



The Meaning of the Special Movement Silat Rajawali at the Tapak Suci Putera Muhammadiyah Sukabumi

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ABSTRACT

The martial art of pencak silat is not only related to physical strength sports, but also contains artistic values and artistic meanings. This study aims to describe the meaning contained in the Rajawali Silat Technique at the Tapak Suci Putera Muhammadiyah Sukabumi School. This study is a deductive qualitative study supported by the theory of meaning and several other supporting theories. This study uses a descriptive analysis method with a qualitative approach. The object of this study is the Rajawali Silat Technique at the Tapak Suci Putera Muhammadiyah Sukabumi School, while the subjects of the study are Tapak Suci Warriors, Tapak Suci Cadres and also the Head of the Regional Leadership 186 Tapak Suci Sukabumi and Tapak Suci Sukabumi Students. Data collection was carried out through observation, in-depth interviews, and documentation studies. The results of this study are: (1) The Rajawali Silat Technique is a technique created by one of the Tapak Suci warriors, named Mohammad Anas (Tan Fung Wiek) to be used as a source of Tapak Suci knowledge; (2) The structure and technique of the Rajawali Silat Technique are taken from the Tapak Suci pencak silat science. The movements of the Rajawali Silat Technique are taken from the movements and habits of the Eagle bird which is brave, strong, tough but looks beautiful; (3) The meaning of the Rajawali Silat Technique as a whole is about the meaning of each movement taken from the habits of the Eagle bird, such as the habit of searching for prey and defending against threats. This Rajawali Silat Technique has a meaning in the special movements of the technique.

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1. INTRODUCTION

Pencak Silat, an Indonesian martial art with a long history that began since the founding of the country and is used as a means of physical education, spiritual growth, performing arts, and international competition. Science, Pencak Silat teachings, physical prowess, understanding of one's ancestors, including traditions, from the metaphysical to the molecular, and sovereign and practical authority can all be used to explain silat Wilson, 2015 in (Widodo & Kasmahidayat, 2023).

Mardotillah and Zein (2016) revealed that the traditional Indonesian martial art is called the martial art of pencak silat. The principles of art and culture are an inseparable part of the martial art of pencak silat. One of the seven components of culture is pencak silat, especially the art part of the culture Wilson, 2002 in (Widodo & Kasmahidayat, 2023). The noble values of Pencak Silat have developed into a unity in four aspects, namely the mental spiritual aspect, the arts and culture aspect, the self-defense aspect, and the sports aspect.

The Greatest (2016) reveals that Silat comes from ancestral culture, making this pencak silat a culture that needs to be preserved and developed. The culture and art of pencak silat is one very important aspect. The term Pencak generally describes the art form of pencak silat dance, with music and traditional clothing (Yuliawan Kasmahidayat et al. 2024). This is intended so that silat can be enjoyed by the community and is fun to learn. There are no elements of violence but can improve a person's physical and mental abilities reflected in the results of silat which function as cultural arts. However, as time goes by, the martial art of pencak silat has experienced several new innovations that were born from the creative thoughts of its predecessors. This is influenced by differences of opinion so that it gives birth to several schools or schools of pencak silat with different mottos.

The Indonesian Pencak Silat Association (IPSI) acknowledges that many schools teach the martial art of pencak silat. Tapak Suci Putera Muhammadiyah College or abbreviated as Tapak Suci is one of them. Negara (2023) On July 31, 1963 AD or 10 Rabiul Awal 1383 H, the Tapak Suci Putera Muhammadiyah College was established at the Aisyiyah Islamic Boarding School in Kauman, Yogyakarta. In line with the statement of the Tapak Suci Pencak Silat Association which has three main foundations, namely; Tapak Suci is Spirited by Islamic Teachings, Tapak Suci Science is Methodical, Dynamic, and Tapak Suci Science is Free from Shirk. Jurus is a basic movement in the world of pencak silat, kicks are anatomical weapons that can be used by the body to attack and defend itself (Kasmahidayat & Sumiaty, 2010). Rajawali Silat Technique is one of the techniques in Tapak Suci. Just like its name "Rajawali", this technique also has the same movements as the Rajawali bird, such as flapping and spreading its wings. Apart from that, each movement of the Tapak Suci technique has its own artistic and philosophical meaning which will be discussed in this study.

