



SUFISM VALUES DEPICTED IN SETIA HATI TERATE AND SETIA HATI WINONGO BROTHERHOOD OF MADIUN EAST JAVA

Sutoyo Iain Ponorogo

Jl. Pramuka 156 Ponorogo INDONESIA

sutoyomhammad@gmail.com

Sutoyo Iain Ponorogo. Sufism Values Depicted In Setia Hati Terate And Setia Hati Winongo Brotherhood Of Madiun East Java-- Palarch's Journal Of Archaralogy Of Egypt/Egyptogy 17(3), 555-564. ISSN 1567-214x

Keywords: Martial Arts, Setia Hati Terate Brotherhood, Setia Hati Winongo Brotherhood

ABSTRACT

The purpose of this study is to investigate the values of Sufism in Setia Hati Terate and Winongo Brotherhoods, two martial arts establishments. The method to be used in this research is qualitative. The research was conducted at Padepokan Center of Setia Hati Terate and Winongo Brotherhoods of Madiun. Two things were found: The Setia Hati Terate and Winongo Brotherhoods, both teach the values of Sufism to the members. However, the values of Sufism in the Setia Hati of Terate and Winongo are different. Sufism in the Setia Hati Terate integrates with that of Javanese culture. Whereas in the Setia Hati of Winongo, the teachings of Sufism are purely from Islam and not integrated with Javanese culture. The findings on the values of Sufism in Setia Hati of Terate and Winongo reveal that these establishments strengthen the spirit of brotherhood within their members. In addition, it provides choices for the general public with regards organizations that can help expand on their spiritual values.

INTRODUCTION

Pencak silat, a kind of martial arts is popular in Indonesia. Most countries around the world have their own martial arts organizations (Brett, 2017). In America ODF Silat martial arts, was founded by Vic De Thauars. There is also a martial arts group founded by Willem Thauars. In the Philippines there is Maphilindo Silat founded by Dan Eno Santo. In Malaysia there is what is known as a Malay silat. In Timur Leste, there is Kmanek Oan Rai Klaran established by Jose Do Santos. In Indonesia there are many such martial arts organizations such as Setia Hati of Terate, Winongo, Pagar Nusa and Cimande. Indonesia has cultural wealth, and pencak silat is one that most parts of the world know about.

Pencak silat activity is an art of self-defense, where the exponent learns to look after oneself and others by training to skillfully use certain moves. Pencak silat originated and grew in Indonesia and has even been developed internationally (Breitschuh et al., 2018).

Pencak silat or martial arts organizations can be used to promote national unity. It can also be used as a tool to fight for the independence of a country (Murphy, 2019). The Setia Hati of Terate brotherhood was able to promote unity and integrity and fight for the independence of the Indonesian people. According to Ki Ngabei Surodiwiryono, founder of the Setia Hati Brotherhood, the organization is not a place or instrument of struggle but as a brotherhood of martial arts. Anyone can enter, regardless of ethnicity, race and religion. (Dlouhý et al., 2013).

The organization pioneered by Ki Hadjar was Setia Hati Pencak Sport Club (SH PSC), a martial arts college. One of the missions carried out by the SH PSC was to equip self-defense skills to the youth as a provision to oppose the Dutch invaders. To fool the Dutch colonial government, this martial arts school has had to change its name several times. Among others, the PSC SH became the Setia Hati Youth Sport Club so as to confuse the Dutch. The change of the acronym "P" from the word "pencak" to "youth" was merely a clever ploy by Ki Hadjar so that the university would not be disbanded by the Netherlands (Zarrilli, 1989).

Sufism is part of the teachings of Islam since the Messenger of Allah's prophets, *tabi'in* and *tabi'it-tabi'in* are isoteric dimensions in Islam. Sufism has a very central and strategic position as a Sufi coconut and is the meat of its contents, while *shari'at* (exoteric) is the shell and skin (Zhang et al., 2017). Therefore, Sufism is also very important in the study of Islamic science. With this knowledge a Muslim can purify his heart so that he can carry out the teachings of his religion with full appreciation at the same time will be able to face life with peace and make it meaningful (Angleman et al., 2009).

A Sufi cannot be separated from contemplation. Every thing that is seen, heard, and felt will remind oneself of the creator (Ai, 2019). The first step in getting to know yourself is knowing that you are composed of birth forms called bodies. And knowing the mental form called heart or soul. He is the holy spirit that influences the body and he governs the body and all members of the body. He is the essence of being called the real self (Gubbels et al., 2016).

