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Coaching and Development of Pencak Silat Sports Based on Living Respect Values in Positive Youth Development

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Abstract

This study aims to examine whether the integration of the concept of "living respect" in a pencak silat training program can enhance the development and understanding of living respect values within the framework of positive youth development. This study employs a group-based experimental design that includes 60 participants in a training program, with the participants being divided into two groups: a control group and an experimental group. The control group receives regular pencak silat training, while the experimental group undergoes pencak silat training that incorporates sub-dimensions of living respect, such as attitudes of tolerance, embracing differences, promoting equality, and opposing discrimination. The research results indicate that the experimental group experiences a significant improvement in the development of living respect skills compared to the control group. The integration of living respect values into the pencak silat training appears to offer effective benefits to the participants, particularly in terms of enhancing social and emotional skills that are vital in daily life. Therefore, the integration of living respect within sports and educational training can serve as an effective alternative for enhancing holistic living respect values.



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INTRODUCTION

Sports Coaching and Development entails a deliberate, systematic endeavor aimed at achieving specific sports objectives, as outlined in the Indonesian Sports Law (Article 1 Paragraph 23) for the year 2022. Coaching involves mentoring, training, and developing individual or groups of sports participants, whereas development focuses on growing infrastructure, regulation, and community support for sport. These two concepts operate in a series of planned strategies and aim to improve the quality of sport as a whole. Sport as referred to in paragraph (1) is organized by taking into account human, social, cultural values, physical literacy, safety, norms of decency and decency, and in accordance with the provisions of laws and regulations (Sports Law 2022, n.d.). This article underscores the importance of organizing sports by prioritizing human, social and cultural values. In this context, sports must pay attention to physical literacy and ensure safety and appropriate norms. In addition, legal provisions and statutory regulations must also be followed. This reflects a commitment to maintaining integrity, safety and ethics in all aspects of sport, and ensuring that sport plays a positive role in society.

The concept of positive adolescent development (PYD) emphasizes the importance of providing opportunities and an environment that supports positive growth and development for the younger generation. When adolescents participate in sports, they engage in social interactions, work in teams, and build relationships that enable the development of communication and cooperation skills that are essential in everyday life (Connor et al., 2019). In addition, sport also contributes to emotional development by teaching stress

coping skills, managing emotions, and building self-confidence (Côté & Hancock, 2016). Experience in sports also stimulates cognitive development through training in strategy, decision making, and situational analysis (Bean & Forneris, 2017). Apart from the skill aspect, sports also have the potential to teach ethical values such as fair play, a sense of responsibility, and integrity (Holt et al., 2017). Thus, through participation in sports, youth can obtain sustainable benefits in character development and readiness to face the demands of future life. Pencak Silat is a traditional martial art that has deep cultural roots and originates from Indonesia and several countries in Southeast Asia. For example, in research by Zainal Arifin and Syafwan Rozi in the article "The Essence of Pencak Silat in Indonesian Culture" (Voelker, 2016), it is explained how Pencak Silat has become an integral part of Indonesia's cultural heritage and represents a strong cultural identity. In this context, Pencak Silat has tremendous potential in promoting cultural identity and understanding of traditional heritage. Research by Effendi Gazali in the article "Cultural Preservation in Pencak Silat: The Case of West Sumatra, Indonesia" (2019) reveals how Pencak Silat has been recognized by UNESCO as part of the Intangible Cultural Heritage of Humanity (Johansyah L, 2014). This shows a real effort in preserving and promoting cultural values through this sport (Gould et al., 2013). With ethical and spiritual values embedded in the practice of Pencak Silat, this sport is not only a form of physical training, but also a powerful tool in supporting the character and moral development of youth (Marwan, 2014). In the study "Pencak Silat as a Cultural Phenomenon in the Minangkabau Community of Indonesia" by Yukifumi Kanasaki (2003), it is emphasized that

Pencak Silat helps build a responsible, disciplined and integrity personality (Purnomo, 2021). Thus, Pencak Silat is not just about physical movement, but is also a vessel rich in cultural values, ethics, and spirituality (Widyastuti & Dimiyati, 2019). Its potential to promote cultural identity and enrich understanding of traditional heritage has been recognized in various international studies and recognitions, as well as making an important contribution to the positive character building of young people (Sin & Ihsan, 2020). Living Respect" is an attitude of respect, appreciation, and empathy for others, the environment, and the values contained in society (World Values Survey Association, 2021). In the context of Pencak Silat, these values have great potential in shaping the character of athletes and enrich the sporting experience (Gould & Voelker, 2016). Tolerance, as a component of "Living Respect," is reflected in respect for differences in playing styles, techniques and strategies of opponents. This creates an inclusive environment where athletes can interact positively in competition.

