

# PESILAT CONFLICT ANALYSIS IN MADIUN: CONFLICT RESOLUTION STUDY

Manuel Ximenes<sup>1\*</sup>, Sudarmo<sup>1</sup>, Kristina Setyowati<sup>1</sup>

<sup>1</sup>Universitas Sebelas Maret Surakarta, Indonesia

\*e-mail: [ximenesmanuel12@gmail.com](mailto:ximenesmanuel12@gmail.com)

## Abstract

The conflict between members of the *pencak silat* organization is a conflict phenomenon caused by various sources of conflict involving members of the *pencak silat* organization so that it creates public security disturbances in the Madiun Regency area. The conflict made the government handle it through various efforts to resolve the conflict. This study aims to find out how conflict and conflict resolution can be created and run in the Madiun area. The research method uses qualitative research methods, which is a type of research that emphasizes drawing conclusions based on the interpretation of a phenomenon or fact. The results showed that the silat conflict in the Madiun area was more of a horizontal conflict, namely the conflict that occurred only among the fighters in the Madiun area and the cause was due to trivial problems that occurred between the silat fighter and his silat association. Next, to deal with this problem, the local government tries to resolve the conflict based on a community governance approach, namely as an integrative and participatory community or community empowerment in the decision-making process. The approach taken by the local apparatus succeeded in reducing the conflict and creating peace, although the resolution of the conflict was not able to eliminate the feelings or desires of the fighters to stop the conflict between them.

**Keywords:** Conflict; Silat; Conflict Resolution

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## INTRUDUCTION

Pencak silat is one of the most popular sports for young people in Madiun as a self-defense sport to protect themselves from threats from other parties (Gustiana, 2013). In almost all areas throughout the country, we find many children practicing silat. Because this sport is a sport that was born and emerged as a result of the culture and power of the Indonesian nation, which is a martial art created by the ancestors of the Indonesian nation (Ediyono & Widodo, 2019). Pencak silat is a cheap sport that does not require a large

amount of money, but armed with the will and determination, one can become a fighter (Sandi, 2017). Pencak silat has four aspects, namely mental and spiritual aspects that build and develop one's personality and noble character, cultural arts aspects that describe the art form of pencak silat dance with traditional music and clothing, martial arts aspects that emphasize aspects of the technical ability of pencak silat martial arts, and aspects of sports (Shihab & Musiasa, 2017). Sport which means that the physical aspect of pencak silat is

important in adjusting the mind to the body (Arief Budiarto, Efendi Sihole, 2017) In the game of pencak silat there are elements of coaches, teachers, moves, levels, solidarity, brotherhood, togetherness, fighters supporting 'citizens'. All of them are related directly or indirectly. Martial arts supporters are supporters, encouragement for one of the silat colleges, both when competing and when interacting socially in the community, generally they are from the martial arts college where the fighter comes from (Rosalina & Nugroho, 2020). Certain martial arts residents generally support fighters from the college they come from, if there is a conflict or martial arts competition held by IPSI, KONI, this mental attitude makes it easier for 'citizen' warriors to take reckless actions, which lead to violence (Prastya, 2016).

In several places in Indonesia, the expected ideal conditions do not occur. The existence of a silat college actually causes problems with the occurrence of conflicts between one silat college and another. And this conflict is often followed by violence. Actually, using the term (Galtung, 2007), conflict cannot be avoided but violence must be avoided. Conflict and violence are two things that cannot be separated, often conflict is also accompanied by violent acts of anarchy. Violence or in English "violence" means to bring strength. The term violence is used to describe behavior, whether overt or offensive or defensive, accompanied by the use of the power of another. Open violence is violence that looks like fights, while closed violence is violence that is hidden or not carried out directly, such as threatening behavior (Penu & Essaw, 2019; Ryan, 2016). Conflicts and open violence in the martial world often occur