METHOD

This research is a qualitative research with data taken from the information related to the teachings of *tassawuf* in the Setia Hati Terate and in the Setia Hati Winongo Brotherhood of the Madiun Padepokan Center.

Data mining was carried out by means of in-depth interviews with 10 Setia Hati Terate Brotherhood figures of Madiun Padepokan Center, 5 Setia Hati Terate Brotherhood trainers of Madiun Padepokan Center, 10 Setia Hati Brotherhoods of Winongo of Madiun Padepokan Center and 5 Setia Hati Winongo trainers of Madiun Padepokan Center. Document analysis on the Manual of the Setia Hati Terate Brotherhood of Madiun Padepokan Center and the Setia Hati handbook

of the Madiun Padepokan Center was also carried out. This field research was conducted for 2 months, September 2, 2019 till November 2, 2019. After the data was collected, and was considered sufficient, then the data analysis used the tassawuf approach because the intentions are to find out about the values of tassawuf taught by the Setia Hati Terate and the Winongo Brotherhood of Madiun Padepokan Center apart from finding out the differences in tassawuf taught by the both organizations.

Research Question:

What are the Sufism values inculcated by Setia Hati Terate and Setia Hati Winongo?

FINDINGS

The teachings of "Setia Hati Brotherhood of Terate" and Setia Hati Winongo

The Setia Hati Brotherhood of Terate and Setia Hati Winongo as vessels of education, have a noble purpose of forming virtuous human beings who know right and wrong and fear God. To achieve this goal, both organizations strive to put the principles of teaching in such a way that it is accessible to its members. The fundamentals of The Setia Hati Brotherhood of Terate's and Setia Hati Winongo's teachings are basically made up of five aspects, consisting of : a) Brotherhood, b) Sports, c) Martial arts, d) Cultural Arts, e) Community (Hiramoto, 2012).

The data from interviews and document study revealed that there are five themes that describe the values propagated by the two brotherhoods:

The importance of Brotherhood

The first aspect contained in the teachings of the Fidelity of the Heart of the Terate and Winongo is the "brotherhood". The brotherhood in Setia Hati Terate and Setia Hati Winongo is eternal. Namely the whole brotherhood does not look at who I am and who you are, a brotherhood does not distinguish the background and status of the ideology, politics, economics, social and cultures, with the emphasis that the brotherhood can not be contrary to the laws that apply in the society. Then to maintain eternal brotherhood, there is a need for deep appreciation and awareness (Ito et al., 2016). In addition, it must also always remember that humans are God's creatures laden with weaknesses and shortcomings. So as such, we are expected to protect each other, love each other, want to understand each other, respect and are required, wherever possible, to be accountable to each other. Besides, we are also required to always be careful of things that can damage the order of brotherhood values (Yard et al., 2007, pp. 1990–2003).

The importance of Sports

The Setia Hati Terate and Winongo Brotherhoods chose the media to bind the fraternity among its members with sport because: Firstly, that in terms of its flowing process, the Setia Hati Terate was founded by a warrior who has a very

strong social life. A warrior who is aware of his nature as a social creature (Condamine et al., 2012b). A warrior who pays great attention to the problems around him. Here sport is used as a tool to bring people together, especially the younger generation, so as to be organized in such a way (Harrison, 1999).

Secondly, besides a high social spirit, the founder of the Setia Hati Terate Brotherhood, Ki Hadjar Hardjo Oetomo, has strong leadership spirit (Szabo & Parkin, 2001). Therefore people who have been successfully organized, are then directed to a certain goal. Then he tried to lead them together to achieve their goals (Reishehrei et al., 2014).

Thirdly, why did the Setia Hati Brotherhood of Terate and Setia Hati Winongo choose sports? As we realize, sport is activity that can be accepted by many people (Drury et al., 2017). Unless the activities do not take up much time and thought, exercise is a form of activity that greatly benefits the health of the body, which in turn will provide inner strength (soul). The saying goes, "Mensana In Corpore Sano" (in a healthy body there is a strong soul).

The importance of Self-defense

Setia Hati Terate Brotherhood and Setia Hati Winongo chose the martial arts type of activity because: Firstly, pencak silat is not only sports, it is also martial arts; a form of defense (fortress) that is very useful to defend themselves from the attack of enemies both real and unreal ones. The unreal ones, usually associated to lust that reigns in the soul of every human being (Condamine et al., 2012a).

