

The Value of Spirituality in *Keluarga Persilatan Ki Ageng Pandan Alas*

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Abstract

Pencak silat is cultured in Madiun and pencak silat has become an icon of the Madiun Regency government as "Kampung Pesilat" and Madiun City as "Kampung Pendekar". Excessive thing happening among pencak silat organizations is a primordialism conflict. However, there are several pencak silat (martial arts) organizations that have never been involved in conflict, one of which is Keluarga Persilatan Ki Ageng Pandan Alas. This organization is able to make its members behave and act according to norms. Of course, there is a spiritual value, but not many people know about it. For this reason, it is interesting in having the research with the aim of describing and explaining the spiritual value of Keluarga Persilatan Ki Ageng Pandan Alas. This study used a qualitative ethnographic approach. The technique of collecting data was by interviewing, observing, and recording documents. The data obtained were validated using triangulation techniques. Meanwhile, the data analysis used an interactive model. The results show that Keluarga Persilatan Ki Ageng Pandan Alas contains spiritual values. The spiritual value of the organization is manifested in objectives, symbols, organizational activities, and martial arts moves, namely forming people who have faith and devotion to God, have noble character, become saving hands, always do good to the surrounding in order to prepare themselves to face God's call, a death. The values of spirituality become the power, spirit, and life principle, spirit of the organization in relation to oneself, the social and natural environment, and God.

Keywords

Keluarga Persilatan Ki Ageng Pandan Alas; spiritual value



I. Introduction

Humans are living beings endowed with reason and with their intellect, humans develop various systems of ideas, actions and works in living their lives and lives. These ideas, actions and work are a unity in a cultural form in which they consist of various elements and have various functions for humans and society. Soekanto dan Sulistyowati (2014) convey that the function of culture for humans and society is to anticipate and face various strengths and threats from the forces of nature, animals, and other forces within society itself. Besides that, it also functions to fulfill satisfaction, both materially and spiritually. For humans or the community to create various methods and strategies, one of which is *pencak silat*.

Pencak means a game (skill) by way of fending, dodging, and attacking. While *silat* means being able to fight. In general, *pencak silat* means a method of self-defense from dangers that can threaten its safety and survival by fending and attacking (Kriswanto, 2015). *Pencak silat* has been a culture and tradition in the Indonesian homeland since the ninth century until now with different names, such as; *Maempok* and *Penca* (West Java), *Pencak* (Central Java, East Java, Yogyakarta), *Silek* and *Gayuang* (West Sumatra), *Mancak*

(Madura), *Encak* (Bali), and so on. Viewing from this reality, the international community calls it a traditional Indonesian martial art.

The birth and development of *pencak silat* are in line with the dynamics of humans and the people they support. This is because *pencak silat* is a fruit of culture. Culture and society have a close relationship, there is no culture without society and vice versa, there is no society without culture (Koentjaraningrat, 2009). Considering that the people who support *pencak silat* from various regions and cultural backgrounds are different, and the founders of *pencak* have different philosophies, various kinds of *pencak silat* organizations and school of thoughts were born. There are such as *Keluarga Persilatan Ki Ageng Pandan Alas*, *Persaudaraan Setia Hati Terate*, *Persaudaraan Setia Hati Tunas Muda Winongo*, *Kera Sakti*, *Perisai Diri*, *Pagar Nusa*, *Tapak Suci*, *Persinas ASAD*, *Merpati Putih*, and others

Pencak silat has grown massively and its followers or members are not only Indonesians but also from several countries in Asia, Europe, America and Australia. Therefore, *pencak silat* is used as a sport that is competed at the national and international levels. In addition, the *pencak silat* organization also plays a role in various fields of life. This is one of the attractions for the community, especially children and youths with having various educational backgrounds to participate in or join the martial arts organization. Education offices in various districts and cities have made *pencak silat* as an extracurricular activity. The Madiun City Government even considers its territory as a "Pendekar Village" and Madiun Regency Government declares the area a "Pesilat Village" since there are not a few of its citizens joining martial arts activities and in this area 14 *pencak silat* organizations were established.

The efforts of various parties above have incited some questions from various groups because there are conflicts among *pencak silat* organizations in various regions. There are even certain parties agreeing that the existence of *pencak silat* organizations is prohibited because it disturbs people and public order. However, the activists of *pencak silat* do not flinch and continue to preserve and do enculturation *pencak silat* to the public. Thus, there still have great values beyond *pencak silat* that makes many parties eager to maintain the existence of *pencak silat*.

