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Character Building Of The Young Generation Through Pencak Silat Tapak Suci Putera Muhammadiyah

M. Amar ma'ruf^{1*}, Hadi Pajarianto², Rasyidah Jalil³

^{1,2,3}Universitas Muhammadiyah Palopo, Jl. Jend Sudirman No.Km. 03, Binturu, Palopo City, South Sulawesi 91922, Indonesia

*e-mail: amarr214maruff@student.umpalopo.ac.id

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Abstract

Pencak silat is the nation's cultural heritage that has been passed down for thousands of years, maintained and passed down from generation to generation. Apart from being a sport of self-defence and achievement, Pencak silat is also a way to build the character of the younger generation. The purpose of this research; is (a) to identify the fundamental values of Pencak silat tapak suci; (b) to find the dominant character values in the Pencak silat tapas, and (c) to explore coaching strategies in the Pencak Silat Tapak Suci. The method used is qualitative by involving 30 informants of Tapak Suci cadres. Data collection by interview and analysis is done through ongoing research with the interactive model and analysis techniques, including data reduction, data presentation, and conclusions or verification. The results showed that the fundamental values of the Tapak Suci are a brotherhood that comes from the Qur'an and Sunnah and stays away from Shirk. At the same time, the dominant character values are discipline, tolerance, hard work, religion, and love of peace. While the pattern of coaching by strengthening Al-Islam, kemuhammadiyah, and organizational knowledge. This research concludes that Pencak Silat effectively improves the young generation's character and preserves the nation's culture.

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✉ Alamat korespondensi: Jl. Jenderal Sudirman Km. 3 Binturu Kota Palopo

E-mail: hadipajarianto@umpalopo.ac.id

INTRODUCTION

Pencak silat is one of the cultural heritage of the Indonesian nation, the result of the nation's initiative and work, which is summarized from various regions from all corners of the archipelago (Muhtar, 2020). Pencak silat is the Intangible Culture Heritage of Humanity or intangible cultural heritage that Unesco has recognized, one of the United Nations agencies that deals with all matters relating to education, science, and culture (Utomo Prastyo Galih et al., 2022), Pencak silat also become a unifying symbol of the Indonesian nation in reflecting Indonesian culture as a whole (Gustama et al., 2021).

Pencak silat is related not only to the physical aspect but also to other non-physical aspects. There are at least 4 (four) aspects in the teachings of Pencak silat, namely, mental spirituality, art, martial arts and sports, which have different emphases and ways to care for and develop them (Syamsiah et al., 2020). Even in the mental-emotional aspect of the dominant competition category, there is self-confidence, aggressiveness, self-perception, and a need for achievement (Aguss & Fahrizqi, 2020). This is where the character of people who pursue Pencak silat must be strengthened so that they do not only dissolve in physical activity but ignore the values contained in Pencak silat.

Characters in the sport of Pencak silat include moral and social characters. In the form of loyalty, dedication, sacrifice, and working together with teammates are examples of social character. In contrast,

moral character is included in the categories of honesty, fairness, sportsmanship, truthfulness, and responsibility (Beller, 2002). In the national education system, there are eighteen national characteristics, including religion, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly, communicative, love peace, likes to read, cares about the environment, cares about social, and is responsible (Khairani, 2021; Perdima & Kristiawan, 2021).

The development of national character is something that needs to be followed up. Why is that? Because that character is related to fostering and improving behaviour and noble values, which must undoubtedly be imbued with the values of Pancasila and the 1945 Constitution (Harmawati & Abdulkarim, 2016). Character building is also an effort to implement the mandate of Pancasila and the opening of the 1945 Constitution, considering that nowadays, many problems arise, such as moral decline, national disintegration and the erosion of cultural values (Mutmainah & Dewi, 2021).

