

PRACTICING VALUES OF PHILOSOPHICAL SUFISM IN THE PENCAK SILAT OF BROTHERHOOD FAITHFUL HEART OF TERATE

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Abstract: Purpose: Pencak silat has been a part of Indonesia's cultural heritage imparting lessons in Islamic morality, in addition to self-defense, cultural arts, sports, and mental and spiritual training. Members are trained in these skills along with Islamic religious lessons and the Sufi philosophy. Previous studies have however shown a grey side of pencak silat, which involved violence with other groups, and not the Sufi and the spiritual teachings. The current study, therefore, aimed to examine the Sufism in PSHT's pencak silat and how its members practiced the teaching of Sufism and Islamic philosophy. Qualitative ethnographic research approach was used, with observation, semi-structured interviews, and documentation as data collection instruments. Finds show that Sufism in PSHT means mastering a control over heart or mind, showing good behavior, de-radicalizing religion, and learn the meaning of life to develop spiritual intelligence. It was also evident in the study that Sufism can strengthen Muslim members' faith and aqidah as it also teaches religious tolerance towards non-Muslims. It strengthens inner relationships, builds noble character, preserves nature and peace, and increases ma'rifah knowledge by drawing closer to God. This research recommends that the government should support mental spiritual, cultural arts, martial arts, and sports in all pencak silat organizations in Indonesia and preserve the cultural heritage to benefit the nation, state, and society.

Keywords: pencak silat, sufism, apiritual intelligent, tolerance, PSHT

1. INTRODUCTION

Pencak silat, a part of Indonesia's cultural heritage, is more than just a sport; it also imparts lessons in Islamic morality and social norms (Putra & Siswantoyo, 2018). Its origin can be traced back to the Malay of Indonesia, but presently it has spread throughout Southeast Asia, including Thailand, Malaysia, Brunei, and the Philippines.

UNESCO has recognized *pencak silat*'s cultural traditions as an intangible heritage of Southeast Asian martial arts calling it a "national identity and unifying tool for the nation" (Indonesian Ministry of Foreign Affairs, 2019). While evolving, Indonesia's *Pencak silat* has won a number of prestigious international titles, including gold and silver medals in the Southeast Asian Championship (SEA) Games consecutively in 2021 and 2022 (Trotier, 2021). The *Pencak silat* tradition has also been a rich source of Indonesia's cultural tourism (Kusumo & Lemy, 2021).

Pencak silat advocates the Sufistic philosophy of nonviolence and religious tolerance, which stands in stark contrast with the violent conflicts which this tradition has to face. There is symbolic violence due to a proper dissemination of Sufistic philosophy among the followers of this sport. Due to the lack of substance, there are violent conflicts both within and between *pencak silat* groups which cost both sides heavily. The district and city governments do intervene to seek peace based on Law no. 7 of 2012 concerning Handling of Social Conflicts, incidents of violence keep erupting without any results (Fikri, Noor, & Mindarti, 2021). The root cause of symbolic violence is found in the very dynamics of competition and coexistence (Zakaria, 2020). Besides, a flawed social identity formation process is also at the root of most violent conflicts (Maksum, 2009).

There is no dearth of studies on *pencak silats* in Indonesia but they have dealt with only their darker side. Several case studies have been published on various subjects and themes such as violent conflicts between members belonging to different *Pencak silat* groups (Harwanto, 2018; Wiranegara, 2020); reducing conflict by maintaining *Pencak silat* teaching values (Iswati, Wiyaka, & Utami, 2019); reconciling conflicts between *Pencak silat* universities by empowering socio-cultural elements and community empowerment (Clapton & Hiskey, 2020; Siapno, 2012; Sudjatmoko, Hermawan, & Baru, 2019; Ximenes, Sudarmo, & Setyowati, 2022) and conflict resolution, media, practices, and rules (Marjanto & Widjaja, 2020). A recent study revealed the shocking finding that the intrinsic beauty of this priceless cultural heritage has been lost in favor of a focus on sports, physical strength, and medal winners (Mulyana & Lutan, 2021). The rationale behind this study is that the Sufi context of *Pencak silat* has been ignored by previous scholars who have focused on other matters but not the Sufi values that it expresses.

