

**MANDAR MARTIAL ARTS TRADITIONS:AS A CHARACTER TO DEVELOP
TOURISM ON TIDUNG ISLAND KEPULAUAN SERIBU DKI JAKARTA**

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ABSTRACT

The Silat Mandar tradition can shape the character of the people of Tidung Island in order to develop tourism on Tidung Island. Silat Mandar is able to give color to people's lives in the DKI Jakarta area, especially Tidung Island in Kepulauan Seribu. Starting from the mythology of Bugis Mandar as an accomplished sailor, making the Bugis Mandar people a society that is undaunted to sail the ocean, such as the Bugis proverb "Once the sails are developed, it never recedes backwards". It is the existence of this philosophy that memfor the Bugis if they have stuck their anchor at satu point they will try their best to survive and advance the region for an advancement. Likewise with the Bugis Mandar people on Tidung Island, this community grew out of a strong character from the influence of the Bugis Mandar culture which helped create a new culture on The Kepulauan Seribu. The Tradition of Silat Mandar as a tradition instilled by the Bugis Mandar people in this island. The theory used in this study is the theory of oral tradition and comodification, through observation techniques and interviews on the people of Tidung Island. The result of this study is how the Silat Mandar tradition which is used as a tradition that is developed and its character is instilled for the younger generation of the people of Tidung Island. This tradition has been contested and used as a lure for local and foreign tourists who visit Tidung Island. The goal is to improve the welfare of its people, as well as revenue generating for the Regional Government and the Kepulauan Seribu Government.

Key words: Bugis Mandar, silat Mandar, ship building, commodification, local wisdom

INTRODUCTION

The people of Tidung Island generally come from several tribes, including Javanese , Sundanese, Mandar, and Borneo tribes. It is interesting that the history of the naming of

Tidung Island is taken from the name of the Tidung Kingdom in Kalimantan. Including on Tidung Island there is also the tomb of King Pandita from the Tidung Land of North Kalimantan. The majority of residents there are fishermen, while a small part of them are employees, *home stay* owners, including tourist service owners and traders. In addition, there are also people who grow crops to meet the needs of vegetables on Tidung Island even though the quality is not as good as those on the mainland of Jakarta. As for vegetables from outside the island, most of them are obtained from the Tanah Tinggi Main Market in Tangerang which is sent by freighter from Rawa Saban Port in Tangerang Regency.

Especially for fishermen on Tidung Island, generally daily fishermen or traditional fishermen, it is not like fishermen who go for days, there are very few on Tidung Island. The character of fishermen is different between on Tidung Island and on Kelapa Island. For on Tidung Island, the character of the fisherman is a daily fishermen, so go one day, the result is also for one day too. Fish are obtained based on orders because on Tidung Island as one of the tourist-based residential islands, many fishermen's catches have been ordered by tourists through *home stay* owners on Tidung Island. So the fishermen after going to sea all day afternoon or night came back. The fish have been awaited by residents or *home stay* owners who order to be put in the refrigerator then until the *weekend* there is a tourist visit, the fish is processed to be served to tourists. Another thing that also promising and requires its own knowledge is as a shipbuilder. Both wooden ships or fiber ships generally in this day and age, shipbuilding tradition craftsmen get more orders to make fiber ships.

In addition to the work of fishermen and shipbuilders with the characteristics of the nautical community, the people of Tidung Island also have a unique martial arts tradition, namely the Mandar martial arts or known as Mandar pencak. Silat is an oral tradition that has been known on Tidung Island for generations. According to Pak Masaupi as the Founder of Sanggar Seribu Ceria on Tidung Island, this Mandar silat was originally brought by his grandfather named H. Fathullah from Panggang Island was further taught on Tidung Island.