between silat schools located in one area. The conflict even created chaos in the community. The worst conflict occurred in the Madiun area, between the Setia Hati Terate Brotherhood martial arts college (PSHT) and Setia Hati Winongo Tunas Muda (SHWTM) in Madiun, East Java. This conflict is quite disturbing to the community, especially those who are directly affected by this conflict. The Pesilat conflict occurred because the two martial arts colleges had clashed several times, especially during the celebration of the night of 1 Sura or the so-called Suran Agung every year, which is a traditional pilgrimage to the grave of the founder of the Setia Hati silat school in Winongo Village, Manguharjo District, Madiun City which is held every date 1 Sura (Arief Budiarto, Efendi Sihole, 2017)

As a result of the conflict, the government and local officials have made various efforts to create a conflict resolution between the conflicting silat colleges by coordinating with the security forces and the leadership of the silat college, including conducting coaching, making a pledge with the leaders of the silat college, coordinating with related parties in handling conflicts, securing before and during the Suran Agung event, and forming a pencak silat association, as well as proposing the slogan of Madiun as a fighter village (Arief Budiarto, Efendi Sihole, 2017). However, law enforcement in Madiun is still not good, resulting in casualties and losses due to this conflict. The root of the problem has been found but the conflict resolution approach strategy has not yet provided a solution that can reconcile the two warring parties. The local government considers that the conflict in

the name of the silat college so far is actually only triggered by irresponsible people and not by the silat college. The police consider that the conflict between the martial arts colleges occurred because of the weak or lack of guidance carried out by both the local government and the Silat Association towards its members. The public's legal awareness is also lacking because they do not want to report related conflicts and there is no strict sanction from the Silat College if any of its members violate the peace agreement Pledge (Sulistiyono, 2014). Based on this statement, this study aims to find out and analyze the pesilat conflict that occurred in Madiun, as well as the conflict resolution used in resolving the dispute between the pesilats. The results found from the research are expected to be able to serve as a reference for review in cases of conflict problems and conflict handling in the form of conflict resolution in the social life of the community so as to create peace and security in the community.

#### **METHODS**

This study used qualitative research methods. (Moleong, 2007) defines qualitative research as a type of research that emphasizes drawing conclusions based on the interpretation of a phenomenon or fact. This research is based on the paradigm of social constructivism which is carried out using a qualitative method approach. (Creswell & Creswell, 2017) explains that the paradigm of social constructivism, is based on the assumption that individuals are always trying to understand the world in which they live and work. They develop subjective meanings for their experiences. These meanings are very

diverse so that researchers are required to look for more complex views. The researcher's primary goal is to interpret the meanings that other people have about the world.

In collecting and revealing the problems and objectives to be achieved, this research was conducted with a descriptive analytical approach. Descriptive qualitative research as a research method based on post-positivism philosophy which is usually used to examine natural objective conditions with the researcher acting as the key instrument (Sugiyono, 2007).

#### **RESULTS AND DISCUSSION**

Based on data from the Madiun Police from March 1998 to February 2007, there have been 217 cases of violence involving the two martial arts schools, of which 180 cases occurred in the Madiun Regency area and 37 cases occurred in the Madiun City area. The chronology of the incidents of violence between the silat schools is as follows: between 1998 and 2000 the escalation of violence occurred in normal numbers. The peak of the escalation of violence occurred in 2001 with 53 cases, then the escalation of violence decreased to 9 cases in 2004, this occurred after the pledge of a peace agreement between the two silat college officials, but the escalation of violence increased again in 2005 with 30 cases (Maksum, 2009). Conflicts between martial arts schools in Madiun continued to occur from 2012-2015. Most of the conflicts involved the two silat schools, which generally occurred during mass mobilization during the celebration of Satu Sura or Suran Agung. These incidents took the form of fights between individual fighters, acts of vandalism that resulted in the loss of

residents around the highway whose houses were damaged and damage to public facilities, actions of throwing stones between fighters, forcibly returning fighters to their respective territories, until the prohibition of entering the city of Madiun for the masses the two silat groups who intend to attend the Suran Agung event. The Police, TNI and Local Government often have to mobilize significant resources in order to secure and prevent friction between the two groups from turning into a wider conflict. Various problems are suspected to trigger clashes between fighters, such as solidarity with one university, brawls while watching performances, throwing stones, or roadblocks (Ishomuddin, 2012; Liputan6.com, 2014; Tempo.co., 2013; Tempo.co, 2015)