This study narrates the experiences of Faithful Heart Brotherhood Terate, locally known as Persaudaraan Setia Hati Terate (PSHT). It is just one of the 500

Pencak silat groups spread across the country. It was founded by Ki Harjo Utomo in 1922, making it one of the oldest martial arts groups in Indonesia. Recently, it has been subjected to harassment of its identity, competition with other *silat* groups, lack of internal solidarity, and group arrogance, which have involved its members in violence (Fitriana, 2019). The objective of this study was to examine what Sufi teachings PSHT convey to its members. The *silat* has 7 million members in 236 regencies/cities, with 10 university commissariats in Indonesia and 10 abroad in Malaysia, the Netherlands, Moscow, Timor Leste, Hong Kong, South Korea, Japan, Belgium, and France (PSHT, 2016). This study looked at the Sufi values and practices adopted in the PSHT organization, and how those practices make an impact on the society, particularly to stop the conflicts and sectarian violence within the organization and with members of other *silats*. The message this study gives is that a *silat* is beneficial for the individual, society, state as well as the whole nation.

1.1 Research Questions

Since this study aimed to investigate Sufism and its values advanced by PSHT and its members, the following research questions were formulated:

1. What values of Sufism does PSHT as an organization represent?
2. What are the values of Sufism that PSHT members practice?

2. LITERATURE REVIEW

2.1 Sufism

Sufism (*tasawuf*) is a science that focuses on achieving closeness or unification between man and God; achieving the truth or ultimate knowledge (*ma'fiat*). Since the source of Sufism is the Qur'an and Hadith, it is seen as the embodiment of the Islamic law. The Qur'an contains verses that have inspired the core teachings of Sufism. For example, the teachings about *khauf*, *raja'*, *taubat*, *zuhud*, *tawakal*, *syukur*, *shabar*, *ridho*, love, longing, sincerity, and tranquility have their origin in the Qur'an and the Hadith. The Hadith talks a lot about the spiritual life as practiced by the Sufis after the Prophet (Hafiu, 2012). Sufism is one of the sciences that teaches about efforts to keep life simple and away from worldly things. Sufism also purifies the soul, clarifies morals, builds

dhahir and mind, and obtains eternal happiness. The term Sufism is commonly used for mysticism in Islam with the main goal of obtaining a direct relationship with God (Badruddin, 2015; Firdos, Meng, Hasyim, & Khlaif, 2022).

Angha (1975) explains eight principles of Sufism. First, remembrance is the process of heart purification, cleansing, and release. Remembrance aims at getting closer to God through prayer and chanting the holy *lafaz*. Second, *fikr* (meditation) is a form of mental activity or a journey from the external world to the essence of the self. Third, *Sahr* (awakening) is the awakening of the soul and body which includes the process of developing eye and ear awareness. It is also a process of listening to the heart, and the process of gaining access to one's hidden potential. Fourth, *Ju'i* (feeling hungry) persists in seeking and obtaining a truth. This process involves a deep desire to remain steadfast and patiently search for identity. Fifth, *Shumt* (enjoying silence) by stopping to think for a moment and saying unnecessary things. This process is done by diverting from external temptations toward God. Sixth, *Shawm* (fasting) is done by the body and mind. This process is beneficial for detaching oneself from desires and external sense views. Seventh, *khalwat* (solitude) both externally and internally can also be with other people or in the midst of many people. Eighth, *khidmat* (serving) is one with God's truth, finding the soul's path for service and self-growth.