Meanwhile, based on H. GJ Nawi's book "Maen Pukulan Khas Betawi" there are 317 sects of *Maen Pukulan Betawi*. Meanwhile, the results of the Betawi Pencak Silat Discussion which was held in the 2020 Graha Bakti Budaya Lobby were shown 7 influential martial arts sects in Betawi, namely the Beksi sect, Cengkrik martial arts, Mustika Kwitang martial arts, Jakarta Heritage martial arts, Troktok martial arts, and Sabeni Tanah Abang martial arts. On Kepulauan Seribu, especially on the inhabited island, it is also learning another martial arts, namely the Mandar martial arts. A martial arts sect originating from the Mandar ethnicity in South Sulawesi. There are three islands on Kepulauan Seribu that still run this martial arts knowledge. Tidung Island as the most populated island learns this Mandar martial arts until now taught by Mr. Masaupi and his students who already have the knowledge to teach Mandar martial arts. On Panggang Island is known mandar martial arts college by Habib Zen. While on Kelapa Island, the Mandar martial arts was also taught to the younger generation by Bastian, a student of Mr. Masaupi from Tidung Island.

The character of the Tidung Island people and generally the Pulo people produces characteristics and cultures that we can see in their language style, gestures and also their thinking. Their language style tends to be loud in speaking like the Sulawesinese, agile and agile as typical of the Banten people and other Indonesian tribal characters. The majority of pulo people embrace the teachings of Islam, and less than 0.1% are Christians. Residents still believe in taboos, or have mantras that are uttered when going sailing, showing the cultural Islam of the Pulo people. The traditions and cultures that developed were not far from the ethnic origin they brought.

Silat Mandar is studied by all ethnicities that are there, meaning that it is not limited to the Bugis Mandar ethnicity alone. Nevertheless, the descendants of Bugis Mandar, especially from the clan of Pak Masaupi's family, had a central role in the development of this martial arts. Furthermore, it develops to the younger generations on Tidung Island and to all communities on Kepulauan Seribu. Objectively speaking, this Mandar martial arts has many benefits. Apart from being a forum for the people there to learn martial arts, on the other hand there is an inner content or *tambahan* to the younger generation, especially to develop the side maturity of character, emotionality and spirituality in order to be able to interact positively with others.

Silat Mandar has elements contained in superior characters also in line with Life Skills Education launched by the Ministry of National Education in 2002 through Broad-Based Education (Depdiknas, 2011). This is supported by Atmawarni's research, that the purpose of *life skills* is to help develop thinking skills, eliminate bad habit patterns, increase self-potential, be innovative and creative (Atmawarni, 2020). Orientasi from the application of *life skills* to the youth to melengkapi peknow formal emaciation with aspects of physical, mental, attitude, and form an educational system lebih realistic (Wahyuni & Indrasari, 2017). The concept of shaping character through overall *life skills* can include: first, self-awareness with faith in God, practicing good character, and maintaining the environment. Second, awareness of the potential to cultivate self-confidence. Third, social skills include empathy and cooperation (Zaman, 2019). The proper character of youth, in the concept of "Character-Based Holistic Education" is listed in the 9 character pillars for Higher *Order Thinking Skills* youth (Megawangi, 2004).

"*Palang Pintu*" (The door bar) is an art in the form of a rhyme tradition followed by a martial arts performance and the accompaniment of marawis or ketimpring music. This Palang Pintu tradition has been internalized by the UNJ Research Team on Tidung Island since 2018, through training in community service activities (P2M). These Palang Pintu are considered to match the character of the Tidung Island community because they have an attractive Silat Mandar tradition and are full of excitement in the movements of the moves that are built. This collaboration is considered sesuai with a cultural performance that biasa performed in the wedding of the Betawi people. As one of the forerunners of *the Yalil* show that exists in the people of Pulau Seribu, especially Tidung Island. According to Algifari (20 years old) *Yalil* is a motorcade to the bride to escort the groom who has completed the marriage contract

and reception. *Yalil* events are usually held in the evening with the accompaniment of ketimpring music and salawatan the groom is ready to live together with the bride. Prayers were chanted for the bride and groom to become a *sakinah, mawaddah, warohmah* family.