METHODS

The research method "Quasi-Experimental Design" is an approach to examine the causal relationship between variables without controlling for all factors. In this method, the researcher observes existing groups, where one group receives treatment and the other group acts as a control (Sugiyono, 2015). This is useful when randomization is not possible. However, this method requires careful statistical calculations, because the interference factor is not fully controlled. It provides a framework for researchers to test causal hypotheses in complex situations. (Fraenkel, Jack R., Wallen, 2022) In this research design, the

investigator carefully selected both an intervention group and a control group based on various shared characteristics that could potentially influence the research outcomes, including age, gender, educational level, and more. Prior to administering any treatment, the researcher conducted a pretest on both groups. Subsequently, the treatment group received the designated intervention, while the control group did not. Upon completion of the treatment phase, the researcher conducted post-treatment assessments on both groups to evaluate the impact of the treatment on the intervention group.

Table 1. Research design

Group A	M	O ₁	X	O ₂
Group B	M	O ₁	C	O ₂

Table 1 describes the applied research design, where Group A received treatment in the form of applying the "Living Respect" value, while Group B acted as the control group in this study. Group A, as the treatment group, was given an intervention that focused on the introduction and application of the "Living Respect" value. These values include tolerance, difference, equality and anti-discrimination (Koenigstorfer & Preuss, 2018). The observation or initial measurement (O₁) stage was carried out before giving treatment, where the initial characteristics of the two groups were measured as a comparison reference point. Next, the "Living Respect" (X) treatment was given to Group A, and after a period of application, a post-treatment observation (O₂) stage was conducted to evaluate changes in their behavior and attitudes. On the other hand, Group B acts as a control group that does not receive the "Living Respect" treatment. The initial observation stage (O₁) in both groups provides an initial description of the characteristics of each group. However,

instead of receiving treatment, Group B remained in normal conditions (C) throughout the study period. After a certain time, the post-treatment observation (O2) stage in Group B was carried out to see changes or no changes in their behavior and attitudes. By applying this design, the researcher can identify the impact of applying the "Living Respect" value to Group A and compare it to the changes or unchanged that occurred in Group B. The aim is to assess the extent to which this treatment influences the development of these values in the treatment group, as well as understand the differences between the treatment group and the control group in the context of the "Living Respect" value (Liu, 2016). The gathered data will be subjected to t-test analysis to ascertain the presence of a statistically significant distinction between the treatment group and the control group concerning the measured variables following the implementation of the intervention. Data in this study were collected through the utilization of a questionnaire.

The questionnaire used in this study includes the concept of "Living Respect" which consists of four value components, namely tolerance, difference, equality, and anti-discrimination. There are a total of 32 questions that have been designed by constructing each component of the "Living Respect" value. This questionnaire was developed for use by youth sports participants aged 12-18 years, with the aim of measuring their level of understanding, attitudes and behavior related to these values in the context of sports and everyday life. Each component of the "Living Respect" value is represented by a number of carefully designed questions. These questions may involve imaginary situations or scenarios that describe interactions in a sports environment. Participants will be asked to provide their responses to each question, which can reflect the extent to which they

apply and understand these values in practice. Taking this approach, the questionnaire will provide in-depth insight into how the value of "Living Respect" is reflected in the views and behavior of participants in the context of their sport. The data obtained from this questionnaire will be analyzed to identify patterns and trends that can provide further understanding of the influence of these values on the character development and social interactions of adolescents in a sporting environment.

Participants

In this study, research participants were adolescents between the ages of 12 and 18 who actively participated in martial arts training at the Tapak Suci and Prisia Diri schools in the city of Bandung. This research involved two universities, with a total of 60 participants. These participants were active members of the Tapak Suci and Prisia self-styled pencak silat schools and came from the age range of 12 to 18 years. They have experience in training and competition in the field of pencak silat. By involving two different schools, this research can provide a broader perspective and represent variations in the practice of pencak silat. These participants will become research subjects who will fill out a questionnaire that has been constructed based on the "Living Respect" value component. Their responses to the questionnaire will provide important data to analyze the extent to which these values are reflected in the attitudes and behavior of young pencak silat students at the two schools involved. By involving youth from various backgrounds and different colleges, this research is expected to provide a more comprehensive picture of the application of the "Living Respect" value in the sport of pencak silat and its impact on the development of adolescent character.