Of the many Pencak silat schools, Tapak Suci has a long history in the context of the movement and struggle of the autonomous Muhammadiyah organization. Tapak Suci is also one of the initiators of the birth of IPSI. The martial art of Pencak silat Tapak Suci was officially established on July 31, 1963, in Kauman Yogyakarta (Rudianto, 2011). In addition to learning basic techniques and moves, the training materials taught in sacred

places also have characteristics based on aqidah and akhlaqulkarimah based on the Qur'an and Hadith. Soft skills integrated into the training include religious values, leadership, character, honesty, respect, and discipline (Rudianto, 2011).

The internalization of Islamic values in the process of practice can be seen in the tradition of the sacred tapas, such as respect, procedures for sitting and standing, praying, wearing a belt, and the national greeting of the sacred site. The principle of aqidah is in the national greetings section of sacred sites, which means "*inna scholastic wanusuki wamahyaya wamamati lillahirabbil Alamin*", which means that my prayers, my worship, my life, and my death are only for Allah SWT (Hadiana et al., 2022).

Several studies discussing the formation of characters through the sport of Pencak silat in the PSHT community found that Pencak silat can shape the character of youth (Mufarriq, 2021). Meanwhile, another study found that Panglipur Pencak silat in education planning was aimed at developing five character values (Nuraida, 2017). Another study conducted by Cut Lidia found a link between Pencak silat and mental or moral strength, character or character of the individual, which is a unique personality that is the driving force, as well as the difference between one individual and another (Nuraida, 2017). Some of these studies specialize in silat college which is the location of their research. They have not touched on the coaching patterns, and distinctive values taught in

Pencak silat and are related to the character of the younger generation.

From several previous studies, the researchers formulated objectives that can be used as guidelines for conducting research. This study aims to; (1) find the fundamental values in the Pencak Silat Tapak Suci Putera Muhammadiyah; (2) find the character values taught in the Pencak silat tapak Suci for the sons of Muhammadiyah; and (3) find patterns and strategies for character building in the Pencak silat tapak Suci for the sons of Muhammadiyah.

METHODS

This type of research is descriptive qualitative (Ramadan & Juniarti, 2020) by using an approach to examine the character development of the younger generation through Pencak silat. This research was carried out for two months, October-November 2022, in Palopo City. As for the subject of the study, 30 people were Atlit Tapak Suci as the primary informants. The reason for selecting this informant is based on the problem to be studied and the needs of respondents in the field.

The data collection technique used is in-depth interviews (In-depth Interview) is the process of obtaining information for research purposes by way of question and answer while face-to-face between the interviewer and the respondent or the person being interviewed, with or without using an interview guide (Singarimbun & Effendi, 1989). In addition to direct interviews, researchers also took advantage of the Google Form and Word

Cloud platforms which made it easier for sources to answer any questions presented.

The research data was analyzed in 3 stages, namely data reduction, data display and

data presentation, by referring to the data analysis theory of the Miles and Huberman model of any source of information.

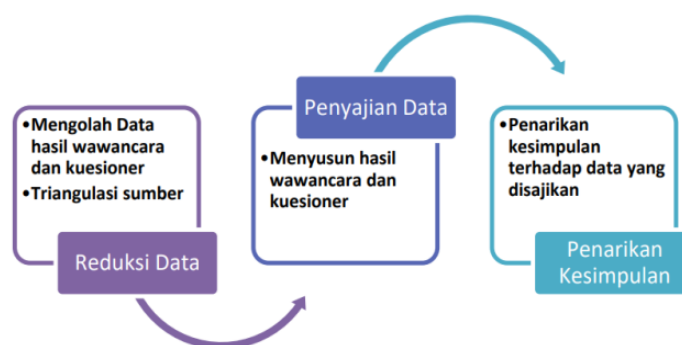


Figure 1. Miles and Huberman Model Data Analysis Techniques

Field data will be analyzed descriptively and qualitatively, systematically and objectively. Data analysis is carried out during data collection in the field, and after all, data is collected (ongoing analysis) with interactive model analysis techniques. Simultaneous data analysis was carried out simultaneously with the data collection process with the path suggested by Huberman and Miles, namely data reduction (data reduction), data display (data display), and conclusions or verification (conclusion drawing/verifying) (Sarosa, 2021)

Data reduction is used to select data that suits the research needs. Data presentation is carried out after completing the data reduction and sorting stages. Further verification and conclusions are drawn that are relevant to the research theme. Meanwhile, conceptualization, categorization, and descriptions are developed based on the incident obtained in the field.

