



Exploration of Philosophy in Traditional Silat Kumango West Sumatra

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Abstract

The point of this examination is to figure out the philosophy contained in the customary Kumango silat in West Sumatra region. The examining procedure utilized purposive testing method or with specific contemplations so there were 7 sources utilized in this examination. Information assortment methods in this examination utilized perception procedures, documentation studies and meetings with old Kumango Conventional Silat educators. The information obtained will be depicted in subjective expressive structure so an itemized and thorough picture can be obtained. The consequences of the exploration uncover that in Kumango Customary Silat there are numerous methods of reasoning, one of which is the colloquialism "Alam Takambang Jadi Guru" and that implies whatever is a sign in nature, when we learn silat we perceive how battles among tigers and tigers or other brutal creatures result. what should be visible can be utilized as an aide and concentrated in Minangkabau customs. Apart from that, there is also a philosophy in traditional Kumango silat that is applied by the martial artists, namely "Basiang Sabalun Tumbuhan, Malantai Sabalun Luluih" applying the principle of introspection or caution.



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INTRODUCTION

Pencak silat is a conventional game local to Indonesian culture. It is accepted that silat has been utilized as a military workmanship since ancient times to shield oneself from the danger of wild creatures. Traditional according to Baskoro in Putra's thesis (2014) is a way to think and act by always adhering to the norms and customs that have been passed down from generation to generation according to tradition (custom). The Indonesian pencak silat sport has its own attributes and reasoning, as does the Kumango Customary Silat which starts from Nagari Kumango, Tanah Datar Rule, Sungai Tarab Area, West Sumatra Territory. The maker of this silat is the Incomparable Expert Sheik H. Abdur Rahman Alkhalidi Kumango or the title Sheik Kumango (Putri, Febby Syafita ; Nusri, 2022).

According to Rusli in Dinata & Muchlis (2019) in Minangkabau culture there are two known words that are closely related to mencak while silat is called silek. silat is a self-defense movement and is not demonstrated in public, silat and pencak have principal differences. Previously, silat was firmly connected with economic wellbeing and position so somebody who was talented at silat was regarded by society and could be entrusted with issues in regards to governmental issues in the nearby climate. In the singular aspect, silat capabilities to form people into society (Notosoejitno, 2006). In the social dimension, silat functions as a cohesive force that can embrace individuals in the bonds of social relations at the silat school in order to maintain the unity and integrity of society by creating a sense of solidarity and togetherness among its members (Maryono, 1999). Silat is a small part of cultural phenomena. As part of culture, silat cannot be separated from the unique characteristics of culture as a reflection of

the person who performs it. One of the distinctive characteristics of culture is the symbolism and religion it contains (Saputra, 2011). The Minangkabau people adhere to philosophies as conceptions that are implied in their culture, one of which is the presence of art. Art in the culture of the Minangkabau people lives and develops with the passage of time and the creative power of the people is dynamic. According to (Hidayat et al., 2019), the relationship between traditional art and its supporting communities, the way it is inherited and the values of community life that exist in it, namely the taste of the local community. Various symptoms occur in several art forms that exist in Minangkabau society.

Traditional sports have a very close relationship with the cultural life of a society. The contribution of sport to the preservation of local cultural values has occurred in prehistoric times. Neighborhood shrewdness is a bunch of perspectives on life, information and life methodologies that appear in exercises completed by nearby networks, which can answer different issues in addressing their necessities (Fajarini, 2014; Saputra, 2011; Cheng, 2002; Triyanto, 2017). The Attributes of nearby insight as per Maros and Juniar in (Mungmachon, 2012) :

1. It should join idealistic information that shows individuals morals and virtues;
2. Nearby insight should help individuals to adore nature, not to annihilate it; and
3. Nearby insight should come from more established local area individuals.

Kumango Conventional Silat is a portrayal of the personality of the Nagari Kumango people group and furthermore has respectable qualities beginning from its pioneer. Kumango silek has its own beauty values for each viewer (Yuliyus &

Susilawati, 2021). These noble values can usually be in the form of words and images or certain symbols so that these values become the basic basis or belief of a person in carrying out an activity. Minangkabau ethnic traditional art, for example, has a diversity of aesthetic and ethical cultural elements that reflect normative human communication with nature (Rustiyanti et al., 2013). This philosophy is formed through values, norms, ethics, beliefs, customs, laws, customs and special rules in the Kumango Silat.

