



JURNAL BASICEDU

Volume 6 Nomor 2 Tahun 2022 Halaman 2531 - 2539

Research & Learning in Elementary Education

<https://jbasic.org/index.php/basicedu>



Environmental and Religious Character in Silat Tapak Suci in Students' Perspective

Bahagia^{1✉}, Rimun Wibowo², Leny Muniroh³, Abdul Karim Halim⁴, Irfan Maulana⁵,
Irma Nur Sapitri⁶

Universitas Ibn Khaldun Bogor, Indonesia^{1,3,4,5,6}

LPM Equator Bogor, Indonesia²

E-mail: bahagiagia59@yahoo.co.id¹, rimunwibowo@gmail.com², lenymuniroh@gmail.com³,
abdulkarimhalim7@gmail.com⁴, irfanjakarta789@gmail.com⁵, irmanursapitri2905@gmail.com⁶

Abstrak

Penelitian ini bertujuan untuk menemukan nilai-nilai akhlak, sosial dan agama serta lingkungan pada kegiatan silat Tapak suci Metode penelitian yang digunakan yaitu kualitatif deskriptif. Pemilihan subjek penelitian dengan teknik purposive sampling. Pengumpulan data dilakukan dengan teknik *in dept interview*, observasi dan dokumentasi. Hasil penelitian menunjukkan anggota dekat dengan agama sebab ada kegiatan berwudlu, berdoa, ceramah singkat atau kultum, membaca surat Al-Fatihah, dan doa penutup serta ada lagi kegiatan nasehat diakhir kegiatan latihan silat. Implementasi nilai agama ini menjadi anggota memiliki akhlak yang baik. Temuan lain yaitu pemain tidak boleh memukul bagian yang sensitif seperti leher namun di ijinakan untuk memukul bagian pinggang baik bagian kanan dan kiri serta bagian dada sampai dengan perut. Sekaligus terdapat nilai kejujuran dimana setiap anggota akan diuji tentang apa yang telah dia pelajari dan sekaligus pemantauan nilai ibadah. Bahkan kalau lawan sudah terjatuh maka tidak boleh dipukul. Sekaligus terdapat nilai lingkungan alam karena ketika ada ujian kenaikan tingkat maka anggota akan di bawa berkemah dekat dengan alam baik pada kawasan hutan dan pinggir sungai. Silat juga menyehatkan sebab penggunaan jurus yang benar akan mengeluarkan energi dan menyehatkan bagi jantung, paru-paru dan bagian tubuh lain.

Kata Kunci: Nilai, Agama, Moral, sosial, lingkungan

Abstract

This study aims to find moral, social, and religious values as well as the environment in Silat Tapak Suci. The research method used is descriptive qualitative. The selection of research subjects with purposive sampling technique. Data was collected using in-depth interviews, observation, and documentation techniques. The results showed that members are conducted some behavior such as ablution activities, prayers, short lectures or cults, reading Al-Fatihah letters, and closing prayers and there was another advisory activity at the end of the silat practice. Another finding is that players are not allowed to hit sensitive parts such as the neck, but are allowed to hit the waist, both the right and left and the chest to the stomach. Even if the opponent has fallen then it cannot be hit. At the same time there is a natural environment value because when there is a level up test, members will be brought camping close to nature both in forest areas and river banks. Silat is also healthy because using the right moves will expend energy and be healthy for the heart, lungs, and other body parts.

Keywords: Value, Religion, Morality, social, environment

Copyright (c) 2022

Bahagia, Rimun Wibowo, Leny Muniroh, Abdul Karim Halim, Irfan Maulana, Irma Nur Sapitri

✉ Corresponding author :

Email : bahagiagia59@yahoo.co.id

DOI : <https://doi.org/10.31004/basicedu.v6i2.2263>

ISSN 2580-3735 (Media Cetak)

ISSN 2580-1147 (Media Online)