FINDINGS AND DISCUSSION

Tapak Suci Putera Muhammadiyah has a strong base of religious values because it is one of the autonomous organizations of Muhammadiyah. This value base is the basis for developing this self-defence sport at the grassroots level in the archipelago. Not only pursuing achievements but strengthening brotherhood, Da'wah Amar ma'ruf nahi munkar at all levels in this sport. The fundamental values of Tapak Suci Putera Muhammadiyah are written in the Articles of Association and Bylaws (AD-ART) as follows: "Tapak Suci is based on Islam based on the Qur'an and As-Sunnah, has a brotherly spirit, is under the auspices of the Persyarikatan Muhammadiyah, and has the status of an Autonomous Organization (ORTOM). The teachings of Pencak Silat originate from the Tapak Suci stream, which is

free from the influence of Shirk and misleading."

In the explanation of the articles of association of Tapak Suci, there are at least 2 (two) fundamental values that must be used as references, namely the value of brotherhood and cleanliness from Shirk. These two values are fundamental in a Muslim, even about the nation's character. This is reinforced by the statement of one of the leaders of Tapak Suci, "Tapak Suci strongly emphasizes the sense of brotherhood and also the cleanliness of the faith from the influence of Shirk. While being clean from shirk means total surrender to Allah SWT" (SJ: interview, 2022).

First, the value of brotherhood is always emphasized both during training and in implementing spiritual development. Moral education goes hand in hand with successful education, as is the case with the formation of the two brothers in the sacred site. The success of one's moral education reflects how successful one's education is. As stated in the motto of the Tapak Suci Putera Muhammadiyah, "With faith and morality, I am strong; without faith and morality, I am weak." and standing exercises (Africa, 2022).

Second, Tapak Suci cadres must be utterly free from the influence of Shirk in all their life activities. Aqidah is the central aspect that Tapak Suci always emphasizes as one of the autonomous organizations of Muhammadiyah. Tapak Suci cadres confirm this. Muhammadiyah leadership. In proportion, the materials are more dominant on how to build the strength of aqidah" (AM: Interview, 2022). The main strengths of Tapak

Suci are faith and morality, which means they are vertical and horizontal. Iman means vertical upright and total surrender to Allah SWT. At the same time, morality is related to horizontal relationships with fellow human beings based on noble character.

From the analysis and discussion, Tapak Suci Putera Muhammadiyah teaches brotherhood and cleansing of aqidah from Shirk behaviour. The brotherhood in question includes brotherhood between cadres, brotherhood in Muhammadiyah, brotherhood with other martial arts colleges, brotherhood between Muslims, and brotherhood between religions. The character of Tapak Suci cadres must always be built and strengthened in every coaching.

The teaching of Pencak silat in the community is considered not only to contain martial arts training but the teachers and trainers of Pencak silat diligently provide moral and ethical teachings to their students. Noble character and have good self-control in society. The potential for character building through Pencak silat is also very open to the development of character education through physical education and sports, especially Pencak silat. Because through sports activities, Pencak silat is required to practice moral values such as cooperation, honesty, respect, responsibility, and other moral values (Mufarriq, 2021).

Based on the thematic analysis of the word cloud, a network of character values emerges from interviews with a minimum of 10 (ten) words. Then they are selected based

on the dominant character in each interview with research informants.



Figure 1. Wordcloud Character Values in Tapak Suci

Discipline is one of the most emphasized characters in the Tapak Suci Putera Muhammadiyah. Discipline is the key to success and is directly related to the pattern of coaching in Tapak Suci. This is to the results of research which found that Pencak Silat is one way for schools and educators to develop student character, especially discipline (Mustakim et al., 2021). This is reinforced by the results of interviews with WSN Tapak Suci cadres in Palopo city, who stated: "Tapak Suci galvanizes my personality, encouraging me to follow all processes promptly. We will receive a minor penalty if we are not on time. Self-defence requires seriousness and discipline, so it must also be seen during training and matches (WSN: interview, 2022)"

Students and coaches get used to disciplining in the Tapak Suci Putera Muhammadiyah martial arts sport. Discipline is a habit that must be done, especially if you want to achieve achievements. The application of punishment is also very educational,

starting from push-ups to running. Which benefits the athlete in training.