Bahardur (2018) in works of art, especially traditional art, local wisdom will be reflected in language, both spoken and written; proverb, rhyme, song, or advice. According to (Lubis & Wardoyo, 2016), in the ethics of self-development, a person can only become a complete human being if all physical values are not foreign to him, namely the values of truth and knowledge, sociality, moral, aesthetic and religious responsibility. Basically, traditional games and sports in Indonesia have a philosophy of togetherness which will prioritize the aspect of learning while playing (Nur, 2013). Another issue that means a lot to focus on is that right now the craft of silat in Minangkabau is as yet overwhelmed by investigation as far as diversion expressions as it were. Exhibitions by expression bunches are as yet progressing, yet are as yet restricted to performing expressions as it were. Minangkabau traditional philosophy is something interesting and important, not theoretically and in philosophical expressions contained in traditional sayings, but also must be implemented in real life in everyday life. In fact, the current sociology of Minangkabau society in searching for the roots of truth, giving meaning to life, including issues of cultural accessories, social relations and so on, is far from the values that are always expressed in the philosophy of everyday life (Yulika, 2012).

Traditional sports are increasingly fading and drowning in the current of global modernization, so that more and more people are losing their ability and application of local wisdom principles in the era of the industrial revolution, especially in the field of traditional sports. The community must be able to maintain the existing local and traditional culture because the Kumango Traditional Silat has very unique and interesting characteristics and contains the values and traditions of the Minangkabau people which need to be understood, applied and preserved by future generations. Therefore, the author is interested in conducting research with the title "Exploration of Philosophy in Traditional Kumango Silat, West Sumatra"

METHODS

This kind of exploration is a subjective spellbinding (QD) research strategy by and large utilized in friendly phenomenology (Yuliani, 2018). Subjective elucidating (QD) is centered around addressing research questions connected with who, what, where and how an occasion or experience happens until at last it is concentrated on top to bottom to find designs that rise up out of the occasion (Kim et al., 2017). Information examination in subjective exploration is done prior to entering the field, while in the field, and subsequent to completing in the field.

Participants

This research was carried out at the Kumango Silat college, Nagari Kumango, West Sumatra. Ridwan & Lestari (1997) say that population is the totality of characteristics or units of measurement results that are the object of research. The population used in this research was 20 traditional Kumango martial artists.

Sampling Procedures

The sampling technique in this research is purposive sampling, namely a technique for determining samples with certain considerations (Sugiyono, 2013). The sample in this study was 7 people. The sampling criteria are as follows:

1. Willing to provide information
2. Kumango Traditional Fighter
3. Pesilat is active in a college
4. Practiced Kumango Traditional Silat for at least 10 years

Procedures

1. Pre-field stage

Several activities were carried out before the researcher entered the field. Each of these is preparation of the initial research design, obtaining research permits, field exploration and refining the research design, selection and interaction with subjects and informants, as well as preparation of equipment for field activities.

2. Field Activity Stage

The sample concept in this research is related to how to select certain informants or situations that can provide reliable information about research elements (Putu et al., 2017). At this stage there were 2 data collections, namely by observing the creator's training center and surau as well as interviews with old Kumango Silat teachers. The researcher sought information by physically meeting face to face and asking and answering questions with informants.

3. Post-Field Stage

At the end of each observation or interview, the results are recorded on a field note sheet. This field note sheet contains the techniques used, time for collecting and recording data, location of activities or interviews, presentation of

results and notes, as well as impressions and comments.

Design or Data Analysis

Data is the most important part of research, because with data researchers can find out the results of the research..