Jurnal Basicedu Vol 6 No 2 Tahun 2022

p-ISSN 2580-3735 e-ISSN 2580-1147

INTRODUCTION

The crisis that has hit Indonesia today is indicated not only with a material dimension but also in the area of religious morals. This is triggered by the absence of strong religious knowledge (Ahmad et al., 2021). This is related to the phenomenon of moral decadence that occurs in society as well as in an increasingly diverse government environment. Among others include crime, injustice, corruption, violence in children, to the violation of human rights. This proves that there is indeed a crisis of identity and characteristics of the Indonesian nation (Nurhisam, 2017). Through character education, students are expected to be able to independently improve and use their knowledge, study, and internalize character values so that they are manifested in daily behavior.

It can be mentioned that education is a process that helps grow, develop, mature, make the unorganized more organized, a kind of process of creating culture and order in oneself and others (Al Asadullah & Nurhalin, 2021). Character education is the most important because character education can shape personality, behavior, and behavior a person to his peers, older people, as well as younger people, form character or attitude someone to appreciate more and love animals and plants (Febriantina et al., 2021). This shows a deep concern for the behavior (morals) of the young generation today. The teacher is the second educator after parents. This implies that a teacher should always try to help the development of his students in terms of physical and spiritual. Morals are the power of the soul which, according to the terms morality, encourages action easily and spontaneously without thinking and contemplating (Anwar, 2021).

Society expects youth to behave in accordance with the values and applicable norms. Like morals noble, polite and courteous, tolerance, please help, sensitive to life other people who need help, know the task as a student, as well as in the future (Listari, 2021). Character formation can be defined as an effort that is designed to be systematic and sustainable to shape the personality of students so that have knowledge, feelings, and actions based on applicable noble norms (Setiyowati, 2021). Moral values also teach that behaving and behaving both in accordance with the correct norms and manners, can be able to lead to peaceful, peaceful, and balanced life in everyday life. Morals in Islam occupy a very important position (Lebong, 2020). Internalization of Islamic moral values is a process of inculcating an attitude in the personality of a Muslim by instilling the principles and values that are limited by revelation as a guide and regulator in realizing the task The main thing for humans is to worship Allah SWT and to gain His pleasure in this world and the hereafter (Mashuri & Fanani, 2021). Proof of how the crucial position of morality in Islam is the content of the Qur'an which is one-third explains morality (Sri Handayani et al., 2021).

Therefore, Islam commands that children be educated to have good morals from childhood and are accustomed to carrying out religious obligations so that they become cultured and color their attitudes in life (Setiawan, 2016). With good moral education, it is hoped that the values of Islamic education can be instilled and implemented in this country of Indonesia. Good moral education will lead the perpetrators to become human beings with noble character in various lines of life. Because of the importance of moral education, it needs to be reviewed and compared with the thoughts of Western leaders (Jannah, 2021). Moral education plays a role socialize abilities as a contribution to knowledge in anticipating the demands of a dynamic society. It's time for parents' environment, educators to work together in instilling values morals in children's souls and develop children's behavior in a positive and constructive so that they grow up to be children with good morals (Rohemah & Afifah, 2021). The method to improve the character of humans is to participate in silat. When the person joins silat, there are some merits that they enable to possess including they can understand the another as their friend because they don't allow to make violence.

Even the member doesn't admit to hassling the other without rules in Silat. Pencak silat is also a tool that can nurture mental and spiritual aspects, especially to construct noble character and tough soul. The influence of Pencak Silat practiced in the formal education system from the elementary level will help the buds of this

nation acquire their patriotism, noble character, discipline, and belief in God (Muhtar et al., 2016). The impact of Pencak Silat arts activities is college members able to be disciplined, polite and courteous, caring for others, brave, responsible, ethical and can improve performance (Ikhsani et al., 2018). Pencak silat is also able to form positive self-concepts and emotions in adolescents as well. Confidence, courage to act, and view things from the positive side are the targets of pencak silat training. Able to be calm, not easily angry, and respect each other are the characteristics of a true fighter. By having a positive self-concept and stable emotions, adolescents will be able to explore all abilities within themselves without fear. So that in the end teenagers can innovate and create more (Sin & Ihsan, 2020).