Pencak Silat also has a vital role in improving the mental attitude and self-quality of the younger generation that was launched, so an opportunity for educational institutions to help improve the quality of Pencak silat in Indonesia has several positive effects, including improving health and fitness, increasing self-awareness, reduce mental stress and improve mental health, and improve general well-being (Africa, 2022). The process that internalizes religious and cultural values About integrated teaching is comprehensive, combining various learning disciplines centred on a theoretical or practical problem (Ibrahim & Andriyadi, 2022).

The Indonesian Pencak Silat Association (IPSI), the name "Pencak Silat", was first used in Indonesia in 1948 as the official name for all traditional martial arts. The heritage and culture of the past are represented through Pencak silat. Pencak silat organizations in Indonesia have been operating

for quite a long time. The names of individuals who are members of the group are *Kera Sakti*, *Pencak Silat Nahdlatul Ulama Pagar Nusa*, *Tapak Suci*, *Perisai Diri*, *Joko Tole*, *Persinad Asad*, *Merpati Putih*, *Persaudaraan Setia Hati Ternate*, and others. In the Pencak silat world, lessons are given not only about self-defence but also about dance, music, Sufism, sports, religion, and behavioural guidelines. Pencak Silat is another problematic and diverse Cultural practice. Rapha Rashid explains that Pencak silat is a fast-paced procedure and practice intended to achieve honour and respect through awareness of anything that, from an ideological point of view, is too close to, or contrary to, ordinary norms and characteristics. Human beings and physical and mental balance are compromised by humility and the price for one's own life (Marzuki & Hakim, 2019). Tolerance needs to be built because, in every difference in religion and ethnicity, there will be differences in principles. This is where the importance of tolerance is implemented. It can be concluded that tolerance is an attitude of respect, acknowledging, respecting, not holding grudges, understanding, and being open to other opinions, differences, views, beliefs, habits, attitudes and so on or which are contrary to one's stance.

Hard work is an activity that a person does in earnest without knowing the word tired and giving up until he reaches a predetermined target. Hard work is also said to be a serious effort to realize something. This activity has many benefits for developing a person better. Educators or trainers must be able to design to

realize or shape students into individuals who have the character of hard work through Pencak silat to achieve a big vision in the life of the nation and state (Marzuki & Hakim, 2019; Sulastri & Alimin, 2017). A person with high hard work will have a strong and diligent character to achieve achievements.

Religion is an expression of words, attitudes, and actions that come from religious and cultural norms (Pajariato et al., 2020). In this context, the character of Tapak Suci cadres must reflect kindness in every word they say, uphold politeness in their attitudes, and their behaviour stems from Islamic religious values. Several Tapak Suci cadres confirmed this: "We were formed to always rely on Islamic religious values because Tapak Suci is the bottom of Muhammadiyah. Here we are taught to speak well, behave well, and behaviour must show noble character. In every coaching activity, that is what is always emphasized (MH, HJ, MA: Interview, 2022)."

Religious education is taught to humans, both men and women. Religious education needs to fully recognize human potential as healthy, happy, and with unlimited potential. In this case, religious education on the development of compassion and human ethical judgment. This is in line with the primary mission of the Prophet Muhammad, which Allah SWT accepted as the Creator and Sustainer of the entire Ummah. 6 Religious, moral education is essential for human welfare for individuals, groups, the general public, and the whole nation. Human life becomes better and more prosperous with religious education (Wardani, 2021). Islamic activities mean that

all Tapak Suci cadres must show loyalty to their commitments, and defending religion means being loyal to Islamic values.

