

# The character of pencak silat athletes in Central Java 2023

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## Abstract

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The purpose of this study was to describe the character values of 5T (Taqwa, Tanggap, Tangguh, Tanggon, and Trengginas) in Pencak Silat athletes. This research is qualitative research using a case study research design. This research was conducted at the Pusat Pendidikan dan Latihan Olahraga Pelajar (PLOP) of Central Java. This study is qualitative research using a case study research design. The primary data source in this research was eight Pencak Silat athletes. Data collection in this study used three techniques, namely observation, interviews and documentation. The technique for determining informants in this study used a purposive sampling technique. The data analysis technique in this study is the interactive analysis model by Miles and Huberman. The stages of data analysis carried out in this development research as carried out are reducing data, presenting data, and drawing conclusions. The results of this research are 1) The character value of Taqwa was realized by not leaving prayer services, not lying to the coach, and not taking friends' belonging, 2) the character value of Tanggap was applied by not intentionally hurting friends and helping friends who are in trouble whether asked or not, 3) the character value of Tangguh was realized by never giving up and being tenacious in achieving achievements, 4) The character value of Tanggon was applied by high discipline and dedication as well as controlling emotions to avoid fighting outside the ring, and 5) The character value of Trengginas was applied by being enthusiastic and working hard to achieve achievements.

## Introduction

*Pencak silat* is a martial art inherited from the cultural heritage of the Indonesian nation's ancestors to defend life and defend oneself from threats from nature, animals, and fellow humans who are considered to threaten one's integrity. *Pencak silat* is the result of Indonesian human culture to defend, and maintain its existence and integrity towards the environment or natural surroundings to achieve harmony in life to increase faith and devotion to God Almighty (Ardabili, 2019). The movements in *Pencak silat* are not only physically oriented but have many meanings that reflect character values.

The character values that are built and developed in *pencak silat* are noble personality and character which focuses more on forming the attitude and personality traits of the *silat* fighter by the philosophy of noble character. The character values in *pencak silat* are known as 5T, namely *Taqwa*, *Tanggap*, *Tangguh*, *Tanggon*, and *Trengginas* (Astuti & Jatmiko, 2020). *Taqwa* means believing in the greatness of Allah SWT by implementing all of His teachings and asking for physical and inner strength, as well as protection,

guidance, and guidance from Allah SWT. *Tanggap* means having sensitivity, intelligence, and ingenuity in anticipating and understanding situations that occur in the surrounding environment. *Tangguh* means having a character that is creative, has initiative, and has abilities that can be developed in facing challenges. *Tanggon* means firm, steadfast, consistent, and consistent in upholding the principles of justice, honesty, and truth and not easily provoked emotionally by problems that can destroy the body and soul. *Trengginas* means energetic, active, creative innovative, broad-minded, and able to work hard to achieve useful goals and benefit oneself, others, and society.

In previous research Dahlan (2023) stated that apart from having the 5T values (*Taqwa*, *Tanggap*, *Tangguh*, *Tanggon*, and *Trengginas*), *pencak silat* is a martial arts system that has four values as one unit, namely ethical, technical, aesthetic and athletic values. Apart from being the values of *pencak silat*, these values are also the typical styles and features of *pencak silat* which originate from the culture of the Malay community. Ethical values relate to the moral values of *pencak silat* which implicitly contain religious values, socio-cultural values, and moral values. Technical value relates to the

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effectiveness of *pencak silat* in terms of the needs and interests of martial arts based on logic. Aesthetic value is related to the beauty value of *pencak silat* based on aesthetics and athletic value is related to sports value based on sports rule.

Movements in *pencak silat* have aspects of culture and art, martial arts, and sports. The cultural and artistic aspects of *pencak silat* generally describe the art form of *pencak silat* movement or dance with traditional music and clothing. The artistic aspect of *pencak silat* is a form of culture in the form of rules of movement and rhythm so that the realization of tactics or techniques combines harmony, balance, and harmony between body, rhythm, and feeling.

The martial arts aspect emphasizes the technical ability aspect of *pencak silat* martial arts. In the martial aspect, *pencak silat* aims to strengthen human instincts in defending themselves against various threats and dangers. The martial arts aspect includes the characteristics and attitudes of mental and physical alertness which are based on a warrior's attitude, being responsive and always carrying out or practicing martial arts correctly, distancing oneself from arrogant attitudes and behaviors, and distancing oneself from feelings of revenge (Ediyono & Widodo, 2021).