In previous research in Silat Cimande have discovered that morality is the fundamental aspect that members of Silat must possess. The main sources of morality are based on Ta'leq Cimande. Ta'leq as a norm and code of ethics has become a medium in developing ethical and moral values that guide Cimande people into human behavior that is more principled and civilized according to the guidance of Islamic (Anne Hafina, Lutfi Nur, 2020). Cimande Pencak silat has moral values for God, humans, and the environment. If the opponent has lost, they must be respected by not hitting the opponent and insulting the opponent, and not being allowed to step on the opponent. Likewise, with nature, Cimande members are not allowed to throw garbage into the river and treat living creatures like animals properly. Another finding there are several ways to protect Pencak silat from extinction such as releasing literacy to youth about silat, modifying the method, categorizing silat players from junior and senior as well as promoting silat at school (Bahagia et al., 2021).

Another finding is that there are health values from the Cimande silat game and contains religious values and there are social values from Cimande Pencak silat activities. In this research, the researcher has not reviewed again the finding before but the research continues to another sort of silat namely Tapak Suci. There are some targets as goals to discover namely to discover about the connection of nature in Tapak Suci Silat when the student pursues to high-level grade in silat. The student or the member in Tapk Suci selects the location in wild nature for examining the student before they achieve a higher level. It is as the exam for attain higher level. The other purpose is to find out about the social value of Silat Tapak Suci for society. the other is religious value in Tapak Suci as fundamental for all students because all of the students in Tapak Suci receive religious value. Lastly to obtain morality value in silat Tapak Suci as the proof that morality is implied in silat activity as well as the sportsmanship of all members. It looks strongly different from previous research where each silat stream has local value for improving the student who blends to silat.

METHOD

The research is placed in Ibn Khaldun University in Tanah Sareal district, Bogor regency, west java province. The location is the place because the student at ibn Khaldun University has informal student activity namely Pencak silat training. Qualitative research is systematic and analytical research or research which builds a cultural reconstruction of a group of people in which that culture is a reflection of the views of the group as a society that is intact. Because of the ability of a qualitative approach to place human behavior as a reflection of its culture, then qualitative has a special role as a design or design study (Nursanjaya, 2021). Qualitative research studies people by listening to what is said about themselves and their experiences from the perspective of the person being studied (Salim & Syahrums, 2012). Meanwhile, descriptive research is used to find the broadest knowledge of the object of research at a certain time. The research aims to explain or describe a situation as it is and interpret objects according to what they are, events, or everything related to variables that can be explained both with numbers and words (Zellatifanny & Mudjiyanto, 2018). This qualitative research design can be used as a method in research because the design is described in a comprehensive easy to understand by researchers and academics (Fadli, 2021). Meanwhile, the sample is determined through a purposive method where the sample is gathered based on a particular purpose. In this research, the student who

participates as a member of silat Tapak Suci has been deemed the best appropriate sample. It is linked that the student who as a member understands comprehensively the value of silat Tapak Suci instead of a non-member.

It can enable to reply to all the questions as the way for reaching the purpose. In addition, in order to collect the data, the research method is observation, documentation, and independent interview with the student who participates as the student in silat Tapak Suci. In-depth-interview is released to gather the environment value as part of the Silat Tapak Suci when there is a Silat exam. The question to students about the goal of this activity like make a camp near to nature including in the forest or the location where there is a river or wild nature. It continues to investigate the data which is linked to religion and silat Tapak Suci. Why is it a part of silat Tapak Suci for students and why it is pivotal for members of students? It continues to other questions related to the honesty or the application of honesty in silat Tapak Suci as a character must be embedded to a student who they involve. The indicator is connected to implementing morality values in silat Tapak Suci. Finally, ask about the charity or social activity which is impacted on community development. The interview is conducted through what app calling because the pandemic is a burden to do face to face.