This study aims to describe the character of the Mandar martial arts tradition as the character of the people of Tidung Island in the Palang Pintu performance to face the onslaught of foreign culture from tourists who come so strongly on the life and interaction of the Tidung Island community. This issue of character becomes important when connected with the character of religiosity.

METHOD

This research method is a type of qualitative research, and is carried out directly into the field. The qualitative approach is natural, contextual, prioritizing direct and *purposive* data, with inductive analysis taking place during the research process. Guided by subjective assessment, using value/quality categorization. The nature of his research is subjective and *transferability* (Ibrahim, 2015). Researchers look at the teachings given textually as well as verbally. In addition, it identifies the reality of the Mandar martial arts practice that is demonstrated. The data collected is all in the form of information, facts and reality related to or relevant to what is studied / researched. The content in this data can be in the form of words, symbols, symbols or real situations and conditions related to the research carried out. In this study, the main source of data was obtained from interviews of the figures of the martial arts elders mandar Mr. Masaupi (52 years old), the coach of sanggar Seribu Ceria, and Abizar Algifari (20 years old) now as the chairman of sanggar. Additional data sources are in the form of documents, both in written form and interview recordings. The data taken in the form of the book in question includes scientific magazines, scientific journals, Dissertations, Theses and Theses / Research Guides. As well as being able to provide preliminary information for a study conducted. 151 | S. G. Attas, N. Anoeграjekti, S. Ansoriyah, & R. Wardani.

FINDINGS AND DISCUSSION

Pencak silat as the work of the Indonesian people is able to become a forum for building the character of the nation's youth as it should be. Martial arts practice with physical, spiritual, and spiritual elements that are appropriately energized, is able to produce young individuals with noble character. This research is a qualitative research, with an inductive analysis methodology that takes place during the research process. Data obtained during routine martial arts training. Data collection techniques use interviews, observations, documentation, and internet content. The results showed that the formation of youth character can be done through martial arts training based on the five basics, namely: brotherhood, sports, martial arts, art, and spirituality. Meanwhile, the character of the youth who can be formed is in the form of: manners, discipline, courage, simplicity, love for the homeland, and filial piety to parents, state and religion.

The concept of building youth character through martial arts is in line with the purpose of the Mandar martial arts to participate in forming human beings with noble character, understand right and wrong, and be devoted to God. The discussion part is to interpret the results of the research. This is where the findings are woven together, and key issues/themes are identified and discussed. This part of the discussion aims to: (1) state/identify the main findings/themes of the study; (2) interpret and link the results of the study to show what is meant by the results of the study; (3) linking the results of our research with other studies. Identification of the main themes in the results of the study will help to compile a discussion (discussion).

According to information from Abizar Algifari (20 Years Old) Sanggar Seribu Ceria started on July 9, 2009.

"Sanggar Seribu Ceria was formed from dhikr and prayer. In 2009 tourists were on the rise and indeed the people of Tidung Island were worried about tourists for fear of negative impacts entering Tidung Island. So community leaders, religious leaders, RT and RW and even youth leaders held a Musrembang, held a forum with Mr. Ustadz Masyofi which was initiated directly by him as the founder of Sanggar Seribu Ceria who had the intention to continue the legacy of our ancestors by fortifying the teenagers to be even better and be able to fortify themselves. Silat Mandar was first brought by Wak Normin, Wak Bamin, and Wak H. Fatullah". (Researcher Interview with informant Bang Abizar Algifari, August 20, 2022).