The existence of *pencak silat* in social and national life is an attraction for researchers to conduct research with various research focuses namely; Handoko (2018), Fitriana (2019), Nuraida (2016), Hanif, Nugraha, dan Parji (2020) and others. Based on the previous studies, to the best of the author's knowledge no one has focused on spiritual values in the *Keluarga Persilatan Ki Ageng Pandan Alas*, which is based in Madiun, East Java. The *Keluarga Persilatan Ki Ageng Pandan Alas* is in demand by the community; its members are many and spread to areas outside Java. Beside that, it is unique because it does not consider itself as a common martial arts organization but a martial arts family, by providing the word *keluarga* (family) in its official name. There is no martial arts monuments built like other common *pencak silat* organizations, it almost never gets into conflict with other *pencak silat* organizations, and its contribution in development is also not small. This is certainly related to organizational values, especially spiritual values. Therefore, it is interesting in investigating it with the aims of describing and explaining the spiritual values in *Keluarga Persilatan Ki Ageng Pandan Alas*.

Spirituality according to Elkins comes from the word "spiritus" (Latin) which means breath, life, life, soul, and breath. Elkins also defines that spirituality is a way of being and experiencing which arises because of an awareness of the transcendent dimension and is characterized by certain values that appear good in oneself, others, nature, life, and anything else. is considered as "The Ultimate" (Amir; Lesmawati, 2016). A similar opinion

was conveyed by Young and Koopsen (2011) that spirituality is the spirit of human life principle through relationships with oneself, others, nature, and God. The scope of spirituality covers all aspects of human life towards awareness of universal values and self-enlightenment in the life and to achieve life goals.

This spirituality is a form of relationship between humans and God and then is manifested in ways of thinking, feeling, praying and working (Rakhmat, 2012). Relationships in the context of the spiritual dimension include the essential and religious dimensions. The essential dimension focuses on the purpose and meaning of one's life. Meanwhile, the religious dimension focuses on the human relationship with God Almighty. Dedication in worship will be represented in humane social action, in accordance with human and religious values. Good social and religious behavior do not only represent a good social life but also represent a person's devotion in worship as well as his obedience and surrender to God. (Handayani, M.A., Mukti, 2020). Spirituality is for someone who looks inside his heart and therefore can be reached by all people who feel a strong longing and urge to understand various things in life (Amir, Lesmawati, 2016). Therefore, *pencak silat* organizations internalize the values of faith and noble character in order to create peace in the social life (Hartono, 2019). According to Siregar et al (2019) spirituality consists of three dimensions, namely the dimension of connectedness with oneself, the dimension of connectedness with others or nature, and the dimension of connectedness with transcendent sources. Relationship with oneself is shown by the authentic aspects, inner peace, awareness, self-understanding, and experience of the meaning of life.

The value of spirituality in the *pencak silat* organizations in the context of this research includes (1) spiritual processes in the search for personal / existential meaning; (2) the existence of spiritual experiences such as feeling close to God; (3) there is a sense of connection with the universe and all living things in it; and (4) spiritual behavior such as worship, rituals, and the like. The values within the scope of a cultural value system are abstract. Considering the concept of cultural values is abstract, the researcher analyzes the spiritual values of Keluarga Persilatan Ki Ageng Pandan Alas using basic concepts in life to determine of cultural values orientation that is founded by C. Kluckhohn. The basic concepts consist of; (1) the nature of life, (2) the nature of human work, (3) the nature of human position in time space, (4) the nature of human relations with the natural surroundings, (5) the nature of human relationships with others (Kluckhohn, 1991). This is supported by Uhi (2016) that general conceptions of an organized cultural value orientation will be able to influence attitudes, actions and behavior of humans and society in relation to the surrounding environment and God.