Some explanations of research findings related to relevant results and submitted as sources of study. The study consists of 3 (three) studies, from each study there are several differences, namely the first Anggraeni (2019) researching the meanings in Jurus Manca' in Pacci'nongang Village, Gowa Regency, South Sulawesi. Sekarningrum (2021)

researching the forms of movement and meanings contained in the Jurus Gelar Nyi Ageng Serang. Widodo & Kasmahidayat (2023) researching the moves, movement sequences, and aesthetic aspects in Ibing Pencak Silat Style Cimande. The findings of this study are in line with this study which will discuss and provide information on the meaning of art contained in the Rajawali Silat Move. However, there are several things that differentiate this study from previous studies. This study examines the background, structure and technique of moves and the meaning contained in the special Rajawali silat move.

The theories used are as follows: history, structure (moves), hermeneutics and meaning. The theory of history is used to reveal the history and background of the creation of the Rajawali Silat Technique. According to Leopold von Ranke, history is a collection of events that occur. According to Sir Charles Firth, history documents concepts, ideas, and material conditions that help or hinder the evolution of human life. According to John Tosh, history is a shared memory that shapes the social identity of society and its perspective on the future (Alexander, 1996). The theory of structure (jutsu) is used to study the movement arrangement of the Rajawali Silat Technique. In martial arts, movement structure involves the systematic arrangement of techniques and forms (kata) practiced to develop skill, balance, and strength Nishiyama, 2012 in (Widodo & Kasmahidayat, 2023). The theory of hermeneutics and meaning is used to reveal and interpret the hidden meaning in the special movements of the Rajawali Silat Technique. According to Sekarningrum (2021). there are two types of meaning associated with symbols. Denotative meaning is the explicit meaning or meaning that can be seen in real form (Amalia Ramadhani, Narawati, and Dyan 2023). In the martial art of pencak silat, denotative meaning can be seen from the physical. Meanwhile, connotative meaning is the implied meaning that will emerge when the object is explored deeper.

In the martial arts community, it is generally known that pencak silat is a sport that relies on strength or power to fight the enemy (Sekarningrum, 2021). However, in reality, pencak silat is broader than that. The martial art of pencak silat, from that sentence we can already know that pencak silat also has meaning and artistic values contained in it (Bangun Prasetyo Widodo, M. and Y. 2023). Researchers are interested in studying this because many people still think that pencak silat is only related to physical sports. However, if studied more deeply, pencak silat also has artistic value and meaning in it, especially this Rajawali Silat Technique. This Rajawali Silat Technique is unique to study because most pencak silat uses punches and kicks for its attacks. This Rajawali Silat Technique is unique in the form of movement and the tools used to attack.

This study aims to reveal the meaning contained in the Rajawali Silat Technique at the Tapak Suci Putera Muhammadiyah Sukabumi School. The meaning is then described in the form of this writing. This study also aims to show the public that pencak silat is not only about self-defense, but also the art of its movements that show that pencak silat is beautiful. As well as fostering a sense of appreciation and public interest in the martial art of pencak silat in this modern era.

2. METHODS

This research on the meaning of the Rajawali Silat Technique uses a descriptive analytical research method with a qualitative approach (Sidiq, Umar & Mifthacul, 2019 ; Sugiyono, 2016). Qualitative research method to research and study a phenomenon in the object of research, where the object of this research is the Rajawali Silat Technique. Through the application of this qualitative research methodology, the researcher aims to understand and describe the results of this study. This study uses source triangulation as a test of the validity of its data. The test of data validity called source triangulation uses various information collection techniques and sources to investigate the truth of certain information (2010). Researchers can also use participant observation, written papers, archives, historical records, official documents, personal writings or notes, drawings, or photographs in addition to interviews and observations (Badaruddin et al. 2024; Badaruddin and Masunah 2019).

