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Literature Review: The Positive Value of Pencak Silat in the Learning Process and Sports Practice

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Abstract

Study purpose. This study explores the positive values gained from the process of learning pencak silat and pencak silat training (formal and non-formal) in children aged 5 years to 25 years.

Materials and Methods. The research method used is literature review or literature analysis. Data collection techniques using Google scholar and Publish Or Peris.8 with the keyword 'pencak silat value' against articles from 2010 to 2024. The data analysis technique used PRISMA / Preferred Reporting Items For Systematic Reviews And Meta-Analyses with 7 articles as the main subject. The seven articles were selected based on the relevance of research results that have similarities in the learning process and pencak silat training in producing positive values (including character, spiritual, discipline, responsibility, religion, intellectual intelligence).

Results. The results showed that pencak silat can instil the values of discipline, responsibility, morals and religion in early childhood obtained from the learning process. In addition, the pencak silat training process can form character values, spirituality, love for the country, emotional intelligence, brotherhood and can reduce criminal acts in adolescents.

Conclusion. Some of the research results used as a source of literature review studies in pencak silat learning and pencak silat training provide new knowledge. Namely that pencak silat can be used as a means to instil character values, religious/spiritual, love for the country, manners for early childhood through pencak silat learning and adolescents through pencak silat training and its perguruan. The results of this study can be used as a theoretical basis that will be developed in the future so that it has greater meaning in building positive values towards early childhood and adolescence.

Keywords: Value, Learning, Training, Pencak Silat

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Introduction

Pencak silat in the eyes of the Indonesian people in ancient times was used as a means of defending their lives in order to fight threats from wild animals and various threats that they received (Setyo Erwin, 2015). As time goes by with the development of science and technology, there are various studies that discuss pencak silat learning and pencak silat training. Both have differences where learning is carried out in formal institutions / schools and training is carried out at martial arts colleges (non-formal). Some research results that discuss the role of pencak silat on the formation of character values, religious/spiritual, love for the country in early childhood and adolescence have been proven through different research methods. Research using the experimental method conducted by (Nandana, 2020) As a result, students who follow pencak silat have a better self-concept and self-confidence than students who do not follow pencak silat and there is no gender relationship in this problem. Furthermore (Arga Maulana & Khotimah, 2022), the results of this case study research concluded that pencak silat can instil character values in early childhood supported by the communication of parents, teachers and trainers. The two research results above are examples of problems that have been studied through a scientific approach. There are two focuses of the problem in writing this article, firstly pencak silat which is carried out through learning, secondly pencak silat which is carried out through the training process. Both have a positive impact on the cultivation of character values and self-confidence.

The research results above are an example of some of the articles found. The researcher then developed other findings such as spiritual value, which is one of the values contained in the full meaning of pencak silat. Spiritual values are inherent in pencak silat, which is a unity between physical movement and (inner exercise) that focuses on the formation of one's individual character. Spiritual values emphasise controlled physical movement, inner strength, and obedience to the power. Spiritual strength (belief) is the basis for a person to be able to connect with various positive elements that help a person find their purpose in life about values and morals.

The college has a motto that is believed to be one of the positive forces for survival for its members follow Figure 1:

| MOTTO DAN NILAI SPIRITUAL | |
|---|---|
| TAPAK SUCI: "Dengan iman dan akhlak saya menjadi kuat, tanpa iman dan akhlak saya menjadi lemah". | PSHT: "Selama Matahari Masih Bersinar Bumi Masih Dihuni Manusia Itu Pula Psht Jaya Abadi Selamanya". |
| PPS Betako Merpati Putih : "Mersudi Patitising Tindak Pusakane Titising Hening" "Mencari sampai mendapat Kebenaran dengan Ketenangan". | Satria Muda Indonesia : "Jaga tali jangan putus Jaga rasa jangan hilang musuh tidak dicari Bertemu dihindari Sekali dimulai Hingga titik darah mati". Beladiri bela Bangsa. |
| Persinas Asad : "Ampuh, Sehat, Aman, Damai" | Pagarnusa : "Tidak ada yang mengalahkan kecuali pertolongan ALLAH" |
| Prisai Diri: "Pandai Silat Tanpa Cldera" | |

Figure 1. Motto And Spiritual Values Of The Pencak Silat Association. (Source Of The Pencak Silat Association Concerned).