2.2 Integration of Sufism in the Martial Art of Pencak silat

Pencak silat represent the Indonesian cultural tradition of defending and maintaining its existence and integrity. According to Green (2001), *Pencak silat* consists of two words. *Pencak* is more often used in Central and East Java, while the word *silat* is used in Sumatra, the Malay Peninsula, and Kalimantan. *Pencak* means basic martial arts movements that have rules. *Silat* has the meaning of a complete self-defense movement and is spiritually sourced. Along with its development, *pencak* is used to emphasize the elements of art and the beauty of the movement. *Silat* is the core of martial arts in a fight (Green, 2001). There are four main aspects of *Pencak silat*. First, is the spiritual mental aspect, namely building and developing one's personality and noble character. Second, the arts and cultural aspects, namely culture and the 'art' game of *Pencak silat* which describes the art form of *Pencak silat* dance, with traditional music and clothing. Third, the aspect of self-defense in terms of self-confidence and perseverance in mastering martial arts. Fourth, is the sports aspect, namely adjusting the mind to exercise the body.

The flow of *Pencak silat* originating from West Java was born from the philosophy of Sufism which teaches the unity of the body and heart. Hence the aggression from the enemy is not fought with violence but is accepted and neutralized properly and effectively. Studies reveal that various schools of *Pencak silat* have morals or noble character that do not serve formal Islam. The followers and members of the *Pencak silat* need to carry out the teachings of nobility or morality (Simuh, 1995). The integration of Sufism and traditional Sufism is present not only in aspects of values but also culture.

The Sufist philosophy in *Pencak silat* acculturates Islam with the existence of local culture. In the view of Muslim scholars, Imam Ghozali, the concept of Sufism is present in the philosophy of *Pencak silat*, namely: (1) *takholi, tahali, tajalli*. *Takholli* is emptying the heart and actions, *tahalli*, filling with good deeds, and *tajalli* means commendable qualities come out of man's heart; (2) *Tazkiyatun nafs*, means purging lust by practicing the Shari'a, carrying out God's obligatory commands and multiplying sunnah practices to decorate behavior; (3) *zuhud* and *waro*, the behavior needed to show care in life; (4) Using the month of *muharom* as a holy month to start practicing certain *thoriqoh* and using *mori* as a reminder of death; (5) Trying to increase *shodaqoh* and multiply dhikr and prayers to Allah SWT (Mujieb, 2009).

3. METHOD

- *Research design*

This study adopted a qualitative research approach with an ethnographic methodology to investigate Sufism's values as practiced within the *sirat* Faithful Heart Brotherhood Terate (PSHT). Qualitative research is a research design that is based on the philosophy of post-positivism, which emphasizes inductive thinking that produces descriptive data rather than the form of statistical procedures whose outlines are inferring profound meaning from a set of generalizations. Qualitative research is a research design that was developed in the 1960s and 1970s (Sugiyono, 2016). The ethnographic method ultimately results in a research procedure that investigates the pattern of life, culture, human behavior, and other topics connected to socio-cultural factors (Arato & Kano, 2021; Lambert, Glacken, & McCarron, 2011). Understanding the activities that take place in *Pencak silat* as a forum for the development of Sufism teachings was the primary objective of this research. The research site was Ponorogo, located in East Java Province, Indonesia.

- *Participants of research*

Twenty-five participants including the Supreme Council Chairman, the Teaching Council Chairman, the General Chairman, the Heads of three branches, five trainers, and fifteen warriors, participated in the study. Some of these participants had served as assembly chairmen in the past; they were familiar with the values of Sufism and its teachings; they had dealt with the practices of the PSHT's activities; and they felt the importance of leadership traditions among players. The participant warriors were members of the PSHT, who have been in Padepokan for at least two years and who had taken part in the group's various initiatives. All the volunteers were men between the ages of 21 and 50. The author had known the trainer and warrior participants for a long time, which proved a large pool of reliable sources from which to draw.