II. Research Methods

This study used a qualitative ethnographic approach. The ethnographic approach is a way to explore behavior that occurs naturally in a particular culture or social group (Creswell, 2014). The implementation procedure exhibited the Wolcott Model consisting of (a) determining important informants (gatekeepers), (b) selecting and determining the problems to be investigated, (c) determining the type of ethnographic, (d) gathering information, (e) doing data analysis, (f) composing reports (Wolcott, 2010). The research was conducted in Madiun Regency and Madiun City, East Java, Indonesia, from April 2019 to December 2020. The data collection technique was through interviews, observation, and document recording. The data were validated using the source triangulation technique. Thus, the data analysis was using the interactive model (Milles, Huberman, & Saldana, 2014).²

III. Results and Discussion

3.1 *Keluarga Persilatan Ki Ageng Pandan Alas*

Keluarga Persilatan Ki Ageng Pandan Alas is a social organization that is engaged in the sport of martial arts and prioritizes moral development of its members. This martial arts organization was founded by Mr. Koestari Ady Andaya. He is a retired Indonesian Air Force National Army (TNI AU) who is serving at Iswahjudi Maospati Magetan Air Base. The establishment of *Keluarga Persilatan Ki Pandan Alas* organization could not be separated from the sensitivity, concern, responsiveness and care of Koestari Ady Andaya to Madiun's unfavorable situation and conditions in 1968-1972. These situations and conditions are more or less related to the events of the September 30, 1965 Indonesian Communist Party (G30S PKI). This prompted martial figures to establish new *pencak silat* organization, one of which is Koestari Ady Andaya. This is as explained by informant I-01 (interviewed on 16 April 2019) and I-02 (interviewed on 20 April 2019).

Based on informant I-01, Koestari Ady Andaya pioneered *pencak silat* organization by conducting *silat* exercises at the 0803 / Madiun District Military Command (Kodim) headquarters on Pahlawan Madiun Street. This initial activity was only attended by a few members, but gradually the members increased. In line with the people's enthusiasm to participate in his *pencak silat* exercises, Koestari was increasingly determined to put together into a *pencak silat* organization. The organization was named the *Ki Ageng Pandan Alas Pencak Silat* organization. The name was inspired by a character that acted and behaved in accordance with norms, *Ki Ageng Pandan Alas*. *Pandan Alas* lived during the time of *Sultan Trenggana* (the XVI century ruler of the *Kesultanan Demak*). At that time there were many rebellions against *Sultan Trenggana*. *Ki Ageng Pandan Alas* as a scholar and knight participated in fighting to stop the rebellion. In carrying out his struggle, *Ki Ageng* did not use violence but in persuasive and peaceful ways using the *dhandhanggula* song. The *dhandhanggula* song contains advice that touches the heart so that the opponent or enemy becomes aware and realized (I-01, interview transcript, on 16 April 2019).

According to informants I.01 and I.02 (interviewed on 25 May 2019 and 2 June 2019), Koestari Ady Andaya strives continuously and submits to God (endeavors) to develop the movement of *silat* gymnastics and its *pencak silat* organization. The effort carried out by Koestari and the people of the martial arts received positive appreciation from her friends and friends, then Koestari registered his *pencak silat* organization at the Indonesian Pencak Silat Association (IPSI) (FN / Field Notes 01). The efforts of Koestari and his friends were not automatically approved by IPSI. IPSI then conducts evaluations, studies and surveys. As a result, IPSI decided that *Ki Ageng Pandan Alas'* gymnastics movement and *pencak silat* moves were accepted and became IPSI's member on November 10, 1972. This date was used as a establishment date of the *Keluarga Persilatan Ki Ageng Pandan Alas*. This is also stated in the preamble to the organization's Articles of Association and Bylaws (PP, 2017).



Figure 1. Koestari Ady Andaya, founder of *Keluarga Persilatan Ki Ageng Pandan Alas* (Source: *Keluarga Persilatan Ki Ageng Pandan Alas* Collection)

Keluarga Persilatan Ki Ageng Pandan Alas is based on Pancasila, is kinship between martial arts sports organizations and is not affiliated with certain political streams / organizations. The goals are; (1) To produce virtuous, noble, faithful and devoted people to God Almighty in accordance with the mandate of the 1945 Constitution, (2) to preserve and develop the treasures of the arts and culture of *pencak silat*. The symbol of *Keluarga Persilatan Ki Ageng Pandan Alas* organization is as below (I-01, interview transcript, on 5 June 2019; document 1).



