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TA'LEQ: Ethical and Moral Values of Cimande Pencak Silat Martial Arts

Nancy Trisari Schiff^{1*}, Amung Ma'mun², Mulyana², Berliana²

¹Physical Education, Health and Recreation Study Program, STKIP Pasundan, Cimahi, Indonesia

²Department of Sports Education, Postgraduate Program, Universitas Pendidikan Indonesia, Indonesia

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Abstract

Ta'leq is a promise that is spoken and applied in life before a person learns Cimande Pencak Silat martial arts. The purpose of this study was to reveal the ethical and moral values contained in the Ta'leq content of Pencak Silat Cimande. The method used in this research was a qualitative method with a phenomenological approach. Participants of this study were Cimande Pencak Silat experts, Cimande Pencak Silat figures, Cimande Pencak Silat value experts, Cimande Pencak Silat coaches, and Cimande Pencak Silat students. Data collection techniques used were observation, interviews, and documentation. The data analysis used the Nvivo 12 Plus for windows application. The results of this study revealed that the content of Ta'leq, which contains moral and ethical values, had influenced the Cimande people actions and behavior as a civilized and religious human being.

INTRODUCTION

In Indonesian culture, penca or silat is one or part of the seven branches of cultural elements, especially those related to elements of art and knowledge systems (Wilson, 2002). Penca or silat as part of culture can be classified into one of the branches of martial arts, such as Karate, Jiu Jitsu, Akido, Judo, and Sumo (Japan); Kung Fu and Kuntau (Chinese); Tae Kwon Do (Korean); and so on (Clements et al., 2009).

As one of the Indonesian national cultures, Pencak Silat has developed in line with the history of Indonesian society, with a variety of geographic and etymological situations and developments experienced by the Indonesian nation (Maryono, 1999). Pencak Silat is one of the nation's traditional martial arts cultures that must be preserved. Once traditional sports are rooted in national culture, it should be a pride as well as identity of the nation in which the authenticity is maintained. Sport has a potential to foster sense of nationality (Indrawan et al., 2019). The national value of Indonesia was earned from a long history, as the successors, we have an obligation to preserve it (Wilson, 2002). Preserving Indonesian culture is one of the efforts to maintain the Unitary State Republic of Indonesia.

Pencak Silat is formed by situations and conditions and we are familiar with Pencak Silat with its various forms and patterns (Notosoejitno, 1997). Thus, Pencak Silat is an element of the personality of the Indonesian nation that is acquired from generation to generation, even this Pencak Silat has been cultivated abroad. In the Sundanese Tatars the existence of Pencak Silat grows together with the distribution of the population in various regions. This was marked by the emergence of training centres or schools that specifically fostered and taught the martial art of pencak silat (Asikin, 1975).

One of the oldest martial arts styles in West Java is Pencak Silat Cimande. This Pencak Silat Cimande is famous for its ta'leq Cimande and traditional medication of Cimande massage. This martial art was born in the village of Tarikolot, Cimande Village, Caringin District, Bogor Regency. In this area, the martial art of Pencak Silat Cimande has developed and has become a cultural tradition of the local community and also as the local wisdom that is preserved by the community (Eko & Putranto, 2019). Along with this tradition, the Cimande community maintains its existence as a cultured

society with manners, politeness, and manners in social life (Tari et al., 2012). This reminds us of three aspects of the perfection of life, namely a sense of religiosity, culture and hard work (Romansah, 2015).

Cimande Pencak Silat is one of the schools of Pencak Silat in West Java that prioritizes religious values in its teaching. Ta'leq Cimande is a promise that someone has to pronounce and perform when studying the Cimande martial art. This Ta'leq is a code of ethics that contains values, norms, and behaviors passed down from Cimande ancestors to generations as a result of historical process and is a tradition in the life of the big family of Pencak Silat, the Cimande style (Mulyana, 2013).