- *Research Instruments*

The research instrument was the author-created tool used to quantify the ethnographic phenomena under investigation and collect study data. The researchers used two methods: observation and interviews (Table 1 and Table 2). Table 1 lists all the observed aspects during the course of this study. The general description, Islamic symbols, characteristics, and activities of the Faithful Heart Brotherhood Terate (PSHT) were observed based on the data presented in table 1. The main focus was on the philosophy of *kejawen* or Javanism, the culture and religious beliefs and practices of the Javanese people, which is beyond any religious belief or sects but refers to ethics and a life style inspired by the Javanese thinking. Other topics included the Sufi practices and the impact of the Sufist philosophy on the organization's members or warriors

Table 1: Observation guidelines

	Observed aspects
1.	<i>Padepokan</i> overview
2.	Organizational activities
3.	Islamic symbols used
4.	Characteristics of the chairman
5.	Characteristics of members/soldiers
6.	The visible values of Sufism
7.	Sufism cultivation strategy
8.	Characters that emerged from the members

Padepokan was the location of the in-person interviews. Table 2 presents a few interview questions that helped in understanding the role of Sufism in the lives of the PSHT members.

Table 2: Interview questions

	Interview questions
1.	Are the PSHT members aware of the philosophy of <i>kejawen</i> teachings?
2.	What is the level of practice of <i>kejawen</i> teachings in PSHT?
3.	Do the members practice Sufism after becoming a member?
4.	What impact does the practice of <i>kejawen</i> teachings make in PSHT?
5.	How are the values of Sufism implemented?
6.	What is the process adopted to teach Sufism to members of PSHT?
7.	What is the process adopted to teach Sufism to members of PSHT?
8.	To what extent are teachings of Sufism implemented in the daily lives of members?
9.	Which of the Sufism values are taught to members?
10.	What impact does the practice of Sufism make in PSHT?

The data was collected based on the observation and interview guidelines. The researcher observed how the *sirat* instructors guided the players through various inductive and training exercises. Observation notes were prepared on templates prepared for the purpose. Semi-structured interviews were conducted with key informants and copious notes and recordings were taken and later transcribed. Tools for data collection included a video recorder, a cellphone with recording facilities, and a notebook. Each interview continued for approximately 30-45 minutes in a classroom setting. Both observation notes and interview transcripts were given codes through a manual coding process to perform content analysis later. Prior approval of the local authorities and the assembly chairman was taken to conduct this field study. All the participants also gave their verbal consent to participate in this study.

- *ata analysis*

The data collected through observation and semi-structured interviews was analyzed and triangulated with pertinent topics like Sufi values, activities of the PSHT members, and the impact of the PSHT teachings. Right at the outset, the step of classification of data according to types and variables or data elements was

done. The next step was to analyze the data in accordance with the type of data with various methods like: (1) ethnographic techniques; (2) historical techniques; and (3) content analysis. This step helped in the reduction of the data; the presentation of data; the verification of data; and drawing conclusion. The credibility of the sources was also checked using triangulation methods as part of the process for determining whether or not the data collected was accurate. The purpose of this data validity is to ensure that the data obtained by the researcher and the actual data on the subject of the research are comparable to each other and that any discrepancies can be explained.

4. RESULTS AND DISCUSSION

- *The Values of Sufism in the Faithful Heart Brotherhood Terate (PSHT)*

The findings reveal that there are values of Sufism teachings carried out by PSHT which aim to foster moral aspects and teach how to approach oneself to God mystically and philosophically. The values of Sufism include *Al Taubat, al Zuhud, Wara ' , Al Shabr, Taslim, Ikhlas, at Tawakkal* and Syukur. The development of this moral aspect creates balanced soul stability, mastery, and control of lust, so that humans remain consistent and committed only to moral ancestry. Therefore, Sufism aims at morality that has practical implications. Furthermore, the system of self-recognition and self-approach to God philosophically means that the study must be about the relationship between God and creatures, especially the relationship between humans and God.