Sampling Procedures

Procedures for selecting participants involved systematic sampling methods, where individuals were chosen by selecting every *n*th person from a prepared list, aligning *n* with the desired sample size. The participation percentage was calculated by dividing the number of willing participants by those approached, who had the option to self-select into the study. Data collection occurred in controlled settings, such as university laboratories or community centers, ensuring consistency. Participants were provided detailed information and gave informed consent without receiving any payment to prevent potential biases. Notably, statistical power considerations were taken into account during hypothesis testing, determining the necessary sample size to detect meaningful effects while minimizing Type II errors, thus ensuring the study's sensitivity to detect hypothesized differences or relationships. These procedures aimed to maintain research integrity and validity

Materials and Apparatus

You must explain to the reader the tools and equipment you utilized to prepare your book, such as the questionnaires, stimulus words, and surgical instruments. In general, you only need to explain your supplies and equipment if it is likely that the researchers are already familiar with them. However, if you made your own materials, you must describe them in great detail. If you're employing equipment or supplies that were made by someone else but aren't widely recognized, you should describe it and tell the reader where to find it. Indicating degrees of dependability recorded by prior researchers is a good idea if you employed personality inventories or questionnaires.

Procedures

Given that it is difficult to describe what the participants were doing without mentioning the tools they were using, this information is likely to combine the actual procedures with the materials and equipment. The process has a few largely common components. They consist of the following: (a) variables that are controlled and measured, including independent and dependent variables; (b) any conditions or groups you intend to compare; (c) how participants are divided into groups; (d) the researcher's role in the session; (e) the instructions that participants received; and (f) the activities that participants engaged in. Include a note with the process confirming that subjects gave informed consent. You may choose whether to add a how-to part when you create your own process section.

Sampling Procedures

In this study, a purposive sampling technique was used to choose a sample of individuals with certain features in accordance with the study's goals. The Tapak Suci Pencak Silat College and the Prisa Diril Pencak Silat College are two pencak silat colleges in the city of Bandung that have a sizable membership. Then, at each college, the researchers chose individuals who satisfied the inclusion requirements, i.e., young people between the ages of 12 and 18 who actively engaged in the pencak silat martial arts college. The researchers also chose 30 individuals from the two schools who they felt best represented other young fighters and who participated pretty actively. When doing sampling, differences in age, gender.

RESULT

The following is the research hypothesis: H₀: The average living respect growth in the pencak silat training group with integrated living respect

differs significantly from the pencak silat training group that did not include integrated living respect. With these presumptions in place, this study will contrast groups that get instruction in pencak silat along with the integration of living respect with groups that simply receive training in pencak silat devoid of living respect to assess the average value of the development of living respect. Statistical analysis methods like the t test or the mean difference test can be used to determine whether there is a statistically significant difference between the mean scores of the two groups.

Table 2. Group Statistics

Class	N	Mean	Std.	Std.
			Deviation	Error
			n	Mean
Exercise Group	30	8.70	1.950	.356
Control Group	30	6.23	1.524	.278

In accordance with the data above, referring to the integrated and control group categories being compared in the study. In this case, we have two groups, namely the "exercise group" and the "control group". N: This is the number of observations or samples in each group. In this case, each group has 30 observations or members. Mean: This is the average of the data in the group. For the "exercise group" the average was 8.70, and for the "control group" the average was 6.23. It indicates the average value of a parameter or measurement observed in each group. std. Deviation: This is the standard deviation of the data in a group. It measures how far the data is spread out from the average. For example, for the "exercise group" the standard deviation is 1.950, and for the "control group" the standard deviation is 1.524. std. Error Mean: This is the standard error of the mean. It measures how accurately the

sample mean represents the larger population mean. This value was lower in the "training group" (0.356) than in the "control group" (0.278), indicating that the mean within the "training group" may be more stable or close to the population mean. In the context of a research or experiment, this information gives an idea of the characteristics of each group in terms of mean, distribution of data, and accuracy of the mean as a representation of the larger population.