The sports aspect includes traits and attitudes that ensure physical and spiritual health as well as achievements in the field of sports (Saputro, 2022). This means that the awareness and obligation to practice and carry out *pencak silat* as a sport is part of everyday life, for example by always perfecting your achievements, if the practice and implementation compete then you must uphold sportsmanship. Fighters try to adjust the mind with bodywork. The sporting aspect includes competitions and demonstrations of forms, whether for singles, doubles, or teams (Montero, 2020).

By knowing the values and aspects of *pencak silat*, the researcher conducted conducting research at the Student Sports Education and Training Institute (PPLOP). PPLOP is an institution founded by the government to instill and develop *pencak silat* from this age. This institution selects various sports, one of which is the *pencak silat* branch with athletes aged 15 to 19 years. In the *pencak silat* branch, teenage athletes are given coaching and strengthen their character so that they become strong individuals and excel in the field of *pencak silat* without neglecting their academic duties. Thus, athletes have two responsibilities to complete academic tasks and responsibilities as athletes who are ready to train and compete.

## Methods

Research methods are an important factor to solve a problem and determine the success of a research. The study of athletes' character of *pencak silat* used qualitative research types. Qualitative research is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon, is focused and multimode, is natural and holistic, prioritizes quality using several methods, and is presented narratively (Sugiyono, 2018)

The design chosen by researchers in this research is a qualitative approach with a case study research design. Maksum (2019) states that case study research is where researchers carry out in-depth exploration of programs, events, processes, activities with one or more people. Arikunto (2019) states case studies are a type of in-depth qualitative research about individuals, groups, institutions and so on at a certain time. The researcher used a qualitative design because the researcher had perspective that the nature of the problem under study could develop naturally in accordance with the conditions and situations in the field, namely at the Central Java Student Sports Education and Training Centre (PPLOP).

The technique for determining informants in this study used a purposive sampling technique. The primary data source in this research was eight *pencak silat* athletes. The researcher chose the informants by considering some aspects. First, these eight athletes are considered to represent the athlete population at PPLOP so that this could make it easier for researchers to explore objects or situations naturally without any settings. Second, the informants understood the research problem, namely the implementation of character values of *pencak silat*. Third, the informants have studied at the institution for at least 2 years.

The data analysis technique in this study is the interactive analysis model by Miles and Huberman. In this research, data selection is carried out by classifying the necessary data or selecting excessive data for research purposes. Process of data analysis was conducted by systematically searching and compiling data obtained from observation, interviews and other documentation. The stages of data analysis carried out in this development research as carried out are reducing data, presenting data, and drawing conclusions.

## Results and Discussion

Based on observations, researchers found that the character of *Taqwa* could be seen when the athletes had busy training schedules, but most could manage their time well. The athletes carried out their prayers on time according to the predetermined schedule. Researchers found that only a small percentage were unable to carry out their worship on time. Some of them were still continuing their training program and delaying prayer times until they had finished training. They reminded each other to carry out their worship between practices so that they continued to carry out their worship even if they were not on time.

Apart from that, researchers also did not find any special rituals that deviated from religious teachings carried out by athletes before the match. Researchers did not find the use of special objects or talismans used by athletes during training or competition. They carried out the exercise with full confidence in Allah SWT that everything comes from Him; there were no talismans that they used to increase their self-confidence and increase their strength. This was also exemplified by several coaches who carried out worship at the school mosque on time; this could then be an example for athletes to follow in the coaches' footsteps to become fighters who were devoted to God Almighty.

The results of the interviews showed that the majority of athletes maintained their prayers and never missed prayers, were honest with their coaches and avoided stealing or taking friends' things. These results are supported by interviews with several athletes; the results of the interviews are as follows;

R said;

*"Alhamdulillah saya di waktu ini saya tidak pernah meninggalkan sholat 5 waktu, dan saya juga sering untuk sholat tahajud. Saya tidak pernah berbohong kepada pelatih. Kalau berbohong dengan pelatih nanti ada faktor X nya di luar pertandingan. Saya tidak pernah mengambil barang teman."*

The statement means that the athlete never missed the five daily prayers, and often prayer the midnight prayer. The value of piety was applied in obedience to carrying out the obligatory five daily prayers. The athlete also added *Tahajjud* (additional prayer at night) prayer to increase his devotion to God Almighty. Athletes also tried to tell the truth and avoid telling lies to coaches because it could have bad consequences in the future, especially during competitions. Apart from that, the

athlete also maintained the security of their friends' belongings by not taking the items.