Considering that pencak silat is a public organization or what can be known as a community group, then the situation cannot be separated from conflict, namely conflicts that arise simultaneously from one individual (intra-conflict) or born within the organization due to interests between superiors and subordinates, or often say that conflict occurs due to internal and external factors. In conflict theory, the process of conflict is conflict between individuals and groups that have different interests and ideas in fighting for a resource in their lives, including competition and conflict, namely competition in the economy between countries, conflict and struggle typically that conflict between races ethnicity and nation, while dominant social conflict, social conflict in the distribution of resources in a social structure (Collins & Sanderson, 2015; DeRouen & Barrett, 2019; Escallón, 2021; Sanderson, 2007). Meanwhile, in

William Kenney's opinion that conflict occurs due to two types of conflict including internal conflict and external conflict, external conflict is a conflict that is caused beyond the expectations of humans, namely one form of conflict between individuals and individuals or individuals with groups, this conflict is usually a struggle. a natural resource, territorial boundary or ideological rivalry (Brück & d'Errico, 2019; Nur'Aini et al., 2021).

While internal conflict is a struggle or emotion that occurs within a person because of the desire to dominate over a desired interest (Winarta & Tustiwati, 2021). Another view that conflict can be categorized as task conflict is that this conflict occurs over the division of tasks and responsibilities within an organization, namely differences in views about the assigned tasks, relationship conflict, namely incompatibility of cooperative relationships or individual problems, while process conflict is a problem with the implementation of existing tasks can be detrimental (Noble et al., 2018). In connection with the explanation of the opinion above, it can be strengthened by Kriesberg and Bruce who say that conflict occurs because of conflicts of social interest in groups of citizens or communities, government, and the private sector who have the belief that each has different goals in technology or policy choices. conflict occurs and is difficult to suppress in the group because each maintains a goal (Gerard & Kriesberg, 2018; Rokhim et al., 2020).

Local governments are the main actors who play an important role in handling conflicts in their regions. It can be said that the Regional Government

fulfills its role in handling social conflicts if the Regional Government has fulfilled its rights and obligations as stipulated in the laws and regulations regarding the handling of social conflicts. Local governments are said to have carried out their role in conflict prevention if they have taken actions to maintain peaceful conditions in society, developed a system for peaceful dispute resolution, mitigated potential conflicts, and built an early warning system. The local government is said to have fulfilled its role in ending conflict if it has taken steps to end violence, save victims, limit the expansion and escalation of the conflict, and prevent the increase in the number of victims and loss of property. Local governments are said to have fulfilled their role in post-conflict recovery if they have carried out reconciliation, rehabilitation and reconstruction actions (Soerjono Soekanto, 2014).

A review of previous research (Sulistiyono, 2014) provides a clear position for this research to be conducted. This research differs from previous research in several aspects: First, from the object of research which specifically examines why Identity as a member of a Silat College can cause conflict, and the role of the Madiun Regional Government in dealing with conflicts that occur between members of the two Silat colleges, while Listiana has many wrote about how the dynamics of the conflict between the two martial arts schools and Sulistiyono studied a lot about public perceptions of the conflict between individual pencak silat colleges in Madiun district; and Second, from the aspect of the research subject, this research is broader because it involves respondents from the leadership and

members of the two silat colleges, elements from the Madiun Regional Government, elements of the Police and TNI in Madiun, as well as local community leaders.

