

# In Pursuit of Sufistic Values Depicted in Indonesian Pencak Silat: The case of Setia Hati Terate Brotherhood (PSHT)

Muhammad Sutoyo

*Department of Tasawwuf, Faculty of Tarbiyah, Institut Agama Islam Negeri Ponorogo, East Java, Indonesia  
Jl. Pramuka 156, Ponorogo, Indonesia  
Email: sutoyomuhammad@gmail.com*

## **Abstract**

Much empirical research has been carried out to investigate the cultural values depicted in Indonesian Pencak Silat. On the contrary, little attention has been directed to explore how Sufistic values are enacted in the Indonesian Pencak Silat. The study aimed to analyze the relation amid level of consciousness, supply chain management, awareness of personality principles and Indonesian martial arts with mediating effect of brotherhood. Given its importance, the present study was situated to unveil the Sufistic values depicted in one of Indonesian Pencak Silat organizations, that is, Setia Hati Terate Brotherhood (PSHT). Anchored under a grounded theory design, this study portrayed that several Sufistic values existed in PSHT organizations, such as *Kapribaden Jejering* (level of consciousness), *Urip Jejering* (life as a process), and *Punjering Manembah* (awareness of personality principles). Implications of this study are also discussed at the end of this paper.

**Keywords;** *Pencak Silat, Sufistic Value, Setia Hati Terate Brotherhood, Martial Art*

## **1. Introduction**

In recent years, studies on Pencak Silat (the art of self-defense) in Southeast Asia remains prominent. Several aspects depicted in Pencak Silat have been explored by scholars, such as art values[1], traditional and modern forms [2], character building [3], and impact on physical education [4]. These studies highlighted the social and pedagogical gains from Pencak Silat as manifested from the communities.

Pencak Silat has been one Southeast Asia's martial arts that are not discussed in the literature of international self-defense. The development of Pencak Silat was first in the Malay group in Indonesia and also some other parts in Southeast Asia such as Thailand, Malaysia, Brunei, and the Philippines. Since it is the cultural manifestation of the archipelago, Pencak Silat has been named as one of Indonesia's local heritage by UNESCO. Recently, there is a massive proliferation of Pencak Silat organizations in Indonesia that are under-researched in scholarly publications. Data from exposed that there are nearly five hundred Pencak Silat organizations throughout the country. One of them, that is currently appealing to be studied, is Setia Hati Terate Brotherhood (PSHT). It is one of the oldest Pencak Silat organizations developed in Indonesia by Ki Hajar Harjo Utomo in 1922. Numerous defensive means have been found since the elaboration of many countries that are prominent in developing the skills of physical education with supply chain management not only for the purpose of self-defense but also for the sake of its usage in wars with various countries. In fact the aspect has been coming up since centuries as a significant element of war, while traditions has also been followed with the same aspect of supply chain management. Many organizations have been developed with the capabilities of self-defense but also the education in Indonesia is also been inclusive of such physical education. Such capabilities not only helpful for the purpose of wars and physical supports but also has been founded considering for the sake of brotherhood psychological supports[5]. The prevailing supply chain management is the effective mean of effectiveness of such organizations where the principles are inclusive of such brotherhood aspects. Different levels are inserted in the area of such education where the awareness, consciousness and personality is linked with them. Although PSHT is one of the oldest Pencak Silat organizations in Indonesia. Scholars have not put attention on it for the main discussion in scholarly publications. It is seen from sparse findings of it in reputable international journals, particularly in the context of Sufistic values shared by PSHT. Therefore, to fill this void, the present study seeks to explore Sufistic values depicted in the PSHT as the Indonesian Pencak Silat and how these values are enacted by the members[6].

## 2. Literature Review

In 1922, Ki Hajar Harjo Utomo was the one who introduced Setia Hati Terate Brotherhood (PSHT) as Pencak Silat organization in Indonesia. This organization was based in Madiun city, East Java, Indonesia. At first, PSHT was enacted as an Indonesian sports club until the colonization of Japan in 1945.

Indonesia has a wealth of culture, including martial arts schools. Pencak silat is a self-defense learning activity to look after oneself and others by training to use certain moves skillfully. Pencak silat which originated and grew up in Indonesia is very numerous and even developed internationally, one of them is Setia Hati Terate Brotherhood (PSHT). The establishment of Setia Hati Terate Brotherhood (PSHT) cannot be separated from the history of the founding of the Faithful Brotherhood founded by [7]. The founder of Setia Hati Terate Brotherhood (PSHT) [8] was a student in 1917.

