandrong activities in various realms of community social activities, it is hoped that cultural values will be known, learnt, understood, and preserved as the identity of Banten people.

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