RESULT

The research was conducted through observation, interviews and documentation studies with research subjects and several informants. Based on the results of interviews with Heirs, Minangkabau Traditional Leaders And Teachers, the philosophy Of Kumango Traditional Silat can be stated as follows:

Tabel 1. The Philosophy Of Kumango Traditional Silat

Indicator	Philosophy
Cultural Values	1. Rantau madang dahulu, babuah babungo balun, merantau bujang dahulu dirumah paguno balun
	2. Alam takambang jadi guru
	3. Kabek Sabalik Buhua Sentak (Rahasia Kabek Dinan Punyo)
	4. Mati jo langkah, iduik jo langkah
	5. Cancang Talandeh Jadi Ukia
	6. Adat Basandi Syarak-Syarak Basandi Kitabullah
Ethics	1. Mendidik urang nan sabana urang
	2. Dimana langit di pijak disitu langit dijunjung
	3. Musuh pantang dicari tetapi pantang dihindarkan

	4. Lahia Silek Mancari Kawan
	5. Basiang Sabalun Tumbuhan, Malantai Sabalun Luluih
	6. Kito basilek indak boleh kareh-kareh kita agih raso
Religion	1. Lahia mencari kawan batin mencari tuhan
	2. Langkah 4 sehat 5 sempurna

DISCUSSION

Reasoning is essentially about the perspectives and astuteness of human existence according to social qualities, social qualities, virtues and strict qualities which are profoundly maintained in kumango conventional silat. This way of thinking decides the execution and utilization of silat, where every attitude, action and behavior must reflect the philosophy of Kumango Traditional Silat. According to bahardur (2018), the minangkabau people are a society rich in traditional arts and live a life based on religious teachings, customs and concern for the universe. Kumango traditional silat contains a variety of philosophies originating from religious teachings, customs and natural philosophy.

1. Cultural Values

- a. The tradition of the Minangkabau people is "Rantau Madang Dahulu, Babuah Babungo Balun, Marantau Bujang Dahulu Dirumah Paguno Balun" (the meaning of a proverb in Minangkabau which means that young people in the village are told to go abroad because there is no use in the village, go to other people's countries to seek knowledge there and apply it in your hometown). It

can be seen that when the Datuk studied in Batu Ampar, he studied with other sheikhs all the way to Mecca and everywhere. Until he was appointed as Sheikh Abdur Rahman Alkhalidi, after that in 1846 he returned to Kumango to establish Surau Subarang thereby developing thareqat Samaniah, Naksabandiah and Khalidiah (Rusli, 2008). Well, that's where the Kumango silat was born in the 1850s.

- b. The philosophy of "Alam Tambang Jadi Guru" in Minangkabau tradition is essentially what are the signs in nature, when we learned silat we saw how tigers fight with tigers or snakes with snakes or other vicious animals. So what is seen can be used as a guide and studied in Minangkabau customs.
- c. The movement philosophy of the basic kabek movement is "Kabek Sabalik Buhua Sentak (Rahasia Kabek Dinan Punyo)" which means tying is not done by tying the knot, but the secret of the gusset lies with the person doing the gusset.
- d. As has been said by teachers, if this martial art has a soul then the spirit lies in the steps. "Mati Jo Langkah, Iduik Jo Langkah" which means that all movements in Kumango silat, whether attacking, parrying, locking and unlocking, must start with the tuo step.
- e. The philosophy of "Cancang Talandeh jadi Ukia." Each movement can change according to conditions and situations or cannot be made up.
- f. Minangkabau customs run with the traditional life guidelines of "Adat Basandi Syarak-Syarak Basandi Kitabullah (ABS-SBK)". The embodiment of the values in ABS-

SBK is reflected in everyday life. Syarak, which means law, especially customary law, is the basis that goes hand in hand with Islamic law (Kitabullah). That is why every social and artistic activity in Minangkabau is always related to the application of Islamic teachings and traditional teachings (Hidayat et al., 2019).

2. Ethics

- a. The philosophy of "Mendidik Urang Nan Sabana Urang" What educates urang nan savanna urang is that in Minang language, urang-urang are people who do not yet realize who they are, while urang nan savanna urang are people who already know who they are.
- b. The philosophy "Dimana Langit Di Pijak Disitu Langit Dijunjung". So, the characteristic of silek in the Minangkabau tradition is that there is politeness, respect, respect and there are procedures there for fighting one's opponent and one has to respect one's opponent then one shows the two step to show which identity one is wearing, what one is using one's mind and the nature of one's customs.
- c. Minangkabau traditional silat adheres to the system of " Musuh Pantang Dicari Tetapi Pantang Di Hindarkan ". So when he meets an enemy he fights, that is the general nature of Minangkabau silat, but when we enter Kumango silat, the enemy is never sought, we avoid meeting him. But if he is pressed about what is happening, he will dodge first or give in first then be attacked again for the mother, attacked again for the mother, attacked again for the mother. Attacked again for father and finally attacked again for destiny.