In the exploration of numerous studies, many channels have been founded to waive the standards that are secondary, while the standards of martial arts are inserted with significant values and significant adaptations of supply chain management. Various studies have channelize the aspects and importance of such techniques with positive enumerations which have explored the broader area of its usage in the current world and for the future aspects. Silat is found to be effective due to its usage and effective means, file the name pencak is considered as an umbrella for the relativeness of martial arts. In the studies, both ends were described with available means of physical and psychological ends[9]. Many organizations are striving for the development of Pencak Silat, while numerous organizations have been considered the most efficient one in Indonesia. Some sophisticated values have been found in the cases, where sharing between the organizations to maintain the supply chain management which is considered the most effective source of such establishments[10].

According to (Ki Hadjar Hardjo Utomo 1922) that the Faithful Brotherhood could be used to promote the unity and integrity of the Indonesian people and could be used as a tool to struggle for Indonesian independence. But according to (Ki Ngabei Surodiwiryono 1917) as the founder of the Setia Hati Brotherhood is different. That the Setia Hati Brotherhood is not a container or a tool of struggle but as a brotherhood of martial arts, so that anyone can enter, regardless of ethnicity, race, and religion via supply chain management. Because of the difference in opinion, there is no common ground, then (Ki Hadjar Harjo Utomo 1922) out of the Faithful Brotherhood Hati and ask for permission and blessing to establish a martial arts association called Setia Hati Terate Brotherhood (PSHT).

As a social organization, the mission and vision of the Faithful Brotherhood Terate (PSHT) are actually not only trapped in the field of outward coaching which is manifested in the form of martial arts training. But it penetrated into the spiritual/inner aspects and the Dharma of humanity and social society[11]. The terminology leads to the ultimate goal of Setia Hati Terate Brotherhood (PSHT): "Form virtuous people know right from wrong and fear God Almighty. We can trace this back from the background and history of the founding of this organization. We can also examine through the gait that is played by the "Faithful Brotherhood of the Terate Heart", since the beginning of the pioneering to proliferate as it is today[12].

The devoted brotherhood of Ternate was founded in 1922 by (Ki Hadjar Hardjo Oetomo 1922) in Pilangbango Village, Madiun (now Pilangbanngo Village, Kartoharjo Subdistrict, Madiun City). He is a "Pioneer of the Independence of the Republic of Indonesia." In the martial arts Ki Hadjar was noted as one of the kinasih students (founder of Setia Hati martial arts school or known as the SH school).

At the beginning of its pioneering, the organization pioneered by Ki Hadjar was Setia Hati Pencak Sports Club (SH PSC), a martial arts college. One of the missions carried by the SH PSC was to equip self-defense skills to the youth as provisions to oppose the Dutch invaders. Even to fool the Dutch colonial government, this martial arts school has changed its name several times. Among others, from the PSC SH became the Loyal Heart Youth Sports Club. The change of the acronym "P" from the word "pencak" to "youth" was merely a form of Ki Hadjar's tactics so that the Dutch would not disperse the university. When the Japanese occupied Indonesia, (Ki Hadjar Hardjo Oetomo 1922) again changed the name of his college from Setia Hati Youth Sport Club to Setia Hati Terate (SHT). Based on several references, this name change was carried out by Ki Hadjar after considering the proposal from Soeratno Soerengpati [13].

The Setia Hati Terate Brotherhood centered in Madiun experienced a very rapid development every year tens of thousands in graduation became warriors so that the more warriors of Setia Hati Terate Brotherhood more and more throughout the provinces in Indonesia there are administrators of the area of the Setia Hati Terate

Brotherhood, in all districts and cities there are the branch manager of the Setia Hati Terate Brotherhood, in all sub-districts in Indonesia there is the board of the branch of the Setia Hati Terate Brotherhood, at the village or village level there is the board of the Setia Hati Terate Brotherhood, outside the country the brotherhood of the heart of the terate is developing rapidly and there are stewards abroad among East Timor, Brunei Darussalam, Malaysia, Riyad, South Korea, the Netherlands, France, etc.