The interview was recorded by a recorder appliance to ensure that the data is saved. The interview is released several times to ensure the data are consistent and respondents to answer persistently without any kind of differences statement. It is a field test to prove the data can be reliable. The other data underpinning the interview result is observation and documentation. Finally, synchronous data were obtained between in-depth interviews conducted by the researcher and other researchers who were instructed by the researcher to check the data in more depth. Even data collection is also carried out with differences in time (morning, daylight, and evening). The reason is that respondents are fresher in the morning so the interviews were conducted at various times but the results still got the same answers. While the triangulation technique is to exert a variety of ways. In this research, the combination from numerous sources including in-depth-interview, observation, and documentation can be reliable data.

RESULT AND DISCUSSION

Silat Tapak Suci has the main purpose of strengthening faith because ancient martial arts mixed the science of shirk with silat. In ancient times martial arts using black magic, the sacred Tapak intended to establish the world of silat to avoid the use of supernatural powers. Another goal is to inform the public that human strength can only be done without the power of the jinn being put together during silat practice. The Islamic values that exist in the silat Tapak Suci begin with the existence of a cult. The topic of the cult on self-defense training activities is carried out before the activity. The themes are related to Islamic values such as what to practice silat and more to topics related to building good character. It is in the hadith that the strong Muslim is loved by Allah more than the weak and it is emphasized that the practice of silat is not for pride but submission to Allah. In line with the findings which state that why to remember God, because there is a fatwah like hereditary it is a mandate that is conveyed to the next generation of uncles that when an uncle performs foreign movements in a condition not remembering Allah SWT, for example, he is emotional then it is not a blessing and does not mean and not be a protector of the martial arts they have. So if people forget and are not aware (Syah & Hamdat, 2019). It's just that, many of the silat activities where the silat members are very strong but with the help of the power of the jinn. While it is different from Silat Tapak Suci activities, members during practice are instructed to perform ablution before doing silat activities.

Wudhu and silat are related because wudhu can control anger. It is known that spiritual ablution therapy has a relaxing effect on the body, so it can stimulate the release of endorphins in the body and suppress adrenaline. Because ablution is a medicine from Allah in the form of dhikrullah as stated in the hadith, "Indeed anger is from the devil and the devil is made of fire. The fire will be extinguished with water. If one of you is angry, he should perform ablution" (HR. Abu Daud) (Wardani et al., 2020). The suggestion of the Prophet Muhammad SAW in the hadith about controlling angry emotions is in harmony with psychology, from a

psychological perspective controlling anger can be utilizing soft catharsis, rationalization, copying strategy (Husnaini, 2019). Wudhu can help the mind concentrate and calm the soul. When performing ablution, we are required to wipe the head with water. This will give a cool effect on our heads so that our minds become calm. With a calm mind, we are better able to concentrate our thoughts (Kusumawardani, 2021). The benefits of the ablution method on health are that it can clean various dirt, viruses, and bacteria that are in the ears, nose, mouth, and teeth, and can facilitate the regeneration of mucous membranes so that it can prevent various diseases that enter through the ears, nose, and mouth, both mild diseases as well as serious diseases (Afif, 2016). Islamic teachings make ablution a very special activity. In the hadith, from Abu Hurairah r.a.: Rasulullah SAW. Said, "Shall I show you something by which Allah will take away your sins and elevate you?" They replied, "Sure, O Messenger of Allah." He said, "Performing ablution, going to the mosque more, and waiting for the prayer time after the first prayer, that is the best of your control. (HR. Imam Muslim). From Abu Hurairah r.a.: Rasulullah SAW. He said, "When a servant or Muslim performs ablution, after washing his face, all the sins that have been committed by his eyes come out with the water of his ablution or the last drop of the water of his ablution. Based on the findings of field research and previous research, it has been shown that wudhu can help someone who is competing in silat win in a match because wudhu has controlled emotions while practicing silat. At the same time, it cools the head due to the washing of ablution water that touches the head. After completing the ablution, the activity before doing the exercise is reading Surah Al-Fatihah.

