

Empowering Moral Values: The Role of Pencak Silat Tapak Suci in Moral Internalization through Extracurricular Activities

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ABSTRACT

Purpose of the study: This research was conducted with the aim of finding out 1) what moral values are contained in the Pencak Silat extracurricular at Tapak Suci at State Islamic Senior High School 1 Semarang, 2) how the internalization of the moral values contained in the extracurricular Pencak Silat at Tapak Suci at State Islamic Senior High School 1 Semarang.

Methodology: This researcher uses a qualitative field approach using descriptive analysis techniques. Data collection uses interview, observation and documentation methods.

Main Findings: The results of this research are: 1) There are four basic moral values contained in the Tapak Suci pencak silat extracurricular at State Islamic Senior High School 1 Semarang. Namely a) morals towards Allah, b) morals towards fellow humans, c) morals towards the environment and d) morals towards oneself. 2) The stage and process of internalizing moral values in the Tapak Suci pencak silat extracurricular is through three stages, namely a). Introduction and understanding, b) Acceptance stage, c) Internalization stage. Internalizing these moral values aims to bring about changes in the moral values of students.

Novelty/Originality of this study: Novelty from study This that is study about values morals that can be taken from extracurricular pencak martial arts footprint holy. With study This can conserve culture so No faded by the times.

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1. INTRODUCTION

Morals in everyday life are something that is really needed in behavior, with good morals a person will not be influenced by negative things [1], [2]. The importance of morals is not only felt by humans themselves, but also family and social life and even state life [3]. With the knowledge they have, children always try to maintain themselves so that they always stay on the line of noble morals and stay away from all forms of despicable morals [4]. The position of morals in human life occupies an important place, both as individuals and as members of society and the nation. Because the rise and fall, the success and destruction of a nation and society depends on its morals.

Morals are very important because they can guide students to discover their world and channel their talents into sublimative and constructive actions [5]. This needs to be done from an early age because along with the development of advances in science and technology, one of which is the Internet, many factors cause deviant behavior among teenagers [6]. To avoid factors that can cause deviations in children's behavior, it would be better if children studied outside the classroom after studying in the classroom. The formation of morals in the form of a

child's character, apart from formal education, can also be done through learning outside the classroom or school extracurriculars that are based on faith and piety, which is more towards practice than theory [7].

Pencak silat is an extracurricular that has faith and piety in mind and teaches many spiritual things, sports, arts and self-defense [8]–[10]. Pencak silat also emphasizes moral teachings in it, which aims to shape the character of a child who has strong faith and devotion [11], [12]. The aim of morals in the form of character itself is to improve the quality of implementation and educational outcomes in schools which leads to the achievement of the formation of students' character and noble morals in a complete, integrated and balanced manner [13]–[15]. As is known nowadays, many students brawl or like to fight between fellow students and between schools, just to fight over something or even just for a very unimportant power struggle.

Pencak silat is included as a physical and spiritual sport, which is a vehicle that can develop character education values because it is based on Indonesian culture [16]–[18]. In the past, pencak silat has proven to be a tool of struggle in order to defend the existence of the nation from foreign colonialism. Nowadays, pencak silat continues to be preserved and developed as a means for education because it is believed to contain noble educational values as stated in the pencak silat philosophy, namely the philosophy of noble character [19], [20].

Pencak silat also has an important role in continuously improving the mental attitude and self-quality of the younger generation, so that pencak silat becomes an opportunity for educational institutions to help improve the quality of students through mental attitude and discipline training so that it will produce a young generation with a warrior spirit. The facts state that pencak silat in Indonesia has several positive values including improving health and fitness, increasing self-confidence, training mental resilience and developing mental resilience, developing high self-awareness, fostering sportsmanship and a warrior spirit, and also high discipline and tenacity [21], [22]. Pencak silat education is no longer vocational in nature, it is not just a skill, but aims to develop the quality of human personality. In the transition, the spiritual aspect, which was originally contained implicitly in pencak silat, took a place on the surface and ultimately dominated the martial aspect.