Several research journals have provided information on what and how spirituality plays a role in the process. Explained by (Lucchetti et al., 2021) that spiritual strength is needed in restoring depressed conditions and even death threats. Evidenced in the recovery of mental health impacts due to covid 19 isolation in 2021 in Brazil, spirituality has been able and tested to provide increased confidence to recover from these conditions. Next (Coppola et al., 2021) found that the role of spirituality can protect against a decline in one's physical health. Spirituality is able to play a role in a person's health and stress conditions associated with threats. The role of spirituality is able to strengthen in a threat such as death and danger experienced by a person. It is explained according to (Safitri et al., 2023) that spiritual intelligence plays a very important role in the learning process. (Desti Azania & Naan, 2021) in the results of his research related to spirituality include, closeness to God, self, fellow human beings. (Hadiana et al., 2025) has produced a local wisdom-based learning model that can instill character values in students. (Heri Wahyu, Awang Firmansyah, 2024) adding the results of learning pencak silat with the direct modeling method provides more significant results than using audio visuals.

Seeing the problems that occur, there is a need for a literature review that can explain, strengthen and ensure the learning and training process of pencak silat has an impact on changes in character values, religion, morals, character and love for the country as well as other findings related to the positive values obtained from the process through a systematic approach. A systematic literature review is a method used to summarise and synthesise a topic or research result (Donthu et al., 2021).

Materials and Methods

Study participants

There are 7 articles that are used as the subject of review indexed by sinta including sinta 5 one (1) article, sinta 4 two (2) articles, sinta 3 (2) two articles and sinta 2 there are 2 articles, a total of 7 articles.

Study organization

The research method used is literature review or literature study. Data obtained from publish or perish version 8 through google scholar, articles from 2010 to 2025 with the keyword pencak silat and there are 1000 scientific articles. There are 7 relevant scientific articles related to the spiritual value of pencak silat sports in shaping student character. The stages used in conducting the review were identification, selection, and evaluation. Literature review was selected to provide information about the value of pencak silat in learning and sport has been researched and published in scientific literature. Here is the flow in selecting the article components in this study Preferred Reporting Items For Systematic Reviews And Meta-Analyses in Table 1.

Tabel 1. Flow Of Information Through The Different Phases Of A Systematic Review. by (Moher et al., 2010)

| | |
|-----------------------|--|
| Identification | Search Through Publish Or Perish.8 1000 Journals About Pencak Silat |
| Screening | Articles About Pencak Silat Values Indexed by Sinta |
| Eligibility | Results About Learning And Training Pencak Silat 259 |
| Included | Similar Articles 16 |

Results

The following [Table 2](#) are literature sources that are used as data in the discussion in this research.

Table 2. List of Literature Reviews

| No | Title and authors | Index | Methods | Results |
|----|---|---------|------------------------|---|
| 1 | Characteristics of students who are members of the pencak silat extracurricular programme in terms of values and character (Sisworo putu Adyanto, Muhajir, 2018). | Sinta 5 | Diskriptif kuantitatif | Pencak silat extracurricular activities can have a positive impact on religious values, discipline, responsibility and positive character with an average score of 89 out of a maximum score of 100. |
| 2 | Spiritual values of pencak silat kebatinan based on local wisdom in changing the nature of thuggery (Lestari et al., 2021). | Sinta 4 | Case Study | The spiritual value of the sapu jagad hermitage provides a commitment to goodness, especially in reducing the crime rate in the city of Sukabumi. Pencak silat can be used as a means of human communication with their god. Pencak silat movements can be used as a sport, and can be used as an effort to defend themselves from the threats and challenges of the times. |
| 3 | Spiritual and physical aspect in cultural sport “pencak silat harimau putih” based on pesantren literatur. (Abdullah & Amirudin, 2020). | Sinta 3 | Literature and survey | Youth character building can be done through pencak silat training based on brotherhood, sports, martial arts, arts and spirituality. Character changes that are formed include courtesy, discipline, courage, simplicity, devotion to parents, country and religion. |
| 4 | Shaping youth character through pencak silat, (Muchammad Ukulul Mufariq, 2021). | Sinta 3 | Inductive Analysis | The values contained in pencak silat include mental spirituality, cultural arts development, martial arts development, sports |
| 5 | Application of the noble values of pencak silat as a means of shaping the morality of the nation (Moh. Nur Kholis, 2016). | Sinta 2 | Literature review | |