S says;

*"Tidak pernah meninggalkan sholat. Sholat adalah kewajiban. Tidak pernah, saya terbuka dengan pelatih karena sudah saya anggap orang tua saya. Tidak pernah isengin teman"*

The statement above can be interpreted to mean that the athlete carried out prayer obligations well because prayer is an obligation. Apart from that, the athlete was open with coaches. Openness in this context means that athletes told the truth about problems or obstacles and carried out training programs well without any elements of cheating. The athlete also never played pranks on other athletes' belongings for the purpose of joking or otherwise with the aim of respecting and looking after each other.

The results of the research above are in line with Mizanudin et al (2022) that the spiritual aspect in *pencak silat* is significantly related to the development of students' spiritual concepts. Besides, it is also in line with Gristyutawati et al (2022) that apart from having knowledge in quantity and quality, behaviours, skills, martial artists must also have high appreciation and experience of noble character. Such harmony between mental, intelligent and physical could be qualified through the expression 5 T's, namely *Taqwa, Tanggap, Tangguh, Tanggon, and Trengginas*. These findings are in line with Ediyono & Widodo (2021) that the philosophy of noble character is closely related to the formation of the character of *Taqwa, Tanggap, Tangguh, Tanggon, and Trengginas*, martial artists.

In observations, researchers found that the character of *Tanggap* could be seen when one of the athletes accidentally kicked another athlete in the head quite hard. The athlete then quickly and responsively apologized to his fellow athletes and coaches and immediately helped treat his injured friend. Apart from that, the athlete was willing to accept the punishment and consequences of his actions. Researchers also found a pleasant training environment, pro-active athletes created a conducive training atmosphere even though they had different backgrounds and cultures.

Besides, researchers also found that athletes at the training ground respected and cared for each other even though there were differences in language and cultural accents. Researcher saw this concern when one athlete's leg was injured, then the other athlete quickly took him to first aid and treated his injured friend. The athletes were also seen collaborating to help each other, such as

getting training equipment and exchanging technical and kicking materials. Apart from that, researchers also found a pleasant training environment, pro-active athletes created a conducive training atmosphere even though they were trained hard and had a busy training program. Athletes could speak their words well or maintain their language well, so that no one felt hurt caused by a boneless tongue.

These results are supported by interviews with several athletes; the results of the interviews are as follows;

R saiy;

*“Secara sengaja saya tidak pernah menyakiti teman saya walaupun saya pernah benci dengan dia. Namun saya pernah tidak sengaja menendang atau memukul saat sparing Pencak Silat, hal itu yang sangat wajar di pencak silat. Eeee, begini. Kalau teman saya meminta tolong kepada saya, kalau saya mampu pasti saya tolong, kalau saya tidak mampu ya saya hanya tip untuk menyelesaikan masalah itu. Saya selama ini ketika melihat teman saya yang kesusahan, saya sering menolong dia meskipun dia tidak meminta pertolongan. Seperti, ketika dia tidak bisa membuka botol minum dan kehabisan uang.”*

The statement above means that the athlete never intentionally hurt friends. The athlete did it as an effort to look after each other and respect friends. But on the other hand, the athlete had ever hurt a friend while sparring. The athlete did this out of spontaneity without any element of intentional harm. The athlete also helped friends starting from simple things such as opening drink bottles and giving advice and money. The athlete also gave help to friends who ask for help, even offering help to friends who looked sad.