The Sufistic teachings in the PSHT organization have a pattern of integration of traditional Sufi teachings (*kejawen*) which is similar to the pattern of local wisdom used by Walisongo in spreading Islam on the island of Java, Indonesia. In this case, Sutoyo (2014) explains a few aspects of Javanese mysticism and Islamic nuances dominating the teachings of PSHT and contained in *kejawen*. First, the PSHT has been advocating mysticism and Islamic teaching since the day it was founded, so it is a historically evaluated teaching. Second, besides outwardly teaching, *Pencak silat* also inwardly teaches its members about Sufi values such as nobility, knowing right and wrong, being devoted to God Almighty, and how to approach yourself to God. The content of this Sufism started from Ngabei Surodiwiryono who used the Setia Hati organization as a forum for Harjo Utomo, the founder of PSHT. The inner teachings in the form of Sufism are still continuing by the members of PSHT.

It is therefore understood that the values of Sufism are being taught from generation to generation. Since its establishment, this organization has had Sufism content in its soil, which is better known as spiritual teachings or *Kejawen*, and transmitted to its members. To reach the level of perfection and holiness, the soul requires a long mental education and training. Therefore, the values of Sufism are part of the organization's philosophy.

The interview session with key informants revealed the values of Sufism in the PSHT organization which can be summed as follows. All informants were unanimous over this point that values of Sufism teachings are sourced from the Qur'an and the Hadith and are integrated with *Kejawen* teachings. One of these teachings is *al-tawbat*, which is asking forgiveness for all sins and mistakes accompanied by a promise to be serious and not to repeat sins accompanied by good deeds. *Al Zuhud* which means the attitude of not being influenced by the heart to worldly problems. *Wara'* that is leaving *shuhut* (something that is doubtful), stay away from sin, weak, soft-hearted and cowardly. *Al Shabr* means to restrain and prevent oneself from acts that are contrary to the will of Allah. Fourth, *Taslim* is a mental attitude in dealing with decisions of the heart and a steady attitude in dealing with what He allows, both in the form of fortune and life's difficulties. Fifth, *Ikhlas*, which means self-preservation from not participating in the mixture of all creatures and remain selfless, trustful and grateful, qualities which make heart calm and peaceful and there is no suspicion.

This summary of the interview includes almost all the values of Sufism which emphasize the spiritual dimension and are found in *pencak silat* organizations. These values can purify the heart and make a person aware in his life and always draw him closer to Allah. Spiritual values such as sincerity, *Wara'* and *al Shabr* are the main goals of Sufism. The Muslim scholar Shaykh Abdul Qadir Al-Jailani explains the three levels of *al shabr*, namely *As-shobru lillah*, patient for Allah with determination in carrying out Allah's commands and staying away from His prohibitions; *As-shobru ma'allah*, patient with Allah and having determination in accepting all of Allah's decisions; and *As-shobru'allah*, patient with Allah with determination and steadfast attitude in the face of what He allows (Al Jailani, 2009).

Sufism values in the philosophy of the organization aim to be *zuhud* to accept Allah's decision with an open heart and *dhikr* to achieve unity of existence. This is proven based on the historical facts of the founding of this *Pencak silat* organization (PSHT). The key informants continued to give share their views on

the philosophy of the organization. One of the key principles of PSHT is its historical legacy which begins from its founders and since the days it was established. It was in 1922, when Harjo Utomo entered the Islamic Union as an administrator and held activities against the Dutch invaders while establishing a loyal *Pencak silat* Sports Club in Piling village, Bangau Madiun City, Indonesia. There was a belief in those days that *Pencak silat* (PSHT) would be dissolved by the Dutch colonialists. As a strategic move, its name was changed to Youth Sports Club for a short period, after which it reverted to its original name, *Pencak silat* or *Setia Hati Terate*.

All during this period, the PSHT members instilled the soul and spirit of courage to fight the Dutch colonialists while at the same time equip themselves with a strong soul and self-approach to God. Because of his activities against the colonial government, Harjo Utomo was often in and out of detention, the name was changed back to Setia Hati Terate and later to Persaudaraan Setia Hati Terate (PSHT) or Faithful Heart Brotherhood. Utomo's teachings are still in the heart of his students and educate them to be virtuous, differentiate between wrong and right and fear God Almighty (Sufism).