Figure 2. The symbol of *Keluarga Persilatan Ki Ageng Pandan Alas* (PP, 2017)

The symbol mentioned above consists of several elements that form a unity, and each element has a meaning. These elements are; (1) The shield shows that humans must protect / defend strong and effective in living a life full of challenges and obstacles to achieve their goals, (2) basic light blue color symbolizes shade and peace, blue has meaning, (3) yellow five stars gold symbolizes *Keluarga Persilatan Ki Ageng Pandan Alas* upholds the teachings of religions, inviting members to carry out all His commands and stay away from His prohibitions. The five star hit by the heirloom *keris* is a sign of the abilities and willingness of the present and future generations in carrying out tasks or reaching their goals, and contains a deep conviction that no power and effort can be achieved by humans without God's permission, (4) The yellow gold color symbolizes the majesty and glory that is the ideal of the Indonesian nation and the *Keluarga Persilatan Ki Ageng Pandan Alas*, (5) The silver white color means prioritizing a clean and holy spirit in defending justice, (6) Branch symbolizing the *Keluarga Persilatan* can be used as a tool for education and guidance of the morals for the younger generation, (7) *Kiai Sigar Penjalin's* trident and *keris* weapons have the meaning that the *Keluarga Persilatan* is educated and nurtured so

that they have a healthy, strong, and balanced body and spirit in maintaining relationships with fellow humans and to God Almighty, (8) The eight chain in the form of a horseshoe symbolized the hopes of *Keluarga Persilatan* cannot be divided and it always maintains togetherness, (9) The writing of *Keluarga Persilatan* in dark blue show that this martial arts organization was founded to create peace, (10) *Ki Ageng Pandan Alas*' writing is dark green symbolizing the spirit of growth in spiritual mental development of its members so that he becomes a human being that is useful for himself, his family, society, nation and state, (11) The letters of *Ki Ageng Pandan Alas* written phrase are 17 (seventeen), a chain of 8 (eight) pieces, 45 (forty) corners formed by the *Keris Kiai Sigar* weaving and trident weapons are intended as 1945. The overall meaning indicates the date of independence of the Republic of Indonesia, namely 17-8-1945. This means that *Keluarga Persilatan Ki Ageng Pandan Alas* is able to fill and defend independence (I-01, interview transcript, on 5 June 2019; I-03, interview transcript, on 15 June 2019; document 2).

Informant I-01 explains that *Keluarga Persilatan Ki Ageng Pandan Alas* continues to grow and has a place in the hearts of the people. Its members are not only residents in Madiun Regency and Madiun City but they are scattered throughout the Indonesian homeland, even abroad. Informant I-04 (interviewed on 9 June 2019) adds that this martial arts family centered in Madiun Regency carries out organizational and management arrangements from the center to the village / sub-district level, schools, universities, and training groups (*kolat*). Managers at various levels have their respective duties and authorities in carrying out organizational activities. Hierarchical organizational management must not contradict the Articles of Association and Bylaws of *Keluarga Persilatan Ki Ageng Pandan Alas*.

Everyone can become a member of the *Keluarga Persilatan Ki Ageng Pandan Alas* because their membership is voluntary, does not look at SARA (in relation to certain ethnics, races, religions, beliefs), and is not binding. To become a member, they must follow the process of acceptance, approval, willingness to carry out obligations as stipulated in the Articles of Association and Bylaws of *Keluarga Persilatan Ki Ageng Pandan Alas* (PP, 2017).

3.2 The Value of Spirituality in *Keluarga Persilatan Ki Ageng Pandan Alas*

Keluarga Persilatan Ki Ageng Pandan Alas not only educates and internalizes aspects of caliber as a sport but also aspects of spirituality. This is as stated in the Articles of Association and Bylaws of *Keluarga Persilatan Ki Ageng Pandan Alas* as one of the goals of this martial arts establishment that is to create virtuous, moral people, noble, faithful and devoted to God Almighty. In addition, it is also reflected in the organizational symbol in the form of a star that is hit by the *keris*. This symbol is interpreted as a teaching that *Keluarga Persilatan Ki Ageng Pandan Alas* upholds the teachings of religions, invites its members to live all God's commands and stay away from God's prohibitions, as well as the deep belief that no power and effort can be achieved by humans without the God's permission (Observed from April 2019 to August 2020).

Informants I-02 dan I-03 conveyed that the spirituality aspect of servitude to the Creator is manifested as well as organizational performance. *Keluarga Persilatan Ki Ageng Pandan Alas* did not use the name "*pencak silat* organization" as in traditional martial arts organizations because the real teacher is God. Meanwhile, the founder only develops movements and ways of living life as mandated by God. In addition, this martial arts family does not recognize "warriors" who are perceived as people who like to fight and it is against the martial arts they teach and learn not to fight, not to hurt others, but to

defend ourselves when our condition is in a pinch or persecuted (interviewed on 2 August 2020 and 13 August 2020).