V says;

*“Pernah atau tidaknya saya tidak tahu tapi setidaknya saya tidak ada niat untuk menyakiti teman saya dan saya tidak tahu juga kalau merasa teman saya untuk menyakiti. Saya juga tidak tahu sengaja atau tidak di sengaja tapi sepetinya tidak akan untuk menyakiti teman saya sendiri. Ya, yang pastinya pasti pernah menolong teman saya yang kesusahan dan saya berusaha sebaik mungkin untuk menolongnya Saya berusaha untuk peka untuk bertanya apakah dia ada masalah atau problem yang lain.”*

The statement above means as meaning that the athlete tried not to hurt a friend or has no intention of hurting a friend. He tried his best to control his thoughts and actions to care for and protect his friends. He liked to help friends and tried to help what was best. He also actively asked friends about their situation. If friends encountered problems or obstacles in their lives, they tried to solve them.

The results of the research above are in line with Herlidian Putri & Ai Nur Zannah (2023) that a *silat* fighter must be based on an attitude of courage, alertness, and increase the quality of self-confidence. The responsive attitude that a *silat* fighter must have is taught simultaneously with *pencak silat* skills. A responsive fighter means having sensitivity, intelligence and ingenuity in anticipating and understanding situations that occur in the surrounding environment. This is also supported by Sinulingga (2023) that the cultural basis of *pencak silat* teachings includes a culture of mutual cooperation, a culture of kinship, a culture of togetherness, a culture of harmony and a culture of social tolerance.

Researchers found that the character of *Tanggung* could be seen when athletes undergo a dense and hard training process. They were able to overcome feelings of laziness and tiredness to go through the process of becoming accomplished professional martial artists. They experienced various kinds of training tenaciously and never gave up, such as tests, techniques, physical, tactical, and mental. The test program included Sit and Reach, Triple Hoop, Pusp Up, Sit Up, 10 m Sprint, Illinois, and MFT. Technique training included punches, kicks, slams, chops, hooks, locks, and pulls. Physical training was divided into flexibility, strength, speed, and endurance training. Tactics training was divided into attack and defence training.

In the training, the athletes trained diligently and tenaciously and continued to develop their *pencak silat* skills to achieve achievements in regional, national, and international competitions. They trained their physical and mental strength alternately and systematically starting from the morning at 04.30 until the afternoon at 17.15. They developed *pencak silat* abilities as a non-academic talent and academic abilities to support the formation of strong character. Some athletes looked tired but they tried to overcome that feeling of tiredness to achieve brilliant achievements and become true martial artists.

The athletes' hard work and tenacity in training were commensurate with the results they got. Several athletes

had succeeded in winning medals at regional, national, and international *silat* competitions. They could not easily achieve this achievement, they had worked hard. These results are also supported by interview results which show that the majority of athletes tried to become physically and mentally strong individuals and never give up on achieving achievements in the sport of *pencak silat*. Armed with physical and mental strength and never giving up, most can achieve *pencak silat* competitions at regional, national, and international levels.

R says;

*“Selama ini masalah saya tidak terlalu berat, masalah yang saya hadapi ialah melawan diri saya sendiri seperti malas dan capek latihan. Saya sebisa berusaha sebaik mungkin melawan rasa malas tersebut dengan belajar disiplin, sabar, ikhlas, dan terbuka berkomunikasi dengan teman dan pelatih.”*  
*“Saya pernah bermain di PRA POPNAS, saya meraih juara pertama, di Singapura Championship saya meraih juara 2, dan yang terakhir di POPNAS Sumatera Selatan saya mendapatkan medali perunggu.”*

The statement above means that the problems faced by an athlete originate from him, such as feeling lazy and tired. He tries to fight feelings of laziness and tiredness with disciplined, patient, and sincere training. Laziness is a classic problem that is very dangerous. Being lazy will cause various other negative effects, so you fight laziness by training hard and with discipline. He also uses his time to discuss and collaborate with friends and coaches to deepen his punching, locking, and other techniques. These efforts then produced proud results; he succeeded in winning 1st place at PRA POPNAS, 2nd place at the Singapore Championship and most recently getting a bronze medal at POPNAS South Sumatra.