The conflicts between fighters that occurred in Madiun mostly involved fighters from the martial arts colleges SH Winongo and SH Terate, although in Madiun there were about 11 martial arts schools. The two martial arts schools have members (pesilats) in large and balanced numbers and are spread in the Madiun area and cities around Madiun. When there was an inauguration ceremony for the residents of SH Terate on the 1st of Suro and the event of Suran Agung SH Winongo Tunas Muda on the 10th of Suro, more than ten thousand fighters from Madiun and surrounding areas could even attend. The conflict between fighters reached its peak in the 1990s, and from then on the conflict began to subside due to the various efforts that had been made by the local government of Madiun as well as by the local security forces.

(Fisher et al., 2001) states that there are two types of conflict, namely (1) vertical conflict, namely conflicts that occur between elites, in this case the government, (2) horizontal conflicts, namely conflicts that occur within the community itself. In this case the researcher sees that the conflict between fighters in Madiun is more of a horizontal conflict because this conflict occurs between community groups and the local government and local security forces have tried to resolve the conflict.

Referring to the martial arts conflict that occurred in Madiun, the appropriate conflict resolution to deal with the conflict is by using a community governance

approach which is a social interaction between groups or individuals in a cooperative relationship in the economic field in a country to determine the outcome (Bowles & Gintis, 2002).

Community governance is used as an integrative and participatory community or community empowerment in the decision-making process (Somerville, 2005), collaboration between community organizations that collaborate to achieve common goals (Aulich et al., 2011; Pillora, 2011), participation of a community in the decision-making process to overcome community problems, namely through strengthening internal networks within a formal organization to take collective action aimed at benefiting the group or community (Sudarmo, 2015). In the case of the martial arts conflict in Madiun, community governance can be seen from the involvement of stakeholders in Madiun starting from the security apparatus, local government, and universities who have shared efforts, activities and efforts to prevent conflicts between fighters by maintaining peaceful conditions. in society and develop a system of peaceful dispute resolution to reduce potential conflicts. Furthermore, there are efforts made by the government, security forces and pencak silat associations throughout the Madiun area by carrying out joint activities, (Arief Budiarto, Efendi Sihole, 2017) starting from: (1) Giving lectures on national insight to the fighters emphasizing the importance of national unity and integrity, (2) Involvement of senior silat fighters as field coordinators in securing the activities of other silat colleges in charge of supervising and controlling their college silat fighters so as not to carry out

provocation activities, (3) Provide maturity to the silat fighters to organize activities without restrictions on the number of participants by adjusting the time schedule for entering the city of Madiun so that there are no large gatherings of silat fighters in the city of Madiun, (4) And hold a seminar on pencak silat where the fighters can sit together to discuss the problems they face and how to solve them.

## **CONCLUSIONS AND RECOMMENDATIONS**

The results of the discussion can be concluded that the silat conflict that occurred in the Madiun area was more of a horizontal conflict, namely the conflict that occurred only between the fighters in the Madiun area and the cause was due to trivial problems that occurred between the silat fighter and his silat association. Next, to deal with this problem, the local government tries to carry out conflict resolution based on a community governance approach, namely as an integrative and participatory community or community empowerment in the decision-making process. The approach taken by the local apparatus succeeded in reducing the conflict and creating peace, although the resolution of the conflict was not able to eliminate the feelings or desires of the fighters to stop the conflict between them.

This research still has many limitations worthy of human life. The limits lie in the collection of research data. Although the data in this study are sufficient and adequate to answer the problems in this study, there are several things that become suggestions for further research or in the future. Further research is expected to be able to use a data collection model by means of in-

depth interviews so that from these results, research data can be obtained for more objective and comprehensive conflict themes and conflict resolution. In addition to the data side, further research is also expected to be able to expand the spectrum of theories related to fighter conflicts and conflict resolution. The theoretical spectrum can be cross-study, so that it can produce more comprehensive research findings in the future.

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