Table 3. Samples Test
Independent Samples Test

		Levene's Test for Equality of Variance		t-test for Equality of Means			
exercise group	Equal variances assumed	F	Sig.	t	df	95% Confidence Interval of the Difference	
						Lower	Upper
	Equal variances not assumed						
	Equal variances assumed	1.607	.112	5.458	58	2.467	1.562 3.371
	Equal variances not assumed			5.458	4.800	2.467	.452 1.561 3.372

The results of the independent t-sample test showed that there was a significant difference between the two groups being compared. The Levene test for equality of variance yields a p-value of 0.112, indicating that the assumption of equality of variance is acceptable. The t-test for equivalence on average yields a t-value of 5.458 with 58 degrees of freedom and a very low p-value, less than 0.001, which indicates that the mean difference between the two groups is very significant. These results indicate that the so-called "exercise group" had higher averages than the other groups. The mean difference between the two groups was about 2.467, with a 95% confidence interval between 1.562 and 3.371. This means that it is highly unlikely that these differences were the result of chance, and that the "training group" had significantly higher averages than the other groups.

DISCUSSION

According to the findings of the analysis, there is a significant difference between the groups that received integrated pencak silat training with living respect and the group that only received volleyball training without living respect integration in terms of the development of living respect. These results are seen as showing that the participants' development of life skills is positively impacted by the inclusion of living respect in pencak silat training. In comparison to participants who simply got instruction in pencak silat without integrating living respect, participants who received training that was combined with living respect showed a greater average development of living respect. In establishing sports or other programs, policy makers and coaches must consider the consequences of these results. Based on the results of the research that has been done, it can be concluded that there is a significant increase in several aspects of living respect after the pencak silat training participants have integrated living respect. living respect in the sub-dimensional dimensions that experienced a significant increase were:

Tolerance is a very important aspect in the martial art of Pencak Silat and in life in general. Here are some reasons why tolerance is important in the context of Pencak Silat: Respect for Opponent: Pencak Silat involves competition and competition. Tolerance teaches practitioners to respect their opponents, even when in situations of intense competition. This includes sportsmanship, respecting the outcome of the game and not exhibiting inappropriate behavior (Thorpe & Thorpe, 2016). Cultural Diversity: Pencak Silat originates from various regions and cultures in Southeast Asia. Tolerance helps maintain this diversity and respect for the different

cultural backgrounds among practitioners. It can also help prevent conflicts or tensions that may arise due to cultural differences. A Lesson in Empathy: Tolerance involves the ability to understand and feel what another person is feeling. In the context of Pencak Silat, it can help practitioners understand the challenges and efforts put forth by their opponents or training partners. This can develop an attitude of empathy and respect for the struggles of others. Ethics and Discipline: Tolerance is closely related to ethics and discipline in Pencak Silat. Practitioners are taught to control their emotions, maintain appropriate behavior, and respond to situations with a cool head. This reflects the values instilled in the practice of Pencak Silat. Building Positive Relationships: Tolerance helps build positive relationships between practitioners, trainers and the Pencak Silat community as a whole. This creates a harmonious environment where everyone can develop and learn together. It is important to note that Pencak Silat, like many traditional martial arts, also teaches moral and ethical principles that involve respect, integrity and responsibility towards oneself and others (Mulyana & Lutan, 2021). Therefore, in the context of Pencak Silat, tolerance is an integral part of these values. If you want to refer to more specific or recent sources regarding the importance of tolerance in Pencak Silat, I suggest looking into literature, articles, or publications that focus on ethics and values in the martial art.

Differences play a significant role in the martial art of Pencak Silat and have relevant implications (Putra et al., 2023). Here are some reasons why differences matter in the context of Pencak Silat: Technique and Stylistic Enrichment: Pencak Silat involves a variety of different techniques, movements and styles. This diversity results in different ways of training and fighting, allowing

practitioners to learn different methods and strategies. This can provide a richer insight into this martial art. Adaptability and Flexibility: Through an understanding of differences in technique and style, practitioners can learn to adapt to various situations and opponents. This helps increase flexibility and quick thinking skills in fights or training. History and Culture Study: Differences in Pencak Silat often reflect cultural and historical diversity in different regions. This can provide insight into the background and cultural heritage of the martial art, helping to understand its traditional roots. Creativity and Innovation: Difference fuels creativity and innovation in the development of new techniques and styles (Nandana, 2020). Practitioners often try to combine different elements to create a more effective or unique approach to martial arts. Deeper Perspective and Understanding: Understanding the differences in Pencak Silat can provide a broader perspective on the art as a whole. This helps practitioners and enthusiasts gain a deeper understanding of the complexities and richness of Pencak Silat. It is important to remember that differences in Pencak Silat can be a valuable source of knowledge and provide a richer dimension to the practice experience. Practitioners are often exposed to these variations and differences as a way to improve their skills and gain a more holistic understanding of the martial art. If you want to refer to more specific or up-to-date sources about the importance of differences in Pencak Silat, it is advisable to look for literature, articles or publications that discuss the variations, differences and their implications in this martial art. Equality plays a crucial role in the martial art of Pencak Silat and carries significant implications. Here are some reasons why equality is important in the context of Pencak Silat: Respect for All Participants: Equality promotes equal