M says:

*“Masalah yang saya hadapi pada waktu itu adalah manajemen waktu latihan yang buruk, pada awal bergabung di sekolah ini saya kewalahan mengikuti program latihan yang padat saya sering merasa kecapekan. Saya kemudian introspeksi dan curhat ke orang tua. Orang tua kemudian memberikan masukan agar saya semangat dan berjuang serta mengatur tidur dan pola makan yang baik selama proses pelatihan.”* *“Ahamdulillah, saya pernah memenangkan kompetisi Silat*

*yaitu juara 1 PORPROV dan juara 1 POPNAS”*

The statement means that the problem an athlete faces was poor training time management when they first join school. The athlete was overwhelmed by following a busy training program and often feels tired. Besides, the athlete carried out an evaluation or self-inspection regarding what things need to be improved. The athlete also told his parents to get enlightenment. Parents provided input to be more enthusiastic and fight as well as regulate sleep and good eating patterns during the training process. After that, the athlete carried out input from his parents diligently and with discipline. The athlete's efforts bore sweet fruit, he became 1st place in PORPROV and 1st place in POPNAS.

This is in line with Rahmawati et al (2023) that a *silat* fighter must have a diligent attitude, be able to improve his/her quality in going through challenges and be able to solve them well. About the process of understanding *pencak silat*, *Tanggung* means creative, initiative, and having abilities that can be developed in overcoming problems or difficulties that one will face to conquer an opponent.

Researcher discovered the value of *Tanggon* at that time; the athletes were resistant to internal and external temptations. They could resist internal temptations such as laziness, pessimism, and anger. They carried out the training process with high discipline and dedication even though their schedule is busy. They could follow a training schedule well such as flexibility, strength, speed, endurance, technique, and other exercises. Apart from that, when one of the athletes kicked another athlete in the head, in this case, the victim was not angry, he could control his emotions so as not to retaliate. Thus the athlete had good emotional control.

In the training, athletes were tested against internal and external temptations. These internal temptations include laziness, pessimism, and anger. Athletes could resist the temptation of laziness as proven by their disciplined training even though they had a busy schedule, starting from training on flexibility, strength, speed, endurance, technique, and other exercises. They seemed very confident in their abilities that they can achieve achievements. Even though they had good martial arts skills, athletes can control their emotions well. Researcher discovered that during sparring practice, one of the athletes accidentally kicked another athlete in the head, but the victim was not angry and took revenge. Researchers did not find any fights between athletes outside the competition. Athletes

could control their emotions and themselves well even when they are having problems. The athletes behave very carefully they understood the goal. The result supported by the result of interviews

A says;

*“Saya dididik disini untuk disiplin untuk menjalani latihan, sholat tidur tepat waktu, dan menghargai waktu.” “Alhamdulillah tidak pernah, saya takut jika berkelahian di luar ring berakibat fatal seperti cidera atau bahkan cacat, dan hal ini justru dapat menghalangi mimpi saya menjadi atlet berprestasi di nasional dan bahkan internasional.” “Saya mengontrol emosi dengan berbagai cara, seperti beristighfar solat dan paling saya sukai adalah makan enak”*

The statement means the athlete experienced training with discipline, performs religious duties well, and sleeps on time. She used her time to do positive things and refrains from unproductive things because she valued time. She also refrained from fighting outside the ring because it could have bad consequences for herself or her opponent such as injury or disability. Apart from that, another consideration was that fighting outside the ring could be an obstacle to achieving achievements, therefore she always tried to control her emotions well, such as reading *istighfar* (the act of seeking forgiveness of God in Islam) and sometimes she even vented her emotions by eating food that she liked.

K says:

*“Ya, saya sangat disiplin dan bersemangat untuk Pendidikan ini, karena saya juga ingin mendapatkan apa hasil prestasi yang baik.” “Saya tidak pernah berkelahi di luar gelanggang, karena hal itu buang waktu dan tenaga.” “Di saat saya emosi, saya hanya bisa terus Tarik nafas. Tarik nafas sampai emosi mereda, terus sabar sabar terus.”*

The statement means the athlete trained with great discipline and is enthusiastic about training. He also implements the value of *Tanggon* by avoiding fighting outside the ring because it is futile. In addition, when he can control his anger, he diverted his anger by taking a deep breath until the emotion subsides.

The results of the research above are supported by Herwansyah et al. (2023) who explains that the *pencak silat* aspect consists of the mental spiritual aspect of *pencak silat* aimed at self-control, the self-defense aspect aimed at defending oneself from external attacks, the art aspect showing the beauty of martial arts

movements, and the sports aspect aims as a means of physical fitness and sports. Furthermore, it is also supported by Aga et al (2023) that martial artists must have a firm, strong, and consistent attitude in upholding the principles of justice, honesty, and truth and not be easily provoked emotionally by problems that can destroy the body and soul. This is also supported by Wijaya & Nurrachmad (2023) *pencak silat* is an Indonesian culture that has ethical, aesthetic, athletic, and sportsmanship values.