Silat Mandar for Abizar Algifari and the younger generation of Tidung Island has merged with their character, there is no fear of staying on Tidung Island, because we have inherited the provision of life to cultivate and develop our island as pulo children. The current Mandar Martial Arts on Tidung Island have been passed down through three generations. It started from Mr. Haji Fathullah bin Ramli who passed down this Mandar martial arts tradition to his son named Pak Haji Ja'far and his grandson named Pak Masaupi, and then Mr. Masaupi passed it on to his son and to the younger generation on Tidung Island today. From these several generations, Pak Masaupi developed this Mandar martial arts in such a way through an art organization called Sanggar Seribu Ceria which was originally called sanggar kesenian. The current Silat Mandar is developed with a combination of arts such as Betawi rhyme which makes it have its own characteristics compared to other martial arts. The characteristics of Mandar martial arts as a performing art make this martial arts loved by the public and tourists who visit Tidung Island. Mr. Masaupi changed and innovated in the hope that this Mandar martial arts would not only be studied and staged on Tidung Island, but could be comprehensive to other inhabited islands in the Kepulauan Seribus where there is currently a branch on Kelapa Island on May 2, 2015.

The existence of Mandar martial arts has become popular not only on Tidung Island, but also known by people outside Tidung Island, especially on the mainland of Jakarta City. There was a moment that according to Pak Masaupi became the starting point so that this martial arts was known when facing competitions around 2013 and 2015 in Jakarta where in the martial arts contest the Mandar martial arts team fostered by Mr. Masaupi managed to make

achievements. It is hoped that the Mandar martial arts will be learned by all circles, especially his descendants and the two younger generations on Tidung Island and can expand throughout the community.

"Yes, especially on Kepulauan Seribu and generally to all islands. So Silat Mandar is a place for us to learn martial arts and the term is that there is an addition from the inner for us to both bring in the generation that will come and we develop into a culture in this Kepulauan Seribus. Because what I know is that this Mandar Martial Arts is that it has many benefits for all of us, especially martial arts for the younger generation of children and all." (Researcher Interview with informant Pak Masaupi, August 20, 2022).

Based on the character in the Mandar martial arts, namely the character of religiosity or religious character is a regulator (system) that regulates the order of faith (belief) and belief, as well as devotion to the Almighty Creator and the rules related to the association of humans and humans and their environment. The word "religion" comes from sanskrit, āgama (आगम) meaning "way of life". Another word to express this concept is religious which comes from the Latin *religio* and has its roots in the verb *re-ligare* meaning "re-binding". He meant that by crammed, a person bound himself to God.

According to the philologist Max Müller, the English root of the word "*religion*", which in Latin *religio*, was originally used for which means simply "to fear God or gods, to contemplate carefully about divine things, piety" (later Cicero lowered to mean "perseverance"). Max Müller marked many other cultures around the world, including Egypt, Persia, and India, as part of having the same power structure at this time in history. The so-called ancient religions today, they will only be referred to as "laws". No. 13

The character of the Mandar martial arts which has something to do with religious values can be seen in the guidelines in the teachings of this silat. According to Masaupi (52 years old) in the following quote.

"Silat Mandar is a martial arts that has *Pituah* starting with "*Bismillahirrahmannirrahim*". The first two sentences of the creed first, *Asyhadu al laa ilaaha illallah Wa Asyhadu anna Muhammadar Rasulullah* (three times if I'm not mistaken). Continued sholawat prophet *Allah humma sholli alaa Sayyidina Muhammad* (three times). Istighfar *Astagfirullahaladzim*. Keep reading dhikr *Subhanallaah Walhamdulillah Wa laa ilaaha illallah Wallahu Akbar laahaula walaakuata illaa billahil aliyyladzim*".

"Just read the sentence, the pituah is this is what it contains:

The content of the origin reta

Tera origin is strong

originally loincloth

Adog is originally a stone".

"Mention the names of the angels Gabriel, Mikail, Israfil, Izrail, Kun Fayakun" That is the language of the *pituah*, the admonition of Mandarnya, which is from like if one seeks the language from the kingdom, that is the *pituah*? Based on the above quote, it can be said that the Mandar martial arts are so very intimate and close to the religious charge. This combination of martial arts and spiritual content that Pak Masaupi intended to be a moral fortress for his children and the younger generation on Tidung Island so as not to be influenced by negative foreign cultures brought by tourists. *Pituah*, which is based on religious teachings learned in the Mandar martial arts, is a counterweight and controller of martial arts. Thus, the younger generation does not abuse the mandar martial arts knowledge it has for things that are not commendable because there is fear and submission to the Khalik.