The majority of the fraternal coaches of Setia Hati Terate Brotherhood only teach physical movements, while the teachings of the inner self or Sufism are still at the level of discourse, not yet in practice. So the author wants to examine the values of Sufism that exist in the Setia Hati Terate Brotherhood. The preceding as a reason for the authors to conduct research reveals the study of Sufism in the fraternal Setia Hati Terate Brotherhood. The author presents data obtained from interviews with residents and administrators of the Setia Hati Terate Brotherhood then analyzes with Sufism theories to find the values of Sufism that exist in the Setia Hati Terate Brotherhood.

Sufism is part of the teachings of Islam that since the Messenger of Allah's friends, *tabi'in* and *tabi'it-tabi'in* as an esoteric dimension in Islam, Sufism has a very central and strategic position. Because like a Sufi coconut is the meat of its contents, while *shari'at* (exoteric) is the shell and skin. Therefore, Sufism is also essential in the study of Islamic science[14]. Because 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 meaningfulness of life. Sufism is the heart region, so all practice rests in the heart. Because if the heart is clean and healthy, all good deeds will be easy and light to do. The practices that are carried out are:

- a. Living the Four Pillars of Sufi Life
- b. Tazkiyatun nafs by way of *dhikr*, practicing *shari'ah*,
- c. To practice *Shari'ah*

In the tarekat which is mostly the *jam'iyyah* of the Sunni Sufis, keeping the *Shari'ah* is part of Sufism (following the path to God). Because according to the beliefs of the Sunni Sufis, precisely the religious behavior was carried out in order to support the establishment of *shari'ah*. While the teachings in Islam, especially ritualistic worship (*mahdlah*), is a medium or a means to cleanse the soul. Such as purification of *hadats*, prayers, fasting, and pilgrimage.

- d. Carry out the Sunnah practices

Among the ways to cleanse the soul, which is believed to help to cleanse the soul of all kinds of impurities and its ailments are the practices of the Sunnah. While those practices that are believed to have a major impact on the process and method of Tazkiyat al-Nafsi are: reading the Koran by contemplating its meaning and meaning, performing night prayers (*tahajud*), *dhikr* at night, many fasting sunnah and associating with people pious people.

- e. Behave Zuhud and Wara '

Both of these Sufistic behaviors will actively support the efforts of Tazkiyat al-Nafsi, because behaving *zuhud* is that there is no heart dependence on wealth, and *wara* 'is a selective attitude to life[15]. People who act in this way do nothing unless absolutely legal and truly needed. And greed for the property will pollute the soul as well as doing many things that are not good, using the doubtful (things that are not clear legal status and haram) and saying in vain will increase sin and distance themselves from God because of forgetting God.

- f. 'Ataqah or Fida' Akbar

'Ataqah or redemption is carried out to cleanse the soul of impurities or mental illnesses. Some tarekat does even this method as the redeemer of the price of heaven, or redeemer of the influence of the soul that is not good (to kill lust). The form and method of 'Ataqah, is a set of practices carried out conscientiously (*mujahadah*), such as reciting surah al-Ikhlâs 100,000 times or reading *tahlil* with its branches 70,000 times. In the framework of the redemption of anger or other passions. In its implementation, 'Ataqah can be done on credit. Fida 'or' Ataqah was carried out by some of the *santri* community on Java for others who died.

This research is qualitative. Bogdan and Biklen stated that qualitative research emphasizes the aspects of the process rather than the results, and according to him, qualitative research has a natural terrain as a source of direct data, so it is a descriptive naturalistic or grounded study. Research on Sufism values of the Setia Hati Terate Brotherhood (PSHT) Madiun Islamic perspective uses qualitative research because this research leads to a research process that produces descriptive data in the form of written or oral data from people or observable

behavior. In other words, written or oral data were obtained from people who were being interviewed or observed in explaining how and what the teachings of Sufism are at the Setia Hati Terate Brotherhood[16].

It is as stated by Taylor and Bogdan that qualitative methodologies refer to research procedures that produce descriptive data: people's own written or spoken words and observable behavior. The point is that qualitative research is an attempt to present the social world, and its perspective, so that this research is intended to understand the phenomena about what is experienced by the research subjects. The author as a research instrument held observations, interviews and direct recording in the field, then the data collected in general is descriptive data, so it does not prioritize the numbers[17].