This research was conducted at one of the martial arts schools of Pencak Silat located in Benteng Village, Warudoyong District, Sukabumi City, West Java Province. This research was conducted in this place because this school studies the Rajawali Technique as a compulsory science for fourth-year students at the school, the school has also participated in several competitions that compete the Rajawali Technique. The sources in this study were Pendekar or the leader of the padepokan and Kader or the trainer of the padepokan as well as the Head of the Regional Leadership 186 Tapak Suci Sukabumi, who contributed information about the background of the creation of the Rajawali Silat technique, the structure, techniques and meanings contained in the Rajawali Silat technique. As well as fourth-year students as Rajawali silat technique demonstrators.

Data collection was done by means of observation, interviews and documentation. The instrument used in this study was a human instrument, where the researcher was the instrument, the researcher was also a student at the college, making it easier for the researcher to conduct observations (Badaruddin, Masunah, and Milyartini 2024). The data obtained are the results of observations and interviews for approximately 4 months, recorded from early February to May 2024. Interviews were conducted with several main informants. Researchers conducted data validity tests using source triangulation techniques, where the data that has been obtained will be re-checked from each informant or informant during the research.

The data analysis techniques used in this study were revealed by Miles & Huberman, the 3 (three) types of activities include data reduction, data display, and conclusion drawing/verification.

3. RESULTS AND DISCUSSION

3.1 Profile of the Holy Footprint of Muhammadiyah Children of Sukabumi

Tapak Suci Putera Muhammadiyah Sukabumi or often known as Tapak Suci Sukabumi was founded by one of the Tapak Suci Sukabumi Warriors named Baba, who was also the first Chairman of the Regional Leadership 186 Tapak Suci Sukabumi in 1980. During his leadership, Tapak Suci Sukabumi once hosted the National Pencak Silat Championship

held in 1994. One of the athletes who participated in the Sukabumi Pencak Silat Championship moved to Sukabumi City, namely Siswo Sudewo who is now one of the warriors in Tapak Suci Sukabumi. After the leadership of Pendekar Baba, he was replaced by Pendekar Yusuf until 2017. In 2018, a Regional Conference was held in Sukabumi which produced the new General Chairman of Tapak Suci Sukabumi, namely Fahmi Maulana. Tapak Suci Sukabumi developed in the Muhammadiyah complex, such as in Muhammadiyah Elementary, Middle and High Schools. Initially, the training branches were only available in the Muhammadiyah school environment. However, along with development, the spread began to occur. Tapak Suci Sukabumi has produced several Tapak Suci cadres who will later open training branches. Until now, Tapak Suci Sukabumi has succeeded in opening 26 (twenty-three) branches, 23 (twenty-three) branches have been inaugurated, while 3 (three) others are still in the feasibility testing stage for inauguration. In addition, Tapak Suci Sukabumi has also won many achievements in championships, both fighting, art and ibing pencak silat held in and outside the city.

3.2 History of the Eagle Martial Arts Technique at the Tapak Suci School in Sukabumi

The Rajawali Silat technique was created by a Chinese martial artist who lived in the Pasar Baru area of Central Jakarta. The martial artist was named Tan Fung Wiek, who later changed his name to Mohammad Anas after he decided to embrace Islam and become a Muslim. While studying Tapak Suci pencak silat, Tan Fung Wiek's knowledge continued to increase, until finally Tan Fung Wiek became a martial artist. At the end of the training orientation period to obtain his martial artist title, Tan Fung Wiek had to create and display real works in accordance with the Tapak Suci tradition. Finally, Tan Fung Wiek created a technique called the Rajawali Technique, then the technique was dedicated as a source of Tapak Suci knowledge. The Rajawali Technique has a character that was adopted from the Lo Ban Teng techniques. Lo Ban Teng is one of the schools that Tan Fung Wiek attended before finally deciding to study Tapak Suci. The martial artist Mohammad Anas has many students, one of whom is the Mus Suherman Martial Artist who is currently serving as the Head of the Tapak Suci West Java Regional Leadership. Mohammad Anas taught the Rajawali technique to his students, including Mus Suherman. Mohammad Anas taught in great detail, starting from the structure and technique of practicing the Rajawali technique. After studying the Rajawali technique directly from its creator, Mus Suherman received a certificate stating that he was worthy and had mastered the Rajawali technique. Over time, Mus Suherman had students whom he taught the Rajawali technique. Through the knowledge that Mus Suherman taught to his students, the spread occurred. The Rajawali technique began to spread to various Tapak Suci training branches throughout Indonesia, including Sukabumi. Now, the Rajawali technique must be mastered by 3 (three) Tapak Suci students.

