

TRAINING OF PENCAK ART TO PRESERVE LOCAL LIFE IN YOUTH ORGANIZATION KP. ANDIR RT. 01 RW. 15 VILLAGE PADALARANG, WEST BANDUNG DISTRICT

Edy syafrudin¹, Sri Nurhayati²

¹ Dinas Pendidikan, Kabupaten Bandung Barat Jawa Barat Indonesia

² IKIP Siliwangi – Cimahi – Jawa Barat – Indonesia

¹edysyaf74@yahoo.com

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Abstract

The background of the researchers conducting this research is that the art of pencak art is determined as an intangible cultural heritage by UNESCO so that it hopes that pencak art as an intangible cultural heritage. With this placement, it is expected that young people through youth can continue to cultural background and want to get involved in training conducted as provisions. This training is intended to be able to elevate the art of Pencak among the general public as well as to preserve local culture that has begun to be marginalized in this era of globalization. The purpose of this training is to find out about Pencak Art Training to Preserve Local Wisdom in Youth Organization Kp. Andir RT. 01 RW. 15 Padalarang Village, West Bandung Regency. The theory used in this research is the theory of youth, training theory and pencak art theory. Researchers conducted interviews and observation techniques with qualitative descriptive methods to obtain information from resource persons. The sample of this study was one trainer, 6 trainees, one Youth Organization Chairperson and one RW Kp Chairperson. Andir is chosen randomly. The results of the research on Pencak art training to preserve local wisdom in Youth Organization Kp. Andir kec. Padalarang, West Bandung regency is in line with expectations where the community in the village. Andir padalarang has begun to recognize and know the training of pencak arts. There were also many benefits felt by the participants. The conclusion of this study is Kp. Andir Padalarang to introduce pancak art in general society, especially young people so that Pencak art is not easily lost and is increasingly developing as our nation's cultural heritage in the midst of today's digitized world competition.

Keywords: Youth Organization, Training and Pencak Art

Abstrak

Latar belakang peneliti melakukan penelitian ini adalah seni pencak art ditetapkan sebagai warisan budaya tak benda oleh UNESCO sehingga berharap agar pencak art sebagai intangible cultural heritage. Dengan penempatan ini diharapkan para pemuda melalui karang taruna dapat terus melestarikan budaya serta mau ikut terlibat dalam pelatihan yang dilaksanakan sebagai bekal. Pelatihan ini dimaksudkan agar dapat mengangkat kembali seni pencak ini di kalangan masyarakat umum selain juga dapat melestarikan budaya lokal yang sudah mulai terpinggirkan di era globalisasi ini. Tujuan pelatihan ini adalah untuk mengetahui Pelatihan Seni Pencak Untuk Melestarikan Kearifan Lokal Di Karang Taruna Kp. Andir RT. 01 RW. 15 Desa Padalarang Kabupaten Bandung Barat. Teori yang digunakan dalam penelitian ini adalah teori karang taruna, teori pelatihan dan teori seni pencak. Peneliti melakukan teknik wawancara dan observasi dengan metode deskriptif kualitatif untuk mendapatkan informasi dari Narasumber. Sampel dari penelitian ini adalah satu orang pelatih, 6 orang peserta pelatihan, satu orang ketua karang taruna dan satu orang Ketua RW Kp. Andir yang dipilih secara random. Hasil dari penelitian Pelatihan seni pencak untuk melestarikan kearifan lokal di karang taruna kp. Andir kec. Padalarang kabupaten bandung barat sudah sesuai dengan harapan dimana masyarakat di kp. Andir padalarang sudah mulai mengenal dan mengetahui pelatihan seni pencak tersebut. Selain itu juga banyak manfaat yang dirasakan oleh peserta. Kesimpulan dari penelitian ini adalah karang taruna Kp. Andir Padalarang untuk mengenalkan seni pencak di masyarakat umumnya khususnya

pemuda-pemudi sehingga seni pencak tidak mudah hilang dan semakin berkembang sebagai warisan budaya lokal bangsa kita di tengah persaingan digitalisasi dunia saat ini.

Kata Kunci: Karang Taruna, Pelatihan, Seni Pencak

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INTRODUCTION

The State of Indonesia is a country that consists of various islands, islands which are inhabited by various ethnic groups that have different cultures. The identity of a group or community is a culture. Culture, customs and values are different for each region and are hereditary that must be maintained and preserved so as not to become extinct. The condition of our country which has many diverse ethnic groups resulted in Indonesia having a local culture that must be preserved.