Several previous studies found that the Tapak Suci Pencak silat was implemented as an instrument to build a peace-loving character (Haryani et al. (Haryani et al., 2019; Ridwan & Albar, 2021). This character is very much needed by the younger generation because, in self-defence activities, it will sometimes lead to solid self-confidence to solve problems with violence. Peace-loving is one of the characteristics that is highly emphasized because it is the character and characteristic of the Indonesian nation. Peace-loving does not mean cowardice but rather prioritizes solutions in every difference of opinion so as not to cause damage in society. Lately, there have been several brawls involving Pencak silat elements which are contrary to the peace-loving character.

The culture of Pencak silat has been developed from generation to generation to reach its current form. The art of Pencak silat includes every attitude and movement that is formed and arranged to achieve maximum artistic beauty. The criteria of art, especially dance, have been used as guidelines. The criteria are formulated with the words *wiraga*, *wires*, and *virama*, meaning harmony between the body (body), taste, and rhythm in displaying every attitude and movement of Pencak silat (Ediyono & Widodo, 2019). By looking at the complexity of Pencak silat, coaching must have a balanced pattern and be oriented towards character building. If not, this

sport will become a source of arbitrariness for its cadres.

Al-Islam and Kemuhammadiyah are mandatory guidance for all autonomous organizations or business charities under the auspices of Persyarikatan Muhammadiyah, whose form is adjusted to the needs and characteristics of autonomous organizations (Pajariato & Muhaemin, 2020). Moreover, if the Tapak Suci cadres come from Muhammadiyah University, they will get a substantial portion of coaching. The development of al-Islam Kemuhammadiyah can take the form of Baitul Arqam, regular recitations by Tapak Suci, or recitations held by Muhammadiyah leaders at all levels, which usually involve all rooms.

The materials for the development of Al-Islam Kemuhammadiyah also vary, which are taken from the Muhammadiyah Tarjih Judgment Association (HPTM) set by the Muhammadiyah Central Leadership (TS, HD: Interview, 2022). Everything is taught, starting from *aqidah*, *taharah*, prayer, zakat, al-Qur'an, health, and practical worship guidance. This includes the law of learning silat in Islam, categorized as permissible or permissible. This law is recommended, but there is no guarantee of reward. If it is used to strengthen good character, it will be a reward, but if it is used for enmity, it will be worth a sin. With this pattern, it is hoped that all Tapak Suci cadres will have special characters and characteristics according to the personality of Muhammadiyah.

One of the critical developments carried out in Tapak Suci is organizational capability.

Pencak silat is not only synonymous with sports but also focuses on the ability to manage enormous human resources. In Tapak Suci, the structure is very organized; there are Central Leadership, Regional Leaders, Regional Leaders, Branch Leaders, and Branch Leaders (SS, WS: interview, 2022). With this regularity, Tapak Suci cadres must be involved in managing and growing the organization at all levels.

Sports development involves management aspects such as planning, organizing, implementing, evaluating, and controlling (Saifudin & Subagio, 2021). Everything was conducted in stages based on the respective competencies; sports development has to be done systematically and continuously, sports development is a long-term project, and this is based on the fact that achievement must be combined with the correct procedure and systematic steps from the lowest unit to the highest, with the proper coordination.

CONCLUSION

From the research findings, it can be concluded that the fundamental values of Tapak Suci are brotherhood and cleanliness of the aqidah, which is emphasized to all its cadres. While the dominant character values taught are tolerance, hard work, religion, and love of peace which are internalized both formally in the Pencak silat curriculum and as a hidden curriculum because Tapak Suci activities are also related to Persyarikatan Muhammadiyah, which has various variations

of coaching. Meanwhile, the development pattern is carried out by strengthening the values of Al-Islam Kemuhmadiyah and organizational knowledge, which are very fundamental in the development of Tapak Suci, both organizationally and in maximizing achievement. All characters are implied in the motto of Tapak Suci " I am strong; without faith and morals, I am weak". "Dengan Iman Dan Akhlak Saya Menjadi Kuat, Tanpa Iman Dan Akhlak Saya Menjadi Lemah".

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