3.3 Structure and Technique of Rajawali Silat Moves

The structure of the Rajawali Silat technique consists of 3 (three) main parts, including:

1) Interval Motion

In Rajawali Silat Technique, interval movement is defined as a movement with a slow tempo, it can also be a process of a movement. Usually this interval movement connects one movement with another. If usually one movement is counted as one count, this interval movement is one movement with four counts.

2) Posture

The stance is used to initiate a movement. The stance in Tapak Suci pencak silat also varies, according to the moves in Tapak Suci science. In the Rajawali move, the stance used is the Rajawali stance. The initial stance of the athlete determines how the subsequent movements will be demonstrated. If the initial stance is done correctly and powerfully, then the movements or moves that are launched next will also be powerful.

3) Fast Movement

Fast movements in the Rajawali Silat style are the opposite of interval movements. As the name implies, fast movements are movements that have a fast count or tempo. For example, in regular movements, one count for one movement. In interval movements, four counts for one movement. In fast movements, one count for two to three movements. The Rajawali Silat style movement technique consists of 7 (seven) techniques, including:

1. Sawhorse

There are 3 (three) stances in the Tapak Suci technique, namely the first stance or upper stance. The way to practice the first stance is to stand with one leg in front as if walking, but slightly bent and still powerful. The second is the second stance or middle stance, the practice is the same as the first stance, but the second stance is more cradled. The position of the upper leg is almost parallel to the average water. The third is the third stance or lower stance, the practice is the same as the first and second stances, but the third stance is more cradled. The distance to the floor or footing can be measured using the hand. If the hand touches the floor or footing, then the position is called the third stance or lower stance. The thing to note in practicing the stance is that the body position must remain upright facing forward, even though it is the third stance. In addition, in Tapak Suci there is something called changing the shape of the stance. This stance can be used according to the needs of the movement of the move. In Tapak Suci, there are 7 (seven) changes in the form of the horse stance in the Tapak Suci technique. Front body weight stance, this horse stance is the foot support in front, the body position is leaning forward. Back body weight stance, this horse stance is the foot support behind, the body position is leaning back. Middle horse stance, this horse stance is the position of the feet parallel and the body facing forward. One-legged horse stance, this horse stance is lifting one leg with the knee bent, the other leg becomes the support. Folding horse stance, this horse stance is the legs folded together in a crossed position. Facing line horse stance, this horse stance is the form of both feet in a straight line. Fu horse stance, this horse stance is sitting with the legs folded and stacked on top of each other.

2. Posture

The stance is a technique of stance and movement of readiness in facing an opponent to carry out a patterned defense or attack, carried out at the beginning or end of a series of movements. The stance is a coordination of the horse stance, body stance, and arm stance Januarno, 1989: 71 in (Pertama, Narawati, and Suryawan 2022). The pasang stance is a movement to start each move. The body position is ready to move to launch the move. In the Rajawali stance, there are several types of pasang stance, such as the Rajawali pasang stance, the Rajawali combat stance, and the Rajawali slewah.

3. Step Pattern

Step pattern technique is useful so that our movements are not easily guessed by the opponent. This technique is done by changing the footstep from one place to another with a pattern that we arrange ourselves. Step pattern technique requires coordination between body posture, hand posture, floor pattern, and foot pattern in stepping. Step pattern is a sequence of steps. In Tapak Suci, step pattern is used to step when practicing moves to be more varied and more targeted in stepping.