One of the pencak silat schools in Indonesia is Tapak Suci. Tapak Suci is a martial arts school based on Islam, based on the Koran and As-Sunnah, with a spirit of brotherhood, under the auspices of Persyarikatan Muhammadiyah as an 11th autonomous organization. The aim of establishing Tapak Suci itself is to form people who have noble character, know right from wrong, and have faith and piety. Senior High School 1 Semarang is one of the schools that teaches pencak silat through the Tapak Suci college as an extracurricular at school. The Pencak Silat extracurricular of the Tapak Suci school at Senior High School 1 Semarang really emphasizes moral education and noble character, because the aim of the Tapak Suci organization itself is to form people who have noble character, know right from wrong, and have faith and piety.

Previous research regarding the extracurricular activities of Pencak Silat Tapak Suci has been carried out, where the results of the research stated that extracurricular activities of Pencak Silat Tapak Suci contain educational values of morals and morals [23]. Apart from that, the results of other research state that the Tapak Suci pencak silat extracurricular can bring out the characters of tolerance, communication and responsibility [24]. The first time I found out that there are moral values in Tapak Suci pencak silat was when the author was still at school at State Islamic Senior High School 1 Semarang, the author took part in Tapak Suci pencak silat extracurricular activities. And it turns out that the author found moral values there, then the author wanted to dig deeper into what morals were taught in the Tapak Suci pencak silat extracurricular. After the researchers examined the Tapak Suci pencak silat extracurricular, it turned out that the Tapak Suci pencak silat extracurricular contained teachings of moral values that guided students to change for the better.

This research offers novelty by revealing the unique role of Pencak Silat Tapak Suci as a means of internalizing moral values through extracurricular activities, which has not been widely explored in the context of moral education in Indonesia. This study not only highlights the physical and technical aspects of this traditional martial art, but also explores how values such as discipline, responsibility, respect, and solidarity can be taught and internalized by students through regular practice and instructor guidance. With a holistic approach that integrates physical, mental and moral aspects, this research contributes to a more comprehensive understanding of effective methods in character education, as well as opening new insights for the development of extracurricular programs that focus on forming students' morality.

This research is very important because extracurricular Pencak Silat Tapak Suci not only focuses on developing physical skills, but also has great potential in instilling strong moral values to his students. Through this activity, students can learn discipline, responsibility, respect and honesty, which are important components in character formation. Identifying and understanding how these values can be internalized effectively through extracurricular activities can help schools and educational institutions design more holistic and meaningful programs that support students' overall personal and moral development. This research was conducted with the aim of finding out 1) what moral values are contained in the Pencak Silat extracurricular at Tapak Suci at State Islamic Senior High School 1 Semarang, 2) how the internalization of the moral values contained in the extracurricular Pencak Silat Tapak Suci at State Islamic Senior High School 1 Semarang.

2. RESEARCH METHOD

2.1. Research Type

This type of research is qualitative research. Qualitative research is a research method used to examine the condition of natural objects, where the researcher is the key instrument [25], data collection techniques are carried out in a triangulated (combined) manner, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization [26]. The data presentation technique, research uses descriptive patterns. What is meant by descriptive pattern is a research method that attempts to describe and interpret objects according to what they are.

This research discusses how morals are in extracurricular pencak silat and how to internalize moral values through extracurricular Pencak Silat Tapak Suci, with a qualitative type of research. Qualitative research is generally used when researchers are interested in exploring and understanding a central phenomenon, such as a process or event [27], [28]. Judging from the location, this research is field research. Field research is carried out in real life. Field research is essentially a method for finding out specifically and realistically about what is happening at any given time in society.

2.2. Data Collection Techniques

Data collection techniques are the most strategic step in research, because the main aim of research is to obtain data. In qualitative research, data collection is carried out in natural settings (natural conditions) and the techniques used in data collection are interviews, observation and documentation. Interviews are used as a data collection technique if the researcher wants to conduct a preliminary study to find problems that must be researched, but also if the researcher wants to know things from the respondents in more depth [29]. This data collection technique is based on reports about oneself or at least on personal knowledge and beliefs. Researchers use this method by having direct and face-to-face conversations with related parties. Here the researcher interviewed the Tapak Suci pencak silat extracurricular coach, the Tapak Suci extracurricular pencak silat coach, and representatives of students who took part in the Tapak Suci extracurricular pencak silat routine training to get the discourse that the researcher wanted and find out what the researcher wanted to know.