The contents of the Ta'leq Cimande are: 1) Must obey Allah and His Messenger; 2) Do not be disobedient to parents and elderly people; 3) Do not be disobedient to teachers and the queen; 4) Do not gamble and steal; 5) Do not show off and be arrogant; 6) Do not commit adultery; 7) Don't lie and be sneaky; 8) Do not get drunk and use drugs; 9) Do not persecute and be ignorant to others; 10) Do not pick something without permission to take things without asking; 11) Do not be jealous and envious; 12) Do not ignore the debt; 13) Must be polite, courteous, humble, warm and respectful to each other; 14) Studying Cimande is not for being arrogant and reckless, except for seeking the safety in the world and the hereafter. The fourteen points of the Ta'leq must be followed by every person before starting to learn Pencak Silat Cimande.

Ta'leq as a code of ethics or a kind of school's law that must be obeyed by the students. Those code of ethics regulate the students; once there is a violation of this code of ethics, the offender will be subjected to severe sanctions, such as being expelled from the Cimande paguron (school of Cimande martial arts), and not allowed to use the paguron (school) attributes anymore. (Asikin & Silat, nd). Ta'leq Cimande is applied to all Cimande people wherever they are, for the rest of their life and recognizes ta'leq Cimande as fillers and restraints of lust and characteristics that can harm all parties. The values contained in ta'leq are the values of da'wah contained in the hadiths of the Koran, since the points contain Islamic teachings and the values of the norms in life that need to be followed by Cimande people (Djunaid, 2020).

The phenomenon that will be revealed in the re-

search is to examine more deeply whether the Ta'leq values are applied by Cimande people in real life, and how the impact of cultivating these Ta'leq values. As well as revealing the fourteen points of Ta'leq which contain ethical and moral values.

METHODS

The method applied in this study was qualitative method with phenomenology approach in order to investigate various reactions or perceptions of certain phenomenon, then try to identify and describe the perceptual aspects of each individual's reaction to their experiences in detail (Fraenkel, 2009). The population and sample in this study were 5 people consisting of pencak silat Cimande experts, pencak silat Cimande figures, experts of pencak silat's value, pencak silat Cimande trainers, and pencak silat Cimande students.

silat Cimande martial arts originated and developed into the local cultural heritage of the Cimande village community and is a local wisdom of the local culture. This research revealed the points of Ta'leq which contains ethical and moral values. The data were analyzed by using Nvivo 12 plus for windows application, the coding stage, by entering the interview grid indicators and then coded by using observation, interviews and document review. Table 1 showed the focuses on research.

RESULT

The results of interviews with analyzed resource persons revealed that the Ta'leq values applied to Cimande people indicate behaviors that are considered good in the level of civilized social life. The contents of the Ta'leq of Cimande style which show ethical and moral values include: Do not be disobedient toward

Table 1. Criteria of Sample

Focus of the study	Primer data			Secondary data
	Interview	Observation	Documentation	
Analyzing the values of Ta'leq points Analyzing the values of Ta'leq including the points which are in line with ethical and moral values	Equipment: Interview guidelines (notebook, digital voice, recorder and digital camera) Type: Semi-structured interview, (open and structured, with guidelines) Question type: Opinion / value Informants: Pencak Silat Value Experts, Pencak Silat Cimande Experts, Pencak Silat Cimande Figures, Pencak Silat Cimande Trainer and Pencak Silat Cimande Students. Sample: Purposive dan snowball	Equipment: Interview guidelines (notebook, digital voice, recorder and digital camera) Method: Unstructured Observation Location: According to the activities Time: According to the required data, Procedure: Photos and/or videos of activities. And make field notes.	Equipment : Documentation Study Guidelines (fotocopy, scanner, and computer) Types of Documents: Official Documents, Photos, Statistics Data and other quantitative data. Documentation Format: Copy of the documents, Files, Photos, Memos, Images, Captures, Koran, Social Media and other Media.	Supporting data and information that is relevant and related to the research focus.