The researcher observed the indoctrination activities and exercises carried out by the PSHT trainers and teachers of their students. In this case, the researcher already has many informants, namely the trainers and the Madiun PSHT warriors who the authors have known for a long time so that later research will not experience difficulties. This method is one method to get data in scientific research. So that observations can be made by way of participation or representation involved and without involvement[14].

The observation technique used in this study is the observation of participation or the representation involved that the observer must successfully establish his status as a friend so that this observation will be more familiar and more comfortable to explore data in the field. Observations involved may not only be done once or twice in one hour or two hours but intensively carried out in unlimited time, according to the goals and needs needed. Besides, several things that can be observed in this study, among them, are matters relating to how the teachings have been given and at the Setia Hati Terate brotherhood.

An interview was also done. This method dominates most of the data collection techniques that are carried out. There are two interview techniques, namely structured interviews, and unstructured interviews. A structured interview is an interview prepared by the author and has led to the focus of research, while informal interviews are interviews that are free and not planned, but the author is required to know the ways or rules of the interview [18].

In this study using structured interview techniques, but did not rule out the possibility of field research later also used unstructured interview techniques, so that the data obtained from the interviews can be relevant and significant following this research. Related to the use of interview techniques, several things need to be considered by the writer, including (a) time for the interview, when the informant is taking a break; (b) don't take too long to interview (it's better to come repeatedly); (c) do not ask sensitive questions; (d) don't 'patronize' the informant; (e) do not dispute the informant's answer; and (f) do not interrupt the informant's discussion.

The proposed hypotheses are given below:

**H1:** These is positive association among level of consciousness and Indonesian Martial Arts.

**H2:** These is positive association among supply chain management and Indonesian Martial Arts.

**H3:** These is positive association among awareness of personality principles and Indonesian Martial Arts.

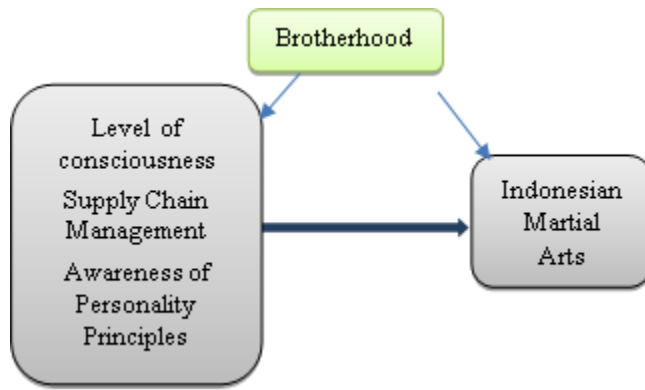
**H4:** Brotherhood has positive mediation among the links of consciousness and Indonesian Martial Arts.

**H5:** Brotherhood has positive mediation among the links of supply chain management and Indonesian Martial Arts.

**H6:** Brotherhood has positive mediation among the links of awareness of personality principles and Indonesian Martial Arts.

### 3. Research Methods

This study use the questionnaires for data collection and PLS-SEM for analysis. The level of consciousness (LC) has 12 items, brotherhood (BH) has 5 items, awareness of personality principles (APP) has 4 items, supply chain management has 10 item and Indonesian material arts (IMA) has 4 items these are shown in Figure 1.



**Figure 1:** Theoretical Framework

#### 4. Findings

The items of this study are extensively linked with each other because the loadings and AVE are higher than 0.50 while Alpha and CR are not lower than 0.70 and these figures are highlighted in Table 1 given below:

**Table 1:** Convergent Validity

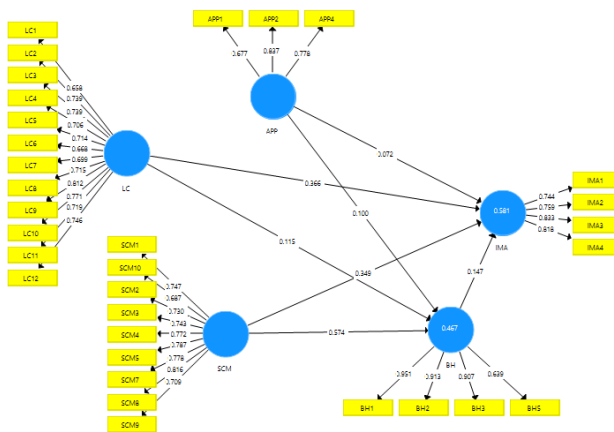
Items	Loadings	Alpha	CR	AVE
APP1	0.677	0.746	0.810	0.588
APP2	0.837			
APP4	0.778			
BH1	0.951	0.877	0.919	0.743
BH2	0.913			
BH3	0.907			
BH5	0.639			
IMA1	0.744	0.798	0.868	0.623
IMA2	0.759			
IMA3	0.833			
IMA4	0.818			
LC1	0.658	0.918	0.930	0.526
LC10	0.771			
LC11	0.719			
LC12	0.746			
LC2	0.739			
LC3	0.739			
LC4	0.706			
LC5	0.714			
LC6	0.668			
LC7	0.699			
LC8	0.715			
LC9	0.812			
SCM1	0.747	0.907	0.922	0.567
SCM10	0.687			
SCM2	0.730			
SCM3	0.743			

SCM4	0.772			
SCM5	0.787			
SCM7	0.778			
SCM8	0.816			
SCM9	0.709			

The constructs of this study are not extensively linked with each other because the Heterotrait Monotrait ratios are smaller than 0.90 and these figures are highlighted in Table 2 given below:

**Table 2:** Heterotrait Monotrait Ratio

	APP	BH	IMA	LC	SCM
APP					
BH	0.374				
IMA	0.344	0.680			
LC	0.231	0.506	0.747		
SCM	0.360	0.720	0.777	0.642	



**Figure 2:** Measurement Model Assessment

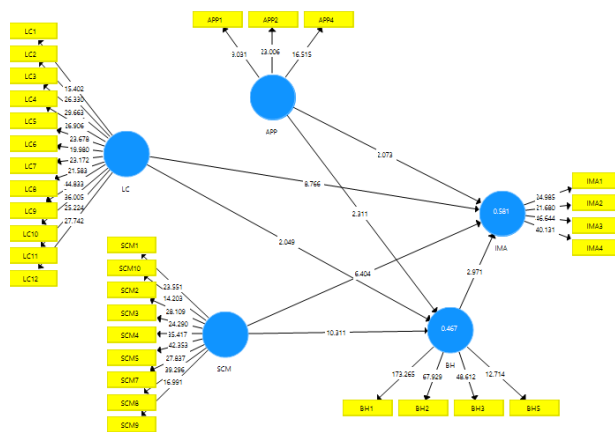
The findings shown that positive links among the LC and IMA and APP and IMA, supply chain and IMA and accept H1, H2 and H3. In addition, BH has positive mediation among the links of LC and IMA, supply chain and IMA, APP and IMA and accept H4, H5 and H6. These are shown in Table 3.

**Table 3:** Path Analysis

	Beta	S.D.	t-values	P-values
APP -> BH	0.100	0.043	2.311	0.021
APP -> IMA	0.072	0.035	2.073	0.039
BH -> IMA	0.147	0.049	2.971	0.003
LC -> BH	0.115	0.056	2.049	0.041
LC -> IMA	0.366	0.042	8.766	0.000
SCM -> BH	0.574	0.056	10.311	0.000
SCM -> IMA	0.349	0.055	6.404	0.000
APP -> BH -> IMA	0.015	0.008	1.835	0.067
LC -> BH -> IMA	0.017	0.009	1.926	0.055
SCM -> BH -> IMA	0.084	0.032	2.600	0.010

To present existing data, data analysis is performed after data classification is performed according to the types and variables or data elements needed. In addition, information and data collected from the field were analyzed through several analytical techniques according to the type of data, including; (1) ethnographic study techniques, (2) life history analysis techniques, (3) and content analysis techniques.

Ethnographic techniques are used to understand the activities that exist within the Setia Hati Terate fraternity as an institution for the development of the teachings of the tradition of kejawen taught by (H. Tarmadji Boedi Hartono 2015) and Imam (Imam Supangat 1987) departing from ethnographic analysis techniques obtained findings about the general picture, characteristics, and activities of the Setia Hati Terate fraternity, Madiun as an institution for the development of the Setia Hati Terate Brotherhood.