Observation techniques are used to directly observe the conditions of the school environment and students. In this observation, the researcher is involved with the daily activities of the event being observed, while making observations, the researcher participates in doing what the data source does, and feels the ups and downs. Observation is one of the techniques most widely used in research, both quantitative and qualitative, both questions and humanities. In ethnography, observation techniques are categorized as. Observation as a data collection technique has specific characteristics when compared with other techniques, namely interviews and questionnaires. Data collection techniques using observation are used if the research concerns human behavior, work processes, natural phenomena and if the number of respondents observed is not too large. Here the researcher observed the school, the place where Tapak Suci extracurricular pencak silat training was held, whether the equipment needed for training was adequate or not and observed extracurricular pencak silat activities as well as taking part in routine extracurricular exercises which were held every Tuesday and Thursday at 16:00 in the State Islamic Senior High School 1 Semarang.

Documentation is a method of collecting qualitative data by viewing or analyzing documents created by the subject himself or by other people about the subject [30]. Documentation is one way that researchers can use to get an overview from the subject's point of view through written media and other documents written or created directly by the subject concerned. This technique was used by the author to obtain documents related to the pencak silat extracurricular at State Islamic Senior High School 1 Semarang. The data was in the form of photos of activities and documents in the notes. After collecting data through interviews, observation and documentation, it is continued by using triangulation (merging). If the researcher collects data using triangulation, then the researcher actually collects data and at the same time tests the credibility of the data, namely checking the credibility of the data using various data collection techniques and various data sources. Triangulation technique means researchers use different data collection techniques to obtain data from the same source. Researchers use participant observation, in-depth interviews, and documentation for the same data sources simultaneously.

After the data is collected, it is then discussed and analyzed using descriptive methods, meaning the results of exploration of research subjects or participation through in-depth observations and interviews and expressed in qualitative notes consisting of field notes, interview notes, personal notes, methodological notes and theoretical notes.

2.3. Data Analysis Techniques

The data analysis method that will be used in this research is qualitative descriptive research. The aim of descriptive research is to create systematic, factual and accurate information about the facts and characteristics of a particular population or area [31]. Here the researcher will analyze the data or documents at State Islamic Senior High School 1 Semarang, then to get truly valid data the researcher will also confirm through interviews with extracurricular pencak silat teachers, school principals, and also curriculum teachers in order to get a more detailed

picture and explanation. about information about Tapak Suci pencak silat at State Islamic Senior High School 1 Semarang. Data analysis techniques use:

1. Data reduction

Data reduction is a qualitative data analysis technique [32]. Data reduction is a form of analysis that sharpens, categorizes, directs, removes what is not necessary and organizes data in such a way that final conclusions can be drawn. After the researcher interviewed the trainer, as well as one of the students who actively took part in the activity, observed the place and extracurricular activities of Pencak Silat Tapak Suci then asked for and took documentation, the researcher was able to group and choose which data needed and which did not need to be included. in the script.

2. Data display or data presentation

Data display or data presentation is a qualitative data analysis technique. Data display or data presentation is an activity when a collection of information is compiled, thereby providing the possibility of drawing conclusions. After the researcher obtains information from the results of interviews with the researcher and also one of the active students, then the results of observations and documentation, the researcher can then combine all the information that has been collected so that conclusions can be drawn about how to internalize moral values through the pencak silat extracurricular at Tapak Suci in State Islamic Senior High School 1 Semarang. It turns out that in the Tapak Suci pencak silat extracurricular at State Islamic Senior High School 1 Semarang there really are moral values that influence students.

3. Drawing conclusions

Drawing conclusions is a qualitative data analysis technique. Drawing conclusions from data is the result of analysis that can be used to take action. After collecting data through interviews, observation and documentation, it is continued by using triangulation (merging). If the researcher collects data using triangulation, then the researcher actually collects data and at the same time tests the credibility of the data, namely checking the credibility of the data using various data collection techniques and various data sources. Triangulation technique means researchers use different data collection techniques to obtain data from the same source. Researchers use participant observation, in-depth interviews, and documentation for the same data sources simultaneously.

3. RESULTS AND DISCUSSION

Implementation of the Islamic Religious Education learning model for deaf students is an action by applying a concept/system in the form of planned steps as a guide for teaching and learning interactions with the aim of deaf students knowing, understanding, appreciating and believing in Islam. In implementing a particular learning model, it cannot be separated from the 2 learning components in it, namely learning methods and media.