The noble character of a servant is built by his closeness to Allah SWT. By looking at the nature of Surah al-Fatihah, it will build a servant's closeness to Allah SWT, in worship and manifesting noble character (Andy, 2019). So the tradition before practice is to pray together, cult, and after practice, there is a closing prayer. As soon as the exercise was finished, the activity was not immediately closed, but there were more suggestions from the trainer. The form of internalization of Islamic education values towards Pencak silat activities is to teach the values of faith by inviting prayer together before holding exercises and also sparring, inviting that to always trust Allah SWT (Faza & Ubaidilah, 2020). In addition, when the level increases, the most important thing as a measure is the quality of worship and memorizing the letters of the Koran. Each member will be monitored for the quality of worship, for example, a member of the silat Tapak Suci is a student, the opinion of the teachers at the school will be asked. The perception of everyone in the environment becomes an indicator of whether the morals of the member are correct following the flow of silat or not. When the member's morals are proven to be bad, their membership will be revoked.

Violations have occurred for one member by abusing martial arts for brawls with their friends. Several steps must be passed to revoke membership when someone does something that is not following the rules in the silat Tapak Suci, namely the member is called first, given a penalty, clothes are taken, a diploma is withdrawn, and expelled from membership. Socially, the silat activities of Tapak Suci contain the value of solidarity. There are big events such as Kejurdin (world championship) when all universities from Indonesia and the world unite in Solo, Central Java. With this activity build a family for each activity. In UKT activities or level increase exams, there are also social values. For example, for the West Java branch, the exams were held in Bandung so that all the families of the Tapak Suci in West Java came. Other social values when a member is sick, each member will make contributions locally for the silat Tapak sacred family. At least it can help sick members to help silat members per each branch. Apart from the members of the Tapak Suci silat, this activity is carried out in the form of social service activities, this activity is carried out to help the community, clean up the environmental area.

In East Java, cleaning huts when Mount Kelud erupts. Other social values such as the value of togetherness include studying religion together because there is a religious study. There are even friends who do not have a religious education background so they can study together. Plus, in just the moves in the silat Tapak Suci, it contains the values of togetherness. When you practice together, you will be taught moves. While the movements of the hands and fingers must be synchronized, each swordsman is usually assembled so that

the movements are the same. For example, a swordsman from Sumatra has a stance and so does a warrior from Java. In the sacred Tapak silat, the swordsman has a difference from the others. In terms of belt color, warriors use black belts. Silat Tapak Suci has three types of belts based on color, namely a yellow belt, on this belt affixed with the symbols of 1-4 jasmine flowers, blue with four jasmine flowers, and a black belt for warriors with 5 jasmine flowers. This symbol illustrates that the pencak silat Tapak Suci is a beautiful movement and there is also a rose stance. The rose has thorns, so the sacred tread movement is beautiful but deadly. A swordsman is said to have mastered various moves in terms of knowledge of Islamic values. For example, to increase the level to get a Blue belt, members must pass Islamic values, while warriors will have higher knowledge of Islamic values compared to members.

The Islamic knowledge includes the hadiths, the purpose of self-defense, prayer, and various tests of worship. A warrior will not come down to teach members who have yellow belts, they teach cadres who have earned blue belts, and those who have blue belts teach members who still have yellow belts. There are membership strata or regeneration levels, members who already have a blue belt are allowed to teach. So there is a special honor for those who have reached the level of a warrior, another virtue is that a swordsman at the sacred site has been allowed to become the leader of the sacred site and can test and the inauguration must be carried out by the warrior and at the same time can formulate his moves. Then, the Tapak Suci silat activity puts forward moral values, including the values of honesty. In martial arts activities, Tapak Suci is different from other silat activities, general silat such as referees and judges do not mention the points obtained in public. Suddenly the jury decided so that it was known whether the group lost or not. In the Tapak Suci silat, this is different, where there are 5 judges surrounding the arena and at least 4 referees. while in the middle of the arena, there is a referee who must honestly assess how many points are earned.