This research lasted for four months, was performed directly from Kampung Tari kolot, Cimande Village, Bogor Regency, West Java as the research location, since Cimande village is the place where pencak

parents and elderly people; Do not be disobedient toward teachers and the queen (government); Do not show off and be arrogant; Do not tell lie and be sneaky; Do not persecute and be ignorant to others; Do not pick

something without permission and take things without asking; Do not be envious and jealous; Must be polite and courteous, humble, warm and respectful to each other. The results of data analysis using the Nvivo 12 Plus for windows application were as figure 1.

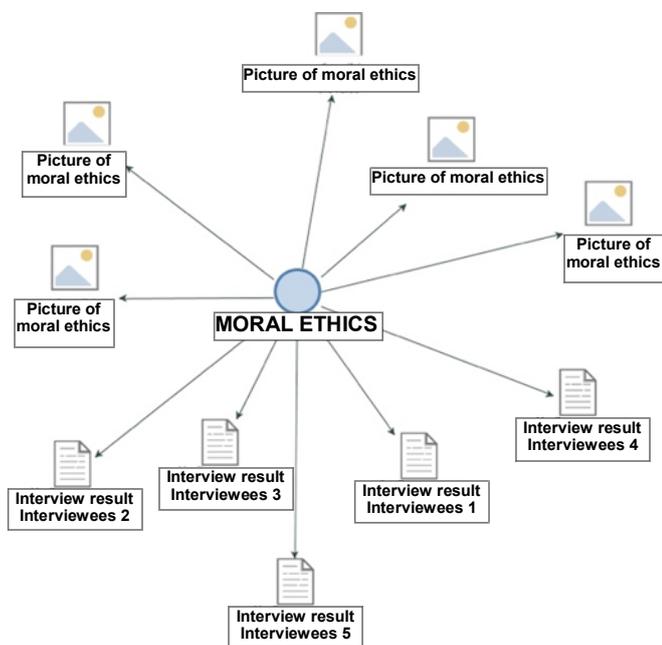


Figure 1. The Results of the Coding of Moral Ethics

Description:

- : Node
- : Direction
- : Document Text
- : Documentation Pictures (observation)

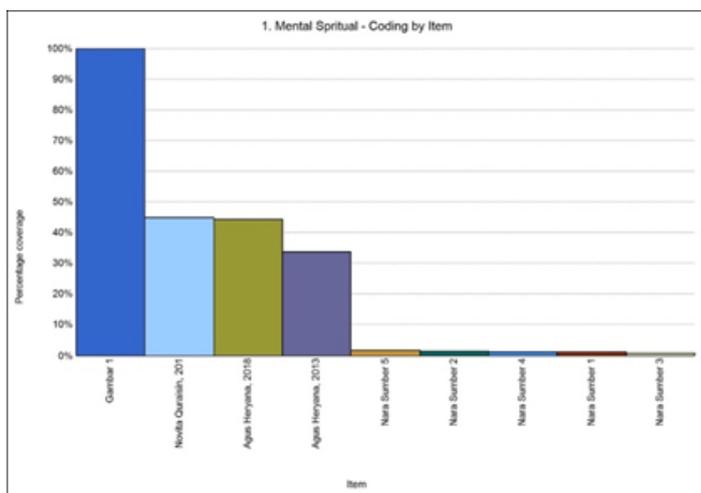


Figure 2. Coding of Moral Ethical Values

Table 2. The Percentage of Interview Result

Interviewees	Moral Ethical Values
Pencak Silat Cimande Expert	7,96%
Expert of Pencak Silat's value	6,62%
Pencak Silat Cimande Figure	6,15%
Pencak Silat Cimande Trainer	5,19%
Pencak Silat Cimande Student	4,88%

DISCUSSION

An integral aspect of Pencak Silat is the development of a moral approach to oneself and others. The central aspects of moral development in the martial arts are considered with regard to the following themes: the ethos of the martial arts community; rules and codes of attitude as an expressions of the martial arts community; martial arts etiquette; the importance of the role model given by the trainer (Guru); the ways in which the acquisition of martial arts can influence our moral development; the role of meditation in humanistic and moral education. So that a better understanding of the cultivation of morality in martial arts makes it possible to identify and maintain moral strategies and practices that make martial arts a suitable and rich means of moral development and moral education (Martinkova et al., 2019).