**Figure 3:** Structural Model Assessment

Data analysis was carried out simultaneously with data collection until this research ended. Data and information derived from observations, in-depth interviews, field notes, documentation, and so on, are first sorted and selected based on specific categories. To present existing data, data analysis is performed after the data classification is done according to the types and variables or data elements needed. The data analysis techniques using thinking patterns:

- Inductive, which is analyzing data starting from particular types of data, micro and small units in each variant of data that will be able to form a complete picture and can describe a particular phenomenon.
- Deductive, this technique is complementary to the first technique, which is to test empirical data in the field, whether it has deviated from Islamic teachings (al-Qur'an and al-Hadith) or not.
- Comparatively, this technique is comparing some opinions from experts from several experts about the teachings that exist in the Faithful Brotherhood of Terate Madiun.

## 5. Discussion

After we have laid a solid foundation through sports, to be able to form a healthy body, the thing that must not be left is to build up his soul (his spiritual). Because humans are essentially perfect beings, who, besides having a body, also have a soul, and between body and soul unite in inseparable unity (mono dualist).

Realizing human nature as a creature that not only has a physical concept but also a soul, the Setia Hati Terate Brotherhood then tries to lay the foundations of soul formation so that in a strong body it develops a healthy soul. And science is one of the right choices for the formation of the soul, in addition to actively undertaking excavation (if taste) to get the highest level of intelligence and awareness to receive signals (wangsit) in the form of instructions (pituduh) from God Almighty.

In the process of searching for PSHT, recognize three dimensions of understanding. First, understanding that arises; after we do a study of the revelations that God has given in the Scriptures revealed to His messengers or messengers. Secondly, empirical understanding, based on the finding of a figure whose credibility is qualified after the character undergoes a long ritual and appreciation of the essential meaning of life. Third, universal understanding is received by individuals specifically, with the absolute prerequisites that have been outlined in the rise of science prerequisites.

Knowledge and understanding processes that are put in place to build the souls of the citizens/members of the Setia Hati Terate Brotherhood are "SH-ness" (devotion), which are then packaged in the lessons of "SH-ness" or religiosity. Provision of religiosity provision is deemed very necessary to create a balance (balancing) between body and soul, bearing in mind the Brotherhood of Faithful Heart Terate has equipped the sports of its citizens/members with martial arts. Because, as secure and as high as any person's martial arts ability, if not balanced with the power of religiosity, it will make that person arrogant and like to show off (adigang adigung adiguna).

The Setia Hati Terate Brotherhood does not want to see its citizens sink in pride. The Setia Hati Terate Brotherhood is determined to invite its citizens to become good human beings, know right from wrong. Setia Hati Terate Brotherhood is aware that, in essence strength, tenderness, and love, or in other words, "Sura Dira Jayadiningrat Swuh Brasta Lebur Dening Pangastuti".

For this reason, the Setia Hati Terate Brotherhood lays the foundation of religious doctrine to its citizens and members. The basics of religiosity in the Setia Hati Terate Brotherhood, also called "SH-ness" or "loyalty" science. Science of SH is the knowledge to know yourself. A person who knows himself will try to get to know his environment. A person who knows his situation, he will try to understand his God.

A simple example, how we behave when in the work environment and how also acts when during the environment and society. To go towards it there are four levels of understanding and awareness must be held firm. That is, first, understand the existence of oneself (understand limbing kapribaden), secondly understand the presence of others (understand l Jiaing ngaurip), third understand the existence of God (understand punjering manembah). The four understand the path to death (understand dununge pati).

Understand the *Kapribaden Jejering*: This is the first level of consciousness, where every time the Faithful Brotherhood of the Terate is required to understand himself. He, as a decree (creation), his existence is no better than the commandment sakwantah (humans can). Therefore, he must be able to position himself in the most modest proportions. He does not feel great, ora kemlinthi, because besides himself, there are still other precepts, both of which the rights and obligations are equal, equal

Conversely, because he understands that the position of each commandment is the same, so wherever he is, he will not lose confidence (in lingsem). Also will not be too confident (super ego, not arrogant). His appearance, despite appearing modest, simple but not impressed poor, authoritative but not haunted. And, every gesture is exposed to an attitude of confidence (Setia Hati)

2. Understand *Urip Jejering*: Life is a process towards the final point of doing dharma. Because its existence revolves around the process, it is very impossible if it runs alone. There is a system that affects it. The system under certain conditions, its existence is necessary. In the process of forming an identity, for example, a system that requires someone to walk on the left side in traffic. Or the system that directs a person must comply with the work routine schedule.