One element of society that can be involved in preserving culture is young people. Young people are gathered or gathered in a forum called Youth Organization. According to Wenti (Sunoto, 2017) Youth Organization is a youth organization in Indonesia and a place where the development of young people's social life grows in the awareness and social responsibility of the community and for the community itself, especially for young people in an area. . With the existence of Youth Organization, it is hoped that it can help maintain and preserve the culture that exists in Indonesia, especially the sport of Pencak arts.

Pencak art sport is a sport inherited from the ancestors of the Indonesian people who have been passed down inherited by Indonesians through our previous parents. Pencak art in ancient times is a sport that aims to nourish the body by moving all limbs, regularly, both hand and foot movements. Along with the development of the age of pencak art began to develop in every region and many variations then to add to the beauty of the arts pencak added to the accompaniment of music in accordance with the pencak art movement, but today in this digitalization era pencak art began to be excluded, so the need for socialization associated with pencak art This is to be known and loved again by the wider community, especially for young people in this globalization era who prefer gadgets rather than preserving the sport of pencak arts. In addition, young people are now more familiar with martial arts which prioritizes physical competition rather than art.

Pencak art is a part of martial arts with hand and foot movements accompanied by musical accompaniment. Nowadays, Pencak art is less popular among young people, because the majority of young people prefer Pencak art which prioritizes fighting art so that the art of Pencak is less sporting. In interest because it prioritizes the beauty of the movement of the hands and feet.

In order for young people to help preserve, young people need to attend a training that suits their needs. According to Bernardin and Russel (Akhyadi & Kaswan, 2018) training is any attempt to improve the performance of employees or employees on the work they hold at the moment or related to their work. Continuous training is needed for pencak art so it is hoped that with the many pencak art training in the community it can reintroduce pencak art which has been replaced by other martial arts and as a way to encourage millennials to understand local wisdom. According to BPS data (Bahri, 2019) states that the population of Indonesia is

dominated by millennial population, is the population born in the range of 1980 - 2000 amounted to 33.75%, the values of local wisdom contained in many regional cultures in Indonesia have functioned in the context of culture, among others: As a filter and controller of (values - values) outside culture; and give direction to the development of culture.

In addition, according to a statement from the Regional Secretary Setiawan Wangsaatmaja (Haryadi, 2020) states that the art of pencak art is determined as an intangible cultural heritage by UNESCO so that it hopes that pencak art as an intangible cultural heritage. With this placement, it is expected that young people through youth can continue to cultural background and want to get involved in the training carried out so that the threat of scouring the values of local wisdom which is a great heritage which is of great value, can be overcome. And not only that, our regional culture and national culture and the noble values in it can be preserved and always have a place among the youth and generations to come..

LITERATURE REVIEW

Youth Organization

Youth organization (Arif & Adi, 2014) is one of the youth organizations as a forum that has a mission to foster young people especially in the village. According to Law Number 20 Year 2009 regarding youth, Article 43 explains that youth organizations must have membership, management, secretariat and financial management, as well as the statutes and by laws.

The purpose of youth organizations according to Permensos number 25 of 2019 about youth organizations is 1) realizing social responsibility awareness of each young generation in anticipating, preventing and warding off various social problems, especially among young people; 2) developing the ability of the younger generation in organizing social welfare through one of them social empowerment; 3) build the character of the younger generation who are knowledgeable, personality, skilled, intelligent, innovative, and creative; 4) develop the potential and abilities of the younger generation; 5) developing the spirit and spirit of social entrepreneurship; 6) motivate young people to become the glue of unity in diversity; 7) establish synergies and partnerships between young generation with various parties in realizing increased social welfare.

The Training

Training (Kaswan & Akhyadi, 2015) is a planned process to change attitudes, knowledge, or behavior skills through learning experiences to achieve effective performance in an activity or a number of activities. Meanwhile, according to Michael J. Jucius (Kamil, 2012) stated that the training was carried out to show each process in developing the talents, skills, and abilities of employees to complete certain jobs. The training objectives according to Moekijat (Kamil, 2012) is 1) the training aims to develop skills, complete work more effectively and quickly; 2) training aims to develop knowledge so that work can be done rationally; and 3) training aims to develop attitudes so as to bring up the desire to work together

METHOD

This research uses a descriptive method with a qualitative approach. According to (Sugiyono, 2014) research methods based on the philosophy of post positivism, which are used to examine natural objects, (as opposed to experiments) where researchers are as key instruments because they are more active, ranging from research, data collection to making research conclusions at the end of the activity. For data collection techniques carried out by triangulation or a combination. As for the data analysis technique in this study, according to Miles and Huberman

(Sugiyono, 2014), the data analysis technique in qualitative research is data reduction, data display and conclusion drawing or verification which are carried out interactively and continue continuously until completion so that the data has become saturated.