Keluarga Persilatan Ki Ageng Pandan Alas also strives to cultivate a knight spirit and realize how weak humans are in front of the Almighty having faith and devotion to God Almighty, uphold and maintain noble morals, become saving hands, always do good to the surrounding, in order to prepare oneself for God's final call, namely death. These teachings are implemented in martial arts activities, movements and moves, including:

1) Praying and spiritual nourishment

Keluarga Persilatan Ki Ageng Pandan Alas instills the values of faith in its members according to their respective religions and beliefs. This is stated in its Articles of Association that *Keluarga Persilatan Ki Ageng Pandan Alas* does not consider ethnicity, race, and religion. This is implemented if every activity and exercise begin and then end with praying to God Almighty. This is an effort to internalize its members to realize that health, intelligence, and other successes cannot be separated from God's helps (Observation for May 2019-October 2020).

Informant I-02 interviewed on 5 July 2020 explains that the martial arts family also carries out spiritual activities or spiritual nourishment, such as recitation, *tablig akhbar* (preaching) when the moon is full and other worship aims at increasing faith and piety in God Almighty. It is with a touch of the heart that members of the organization are expected to become devout and noble people

2) *Kungkum* ritual (bathing)

Keluarga Persilatan Ki Ageng Pandan Alas performed the *kungkum* ritual in the river. This ritual is used as a graduation procession for new members. Prospective new members, who passed, are then approved by the Headquarter Management Board. The new member approval was held in the Islamic month of *Muharam / Suro* and was centered in *Gondosuli* Village, Kare District, Madiun Regency. Ratification of new members is done through the *kungkum* ritual in the river near the hermitage. The *kungkum* ritual was inspired by the man *Sunan Kalijaga* when he realized he was a robber. Then he meditated by the river on the orders of *Sunan Bonang* (I-02, interview transcript, on 2 July 2020; I-04, interview transcripts, 12 August 2020; Observation done from May 2019 to October 2020).

Members of the *Keluarga Persilatan Ki Ageng Pandan Alas* undergo a ritual of *kungkum* to clean the impurities of the soul, repentance, seek purity of heart and soul. In carrying out this ritual, the martial family is suggested to ask for help only from God in accordance with their respective religions and beliefs. The place of the *kungkum* in the river was chosen because water was created by God as a source of life for creatures in the world. With this ritual, the organization welcomes the help and assistance of the almighty God and the source of all sources of life.

Kungkum ritual is also believed to make the body healthy. The rushing river flow with a certain rhythm when it touches the skin feels like a massage, stimulation and shock that can activate the nerve knots, become sensitive and function better. This is possible because weak or dead nerves can cause body pain. This *kungkum* ritual is arranged in a series of activities in such a way as to be in harmony with the principles of the universe, so that the martial family can unite its soul and body with the energy of the universe and God. This relationship involves the heart, mind and emotions to then get a sense of calm in the soul. The serenity in the soul can merge with the physical strengths that have been trained (I-05, interview transcripts, on 10 July 2020; I-06, interview transcript, on 22 July 2020).



Figure 3. Workshops and Approval of New Members (Source: Researcher Collection)

3) Silat moves

Many of the moves created by *Keluarga Persilatan Ki Ageng Pandan Alas* were inspired by the Qur'an and Hadist. For example, "*taqwa stance*", this move harmonizes movement (*kanuragan*) and is spiritually harmonized which has the meaning of glorifying God because there is no power and effort that can be achieved by humans without the permission of God Almighty. Besides that, there is also a motion to stare at the earth, this movement means that humans are not great, everything comes from the ground and will return to the ground. Land is the origin of humans and humans will return to land (I-01 and I-02, interview transcript, on 14 June 2020 and 20 July 2020).



Figure 4. Members of the keluarga persilatan exercising (Source: Researcher Collection)

According to informant I-04 (interviewed on 4 July 2020), the moves are developed as exemplified above as an effort to realize God's power. By interpreting other moves and movements, it is hoped that this organization will become devout, be at ease, and always do good in their life.

4) Savior hands

Informants I-01 and I-02 report that *Keluarga Persilatan Ki Ageng Pandan Alas* teaches its members to be saving hands. The helping hand essentially implies that the people of the organization are loving and compassionate human beings and help unconditionally. In addition, they are educated not to make themselves superior or to give something to others but not to feel better than others. These teachings are educated through various activities such as doing charity for member's family and the community in general who are experiencing disasters or experiencing difficulties (interview transcript, on 7 August 2020 dan 14 August 2020).