Everyone gets to know and everyone can see the point values. So the referee immediately said, if in the silat Tapak Suci there are certain names such as a punch it is called a frog if a kick is called a tiger and a fall is caught. If the referee mentions the frog code then the score is 2, if the referee mentions the tiger code the value obtained is 3 and the safest gets a point 4. At that time the referee will immediately say as a frog enters then you get 2 points. -points earned. The value of honesty is also measured by asking students who take part in the training, for example asking students whether to repeat the moves that have been done or not. This method is only to see the honesty test of the student. In addition, there are sportsmanship values during activities. Indeed or losing the match never hurts. At the time of the match, some restrictions must be considered, not free matches. Parts of the body that are protected by a protector can be beaten, for example, the chest to the stomach. If the back of the body includes the waist except for the spine, the back is a sensitive part. The body parts that are allowed to be hit are the chest to the stomach and the sides. The neck and genitals should not be hit.

When there is a violation, such as a beating on the neck, it will be seen whether the condition that was hit can continue or not. When the opponent is still standing, the hitter will get a reduction in value. Chest, abdomen, and waist both left and right. The legs can be attacked but will be of no value. If someone attacks a prohibited area, it is considered unsportsmanlike. After that, there is a moral or moral value, namely, when the opponent has fallen, he can no longer be hit. There is a limit when it comes to taking down enemies. The enemy falls on five supports, including both hands that have fallen, the buttocks have fallen, and the back looks like the body has fallen, so it is no longer allowed to be hit. The referee also stopped the match. The limit for hitting the sacred site is three attacks. For example, we attack the enemy, and the enemy parries and attacks once it is called 1-1, we attack again and together by kicking, hitting and parrying and the enemy kicking, this belongs to 2-2, we hit and the enemy hits again already 3 -3. If you have carried out three defensive attacks but the enemy has not fallen, the activity will be stopped. The goal is to avoid meaningless fights because if you are competing, you can get emotional so that the game becomes chaotic and irregular. Besides that, Silat Tapak Suci has a close relationship with nature. The symbols used are also related to the environment, for example, frogs and tigers.

In fact, according to respondents who are also members of the sacred site who have experienced a level-up test, they must be close to the environment.

They set up camp somewhere to be close to mountains, forests, and river areas. According to respondents, the name of the camp is sacred camp, which is setting up camp for martial arts training. One of the places used is to set up camp in the Kuningan Regency area and recently another activity was carried out in the Leuwiliang area, Bogor, West Java. At the time of this activity, everyone including the warriors also participated and the trainers as cadres also participated. This activity is also carried out when there is an increase in level to get a belt in silat which is higher than before. There are several reasons for this closeness to nature, ranging from silat activities to being more challenging when done directly in the wild compared to indoors. The condition of the air or oxygen is also fresher than the activities carried out indoors so that it affects the performance of someone who is playing silat. Coupled with the difficulty level of playing silat in nature, for example, training near a river to increase the ability to perform silat activities.

When the level increases, there are fighting activities above the river current, but the river current is not too heavy. In addition, fighting is carried out in muddy areas. Even in these activities there are activities to explore the forest area as far as 10 kilometers but have to walk to the area. Usually, when the activity is carried out, participants are asked to search the river. There are several goals, namely to train physically so that you are physically stronger because exercise in nature is more difficult than indoors. If you pass the practice in nature, it will be easier when doing indoor exercises. Plus, when training in nature, where the trainer tells you to climb a tree, you directly train your courage in the wild. For example, if the exercise above a flowing river will be more difficult than in the room. At the same time brings members closer to nature and more challenging if practicing in nature. If the exam is indoor and indoor, the practice in that area is less challenging than the practice in nature where participants don't wear sandals. In the end, it is felt how nature influences silat activities compared to indoors. In terms of health, outdoor exercise is healthier because the air is cool and fresh so oxygen is fulfilled. Even in nature, there is no need for the tools used to support silat activities. At that time they could use trees as tools but not damage the environment. Physical health is also in silat activities, namely, the breath becomes better, the body becomes healthier because the physical is more trained. Directly trains all human limbs including hands, feet, and physical strengthening so that it does not hurt when hit. There is also a connection with heart health when doing exercises and garuda gymnastics to train breathing. Then, silat with various moves and heating and carrying out various moves will burn cholesterol. Especially if you use martial arts moves correctly and powerfully. So it's just like someone is running so it feels very tired.