Researcher found that the character of *Trengginas* could be seen when the athletes participated in training enthusiastically and energetically. They looked like they did not feel tired even though their training process is dense and hard. They wanted to train hard to realize their dream of becoming outstanding athletes. They also actively asked each other to learn more about material such as locking techniques, kicks, and the development of new rules in *pencak silat*. Apart from that, they were also active in encouraging fellow athletes from their dormitory to continue training hard to win a competition. Apart from that, researcher also found that the athletes were very active, enthusiastic, and creative athletes during training. Athletes actively asked fellow athletes and coaches about the latest techniques and practice them on the training ground. Then they develop these techniques so they could mature and use these techniques appropriately when competing. Apart from that, they also actively encouraged and motivated each other so that they could continue to train hard and with discipline to achieve or become outstanding *pencak silat* athletes. The result supported by the interview result below;

A says:

*“Untuk mewujudkan impian saya ingin, saya berlatih dengan sungguh-sungguh, bekerja keras disiplin dan menaati peraturan-peraturan yang ada di sini.” “Prestasi yang tertinggi saya adalah mengikuti kejuaraan Pra POPNAS, di Kalimantan Selatan saya belum berhasil meraih juara 1 dan saya bersyukur alhamdulillah bisa meraih juara 3.”*

The answer means the athlete trained with enthusiasm and discipline. The athlete also obeyed the rules at school to respect the coaches and school leaders. This was also an attempt to spare him from punishment or bad consequences. The results of his hard work paid off. He managed to get the third winner in Pre-POPNAS in South Kalimantan. Even though he had not succeeded in winning first place, he felt grateful for his

achievement.

V says:

*Mewujudkannya dengan berlatih disiplin, berjuang semangat yang tinggi, dan tidak lupa dan minta doa kepada orang tua.” “Seperti saya sampaikan di awal Prestasi tertinggi yaitu juara 1 Championship dan juara 1 Tugu Muda.”*

The statement above means the athlete participated in training with high enthusiasm and discipline. The athlete fought with high enthusiasm to achieve his dream of becoming a champion. Apart from that, the athlete also asked for the blessing of his parents to give him strength and ease in achieving achievements. The results of his struggle resulted in him winning the first place in the Championship and the first winner in Tugu Muda.

The results of the research above are in line with Wardoyo & Setiakarnawijaya (2023) that apart from knowing quantity and quality, behavior, and skills, martial artists must also have high appreciation and experience of noble character. Such harmony between mental, intelligence, and physical can be qualified through the expression 5 T's, namely *Taqwa, Tanggap, Tangguh, Tanggon, and Trengginas*. These findings are in line with Jeki Purnama Putra et al. (2023) that the philosophy of noble character is closely related to the formation of the character of *Taqwa, Tanggap, Tangguh, Tanggon, and Trengginas* martial artists. Apart from that, the research results are also supported by previous research Sad et al (2023) stated that *pencah silat* science apart from training the body to maintain health, also protects the body from criminal acts that would be experienced outside of education.

## Conclusion

The conclusion of the study are 1) the character value of *Taqwa* was realized by not leaving prayer services, not lying to the coach, and not taking friends' belonging, 2) the character value of *Tanggap* was applied by not intentionally hurting friends and helping friends who are in trouble whether asked or not, 3) the character value of *Tangguh* was realized by never giving up and being tenacious in achieving achievements, 4) The character value of *Tanggon* was applied by high discipline and dedication as well as controlling emotions to avoid fighting outside the ring, and 5) The character value of *Trengginas* was applied by being enthusiastic and working hard to achieve achievements.

With the rapid development of knowledge in the psychological and physical fields of *pencah silat* sport, it

is hoped that athletes will be able to understand and deepen the psychological characteristics of the *pencah silat* sport itself. In developing fighting skills in the ring, in carrying out training it is necessary to apply good and appropriate training methods so that optimal results will be obtained.

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