At this stage, the key informant (chairman) commented that the PSHT *Pencak silat* was coming closer to Sufism. *Pencak silat* had already been established as the means for self-defense and protecting the community, new measures were taken to attract people to join this group, and get introduced to the noble teachings of Sufism and self-approach to God. Another informant (Head 03) commented that people showed interest in martial arts or *Pencak silat* as a personal stronghold, especially the Indonesian youth, as evidenced by the fact that up to now, there are no less than thirty thousand participants in the Setia Hati Terate Brotherhood (PSHT) organization every year. The second key informant (Head 02) agreed that *Pencak silat* had proved to be a powerful force to attract people to spiritualism, who were reluctant to study religion at religious institutions after they joined the practice of *Pencak silat* in the PSHT organization. They were also introduced and taught the knowledge of self-approach to God. The PSHT thus not only taught them Sufism but also prepared them to excel in martial arts as a sport.

The trainer key informant (Trainer 01) praised the PSHT as it does make use of *Pencak silat* to build good health and invite people to love sports because they see that a healthy body has a strong soul. Besides, it taught the art of self-defense, to build a strong soul starting from knowing who you are, why you live in the world,

and where to go after the world. Interviews revealed that informants liked this practice of inviting humans to build a strong soul through the implementation of Sufism values. One of the informants (Trainer -02) commented that: “the PSHT places great emphasis on awareness so that we really as humans feel weak and needy and our feelings of self-esteem and feelings of being superior to others can be eroded and in the end, the servant can live a simple life. It helped in building our awareness about God, the Almighty.” Another informant (Trainer -03) believed that the PSHT helped people to know themselves, who they are and understand their existence. They come to understand that they are just creatures and that there is someone who has created them and this creator needs to be placed in a noble place. He is the *kholik* who must have a purpose and love for his creation. As his creatures, we must know the rights and obligations of a created person or servant of God to be able to place himself. We must recognize our weaknesses and shortcomings, and acknowledge the needs that must be met for showing our gratitude towards the Almighty who created us.

The warriors (players) of the PSHT were quite enthusiastic about this art. One of the warriors (Warrior 01) opined that the PSHT taught them to understand the existence of other creatures, develop awareness about other humans as social beings and that it is difficult to live without other people. Human beings need food, clothing, and shelter, all of which are obtained, and must involve other people, in seeking these needs. Humans want to eat and look for clothing and housing, but it is not enough for themselves, even though they are rich and full of facilities, even rich and high-ranking people will still need other people, to meet their needs. As humans, we should be aware of other social beings, and this awareness will grow our respect for others and not hurt God's creatures in the world, so that life will be peaceful because of the awareness to need each other.

Another informant, Warrior 3, believed that the PSHT made them realize life after the world means that all beings will continue the journey of life after the mortal life in the world to eternal life. The PSHT emphasized to all its members to realize and prepare for eternal life after this mortal world so that they are ready and not carried away by the atmosphere and framework. The PSHT also taught to remember death at all times; hence it gives the doctrine to live *zuhud* and live simple life so that when it comes time to leave this mortal world full of awareness and sincerity. It is also necessary to prepare provisions to face God in this world full of trials so that in time we meet the *kholik* or Allah the creator. We should be

in a state of peace (in the language of religion it is called *khusnul khotimah*).

One of the informants, Warrior 04, Third, believed that the PSHT provided all the essential requirements emphasized to live *zuhud* and *war* and be careful through detailed explanations starting from the etiquette of moving with parents and peers as well as minors explained as well as possible. Warrior 05 commented that the PSHT made them understand that the month of *Muharram* was a holy month to ratify their students first to graduate successfully from the academy, and then get validated as good citizens. It was also expressed that the warriors of the PSHT are required to slaughter the best and most favored rooster to be donated to others. In the process of being ratified as a warrior member of the PSHT, they are required to multiply prayers, empty their hearts from bad thoughts, and remain always in a holy condition.