CONCLUSION

Based on the results of the research that has been done, there are character values of silat because silat is an activity that requires good human beings from a moral point of view. There are several character values, namely the religious value of each silat member. When training and matches are carried out, each member cannot forget religious values because they have to read Al-Fatihah's letter, perform ablution, get a Kultum or short lecture from a silat teacher to remind each member that they are not far from religious values, and there is a closing prayer and continues again to provide advice at the end of the meeting. When members will move up to a higher level, religion will also become an unforgettable part because it is always tested for the level of knowledge of religion and worship, including traditions. Religious values that have become the soul of each member will make the member a good human being from a moral point of view. Other moral values that exist in silat are that members are not allowed to hit sensitive parts of the body, they are allowed to be hit are from the chest to the stomach and the sides, both the right and left sides from the waist. When the opponent has fallen properly, they must not be hit again. Besides that, there are social values such as social services that have been carried out to help communities affected by disasters by helping to clean the environment. Meanwhile, the value of togetherness appears when there is a match where everyone gathers so that they can come together to realize

these activities. Another value that supports the character of nature. At the time of the increase in level, there will be a level increase test, at that time there will be camps close to nature starting from areas near rivers, near mountains, and forest areas. It leads to member close to nature. Finally, Silat has made every member healthy because doing the correct silat moves takes energy and sweat. Directly important body parts such as the lungs and heart will function so that the body becomes healthy.

REFERENCES

- Afif, M. (2016). Urgensi Wudhu dan Relevansinya Bagi Kesehatan (Kajian Ma' anil Hadits) dalam Perspektif Imam Musbikin. *Studi Hadis*, 3(2), 215–230.
- Ahmad, M. J., Adrian, H., & Arif, M. (2021). Pentingnya Menciptakan Pendidikan Karakter Dalam Lingkungan Keluarga. *Jurnal Penda's*, 3(1), 1–24.
- Al Asadullah, S., & Nurhalin. (2021). Peran Pendidikan Karakter dalam Membentuk Kemampuan Berfikir Kritis Generasi Muda Indonesia. *Kaisa : Jurnal Pendidikan Dan Pembelajaran*, 1(1), 12–24.
- Andy, S. (2019). Hakekat Tafsir Surat Al-Fatihah (Pemahaman Hakikat Ibadah Kepada Allah Swt Dalam Menghadapi Persoalan Kehidupan). *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir*, 4(1), 78–100. <https://doi.org/10.32505/tibyan.v4i1.827>
- Anne Hafina, Lutfi Nur, N. R. (2020). *Jurnal Pendidikan Jasmani dan Olahraga*. 5(2), 134–142.
- Bahagia, B., Dede, D., Amelia, F., Amelia, K., & ... (2021). Social, Nature, Religion Morality and Protecting of Pencak Silat Cimande. *Edukatif: Jurnal* 3(4). <https://www.edukatif.org/index.php/edukatif/article/view/1077>
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>
- Faza, S., & Ubaidilah, S. (2020). Urgensi Nilai-Nilai Pendidikan Islam dalam Kegiatan Pencak Silat Gasmi di Pondok Pesantren Al-Mahrusiyah Lirboyo Kediri. *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 10(1), 1–10. <https://doi.org/10.33367/ji.v10i1.1037>
- Febriantina, S., Riswono, D. A., Aprilia, L., Sabrina, & Ukhfiya, S. (2021). Implementasi Pendidikan Karakter Pada Siswa Sekolah Dasar. *JPPD: Jurnal Pedagogik Pendidikan Dasar*, 8(1), 7–15.
- Husnaini, R. (2019). Hadis Mengendalikan Amarah Dalam Perspektif Psikologi. *Diroyah: Jurnal Ilmu Hadis*, 4(1), 79–87.
- Ikhsani, N., Budimansyah, D., & Masyitoh, I. S. (2018). Menerapkan Pendidikan Budi Pekerti Melalui Kesenian Pencak Silat. *Jurnal Civilus*, 18(2), 57–66.
- Jannah, W. (2021). Pendidikan Akhlak Pada Madrasah Ibtidaiyah Al-Hidayah Rawadenok Depok. *Rayah-Al-Islam* 5(2), 479–493.
- Kusumawardani, D. (2021). Makna Wudhu dalam Kehidupan menurut Al-Qur'an dan Hadis Diah. *Jurnal Riset Agama*, 1(1), 107–118.
- Lebong, N. R. (2020). Penanaman Nilai-Nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam Menghadapi Era Milenialdi Sma Negeri 2 Rejang Lebong. *Tadrib*, 6(2), 199–214. <https://doi.org/10.19109/tadrib.v6i2.5925>
- Listari, L. (2021). Dekadensi Moral Remaja (Upaya Pembinaan Moral Oleh Keluarga Dan Sekolah). *Jurnal Pendidikan Sosiologi Dan Humaniora*, 12(1), 7. <https://doi.org/10.26418/j-psh.v12i1.46320>
- Mashuri, I., & Fanani, A. A. (2021). Internalisasi Nilai-Nilai Akhlak Islam Dalam Membentuk Karakter Siswa Sma Al-Kautsar Summersari Srono Banyuwangi. *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam*, 19(1), 157. <https://doi.org/10.29062/arrisalah.v19i1.575>
- Muhtar, T., Suherman, A., & Jayadinata, A. K. (2016). *The Development of a Character Education Model*