Secondly, pencak silat is a unique martial art that originates from the original personality and identity of the Indonesian people, and is a legacy of value from the ancestors. The benefits of martial arts are very pronounced. One of the characteristics of someone who masters the science of self-defense is : the movements and actions of the person looks determined and confident (Mazierska, 2009). He will not feel anxious to face a problem or in doing a job. He will also not feel afraid of taking a stand or determining a decision. Furthermore, he will master the tactics and techniques that are connoted and applied in everyday life, besides having a male nature and always carrying out the mandate and promise of the knight (Blue, 2017).

Another thing that can be relied upon from someone who masters martial arts is, it is not easy to despair. He will always fight to maintain his obligations and rights. He has the nature of being brave and will not be afraid to die (because he has faith, and death is mandatory for living things). If he has to face the trials of life, he will accept it gracefully since he has practiced, and his soul begins to be forged and galvanized in such a way. He will be aware, however that much the value of misery would be accepted by his wisdom and he would willingly accept it. Happiness and suffering does not affect his personality and his belief in the power of God Almighty (Chao, 2017).

The importance of Art and culture

The Setia Hati of Terate Brotherhood and Setia Hati Winongo chose the martial arts of Pencak Silat because it is a cultural heritage of Self-Identifying authority, containing ; philosophy, simplicity, subtlety, gentleness and strength. Or in other words, it is an embodiment of the nation's personality. As it is a heritage, the obligation is to develop and preserve it (Mei et al., 2015). Conversely, if we cannot preserve it, then it means we will lose the characteristics and personality of our own nation. It is very dangerous.

When the Dutch wanted to re-colonize Indonesia, because independence had been proclaimed by Soekarno-Hatta, on behalf of the Indonesian Nation, with the slogan "independence or death", the Indonesian people fought tenaciously to defend it. Another aspect that is contained in pencak silat and which is closely related to cultural aspects is the aspect of art. Pencak silat movements besides containing martial arts elements in it also encapsulates elements of art (Barczyński & Kalina, 2015). Talking about art means reaching the world of beauty. To appreciate the beauty, it requires a sufficient appreciation in the taste of sensitivity. Pencak silat wanted to bring its sufferers to taste sensitivity, because the taste here is a sense of beauty.

Physical body heat is characterized by the pain, but the excitement of the soul is marked by the inability of the soul to grasp the signs of God's truth. And if it occurs, you can imagine how low the degree of the person with a jovial spirit, conversely, if the person's soul is healthy, then by itself that person will be able to harmonize his passions and feelings in accordance with the appreciation of the beauty of his art. Gradually that person will radiate charisma and be loved by others (Lakes & Hoyt, 2004). Setia Hati Terate wants to emphasize to its members that actually life is full of art even though, there are meetings, separations, feelings of getting bored etc.

The importance of Spirituality

After having solid foundation through sports, and to be able to maintain a healthy body, the thing that must not be left behind is to build its soul. Humans are essentially perfect beings, who besides having a body also have a soul. Realizing human nature as a creature that not only has a physical concept but also a soul, Setia Hati Terate then tries to lay the foundations of soul formation so that in a strong body it develops a healthy soul.

Spirituality lessons are provided to members. Provision of spiritual learning is deemed very necessary in order to create a balance body and soul, bearing in mind the Brotherhood of Setia Hati Terate has equipped the sports aspects of its members with martial arts, as strongly and as highly as any person's martial arts ability. This is then balanced with the power of spirituality, which controls the negative emotions that cause people to be arrogant and to want to show off their powers and their intelligence.

The Setia Hati Brotherhood of Terate and Setia Hati Winongo do not want to see its members sink in pride. The Setia Hati Brotherhood of Terate and Setia Hati Winongo are determined to invite its members to become virtuous human beings, and know right from wrong. Both Brotherhoods are aware that in

essence strength, tenderness and love, courage, empowerment and power can be complemented with worship.

DISCUSSION

The Science of Learning in Setia Hati Terate and Setia Hati Winongo

The ignition sources that cause common sense no longer function and physical movements defeat the values of self-control. That is the conscience, the compass of the self control that handles the direction of reflection of the soul as well as the body. It is also the inspirator of all policies described by the motion of emotion or lust, also, the driving force of sensory activity and body members (Luzwick, 2000).