- *The Practice of Traditional Sufism (Kejawen) in the Faithful Heart Brotherhood Terate Organization*

The second finding of the study dealt with the practice of Sufism (*kejawen*) teachings in the PSHT organization. The findings reveal that PSHT implements the values of Sufism into various types of organizational practices, which are in the form of activities and symbols, mottos, symbols, and white motifs (shrouds) which are given as an official sign of becoming a warrior, training, salvation, opening in continuing education, ratification in the month of *Muharram*, and ranking in the educational process. The practices in the form of teachings also included deliberations, restraining from lust and greed, prohibiting people from stealing and telling lies, and practice introspection or reflection.

The PSHT gained different experiences under the leadership of different people. For instance, during the leadership of R.M Imam Kusupangat, who was an expert in the Javanese philosophy and the *kejawen* tradition, catered his activities to meet the needs of the non-Muslim members of the PSHT. During the leadership of R.M Iman Kusupangat, the symbols of Islam may not have appeared, but the teachings of universal truth were given importance, which is recognized by all religions. Hence, during the teaching sessions, *shariah* was never mentioned. Non-Muslim members were welcome to explore religion directly with the experts, not themselves. In particular, only PSHT was taught as designed from Islamic spirituality and the *kejawen* tradition. The forms of *kejawen* tradition used included immersing oneself in the South Sea, climbing

Mount Lawu as a ritual for PSHT members, and naming the gathering place with the term hermitage. In each ratification, there was a salvation event with eight *tumpeng* rice as a Javanese tradition.

During Harsono's leadership, there were characteristics of Islamic symbols, including the construction of a mosque in Padeppokan PSHT Madiun, asking Muslim members to pray five times a day, performing Umrah and Hajj for those who could afford it, getting used to starting activities with prayer, thanksgiving, and involve in charity. The ratification of new members was carried out using the momentum of the month of Muharram, during which the members used fish as a symbol of nature and a symbol of advice to act wisely and cool in speech.

With the practice of such teachings, all religious adherents accepted the teachings of PSHT. It can safely be concluded that PSHT teachings were practiced, easily conveyed, accepted, and understood by its members. The spirituality of PSHT teachings that came from Islamic spirituality was seen in the name of the community used. In the teachings of Sufism, the heart was determined by the inner movement or known as *Ma'rifat*. If someone had a clean heart, it gave birth to noble behavior. For a heart filled with the majesty of God and filled with remembrance, the world was nothing special. The practice of Sufism was maintained by PSHT and its branches by emphasizing being loyal to one's own heart to be protected from all mental illnesses. Their outward behavior was largely determined by the good or bad condition of the heart. If his heart is good, it will manifest in good behavior and vice versa, if the heart is bad, it will manifest bad behavior as well.

The implementation of *kejawen* values and teachings are also shown in the motto adopted by PSHT, namely: "humans can be destroyed, humans can be defeated, but humans cannot be turned off as long as humans are loyal to their hearts." The PSHT motto explains the importance of humans using their hearts which will encourage the birth of great power in themselves. Studies reveal that social interactions based on sincerity will create strength in humans. When connected with God, the heart can create great power that causes feelings of optimism, and happiness, and keeps away feelings of pessimism and frustration. This motto gives rise to great power because the heart is a place to remember God (Sholihin, 2003).

In the teachings of PSHT, it is said that when you see someone is happy, you should also feel happy, and this is rewarded with love when you feel hurt or sad. In the Javanese philosophy of life, it is taught that God is within you and an

encounter with Him will occur if you always remember Him (Rahmatullah, 2009). It can be understood that the practice of Sufism in organizations used the Javanese way of educating and did not mention the arguments of the Qur'an and the Hadith. Since, substantially PSHT used *kejawen* teachings, the Javanese people had a belief that if the heart is clean, a person can be introspective and behave objectively (Muslimah & Maskhuroh, 2019). If he finds a mistake he can always try to fix it. In Javanese teachings, it is stated, "one should not forget to remember God every day, because in essence he is always guarded by his Lord."