From several sources who have researcher interview as well as observations that have been made carried out , researchers has obtain related data internalisation values morals through extracurricular pencak martial arts footprint holy at State Islamic Senior High School 1 Semarang. As for values contained morals in extracurricular pencak martial arts footprint holy at State Islamic Senior High School 1 Semarang including that is:

1. Morals Against God.

In extracurriculars pencak martial arts footprint The shrine at State Islamic Senior High School 1 Semarang is very visible clear method they develop values morals Islam , one of them is towards Allah that is applied to his students. Morals towards Allah is proper attitude done by humans as creatures and Allah as the Khaliq. With thereby student will understand will importance A faith and devotion towards Allah.

Student truly taught For pray before exercise started, invited For surrender self to him and always given safety, strength and smoothness moment exercise taking place. As for prayer before exercise in pencak martial arts footprint holy is:

*Bismillaahirrahmaanirrahiim, Radhiitubillaahi robba, Wabil Islaami diina,
Wabimmuhammadinnabiyya wa rasuula, Rabbi zidnii 'ilma warzuqni fahma*

Meaning: With the name of Allah, the Most Merciful Again Merciful, I have ridla, Allah my God. And I has ridla Islam became my religion. And I has ridla, that Muhammad is a Prophet and Apostle. Oh God, add it my knowledge and increase it my intelligence (understanding).

As for prayer the cover in pencak martial arts footprint holy is as following:

*Bismillaahirrahmaanirrahiim, Allaahumma arinil haqqa haqqan, Warzuqnit tibiaa'ah, Wa
arinil baathila baathilaan, Warzuqnij tinaabah, Amin Alhamdulillahirabbil'aalamiin*

It means : In the Name of Allah, the Most Merciful Again Merciful, oh Allah, show it to the servant, that (goods) that are haq (right) will be still Correct. And grant me strength For practice it. And look at it to the servant, that

(things) are false will still false. And give me strength For leave him. oh Allah, grant it servant's request. All worship and praise only to Allah, Lord of all nature.

Morals towards Allah is applied by students with various deeds , There are several morals towards Allah among others that is Worship to Allah, pious to Allah, Loving Allah, Not accusing Allah, Repentance on all sins, and Thanksgiving for God's favor .

2. Morals To Fellow Man .

Apart from morals towards Allah, In pencak martial arts footprint holy at State Islamic Senior High School 1 Semarang too embed values Morals To Fellow Humans, morals fellow man is necessary attitude done by humans to fellow humans too. Seen clear at the time exercise started student in a way No direct Already guard various attitude to friends and also coaches, like guard oral moment talking, joking However still understand boundaries, respect his opponent moment compete, guard their actions, and also each other Help help like when one her friend experience.

There are many things stated in the Qur'an that are related with treatment to fellow man . Instruction the No only shaped negative things like kill, do bodily harm, take other people's property without the right reason , hurt heart somebody with tell shame somebody No care is shame That Correct or wrong. There are some type morals to others applied by participating students extracurricular pencak martial arts footprint holy at State Islamic Senior High School 1 Semarang including is:

- a. Putting things first other people's interests.
- b. Speak with speech that is not hurt feelings, good and correct speech.
- c. Not quite enough answer.
- d. Not isolating somebody or group other.
- e. Not prejudiced bad without reason.
- f. Guard trustworthy.
- g. Repay crime with kind.
- h. Develop treasure child orphan.

3. Morals To Environment.

When activity extracurricular taking place student always taught For each other guard No only For fellow man However For all over creature alive, like animals, plants and others. What is meant is with environment here is all something that exists around us, like animals, plants nor things other. Man here as caliph. Intent of caliph Alone is protection or nurturing, nurturing as well as mentor so that each creature reach objective its creator. Function man here is as caliph, human required to do so do protection, maintenance as well as mentor to nature and environment. All benefit from man as caliph is For kind man Alone. Apart from values morals above, as for stages and processes of internalization values morals performed in extracurricular pencak martial arts footprint holy at State Islamic Senior High School 1 Semarang, among others is:

- a. Stage recognition and understanding.

Based on the data collected, in stage recognition and understanding This that is How student start interested For understand and appreciate importance values existing morals in the pencak martial arts footprint holy for himself . Material taught in extracurricular routine training pencak martial arts footprint holy is discussion about values morals and Islam. In stages This Lots the methods used For deliver students on understanding The materials taught include: is method lecture. Lecture method This coach inform values good and bad morals to student. So that students can differentiate wrong and right actions, good and bad. Then besides lecture there are also methods discussion. Where are the students do bulk opinions and exchange mind in discussion led open directly by the trainer at the time finished practice and before pray closing started.

