

Implementation of Spiritual Mental Values of Pencak Silat Students in Community Life

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Abstract: The purpose of this study is to obtain a description of the implementation of spiritual mental values of pupils of pencak silat in societal life using a quantitative descriptive method that describes the actual facts about the implementation of spiritual mental values. The data collected from the questionnaire distribution process is given to the students of Pencak Silat College in Pelalawan District, Riau Province, which amounts to 70 people from 7 pencak silat schools. The data obtained is then analyzed using IBM SPSS version 20 through the descriptive test stage by looking at the percentage. The results showed that the mental values are implemented with good enough category by the majority of students of pencak silat college in social life by generating 60% percentage.

1 INTRODUCTION

Pencak silat is the result of Indonesian human culture to defend, maintain its existence (independence), and integrity (manunggal) to the environment / natural surroundings to achieve harmony of life in order to increase faith and piety to God Almighty (PB IPSI and BAKIN in Mulyana, 2014). Pencak silat has been around since prehistoric times. Because at that time humans must face the harsh realm in order to maintain its survival by fighting wild animals and hunting which ultimately develops martial movements. In pencak silat, there are noble values which, when studied properly, will have great benefits, not only for individuals who study them but also for the community. In other words, Pencak Silat education has individual and social benefits. Pencak Silat education can contribute in the development of the Indonesian people as a whole in the framework of the development of the entire Indonesian people, and is “*character and nation building*” (Mulyana, 2014). In real life, pencak silat is used as a tool for self-defense, maintaining physical fitness, embodying aesthetic sense and channeling human spiritual aspirations. In the dimension of individual pencak silat serves to foster human beings to be exemplary citizens who obey the norms of society (Notosoejitno, 1997), on the social dimension of

pencak silat serves as a cohesive force that can embrace individuals in the bonds of social relationships of martial arts organizations, in order to maintain the unity and unity of society by creating a sense of solidarity and togetherness among its members (Maryono, 1998).

The noble values serve as guidelines for the lives of the *pesilat* in everyday life. These noble values are one of the ethical values (Mental Spiritual). Ethical value is the value of noble character or morality value of pencak silat based on *pepakem* (discipline / rule) ethics in it is implicitly contained religious values, socio-cultural values and moral values held by the community (Notosoejitno, 1997). The word mental is often used instead of the word personality in psychiatry and psychotherapy which means that the mental is all the elements of the soul including the mind, emotions, attitudes and feelings which in its whole and its roundness will determine the mode of behavior, a thing that suppresses feelings, disappoints or exhilarating, fun and so on (Zakiah, 1982). Kartini Kartono in Novian (2013) suggests that the mental comes from the Latin word *men's*, *mentis* which means soul, spirit. He also said that people who have a healthy mentality are those who have typical characteristics, among others: have the ability to act efficiently, have a clear purpose of life, have a healthy self-concept, has a coordination between all the potential with his efforts, has self-

regulation and personality integration and has a calm mind. So speaking of mental problems, will certainly be exposed to mental health. The World Health Organization defines the mental in theory about mental health "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community (Organization and others, 2004)." In this definition it can be understood that a healthy mind is defined as a perceived prosperous state of the individual, in which he realizes his ability, can overcome the pressures in his life, be able to work well and productively, and be able to contribute to society. Other mental theories explain that a prosperous mental state as an indicator of mental health includes two aspects, namely the first aspect of individual freedom from psychological distress which is characterized by high levels of anxiety, depression and loss of control; second, the presence of psychological well-being characterized by a general feeling of positive, emotional state and life satisfaction (Veit and Ware 1983).

While the spiritual in SQ is derived from the Latin *coventia* (*sophia*) in Greek which means "wisdom" (Zohar dan Marshall, 2001). According to W.H. Thomas through the theory of The Four Wishes that the source of religious psychology are six kinds of basic desires that exist in the human psyche is: a). The desire for salvation, b). The desire to get an award, c). Desire to be addressed, and d). The desire for new knowledge or experience. Like mental with mental health, in spiritual is also known as spiritual intelligence which becomes the measuring tool in determining the spiritual good (Novian, 2013). The theory of spiritual intelligence Zohar and Marshal (2001) mentions several elements that can be characterized as a component of spiritual intelligence, namely: the ability to be flexible, a high level of consciousness, the ability to deal with and exploit suffering, the ability to deal with and overcome pain, the quality of life inspired by vision and values, the reluctance to experience unnecessary losses, the tendency to see the interconnectedness of things, the apparent tendency to ask "why" or "what if" in order to seek a fundamental and independent answer. So based on the above mental and spiritual theories, both of which affect each other and are an inseparable unity. Faulkner explains "Religious and spiritual beliefs and their influence on mental health are also explored in a summary of user-led research from the Mental Health Foundation (Faulkner in Annie,