| | | | | |
|---|---|---------|------------------------|---|
| | <p>Integrating intellectual emotional, and spiritual intelligence to enhance academic achievement in pencak silat (Roni Muhammad Rizal, Ahmad Sobarna, 2024).</p> | Sinta 2 | Diskriptif kuantitatif | <p>development. Through pencak silat, intellectual, spiritual and emotional intelligence have an important role in improving student learning achievement, especially physical education. The three elements of emotional intelligence have a higher role of 10.4, intellectual 5.4 and spiritual 2.5 t value with a significant value of 0.00. The conclusion of the research results is that 88% of learning is influenced by these three variables while the remaining 12% is influenced by other factors. There is a positive relationship between pencak silat and the religious values of early childhood students and supports students' physical development. The results showed $r \text{ count} \leq r \text{ table}$ with a value of $0.483 \geq 0.396$.</p> |
| 6 | <p>Pencak silat activities as a means of developing the religious values of early childhood students. (Kuswanto Cahniyo Wijaya, 2025).</p> | Sinta 4 | Correlational | |

Discussion

Research (Sisworo putu Adyanto, Muhajir, 2018) The research was conducted at Rejosari Elementary School for 5 face-to-face sessions with sample criteria 1) students who have never received pencak silat achievements, sample criteria 2) students who have received pencak silat achievements. Trainers provide the same treatment by prioritising emphasis on the value of discipline, religious character and responsibility. The results of the assessment of the first sample group of 15 students and the second sample group of 10 students showed an average score of 89. Including students who experience trouble makers in the learning process experience better changes. The author sees that extracurricular activities have a very significant impact on changes in student values and character. Changes in values and character are seen in two different criteria of students, meaning that the positive impact that occurs does not only apply to students who have achieved. Therefore, pencak silat can be used as a medium to change character and values for elementary school students and may apply to higher ages. Research (Lestari et al., 2021) produced a very surprising conclusion that pencak silat can change the nature of thuggery through the spiritual aspects of pencak silat. Important notes contained in the results of the study include, First, pencak silat can lead to positive behaviour where thugs

and drug addicts are able to change their mindset and change their daily behaviour. Secondly, pencak silat can shape spiritual experience. Spiritual experience is obtained through activities at the Sapu Jagad pencak silat hermitage. Pencak silat hermitage is a place to carry out (training, spiritual and other organisational activities) carried out by pencak silat schools. Spiritual activities carried out in pencak silat hermitages such as reciting the Koran and religious activities.

Third, suppressing thuggery that occurs in motorbike gangs in the city of Sukabumi through the study of pencak silat kebatinan based on the local wisdom of the sapu jagad perguruan in the city of Sukabumi.

([Abdullah & Amirudin, 2020](#)) wrote an anthropological scientific study also discussing the spiritual and physical aspects of the cultural sport 'pencak silat harimau putih' based on pesantren literature. The results of the study explain that Pencak silat can be used as a means of human communication with their god. Pencak silat movements can be used as a sport, and can be used as an effort to defend themselves from the threats and challenges of the times. Facing the possibility of the fading of the oral tradition in the white tiger college due to socio-cultural changes in modern society, the relevant parties must take steps in order to preserve the oral tradition, strong cadre among the younger generation. In addition, it is necessary to cooperate with the government such as religious institutions, pesantren, in order to preserve the cultural traditions of pesantren. ([Muchammad Ukulul Mufariq, 2021](#)) produced research on youth character building through pencak silat sports. The results showed that youth character building can be done through the practice of pencak silat PSHT Commissariat UGM which is based on five fundamentals, namely: brotherhood, sports, martial arts, arts, and spirituality. While the character of youth that can be formed are: courtesy, discipline, courage, simplicity, love for the country, and devotion to parents, country and religion. The concept of youth character building through pencak silat is in line with the goals of PSHT to participate in forming human beings with noble character, understanding right and wrong, and devoted to God.

The element of brotherhood is obtained through social relations between students of the same generation, students and residents (seniors). The interaction process led to the cultivation of manners on how to respect elders. And can be used as a habitual attraction in the training process. Secondly, the sports element is able to form excellent physical conditions through training in the face of championships and tournaments that are participated in. The third element of martial arts can reduce actions by prioritising the basis of martial arts 'ngalah, ngalih, nyawiji, ora perlu ngamuk (give in, avoid hostility, unite, no need to take brutal/berserk actions)'. A warrior is not only able to fight but also to be wise in the actions taken. Furthermore, the spiritual element is the habit of praying before and after training. The term "memayu hayuning bawana" is used as one of the philosophies of PSHT members where the concept is an effort to create prosperity, peace, safety in the world and the hereafter.