- b. Stage acceptance.

At stage reception this, so that something mark can accepted so required something approach learning which is a social process, ie possible approach student feel himself is at in context relationship with environment, no a process that places student in something distance with the medium one studied. In stages This student No Again only dreamy lessons taught coach, will but here in stage reception This student do what has taught by a trainer previously. Like do movements or moves that have been made taught by the trainer and back repeat movements or moves that have been made memorized. In stages reception This student more active follow follow what the trainer tells you to do every the movements are taught and then practice it when exercise fight with bro Alone. In the match or continued with opponents, students Already taught and done apply what the trainer teaches that is honor against, and not proud when accept victory and also not low self when experience defeat. Because it's deep A match sure There is victory and also defeat.

- c. Stage internalization.

This internalization stage is the result of the previous stages, so this internalization stage is very much determined by the previous stages. If the previous stages fail, then automatically the stage of internalizing moral values will also not exist. However, if the introduction and understanding and acceptance stages are successfully

carried out by students, the internalization stage will go well. Internalizing moral values in pencak silat tapak suci at State Islamic Senior High School 1 Semarang can be done by continuing to participate in activities held by Tapak Suci Pencak Silat trainers, always taking part in routine training at school, or joint training between schools. Or every time there is a level promotion exam, always try to take part and always try to be accepted. Because in Tapak Suci pencak silat at State Islamic Senior High School 1 Semarang we believe that the more knowledge we have, the more trust we have to maintain. If trust can be carried out by students then arrogance will not exist. Here, in the extracurricular pencak silat tapak suci at State Islamic Senior High School 1 Semarang, you are taught to learn from rice science.

The implications of this research highlight the important role of Pencak Silat Tapak Suci in the moral development of students through extracurricular activities. By integrating traditional martial arts with moral education, the program provides a holistic approach to character building, fostering values such as discipline, respect and empathy among participants. This research suggests that educational institutions should consider including extracurricular activities rooted in similar cultures to enhance moral education. Additionally, policymakers and educators can use these findings to design and implement programs that not only preserve local cultural heritage but also contribute to the moral and social development of students, thereby creating a more well-rounded and ethically aware future generation.

This research has several limitations. First, this research may be limited to a sample from one or a few specific schools so that the results cannot necessarily be generalized to all educational contexts. Second, the data collection methods used, such as interviews and observations, may face subjectivity bias from participants. For future research, it is recommended to expand the sample by involving various schools from different regions to obtain more representative results. In addition, the use of more diverse quantitative methods, such as surveys with a Likert scale, can help provide more objective and comprehensive data regarding the effectiveness of internalizing moral values through Pencak Silat Tapak Suci extracurricular activities.

4. CONCLUSION

Values contained morals in extracurricular pencak silat tapak suci at State Islamic Senior High School 1 Semarang. There is four base values contained morals in extracurricular pencak silat tapak suci at State Islamic Senior High School 1 Semarang includes that is morals towards allah, morals to fellow humans, morals to environment, morals to self alone. Apart from the fourth morals the there are also morals involved in the pledge pencak martial arts footprint holy among them namely (1) Faithfully carrying out worship sincere because of Allah alone. (2) Serve to Allah, devoted to nation and state, as well defend justice and truth. (3) Distance self from all temperament and behavior despicable behavior. (4) Search peace and love Darling as well as stay away dispute and enmity. (5) Obedient and obedient to regulations as well as believe to wisdom leader. (6) With Faith and Morals I become strong, without faith and morals I become weak. Internalization of values morals through extracurricular pencak silat tapak suci. Internalisation values morals done for realize the retrieval process occurs values morals by students for realized into the act in demand daily. As for the stages Internalisation Values The morals that are carried out in extracurricular pencak silat tapak suci at State Islamic Senior High School 1 Semarang, among others that is stage recognition and understanding (stage transformation valu), Stage acceptance (stage transaction), and Stage integration (stage transinternalization). Future research can explore more deeply how teaching methods and strategies in pencak silat tapak suci can be adapted and applied in other extracurricular programs to increase the effectiveness of internalizing moral values among teenagers.

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