"Yes, if you meet there, there can't be this *pituah* if there is no one in particular, meaning that in Mandar Majenya just look for it, you will definitely find it. That's my father who said yes my late father, then the father nurunin to me. Mandar Majene so the grandfather is from Mandar Majene, then if you *want to* be different, Ma'am. So in the Mandar martial arts there are 12 moves. If the person who learns up to 6 moves must be given his *pituah*, but sometimes unable to practice it. It happens by itself that there really has to be a counterbalance. I don't know if it's from there, I'm also actually not horrified either because of what I'm saying, yes I'm so, I can't lie, maybe I don't want to, I'm afraid it's wrong. Then if you don't give it to the learner, it can be a piggy bank, it's also a pity if they can't balance the power of martial arts and religion itself". (Interview Researcher with informant Pak Masaupi, August 20, 2022).

For the religiosity of the martial arts Mandar is able to form a character subject to the Khalik, the creator of man with his permission to the Khalik. Including being obedient to parents and teachers, good ethics, and increasing spirituality. Each spiritual element is implemented in the subject matter of the faith given to students in stages according to the level of the move. The content of the material of the move or buffet also consists of divine knowledge and social etiquette, and everything about the meaning of the material philosophy of Mandar martial arts. Each material content of the spiritual element is delivered every routine exercise between the break and before the closing of the return home.

The results obtained by the students also gavel *ami* changes in attitudes to parents. Some students confessed before *nya* spoke, behaved, some even yelled at their parents when angry since participating in the exercise of feeling guilty. The habit of speaking manners that is often emphasized is carried out to the house. The advantage with sports activities makes them also have more ability to help their parents' heavy work. There are even parents who directly take their children to practice at PSHT UGM (Catur Nuraini interview July 3, 2019). In line with the results of Ibad's research (2019) that the concept of *making hayuning bawana* (one of the philosophies in the psht spirituality material) is one of the moral foundations firmly held by PSHT residents where the concept is an attitude in an effort to realize a prosperous, peaceful and safe world of the hereafter, focused on the values of noble ethics, morals or

akhlak al-Karim. The habit of praying before and after starting practice in PSHT is intended so that students always remember God.

Not at those two times, in the beginning and closing of the conjunction, even the activities before drinking during the exercise break. The custom of fulfilling religious guidance is always observed. Morals on religious education also contain elements of good habits, to be good people. All aspects of psht teachings are an effort to make students and citizens become good human beings in ethics, know good and bad, and cultivate devotion to God. The implementation of spiritual elements in building character is in accordance with the results of Thohari's research (2017) that psht spiritual material contains religious education, ethics, manners etiquette, as well as knowledge and practice to obedience to God Almighty.

CONCLUSION

The formation of character in Mandar martial arts is actually not a new description of the Kepulauan Seribu community, especially Tidung Island. Because in people's life the nickname for a warrior/martial artist will refer to a man who is valiant, sporty, great, and kind. The results showed that the formation of youth character can be through the practice of Mandar martial arts, namely martial arts, art, and spirituality. The implementation and practice of each mandar martial arts panca silat can cultivate the character of the youth as it should be. The character of a good young man is in the form of: good manners, discipline, courage, simplicity, love of the homeland, and filial piety to the old oran, state and religion. The concept of building youth character through Mandar martial arts is in line with *Pituah's* goal to participate in forming a human being with noble character, understand right and wrong, and be devoted to God. A young man should not only be qualified in the academic field, but also physical, emotional, spiritual, creative thinking and aspects in a compound, holistic, and balanced manner.

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