Basically, individual ethics and morals can control all attitudes and actions of a person so that they do not conflict with others. Ethics is a reflection of a person's maturity which is influenced by personal and social experiences and the level of psychological development. In the context of sports ethics contributes by showing consistency in describing the basic values of human life (Harris, 2001). These core values consist of values related to one's attitudes, preferences and behavior (Aggerholm & Breivik, 2020).

In addition, ethics is useful as a guide in dealing with moral upheaval, helps humans to be able to distinguish between what is essential and what can change, helps humans face ideologies critically and objectively, helps religion find the basis for the stability of faith (belief) so it does not close itself towards changes in society (Barnett et al., 1994).

In general, ethical and moral behavior can only be studied in the context of society as a whole (Haldane, 2011). Moral is an area of human life in terms of its

goodness as a human being. Moral norms become a benchmark for determining the right or wrong of human attitudes and actions in terms of their pros and cons as humans, not only as actors of certain roles (profession) (Pakaluk & Pearson, 2011). The Ta'leq values in the Pencak Silat Cimande represent only one context for teaching ethical values and principles, yet it facilitates their acceptance. The findings in this study reveal that beside Ta'leq values which also develop ethical and moral values for Cimande people, the social environment, especially coaches and teammates, also give influence to the possibility of ethical and moral behavior (Haldane, 2011).

The promise of Ta'leq in the martial art of Pencak Silat Cimande is closely related to ethical questions, which is due to the fact that human behavior is characterized by interactions with other individuals (Fox et al., 2007). Moreover, this bond is the result of sport participation itself, since several ethical values are upheld in it. Considering the meaning of the contents of Ta'leq which is the relationship between humans and God, it is not surprising that Cimande people really maintain the Islamic religious guidance that is adhered to by most Cimande people, such as the five daily prayers. Ta'leq as the values of the Cimande style of martial arts has become a rule that regulates the people who study the Cimande style of martial arts to become humans who have noble morals according to religious teachings. Ta'leq values that contribute to Cimande people in their lives, from the fourteen values of ta'leq which contain moral ethics, namely: Ta'leq 1) Must Obey Allah and His Messenger, Ta'leq 2) Do not be disobedient toward parents and elderly people, Ta'leq 3) Do not be disobedient toward teachers and the queen (government), Ta'leq 10) Don't pluck something without permission and take things without asking.

Though the close relationship between sports participation with ethical and moral development still has weak empirical support (Kavussanu & Ntoumanis, 2003), this research has proven that the involvement of Cimande style of martial arts is not only sports participation, but also leads them to balance this life and the hereafter. Therefore, no wonder that Ta'leq values become one of the intermediary factors that contribute to ethical and moral development in sports and daily life. This is because sports in general do not change individuals into humans who have moral sense and manners

(Long et al., 2006).

CONCLUSION

Ethical and moral values are something that are generated from religious and cultural values, which regulate an individual in his behavior between fellow humans. Thus, morality can be concluded as an understanding of good and bad things. Ethics and morals refer to actions; the behavior of someone who has positive values in accordance with existing norms in a society with the hope of being able to live in harmony with humans and other creatures and also the ability to make this world a vehicle for mutual prosperity and welfare. Ta'leq as a norm and code of ethics has become a medium in developing ethical and moral values that guide Cimande people into human behavior that is more principled and civilized according to the guidance of Islamic. The results of this study are in line with the theory of Eric Formm (1955) which states that formally human ethics itself will determine virtue and sin, and do not have authority to transcends itself (Rosen & Fromm, 1956).

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