

## Silat Pangean as the Cultural Identity of the Terusan Village Community, Maro Sebo Ilir District, Jambi

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### ABSTRACT

One of the traditional cultural legacies with significant historical and philosophical significance in the life of the people of Terusan Village, Maro Sebo Ilir District, Jambi Province, is Silat Pangean. Examining Silat Pangean's importance as a local community's cultural identity, comprehending its values, and evaluating attempts to maintain this heritage in the face of modernization are the objectives of this study. Through documentation studies, in-depth interviews, and interactive observation, a qualitative ethnographic research methodology is employed. The study's findings demonstrate that Silat Pangean serves as a tool for cultural expression, character development, and social cohesion in addition to being a martial art. Among the virtues embodied in Silat Pangean are integrity, self-control, bravery, and reverence for ancestors' customs. However, the younger generation's lack of interest and changes in people's lifestyles pose difficulties to this institution. Regular training, incorporation into customary practices, and promotion through cultural festivals are all part of conservation initiatives. To sum up, Silat Pangean is a representation of cultural identity that needs to be maintained in order to preserve the Terusan Village community's traditional knowledge. To ensure that this tradition endures and is relevant in the future, support is required from a variety of sources, including the government, local authorities, and the younger generation.

**Keywords:** Silat Pangean, Cultural identity, Preservation of tradition, Local wisdom

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## INTRODUCTION

According to Suryawan (2020), Children today are more familiar with Point Blank, Angry Bird, Mobail Legend and Pokemon games when compared to hide and seek, daikon, fortifications, Gobak Sodor, etc. Various modern games are considered more interesting for children because they present visualizations and challenges. However, without realizing it, such a playing pattern has several negative sides, both in terms of physical and psychological health.

According to Izzuddin (2020), traditional sports or games in various regions have their characteristics and specialties and reflect the noble values of culture. Traditional sports are sports or games inherited and developed in society and used as a cultural tradition—traditional sports aim to improve physical fitness. Physical fitness helps accelerate coordination between the brain and body; the brain thinks and then responds with movements by the body.

In the sport of pencak silat, there are traditional silat from each region with movements created by the ancestors in that area. Various traditional martial arts in



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Indonesia are strung Derajat martial arts, white Dove martial arts, Minang Kabau martial arts, Cimande martial arts, Shield martial arts, State service martial arts, and Pangean martial arts. Pangean martial arts is one of the martial arts passed down from generation to generation, and this Pangean martial arts has a unique and very interesting cultural art. This Pangean martial arts has appeared in various styles, from convincing toughness and reflects a harmonious life, noble character and the element of piety that is imagined in every person of its followers. Therefore, this Pangean martial arts has developed everywhere, not only in Riau Jambi and Malaysia.

In Jambi province, especially in the city and several sub-districts, Pangean martial arts have many important meanings and various benefits in people's lives, especially during wedding ceremonies; pangean martial arts dance has become a custom, especially in Maro Sebo Ilir sub-district, precisely in Terusan village. Not only that, Pangean silat is also displayed during welcoming events such as the regent and official events in Terusan Village. So, after the researcher's observation, this traditional Pangean silat sport is a culture that must be maintained so that this Pangean silat will continue to exist now and in the future. So, the researcher is interested in researching the traditional Pangean silat sport in Terusan Village, Maro Sebo Ilir District.

## RESEARCH METHODOLOGY

This research is qualitative descriptive because it intends to describe the information obtained from the field in the form of written or oral data (interviews) from the people studied during the research. In this study, the researcher observed the Pangean silat as a preservation of traditional sports in Terusan Village, Maro Sebo Ilir District.

The research time after this Proposal was approved. The place of this research will be Terusan Village, Maro Sebo Ilir District. At the same time, the research time was carried out on July 8-26, 2024. The respondents in this study were silat teachers, silat teachers, and Pangean silat athletes. Data collection was carried out using observation, interviews, and documentation. In qualitative research, the instrument or research tool is the researcher himself. So, in this case, the researcher is the main research tool (the key instrument) who actively participates in the research. Data analysis techniques used in qualitative research include transcripts of interview results, data reduction, analysis, data interpretation and triangulation.

## RESULTS

### *General Findings of the Research*

#### 1. General Description of Subjects and Location of the Research

The subject of this research is the tuan guru of silat pagean, who has been teaching silat pagean for quite a long time. Then, this research was conducted in Terusan Village, Mro sebo Ulu District, Batanghari Regency, Jambi Province.

#### 2. Geographical Location of Maro Sebo Ilir District

Maro Sebo Ilir District is a Batanghari Regency, Jambi Province district, with an area of 129.06 Square Kilometers.

### 3. Brief History of Silat Pangean

Various versions explain the origin of the silat pangean. Some say it comes from Nagari Pangian, Lintau Buo, Tanah Datar, and West Sumatra; others say it is originally from Pangean, Kuantan Singing.

### ***Special Findings***

History of the Entry of Silat Pengean in Terusan Village, Maro Sebo Ilir District. The beginning of the Pangean silat entering Terusan Village came from Datuk mah Zen, who migrated from Jambi City to Batanghari Regency. It is not known for sure in what year, but the silat elders say that Datuk mah Zen came during the Dutch era.

Requirements for Entering Pangean Silat in Terusan Village. According to Datuk Ahmad Yani, several requirements must be met for someone who wants to join Pangean silat, but these requirements are called one word, namely Malimau. In Malimau, a person must bring a knife, betel leaves, Gambir, areca nut, and lime, all of which have meaning in Pangean silat.

3. Function of Silat Pangean in Terusan Village, Maro Sebo Ilir District. The function of Silat Pangean, which was previously used to guard and/or protect oneself from various attacks and to guard or defend oneself from opponents, now with time, Silat Pangean can be used for various events such as weddings, circumcisions, entertainment, welcoming guests, and so on. The following is an explanation of the function of Silat Pangean in Terusan Village, Maro Sebo Ilir District:

- a. Silat Pangean as Spiritual
  - b. Silat Pangean as Art
  - c. Silat Pangean as Self-Defense
  - d. Silat Pangean as Sport
  - e. Form of Silat Pangean in the Village
4. Form of Silat Pangean in Terusan Village, Maro Sebo Ilir District
- a. Stance
  - b. Horse Stance
  - c. Position

## **CONCLUSION**

The history of Pangean Silat entering Terusan village is from Datuk Mah Zen, who migrated from Jambi City to Batanghari district. The year is unknown, but Tuo Silat said Datuk Mah Zen came during the Dutch era. From the past to the present, pagan Silat in Terusan village has not changed much, but there is also something that is lost and something that comes. Something that is lost is the reduction of Tuo Silek, but that is what the creator wants. Pangean silat is a martial art that has various kinds of movements. However, in essence, Pangean silat is a self-defence combined with gentle movements, but it has meaning.

Pangean silat figures and trainers should continue to preserve Pangean silat and provide their knowledge to young people so that the next generation understands and appreciates the legacy of previous figures or teachers. For further research, the research object that is taken should have a written reference so that the data needed is easy to obtain. 3. For members of the martial arts community always teach and pass on this martial art to the next generation so that this martial art remains preserved and does not disappear. Therefore, the author suggests that pencak silat trainers apply

emotional intelligence tests to athletes in training sessions because emotional intelligence is included in athlete psychology and influences the results of the athlete's performance and achievements.

## CONFLICT OF INTEREST

The authors of this manuscript affirm that they have no competing interests with any entity.

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