- 2539 *Environmental and Religious Character in Silat Tapak Suci in Students' Perspective – Bahagia, Rimun Wibowo, Leny Muniroh, Abdul Karim Halim, Irfan Maulana, Irma Nur Sapitri*
DOI: <https://doi.org/10.31004/basicedu.v6i2.2263>
- through Pencak Silat Teaching in Elementary Schools. 9(35), 165–172.*
- Nurhisam, L. (2017). *Sebagai Solusi Dekadensi Moral Anak.*
- Rohemah, & Afifah, M. (2021). Nternalisasi Nilai-Nilai Pendidikan Akhlak Pada Santriwati Kalong Pondok Pesantren Al-Amien Putri I Preduan. *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora*, 8(1), 133–151.
- Setiyowati, R. (2021). *Analisis model pembentukan nilai-nilai karakter di sma n 1 malang. 32(2).*
- Sin, T. H., & Ihsan, N. (2020). The effectiveness of Pencak Silat to change teenage personalities. *Jurnal Konseling Dan Pendidikan*, 8(1), 1–8. <https://doi.org/10.29210/139800>
- Sri Handayani, N., Abdussalam, A., & Supriadi, U. (2021). Akhlak Peserta Didik dalam Menuntut Ilmu: Sebuah Pemikiran Reflektif KH. Hasyim Asy'ari dalam Pendidikan Islam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2), 395–411. [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).8105](https://doi.org/10.25299/al-thariqah.2021.vol6(2).8105)
- Syan, M., & Hamdat, S. (2019). Manca': A Study of the Martial Arts' Symbol as Makassar Cultural Identity in Gowa, South Sulawesi. *ETNOSIA : Jurnal Etnografi Indonesia*, 4(2), 193. <https://doi.org/10.31947/etnosia.v4i2.7670>
- Wardani, I. K., Prabowo, A., & Brilianti, G. bara. (2020). Efektifitas Terapi Spiritual Wudhu Untuk Mengontrol Emosi Pada Pasien Resiko Perilaku Kekerasan. *Tens : Trends of Nursing Science*, 1(1), 74–84. <https://doi.org/10.36760/tens.v1i1.109>