2001). Faulkner found just over 50% of 400 service users questioned about their coping strategies stated that religious and spiritual beliefs were important to them. The helpful aspects of belief included a meaning and purpose to life, peace and comfort, and a sense of God's presence." (Annie, 2001). In this theory Faulkner says that belief and spiritual influence on mental health. Faulkner found that over 50% of the 400 service users said religious and spiritual beliefs are important and useful in that they include the meaning and purpose of life, the peace, the commitment, and the sense of God's presence.

So it can be said that the spiritual mentality is a unity that affect each other to get happiness and tranquillity both in life itself and in the community. This author's opinion refers to Ginanjar (2007) says that it is only by holding on to God that it can create a sense of calm and security. Calmness will clear the mind. A clear mind will be able to generate important initiatives, as well as provide mental readiness to deal with ever-changing changes. Theory of Miller "An important aspect of spirituality for mental health and well-being seems, thus, to be an inner sense of connectedness to something greater than oneself, a relation and dialogue with a loving and guiding power, presence, nature, creator, spirit or other similar ideas (Miller, 2015)." This theory explains that an important aspect of spirituality for mental health and well-being is to gain a sense of inner firmness toward something greater than oneself, relationships and dialogue with power and mastery, presence, nature, creators, spirits or other similar ideas. In line with the reference, De Souza say "Spirituality complements integrates and balances the rational and emotional aspects of the human person." (Westerlund, 2016). Spirituality complements, integrates and balances the rational and emotional aspects of the human person. Furthermore, the theory of Robbins (2011) say "Identify seven dimensions of wellness: physical, intellectual, emotional, social, spiritual, environmental, and occupational. Additionally, "there is a strong interconnection amongst these dimensions." (Lynch, 2013). He identifies seven interdependent dimensions: physical, intellectual, emotional, social, spiritual, environmental, and occupational.

Several previous studies have proved that the activities of martial arts in which there is spiritual mental value shapes, nurtures, and develops attitudes and characters of most individuals to be individuals who have a future view of life and tough in the face of life. Not a few individuals before learning pencak

silat have a background attitude and bad character such as depression, uncontrolled emotions, anxiety in doing something, despair, less satisfied with the results obtained, not easy to mingle, not aware of God, do not have the nature patient and steadfast and lack of purpose in life. The research, among others, Mulyana (2012) research on "*Character Building Through Pencak Silat Development*." The result is a very open opportunity to develop character education through physical education and sports, especially through martial arts. Subsequent research conducted by Kurniawan (2017) on "Personality Education and Spiritual Mental Development through Martial Arts Pencak Silat." Produce that personality education and spiritual mental coaching through martial arts pencak silat has a good result, because in addition to concentrating on coaching The body of Pencak Silat can also be used as psychological coaching, religious and social attitudes.

However, referring to the current conditions of some of the students of Pencak Silat College are still involved in issues that are far from spiritual mental values, especially college students aged between 15-18 Years. This problem is evidenced by the observations that the author did in the field by directly involved in the world of martial arts as coaches and referees jury in Pelalawan District, Riau Province. The author finds some problems related to the spiritual mentality of pesilat such as anxiety toward others, emotional uncontrolled, tendency cannot adapt well, negative attitude, lack of love, cannot be grateful, impatient and sincere, quickly despair, not the existence of business and always leave the worship. Conditions like this will affect the life of college students in community life. Referring to this problem, the theory put forward by Kessler et al "*The onset of many lifetime mental disorders occurs in adolescence and studies indicate that by the mid-teens about half of these have already started*." (Linn, 2016). This theory says that mental disorders in life began to occur in the mid-adolescent.

So this problem is the writer's reflection to be able to see more picture about the implementation of spiritual mental values of students of martial arts college in public life. This study aims to see the extent of spiritual mental values implemented by students of pencak silat colleges in community life, so it becomes a joint evaluation to improve themselves to be better in terms of spiritual mental.

2 METHODS

2.1 Participants

The sample is determined based on Purposive Sampling with consideration based on the following characteristics: a). Duration of pupil martial arts college students 1 Year up, b). School age 15-18 years. According to Arikunto (2010), purposive sampling technique is a technique of taking samples not based on random, regional or strata, but based on the consideration that focuses on a particular purpose. After referring to the considerations of the above characteristics, the population is 70 people. Since the population is below 100, the population is taken as a whole.