The problem may be whether we must forever dissolve into the system by releasing the existence we have? Do we have to bet the values of privacy entered into an order to maintain the existing system? Of course, that is not what we expect. Because often, not all systems can run side by side at the same time and space. For example, the traffic system in Indonesia requires that we walk on the left side because what is used is the European traffic system. But do we use this system if we drive on the highway in the Americas, which is bene, using the right system?

Understand *Punjering Manembah*: Awareness of personality principles and meaning of life (ngaurip) is not enough if it is used as a basic process of forming an identity. The basic reason, after humans proceed on earth to complete the task and the dharma, at the appointed time came the moment of certainty, which was named death or death (pati). In other words, that life is really just a process of a journey to death. Because it is only a process, then the law of uncertainty, temporary, and impermanent or impermanent applies. Javanese terminology often says, "Urip mono sejatine might drop by dandruff" (Life is just stopping by for a drink).

The azazi question arises when we are dealing with this phenomenon. If life is only valid temporarily, then what is the real task of humans during processing on earth? The second question, if finally, this earth will be abandoned, what provision must be taken to go to another realm called the realm of eternity. Filling life with devotion, so that when undergoing the process in this life has value. Second, to whom should you worship? Previously, SH Terate knew three levels of service in life. Namely, devoted to the teacher, parents, and others.



This level of devotion is closely related to darma when we proceed in life. Yet after proceeding in this short life on earth, Setia Hati believes that there is another more eternal world. A lasting world. Thus, to whom should the service be offered if it has penetrated the phenomenon of life and death? The answer is that there is nothing but devotion to making human beings exist, be, live, occupy space on earth, and kill it. Who made the earth and destroyed it. The Beginning and the End. The Eternal and Eternal. Namely, Allah, God, the Creator of the Earth, Humans, and everything in it. At this level of awareness, Setia Hati has strict teaching principles. Namely, obliging each of its citizens to serve God, following the religion and beliefs believed, and requiring its citizens to run and obey the Shari'a law and the beliefs.

Number of variables used by numerous authors to describe the efficiency of self-defense in various countries, while number of countries have also followed the same aspects for its significant implementation in various organizations of their countries, in fact many organizations have been specifically established for same perspective. The pursuits of some significant values have been found in the implication of Pencak Silat, where sharing have been considered probable mean of supply chain management in such organizations and having self-defense. Martial art is one of the defensive mean traditionally adopted with supply chain management from decades and are also available in many countries especially in Asian countries.

Thus Setia Hati, in principle, obliges its citizens to be God, believe in, and be devoted to God Almighty. This teaching is explicitly stated in the Preamble of Faithful Heart Terate which reads, "Then Faithful Heart in essence without denying all worldly dignity, does not fail/sink in the lessons of Pencak Silat as bodily education, but further dive into psychiatric education to have as far as the satisfaction of eternal life is free from the influence of supply chain management order and atmosphere. "

Understanding the meaning of the existence of human life, which at all times is obliged to serve God is bringing us closer and leading us to the essential understanding of the existence of God as the Creator (al-Khalik) who must be worshiped (understand *punjering manembah*). If this awareness is truly practiced, then there will be an awareness of self that human life on earth is 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.

## 6. Conclusion

This study attempts to reveal Sufistic values depicted in Setia Hati Terate Brotherhood (PSHT) as one of Indonesian Pencak Silat martial arts. Based on the findings, this study portrayed that several Sufistic values existed in PSHT organizations such as *Kapribaden Jejering* (level of consciousness), *Urip Jejering* (life as a process), and *Punjering Manembah* (awareness of personality principles).

While following the results of this study, the sufistic values have been positively depicted in the Pencak Silat, while the supply chain management is also found the significant mean of creating probabilities within the organizations about the effectiveness. Martial arts is also considered the most effective mean of providing self-defense measures for the people of Indonesia, whereas the organizations with the support of sharing has signified the evaluated means between such organizations which provides supply chain management. In the induction of such measures, many countries have been obliged with the esteemed supports of such countries via supply chain management already having the aspects of creating self-defensive measures.

This study is open to several limitations: first, given that Indonesia has many Pencak Silat organizations, it is necessary to investigate these organizations concerning the cultural values depicted in the activity. Also, other aspects, such as religiosity, social, modernization, and semi-local values can be explored in organizations.

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