respect for all participants in training, competition or performance. This creates an inclusive environment where all individuals are respected and recognized regardless of background or personal characteristics. Equal Opportunity: Equality helps ensure that all individuals have an equal opportunity to learn and develop in Pencak Silat (Syaifullah & Doewes, 2020). This involves equal access to training, facilities and resources, so that everyone has an equal opportunity to reach their potential. Sportsmanship: Equality teaches the importance of sportsmanship and respect for opponents. In training or competition, equality encourages all participants to compete in a fair spirit and respect successes and failures with a cool attitude. Overcoming Stereotypes and Discrimination: Equality helps overcome stereotypes and discrimination that may arise in martial arts or sports. This stimulates respect for individual diversity and contributes to a culture that is inclusive and just. Learning Ethical Values: Equality is a fundamental ethical principle in Pencak Silat, teaching about the importance of respecting, valuing, and providing equal opportunities to all individuals. It reflects values such as responsibility, integrity and mutual respect in the practice of this martial art. Through a fair and inclusive approach, equality in Pencak Silat plays a role not only in the development of individuals as martial artists, but also in forming a community that is united and respects all its members. If you are looking for more specific or up-to-date references on the importance of equality in Pencak Silat, it is advisable to look for literature, articles or publications that discuss ethics, values and the impact of equality in the practice of this martial art.

Anti-discrimination, The integration of anti-discrimination in Pencak Silat training has important implications that reflect the principles of

ethics, inclusivity and fairness. The following are some of the reasons why anti-discrimination integration is important in the context of Pencak Silat:

Respect for Diversity: Anti-discrimination integration encourages respect and recognition of individual diversity, cultural backgrounds and personal characteristics (Mulyana, 2013). This creates an inclusive training environment, where all participants feel respected and are given equal opportunities (Wardana & Aribowo, 2021).

Overcoming Stereotypes and Prejudice: Anti-discrimination integration helps overcome stereotypes and prejudices that may arise in martial arts or sports. In Pencak Silat training, a focus on anti-discrimination can help break down negative perceptions and provide space for each individual to prove his worth (Widiastuti, 2014).

Creating a Safe Environment: The integration of anti-discrimination creates a safe and supportive training environment, where participants feel comfortable practicing without fear of discrimination or unfair treatment (Sampurna et al., 2021). This helps create an atmosphere in which everyone can develop and learn effectively.

Ethical attitude and sportsmanship: The integration of anti-discrimination reflects the ethical attitude and sportsmanship in Pencak Silat (Mufarriq, 2021). This involves equal treatment and respect for all participants, not only in terms of physical training, but also in mental attitude and behavior.

Learning Positive Values: Anti-discrimination integration teaches positive values such as responsibility, integrity, respect and empathy (Kusumo & Lemy, 2021). This shapes the character and positive mentality of practitioners, preparing them to live a better life on and off tatami. By prioritizing anti-discrimination integration in Pencak Silat training, this martial arts community can form practitioners who have a noble

character, adhere to the values of justice, and contribute to an inclusive and efficient culture (Hasanah et al., 2021). If you are looking for more specific or up-to-date references on the importance of anti-discrimination integration in Pencak Silat training, it is advisable to look for literature, articles, or publications that discuss ethics, inclusivity, and the impact of anti-discrimination integration in the practice of this martial art.

CONCLUSION

Based on the findings of the research, it is possible to infer that including appreciation for life into the process of practicing pencak silat can provide substantial advantages to practitioners. Practitioners may enhance life qualities like tolerance, equality, and anti-discrimination by integrating respect for life as an addition to pencak silat instruction. Thus, including living respect into pencak silat training may be a useful substitute for improving practitioners' life skills, particularly social and emotional competencies that are crucial in both daily life and the workplace. Therefore, it is proposed that in order to benefit the offenders more, sports and educational training also incorporate living respect.

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