4. Attack

Attack in pencak silat is an attempt to defend oneself using the arms/hands or legs/feet to hit a specific target on the opponent's body (Sekarningrum, 2021). In the Rajawali style there are 2 (two) attack techniques, namely hand attacks and foot attacks. Hand attacks can be in the form of punches, thrusts, and pendulums. Punches consist of various forms, such as front punches, circular punches, pendulums and so on. Foot attacks can be in the form of kicks. Kicks consist of various forms, such as front kicks, side kicks, back kicks, circular or rotating kicks, and T kicks.

5. Parry

Parrying is a defense by direct contact of a body part with an attack. Direct contact is made to move or block an opponent's attack. The body parts that can be used to parry are the hands, arms, elbows, and feet (Kholis, 2016). Parrying is an action to thwart an opponent's attack. The Rajawali technique itself is identical to parrying, because basically the tool or body part used to attack is the ulna. In the Tapak Suci science, Rajawali parrying has several forms, namely the rajawali opening its wings, the rajawali closing its wings, the rajawali spreading its wings, the rajawali flapping its wings, and one evasion, namely the rajawali flying. These rajawali techniques are parrying techniques used in the Rajawali technique.

6. Fault

Breaking is a term used to break the opponent's movement. The Rajawali Silat style is a style that uses many breaks to fight and kill its enemies. In the Rajawali Silat style, many breaks are used, because the targeting tool used to attack the opponent is the ulna. The targets of this break are diverse, it can be a break in the neck, hands and feet. This shows that the Rajawali Silat style is a deadly style like the Rajawali bird.

7. Lock

Locking is a movement where we lock the opponent's movement, so that the opponent cannot move and cannot fight back. Locks are usually used to immobilize the opponent by finding the opponent's weak point. The opponent's weak point can vary. (Pertama et

al., 2022) Generally, locks are at three points, arm locks, leg locks, shoulder locks and neck.

Table 1. Meaning of Special Movement

No	Motion Picture	Description
1.	 <p>Eagle Stance Technique</p>	<p>The body position is in a horse stance with the right hand on top of the left hand. The body is slightly facing left following the position of the hands. The head position looks towards the hands. Meaning: Initiating Movement Attitude, Defense, Solidity</p>
2.	 <p>Eagle Grip Technique</p>	<p>The body position is tilted to the left with the left leg in front. The position of both hands is gripping. The right hand is gripping. Meaning: Eagle Identity, Deadly.</p>
3.	 <p>Eagle's Broken Move</p>	<p>The body position faces forward with the left leg in front. The position of both hands breaks the opponent's attack. Meaning: Eagle Identity, Deadly.</p>

4.



Rajawali Kick Opens Wings Pubic
Attack

The body position is facing forward with the left leg in front. The left hand position is to block the opponent's blow and the right hand position is to attack the opponent's genitals.

Meaning: Eagle Identity, Deadly.

5.



Eagle's Wing-Flapping Parry
Technique

Right slanted body position with middle stance. Right hand position to block opponent's kick.

Meaning: Eagle Defense from Enemy Attacks.

6.



Eagle Thrust Technique

The body position is facing forward with the right leg in front. The position of both hands is pushing forward using the palms.

Meaning: Eagle Defense from Enemy Attacks

7.



Eagle's Fist Technique

Body position facing to the right side with the left leg in front. The position of both hands is pushing with the palm of the hand towards the right.

Meaning: Eagle Defense from Enemy Attacks.

8.



Eagle Stance Kick Flapping Wings

The body position is a one-legged horse stance, with the right leg raised. The position of the hands is opened wide like flapping wings with the fingers like gripping, the head is straight forward.

Meaning: Eagle Identity, Habits

3.4 Discussion

Locking is a movement where we lock the opponent's movement, so that the opponent cannot move and cannot fight back. Locking is usually used to paralyze the opponent by finding the opponent's weak point. The opponent's weak point can vary. Pertama et al (2022) Generally, the locks are at three points, arm locks, leg locks, shoulder locks and neck locks. The discussion regarding the history of the Rajawali Silat technique is explained using historical theory with a narrative writing style, namely writing history as a narrative of an event which is then written or narrated by someone, called narrative history (Alexander, 1996).