“Basiang Sabalun Tumbuhan, Malantai Sabalun Luluhih” applies the principle of introspection or caution. So there is no Kumango Silat, if you chase your opponent, it means you have gone outside the rules of Kumango Silat. Because Silat Kumango is a surau silat which was born from surau thareqat.

- d. The philosophy of "Lahia Silek Mancari Kawan" which means that the opponent must not be hurt, so it is hoped that the opponent will not continue his attack so that it can end in brotherhood.
- e. The philosophy of "Kito basilek indak boleh kareh-kareh kita agih raso" (This is when we fight, we must not give it a loud taste). Kumango disilat philosophy, actually Kumango silat is not for killing, it is not for breaking. Kumango silat contains bekko ado rasoh. Cakak there, welcome cakak bajangko, cakak bagamang, sambuik bajangko so taste. If the attack is sudden and deadly, then we act and then we wear it down. If you want a level above that's new. It must not immediately break, it must not immediately kill, so there is a feeling first.

3. Religion

- a. Filosofi "Lahia Mancari Kawan Batin Mancari Tuhan" So, in Islam, kumango martial arts requires you to know Allah, if you know yourself you will know Allah. If he doesn't know himself, he won't know Allah. The way to know himself is doing tareqah. The aim is to develop religion, Kumango silat is to seek and develop religion, not to find a master or to compete. If a surau or mosque is built, then this mosque will be enlivened by

calling people first to go to the mosque or surau with martial arts.

- b. There are 4 steps, namely mim ha mim dal which means the Prophet Muhammad and alif lam lam ha which means Allah. So this silat is one of our ways of inviting someone to obey the Shari'a or follow religious teachings. There is a term 4 healthy 5 perfect, the difference is with other Kumango sileks, if the other sileks are said to be the fourth step, if it is the father's silek, it is said to be the fourth step, mother, mother, mother, father and the fifth new teacher is destiny. New to Kumango Silat, you have to know what the movements are, what the dhikr is. Like putting his left foot forward, read audzubillahiminasyaitonirrojim, then he shakes his head there and surrenders to Allah, then read bismillahi tawakkaltu 'alallah laa haula wa laa quwwata illaa billaah, that's one example. Meanwhile, silat sports the right leg which is pulled back without using readings and just free movement. What mother, mother, mother said earlier, when we are attacked, we must first dodge being attacked, then dodge again four times, then the fifth is fate.

CONCLUSION

Kumango Traditional Silat is a depiction of the identity of the Nagari Kumango community and also has noble values originating from its founder. These noble values can usually be in the form of words and images or certain symbols so that these values become the basic basis or belief of a person in carrying out an activity. Philosophy is basically about the views and wisdom of human life in relation to cultural values, social values, moral values and religious values which are

highly upheld in Kumango Traditional Silat. The philosophy in Kumango Traditional Silat is as follows :

1. Cultural Values
 - a. Rantau madang dahulu, babuah babungo balun, merantau bujang dahulu dirumah paguno balun
 - b. Alam takambang jadi guru
 - c. Kabek Sabalik Buhua Sentak (Rahasia Kabek Dinan Punyo)
 - d. Mati jo langkah, iduik jo langkah
 - e. Cancang Talandeh Jadi Ukia
 - f. Adat Basandi Syarak-Syarak Basandi Kitabullah
2. Ethics
 - a. Mendidik urang nan sabana urang
 - b. Dimana langit di pijak disitu langit dijunjung
 - c. Musuh pantang dicari tetapi pantang di hindarkan
 - d. Lahia Silek Mancari Kawan
 - e. Basiang Sabalun Tumbuah, Malantai Sabalun Luluhih
 - f. Kito basilek indak boleh kareh-kareh kita agih raso
3. Religion
 - a. Lahia mencari kawan batin mencari tuhan
 - b. Langkah 4 sehat 5 sempurna

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