Sources of data can be done in a purposive way, is a selection with specific considerations and goals (Sugiyono, 2014). Whereas the selection of samples is done randomly on the grounds that the representative sample selected are competent people and can assist in this research. For the research data, the researchers took samples from one trainer, 6 members of the youth group, one youth leader and one head of RW Kp. Andir with data collection techniques through interviews and observations, researchers took these respondents because they are people who are directly involved in the training as well as those who are competent in the field of pencak arts training so that by interviewing a research trainer can find out the techniques of training pencak arts both its simplicity and difficulty then interviewing the training participants and the head of the youth cadets researchers can also find out firsthand the results of the training both the advantages and disadvantages. Whereas for the reason of choosing the sample of the head of the RW Andir Village is that researchers can obtain data about the results of the training of youth activities as one of the community organizations that helps accommodate youth to be more productive. The research site was conducted in Youth organization Kp. Andir Padalarang Padalarang District, West Bandung Regency.

RESULTS AND DISCUSSION

Results

Results of interviews conducted by researchers in Youth Organization Kp. Andir Padalarang regarding how the training of pencak arts to preserve the local wisdom is as follows :

Interview of researchers conducted to the pencak arts trainer initials R, following the results of the interview "pencak art training conducted by young people is very good, we did training once a week and this training was asked directly by the youth committee to me", then about the development of the youth after participating This training is "they have begun to master both theory and practice in order to continue to preserve the art of pencak". The obstacle felt by the trainers when giving training is "they sometimes bump into time with other activities that are held at school or even at the Youth Organization itself, because Youth Organization does not only have this training program", besides that the trainer also explains the strategy " for the strategy used so that they want to continue to be consistent is to continue to provide motivation about the art of pencak and change the schedule of activities if there are conflicts with other activities. " For the response of the pencak art training participants the trainer answered "the participants responded well to everything I taught and they tried to practice what they got".

Furthermore, researchers sought information about this pencak art training to six pencak training participants and the results of interviews with the first trainees with the initials ER "I am happy to take part in this pencak art training, because as a way of sport and also evidence that we are one generation nation to help preserve local wisdom ". Furthermore, participants explained about the facilities to attend the training "Me and all my friends who participated in this training paid to get clothes or whatnot". As for the implementation of the activities themselves the participants answered "happy with this and the schedule once a week, but sometimes it is indeed constrained by the tasks of the school or other activities carried out by youth, but usually there is a change in the schedule of activities". The benefits of participating in the training were that participants explained "the perceived benefits are that I have become healthier and I can know the history and also be involved in preserving the local wisdom of

pencak arts". Finally, the participants explained about the encouragement that made the participants want to get involved in the activity."

The interview continued with the second participant with the initial M, and the results of the interview were "happy to be involved in the training". Then explaining the facilities, M answered "the facilities that we got during the training were not free, but we were happy to join this training". Furthermore, regarding the implementation of the activities themselves the participants answered "the activities are carried out once a week with a schedule tailored to our free time". As for the benefits of participating in the training, participant M explained "the benefits are that I have become healthier and I can get involved in maintaining culture or local wisdom". For the final question about how the encouragement that made the participants want to get involved in the activity "the encouragement I want is to continue to support and help the government in preserving local wisdom by learning about the art of Pencak and besides that I can also gather with friends through positive and healthy activities".

Researchers continued the interview to the third participant with the initial S, the results of the interview as follows "I am happy to be able to take part in the training". Furthermore, regarding the facilities in the training, S answered, "the facilities we get are all paid, but if we don't pay, we also have". For the implementation of the third participant's activity explained "the training activities were carried out according to our schedule, usually held once a week". Furthermore, regarding the benefits and also the factors that encourage involvement in this training are "the benefits to maintain health, know how the art of Pencak, maintain and participate in preserving the local wisdom as well. For the factors that encourage myself, I just want to learn, encouragement from myself and also the environment of my fellow youth management "

The next interview with the fourth participant with the initial D, following the results of the interview "was very happy to be involved in this activity", then regarding the facilities "supporting facilities, even though we had to buy the facilities that we used except those that did exist and did not need to be purchased". After that the fourth participant answered back about the implementation of training activities "the training is carried out according to schedule, once a week". The next question about the benefits and also the motivating factor for participating in the training. Participant D said "the benefits are many, one of which is involved in preserving the culture or art of pencak as one of local wisdom, while for the factor why I want to get involved because I want to learn and also a lot of encouragement from the surrounding environment "

The results of the fifth interview with the participant initials A, while the results of the interview as follows "happy to take part in the activities". "The facilities are good, although we have to spend our own capital". Furthermore, regarding the implementation of training activities "goes well, according to the schedule usually carried out once a week both theory and practice". As for the next question about the benefits and also the factor why you want to get involved, participant A explained "the benefits of adding knowledge, exercising, being involved in preserving local wisdom and fears that drive it are themselves and the environment".