2.2 Procedures

The research method used is descriptive method with quantitative analysis through percentage. Nawawi (2003) describes quantitative descriptive research i.e. research methods that focus on actual problems or phenomena at the time of the research, then illustrates facts about the problem investigated as it is accompanied by a rational interpretation and accurate. This research took place from the 24th of August to September 11, 2017 located in Pelalawan District, Riau Province.

2.3 Instrument

The instrument used is the mental value apparatus that is adapted and developed from the research of Aziz (2015) on The Mental Health Inventory (MHI-38) and Idrus (2003) on Spiritual Intelligence. Both instruments are modified in accordance with the purpose of research conducted by researchers. After being modified, it was tested to college students who follow the "*Bandung Open*" Pencak Silat Championship in Bandung. The result is 50 items from 74 items that are valid and reliable.

3 RESULTS AND DISCUSSION

Data collection techniques in this study using a questionnaire technique. The questionnaire technique is the collection of data that is done by giving a set of questions or written statement to the respondent to answer it. Data collection is done at data source that is student of Pencak Silat School of Pelalawan Regency of Riau Province. The

questionnaire instrument as a reference for the implementation of research on the spiritual mental values of students of Pencak Silat College in the life of the people.

The data in this research is descriptive quantitative data. For quantitative data used descriptive statistical analysis with percentage. The instrument measurement scale in this study used likert scale, with a range of scores between 1 to 4, so that the average (ideal) = 2.5 and ideal SD 0.5. From the average and ideal SD can be determined criteria assessment evaluation in this study, and presented in the following table:

Table 1: Criteria for Interpreting Research Implementation.

No	Assessment Norms	Score Range	Category
1.	$M_i + 1,5SD_i - M_i + 3SD_i$	3,26 – 4,00	Good
2.	$M_i - M_i + 1,5SD_i$	2,51 – 3,25	pretty good
3.	$M_i - 1,5SD_i - M_i$	1,76 – 2,50	Les Good
4.	$M_i - 3SD_i - M_i - 1,5SD_i$	1,00 – 1,75	Not Good

Source: Suharsimi Arikunto (2009).

The implementation of this study was measured by an instrument of 50 valid items on a test of the research instrument (test of validity and reliability). The final scoring in this study is the number of scores divided by the number of statements, so that all aspects / indicators have the same range, ie 1 to 4. The final score is the average score on four aspects (context, input, process, and product) this is done to facilitate in interpreting the results of research.

Based on data analysis with the help of computer software obtained the average implementation of spiritual mental values of pupils of martial arts in community life of 3.12; median 3.14; mode 3.86 and standard deviation of 0.35. The average score is at 2.51 - 3.25 class interval is good enough.

Thus it can be said that the implementation of spiritual mental values of students of martial arts college in social life is in the category quite well. Implementation of spiritual mental values of students of martial arts college in social life, categorization can be seen in the following table:

Table 2: Frequency Distribution.

No	Score Range	Score Category	Frequency	
			N	%
1.	3.26-4.00	Good	25	36
2.	2.51-3.25	Pretty Good	42	60
3.	1.76-2..50	Less Good	3	4
4.	1.0-1.75	Not Good	0	0
Total			70	100

Based on the frequency distribution mentioned above can be made pie charts frequency distribution as follows:



Figure 1: Pie charts Implementation of Spiritual Mental Values of Pencak Silat Students in Community Life.

Thus, according to the table and pie charts presented above, it is known that from 70 students of martial arts college as a sample of research, 36% of martial arts college students say implementing spiritual mental values in social life are in good category; 60% of students of martial arts college stated quite well; and 4% of students expressed less good, and no students of martial arts college that states not good. The majority of martial arts college students that is 60% stated quite well, thus seen from the average or from the majority, it can be stated that the implementation of spiritual mental values of students of martial arts college in community life is in the category quite well.

4 CONCLUSIONS

Based on the analysis of research conducted, it can be concluded that the mental value of the category is good enough in the implementation of college students in community life.

This research is conducted as closely as possible in accordance with the research procedure, but there are still some limitations and weaknesses. These limitations and weaknesses are presented as material for further research. Based on the above conclusions can be submitted some suggestions, as follows:

- This research can also use qualitative research methods;
- This study is limited to describe one variable by limiting the age of 15-18 Years and limited the duration of study 1 Year and above;
- Instruments used can be developed again in accordance with the development of research on mental spiritual.

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