([Moh. Nur Kholis, 2016](#)) in his research stated that the formation of national morality can be improved by actively participating in pencak silat sports activities. Four aspects obtained through pencak silat activities include. Aspects of mental-spiritual development include (devotion to God Almighty, self-confidence, tolerance, discipline, brotherhood, self-control and responsibility). Aspects of cultural arts development include (harmonious and interesting movement skills, pencak silat reflects noble culture, filtering foreign cultural values that have a negative impact). Aspects of martial arts development (skills to perform effective and efficient movements, chivalry, self-control). Aspects of sports development (practice, competition achievement, sportsmanship spirit). In addition, the research produced positive values including piety, love for the country, health and fitness, mental resilience, self-confidence, vigilance, sportsmanship, discipline.

Positive values are developed broadly so that it can be concluded that according to the findings of this research, other positive values will emerge as a result of pencak silat activities. (Roni Muhammad Rizal, Ahmad Sobarna, 2024) found in his research on Integrating intellectual, emotional, and spiritual intelligence to enhance academic achievement in pencak silat. The study concluded that the contribution of emotional intelligence is needed especially in the physical education learning process, the need for emotional intelligence development in physical education through pencak silat, students are advised to improve aspects of intelligence through internal and external programs organized by schools related to intellectual, emotional and spiritual intelligence.

The next research that is used as a source of literature is (Kuswanto Cahniyo Wijaya, 2025) discussing pencak silat as a means of developing religious values in early childhood. The results showed that there is a correlation between pencak silat and the religious values of early childhood. This is reviewed from the results of research by the pencak silat TTKDH, Tapak Suci, Pagar Nusa, PSHT at the age group limit of 5-6 years in South Lampung showing a positive correlation follow Figure 2.

| Correlations | | Pencak silat | Nilai Religius |
|----------------|-----------------------------------|--------------|----------------|
| Pencak silat | Pearson Correlation | 1 | .483* |
| | Sig. (2-tailed) | | .014 |
| | Sum of Squares and Cross-products | 192.640 | 148.840 |
| | Covariance | 8.027 | 6.202 |
| | N | 25 | 25 |
| Nilai Religius | Pearson Correlation | .483* | 1 |
| | Sig. (2-tailed) | .014 | |
| | Sum of Squares and Cross-products | 148.840 | 493.040 |
| | Covariance | 6.202 | 20.543 |
| | N | 25 | 25 |

*. Correlation is significant at the 0.05 level (2-tailed).

Figure 2. Research Results, Kuswanto C, (2025).

The results of data interpretation are known $(0.483) \geq (0.361)$ at a significant level of 5%. Looking at the r-count of 0.483, which ranges from 0.40-0.70 so there is a positive correlation between X and Y.

Early childhood is one of the ages that determines a child's mindset to determine what and how, (Iswana & Siswantoyo, 2013) so that at this time children need to get more attention. Therefore, several studies that have been conducted have resulted in several aspects of positive value towards pencak silat activities carried out in the training and learning environment.

Research (Sutoyo, 2023) recommends the government to provide support for the preservation of pencak silat, the preservation of cultural values that have a positive impact on mental spirituality. Furthermore, spiritual values were also found in this study to be related to religious values, and cultural preservation reflects love for the homeland of the nation and state. The findings of this study confirm that spiritual values and love for the country are among the values present in pencak silat.

The findings of case study research (Mulyana et al., 2024) found that there are values of noble character, caring, humility, honesty, courage, discipline and self-control in pencak silat maenpo cikalong. The research strengthens and has similarities to the articles used as a source of literature review in this study.

Some articles have produced a positive impact of pencak silat on changes in character values, discipline, responsibility, religion, spirituality, brotherhood, love for the country, emotional intelligence and suppressing thuggery. The findings of this study are about the value changes produced through the learning and training process of pencak silat. Both have a fundamental role, pencak silat learning emphasises the value of discipline, responsibility, morals and

religion. While the results of the pencak silat training process produce character building values, spirituality, love for the country, emotional intelligence, brotherhood.

Conclusions

Pencak silat learning conducted in formal education and training conducted in pencak silat schools can have an impact on the formation of character values, discipline, responsibility, spirituality, brotherhood, love for the country, discipline, responsibility, character, morals and religion, in early childhood, adolescents who are involved in thuggery. The results of this research help instil positive values in early childhood and adolescence that can be applied in everyday life. Through learning and training pencak silat that is arranged in a planned manner will produce the next generation who have character values, morals, religion, love for the homeland. The value of brotherhood inherent in pencak silat facilitates the socialisation process in the future.

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Conflict of interest

All authors declare no internal conflicts in the completion of this research.

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