Interview with the sixth participant with the initials F, following the results of the interview "happy to join the training". "For our own facilities we buy it, but other than that the facilities are good". Next regarding the implementation of the training, the benefits and also the factors involved in this training, participant F answered "the implementation is carried out once a week by providing theory and practice, many benefits are obtained from this training for themselves

and also the community, and for the factors that encourage why participating This training is oneself wanting to learn and help preserve local wisdom.

The researcher continued the interview with the head of youth organization with the initial Y, following the results of the interview "Pencak art training conducted by the management friends is very good and runs smoothly and is carried out once a week", then the youth development after participating in the training is "they have already began to master both the theory and practice as a provision to preserve the wisdom of the art of pencak " Whereas the perceived obstacle is "they are sometimes unable to attend due to clashes with other activities held at school or even at the youth organization itself, because youth organizations do not only have this training program". For the response of Pencak Y art training participants answered "the participants responded well to everything I taught and they tried to practice what they got". The researcher interview ended by interviewing the head of RW Kp. Andir who had the initials E, follows the results of the interview "the training conducted by the youth organization or most of the youth of Kp. Andir is very good and useful for them to develop their talents to be more productive also than they do negative things, after that respondents answered about the development of young people "they are now more productive, good for other activities they also like to help government officials Kp. Andir ". Respondents answered about the response of government officials regarding training activities "I respond well as long as they carry out positive activities and there are benefits for them in general for other communities".

Discussion

As a result of the above research, the researcher can conclude that the training of Pencak arts as a way to maintain or take local parity in place is already underway. The coach and also the head of Youth Organization facilitate the youth and young women who are gathered in a youth organization called Youth Organization is a good effort to preserve local wisdom. As one of the nation's generation, participants who have participated in this training feel the benefits, one of which is that they can get involved in preserving local wisdom. As a generation of young people they are indeed expected to be the successors of local wisdom, one of which is the local wisdom of pencak art. Seeing the results of interviews and observations, the youth organization has carried out their duties through this training. The task of youth is in the Minister of Social Affairs Regulation No. 23 of 2013 concerning Empowerment of Youth Organization Article 9 in carrying out the tasks referred to in Article 8 (Cahyo, 2017), Youth Organization has functions: 1) Preventing the emergence of social welfare problems, especially the younger generation ; 2) Carrying out social welfare including rehabilitation, social protection, social security, social empowerment and training of every member of the community, especially the younger generation; 3) Improve productive business economy; 4) Growing, strengthening, and maintaining social awareness and responsibility of every member of the community, especially the younger generation, to play an active role in the implementation of social welfare; 5) Growing, strengthening, and maintaining local wisdom, and 6) Maintaining and strengthening the national spirit of Unity in Diversity and the establishment of the Unitary State of the Republic of Indonesia.

Besides that, seeing from the results of the interviews, the training given to the members or youngsters of youth clubs was good and in accordance with the needs of the participants. The trainees who initially did not know or had not even mastered the training of pencak arts after following them were able to know both in the form of theory and practice. Moekijat (Kamil, 2012) is 1) training aimed at developing skills, completing work more effectively and quickly; 2) training aims to develop knowledge so that work can be done rationally; and 3) training aims to develop attitudes so as to bring up the desire to work together. Koentjaraningrat (Wahira,

2011) states that "local culture is related to the term ethnicity, according to which, ethnicity itself is a group of people who are bound by awareness and identity of cultural unity. The awareness carried out by Youth Organization Kp. Andir is to further introduce the art of pencak while preserving the local wisdom is one thing that should be proud of and of course preserved as a national cultural heritage.

CONCLUSION

Implementation of Pencak Art Training in Youth Organization Kp. Andir RT.01 RW. 15 Padalarang Village, West Bandung Regency is going well and is a for of concern from the youth group of Kp. Andir Padalarang to introduce pencak art in general society especially young people so that pencak art that has started to disappear again can be known and most importantly of course pencak art as a legacy of our ancestors is not easily lost and is increasingly developing as a local cultural heritage of our nation in the middle digitalization competition in the world today.

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