In the results chapter of this study, the researcher retells or narrates the history found from sources in the field in the form of descriptions. The discussion of the structure and techniques of the Rajawali Silat moves is described using the theory of move structure. The structure of the silat move is a concept that explains the arrangement of techniques and movements in martial arts. Silat moves usually consist of a series of movements that include punches, kicks, blocks, locks, and throws that are arranged systematically. (Draeger, Donn F. 1969). In martial arts, movement structure involves the systematic arrangement of techniques and forms (kata) practiced to develop skill, balance, and strength. Technique is defined as a process or technique for creating something artistic, as a means of creating something (Kusnah, 2018). Technique is a method or strategy for doing something. In movement, technique is a strategy for doing a movement or a move.

The meaning described in this discussion uses the theory of meaning, where meaning is divided into 2 (two), namely connotative and denotative meaning (Sekarningrum 2021). In this discussion, we use connotative meaning, which means the implied meaning that will emerge if an object is studied in more depth (Maretty, 2016). The Eagle stance is used to initiate movement. In pencak silat, the stance is always related to the horse stance. Horse stance is used by martial artists for strength and power that is based on the feet. The key to every movement is in the stance. A strong, good and correct stance will produce effective and targeted movements. The power channel with a strong stance is also greater than the power channel with a weak stance. The Eagle stance is a combination of the horse stance with the Eagle stance hand position. In addition, this stance is also the identity of the Eagle bird itself because besides being deadly, the Eagle bird also has extraordinary beauty. When seen from afar, when the Eagle bird flaps its wings that is where its beauty lies. The meaning contained in the special movements of the Eagle grip, break and attack techniques is as the identity of the deadly Eagle. The Eagle

bird is known as a brave, tough, scary and scary animal. When the Eagle bird flies looking for its prey, the Eagle bird is always sensitive to what it sees. The Eagle does not hesitate to pounce on the prey it sees. This makes the Eagle a deadly animal. When looking for prey, the Eagle certainly makes movements that threaten and even kill its prey, including the Eagle can grip the body of its prey with its claws. The meaning contained in the Eagle's Parry, Push and Edge movements is the Eagle's defense. The defense that the Eagle does when threatened. This is a form of defending itself from enemy interference. When the enemy starts to approach and attack, the Eagle will try to defend itself, so as not to be injured, let alone killed. That is why the Eagle is called a dangerous and deadly animal.

The meaning of the movement *Jurus Sikap Pasang Rajawali Mengepakkan Sayap* is to show the habit of the Rajawali bird which always flaps its wings. Usually, the Rajawali bird flaps its wings before flying. On the contrary, when flying the Rajawali bird's wings are not flapped, only wide open. This movement shows its beauty by opening its wings wide. Its wings which are larger than its body show that the Rajawali bird is a brave, tough and deadly bird. However, behind that, the Rajawali bird also has a unique habit, namely flapping its wings before flying.

4 CONCLUSION

The Rajawali Technique has a history and background to its creation, which is explained as being created because of the tradition in Tapak Suci, namely that every member who will become a warrior must display one work in the form of a demonstration of the technique. This requires one of the prospective warriors at that time to create the Rajawali Technique. The warrior is named Mohammad Anas (Tan Fung Wiek). The Rajawali Silat Technique has a structure and technique that is the basis or framework of movement, so that the movements are complete and perfect. The structure of the Rajawali Silat Technique consists of: 1. Interval movement, 2. Preparatory position, 3. Fast movement. Meanwhile, the Rajawali technique consists of: 1. Horse stance, 2. Preparatory position, 3. Step pattern, 4. Attack, 5. Block, 6. Lock, 7. Break. This Rajawali Silat Technique has a deep meaning for the Tapak Suci students themselves. In terms of movement, the Rajawali Silat Technique has a meaning regarding self-defense. The meaning contained in each movement of the Rajawali Silat Technique makes Tapak Suci students better understand the meaning and can apply it to each movement of the Rajawali Silat Technique. By understanding its meaning, the Rajawali Silat Technique can be applied in everyday life as a form of self-defense from opponent attacks.

5 AUTHORES'NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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