Certainly, the awareness of self-meaning will not arise without a continuous learning process. Thus, the Setia Hati Terate and Setia Hati Winongo Brotherhood have laid the foundation of learning to understand this, to know the situation of their position from members, through politeness lessons and concepts of respect. For example, once they arrive at the training ground, they are advised to shake hands with one another (Millen Neto et al., 2016). Then after changing clothes, before starting training, they must respect the trainer. then, together with the trainer they pray together. This learning process, is actually the beginning of laying the foundation for members to be able to know the situation of their position. Firstly, respecting the values of the existence of others which is realized through shaking hands. Secondly, laying the base of politeness between the young to the elders is shown through respecting the activities of the trainer. Thirdly, an introduction to the basic understanding and awareness of the existence of God which is manifested by prayer together before starting the activity (Luzwick, 2000).

This learning concept is continued in stages, as long as members go through the levels, through the study of spirituality. The target, after becoming members, is to be able to practise the teachings of Islam, behave when in the work environment and behave well when in the midst of the environment and society. There are three levels of understanding and awareness to be held firmly, first, understanding the existence of oneself, second, understanding the existence of others, third, understanding the existence of God.

Understanding the existence of oneself is the first level of consciousness. The Setia Hati Terate members and Setia Hati Winongo members are required to understand their selves. The individual must be aware of the basis for existence. He as a creation, his existence is not better than the commandment. Conversely, because he understands that the position of each commandment is basically similar, so wherever he is, he will not lose confidence. Also he will not be overconfident or arrogant. His appearance, despite appearing modest, simple, will not show itself to be authoritative or domineering. And, each of his movements exposes about him an attitude of confidence.

Understanding the existence of others, the second awareness, is also important. Life is a process towards the doing dharma, as its existence revolves around the process, it is very impossible if it runs alone. We are surrounded by humanity

in various forms. There is a system that affects it. Actually, the system under certain conditions, its existence is absolutely necessary, in the process of forming identity. Setia Hati Terate and Setia Hati Winongo, as part of a plural society, have a teaching foundation dealing with this problem. Namely, in principle, members of the Setia Hati Terate Brotherhood and Setia Hati Winongo do not regulate and become regulated. But the members of the brotherhood will make every effort to uphold, obey and implement the rules that have become a collective agreement (Groen et al., 2007) within pluralistic society.

Understanding the existence of God is the third awareness and is instilled in the Brotherhood. Heavenly truth (intrinsic), as a truth that is believed to have its source in the word of God. Truth that no longer has a bargaining value. It is required to be upheld. Because basically Setia Hati knows three principles of truth namely, truth with personal benchmarks, born of mutual commitment and divine truth as absolute truth that no longer has bargaining value. This level of devotion is closely related to dharma when we proceed in life. Yet after proceeding in this temporary life on earth, both brotherhoods believe that there is another world that is more eternal. At this level of awareness, the brotherhoods have strict teaching principles. Namely, obliging each of its members to serve God, in accordance with the religion and belief. Thus, Setia Hati and Setia Hati Winongo promise to believe in the Quran and devote themselves to work for God Almighty.

Understanding the meaning of the existence of human life which at all times is obliged to serve God is actually bringing us closer and leading us to the essential understanding of the existence of God as the Creator to be worshiped. If this awareness is truly practiced, then there will be an awareness of self that human life on earth is actually impermanent. That at the appointed time, humans will die. Therefore, the task of humans while living on this earth is nothing but serving God. So that at the end of the journey, one can have the satisfaction of eternal life apart from the influence of order and atmosphere (Caron et al., 2017).

CONCLUSION:

Both the Setia Hati Terate and the Setia Hati Winongo have been studied (through data from the interviews and document studies) in terms of the characteristics that are common. The five themes discussed above show that they have leanings towards Sufism and that believe in God and strictly adhering to religious obligations is paramount (Nguyen et al., 2016). Aspects of culture is also prevalent – aspects such as respect to the elders within the organization and the pleasantries involved when people meet people – like giving the traditional greeting (the Salam) and shaking hands, etc.

One interesting observation of the two brotherhoods is that in the Setia Hati Winongo, there is only practice of pure tassawuf which is attached to Islamic law. It does not mix with Javanese culture. This means that in the rituals, there are no aspects of Javanese custom or culture included in the activities of the group. Members of this group believe that some aspects of Javanese culture and

tradition may have elements which are not Syariah-compliant. This is the opposite in the Setia Hati Terate organization where Javanese culture and tradition mix freely in organization activities. Those in Setia Hati Terate believe that Javanese culture is rich and should be preserved. They also believe that pencak silat has roots that go beyond the years Islam was first introduced into Java, hence it is important to preserve as much of the heritage as possible. With the coming of Islam, they claim, many of the aspects that are not Syariah-compliant have been removed.

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