One of the Javanese philosophies that adopted Sufism values is represented in *Moh Limo* or '*Malimo*', which means five Ms. These five Ms are: *Moh Madhat* (not addicted to drugs), *Moh Madon* (not playing with women), *Moh Minum* (not drinking), *Moh Main* (not gambling), and *Moh Maling* (not taking what is not their right/not stealing). This philosophy was seen as a prohibition for warriors and if anyone violated anyone of these five Ms, it would end in disaster. *Moh Limo* or the five Ms was a philosophy of life principles taught by one of the Walisongo, Sunan Ampel. This principle essentially improved the ethics of society.

The findings have enough evidence that the values of Sufism teachings and their practices within the PSHT organization cannot be separated. The practice of ESHA teachings where there are Sufism values in it still exists in the corridor of Islam. This organization still prioritizes inner teachings and does not teach only *takhayul*, *bid'ah*, and *syirik* behavior. According to the author's observations and analysis, the outward teachings have attracted many people to join this organization. After joining, they are taught the meaning of life, namely the doctrine of *sangkanparaning dumadi*, knowing the creator, and how to approach it. In the main lesson, Setia Hati Terate teaches about who he is and knows his creator and knows his duty as a servant in this world, besides that it teaches that he is not alone, living together with other creatures, it is necessary to have ethics to respect others so that they can live in peace and harmony happy.

In the teachings of the Setia Hati Terate Brotherhood, it is also taught about choosing the month to ratify the residents of SH Terate, namely the month of *Muharom* as a holy month to choose its citizens as warriors. Likewise, in practicing Sufism, various *thoriqoh-thoriqoh* in the world start their allegiance to choose *Muharom* as the holy month to start it. The teachings of the PSHT are required to slaughter a chicken as *shodaqoh*, it requires the most preferred chicken in the hope that other people are also happy as he is happy with something given, as well as using white *mori* as a reminder of death and

encouraging its citizens to live *zuhud* away from the pleasures of the world. Prioritize eternal pleasure in the hereafter. In socializing and earning a living, it is obligatory for *waro'* to be careful so that life once in the world can be passed well, facing God in peace (*khusnul khotimah*).

There is a common view between Sufism and PSHT in providing the doctrine of life. In life/teachings, *tasawuf* teaches the same thing using white mori as a symbol to remember death and teaches *zuhud* and *waro'* life and increases *dhikr* and *shodaqoh* in everyday life. It's just that the teaching of PSHT not all warriors understand the main teachings of PSHT that they are brought to understand the meaning of life or Sufism. Likewise, in practice, not all members of the Faithful Heart Brotherhood Terate can practice the basic teachings of Sufism. Of the millions of warriors of the Faithful Heart Brotherhood Terate who know and practice the main teachings, only ten percent. Meanwhile, the second-level PSHT warriors who know the main teachings of PSHT and who practice it are only sixty percent and those who can practice the basic teachings or third-level Sufism are not perfect one hundred percent.

5. CONCLUSION

The PSHT teaches outward lessons, namely *Pencak silat* and inwardly, namely Sufism. There are three levels used, level one residents are more numerous, throughout Indonesia and even abroad, but only ten percent know and practice Sufism teachings. The residents of the second level in PSHT are only a few but they know and practice the teachings of Sufism although only sixty percent. The third level Terate warriors throughout the world only have one person as chairman but they know that the main teachings of the PSHT are Sufism practices. For members of the PSHT who know and practice the teachings of Sufism, they understand their lives as God's creatures so that they get closer to God, while the PSHT warriors who do not understand the teachings of Sufism dwell on martial arts. They only move and their lives are often noisy and spent fighting with members of other martial arts group.

This study recommends future academic studies to understand the main teachings of the PSHT through practices and teachings like: (1) conducting massive training for prospective trainers/trainers on Sufism and how to teach it, (2) providing basic teaching manuals on Sufism to teachers/trainers. (3) providing a curriculum according to the level, namely the level one warrior and the second level swordsman, (4) providing certification or a permit to a teacher

or trainer to become a teacher at a certain level, and (5) holding discussions and workshops between trainers and specific teachers of the teachings of Sufism as well as monitor and evaluate the results.

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