The saving hands of the martial family not only for at the social environment but also the environment for animals and nature. The members are prohibited from destroying and eradicating animals or activities that damage plant and animal ecosystems. This is because the natural environment and animals are part of the integrity of human life. Therefore, the environment must be seen as one of the components of the ecosystem that has value to be concerned, respected, and not harmed, the environment has its unique values (I-04, interview transcript, on 8 July 2020).

Positive behavior (saving hands) can cause the environment to remain sustainable and negative behavior can cause the environment to become damaged. The organization views nature and animals as not objects that are exploited without limits to satisfy human desires. Therefore, it has the responsibility to behave well with the surrounding. This is as taught in the religions of the martial arts family members. The informant quoted the word of *Allah SWT in Al Quran surah Ar Ruum* verse 41 which means "There has been visible damage on land and at sea due to the actions of human hands, so that Allah will feel for them part of (the result) of their actions, so that they return (to the path that is correct)" (Indonesia, 2015). He is often conveyed this word when coaching members of the organization. This is an example of Islam as the religion followed by the majority of members of the organization.

The spiritual value of *Keluarga Persilatan Ki Ageng Pandan Alas* is the complexity of identity which is manifested in various ideas, norms, ideas, and regulations where the complex of activities and actions is patterned from Koestari Ady Andaya and the figures of the organization who are philosophical of life, rituals and *silat* moves. This is in line with what Wattimena (2019) said that spirituality is a search for who we really are by looking inside and developing awareness that we already have. The search will lead to a certain way of life that brings out his personal ego, realizing that he is not merely a personal or social identity but part of the universe and belongs to the Almighty Creator.

Spirituality as a point of view produces a certain way of life, where the needs of the living body are seen from the whole of life itself. This is expressed and implied in the song *Dhandanggula* which is used as a medium for transforming values to the members of organization. *Tembang* means singing while *dhandanggula* comes from the word *gedadhang* (Javanese) which means dreams, hopes, or wishful thinking, and the word *sugar* means sweet or beautiful. So *dhandhanggula* means beautiful dreams and hopes. Apart from having the meaning of beautiful dreams and hopes, some people also interpret *dhandhanggula* from the word *dhandang*, namely crow, as a symbol of sorrow, and the word *sugar* which means sweet. Later, *dhandhanggula* is defined as joy and sorrow on the

journey of life to achieve goals and happiness. The character of the *dhandhanggula* song is universal and flexible, penetrates the heart, and contains spirituality. The point is that this song is used to tell stories of joy and sorrow in human life (Efendi, 2011). The joys and sorrows reflect that the soul and body will grow, get sick, get older, and die. But there is something that is eternal in humans that is not destroyed, namely the life energy that produces everything (Wattimena, 2019). Hanif (2017) also conveys this value content as a symbol that is delivered to the community and then hopefully understood by the community that it will be used as a reference for attitude, action and behavior. Thus, comprehending the message meaning is a must for the members and administrators of the *Keluarga Persilatan Ki Ageng Pandan Alas*.

The spirituality value of *Keluarga Persilatan Ki Pandan Alas* manifested in the *silat* attitudes, activities, and moves as described above indicates that there is a value content related to transcendence without referring to a particular religion. The value of spirituality brings members of the organization to humility, peaceful feeling, religious, and free from suffering. Anggota persilatan yang mengamalkan nilai Keluarga Persilatan Ki Ageng Pandan Alas menjadi rendah hati, damai, religius, dan lepas dari penderitaan. This is in line with the research results of Basyah dan Qodir (2020) that spirituality educates humans to achieve piety, to be more patient, diligent, hardworking, honest, sincere, and not arrogant.

IV. Conclusion

Keluarga Persilatan Ki Ageng Pandan Alas contains sports, cultural arts, self-defense values, and spirituality values. The spiritual values of *keluarga persilatan* are reflected in the goals, symbols, organizational activities, and martial arts moves that are to form people believing and having devotion to God Almighty, having noble character, becoming saving hands, always doing good to the surrounding, in order to prepare themselves to face God's calling, a death. Spirituality as stated above becomes the power, spirit, life principle, spirit of the organization in relation to him/herself, the social and natural environment, and God.

Considering that *Keluarga Persilatan Ki Ageng Pandan Alas* has priority values and has the potential to build quality, pious, humanistic, disciplined and competitive human resources, it is necessary to preserve and internalize them to the community, especially for the next generation. It is also important to participate in realizing Madiun City as a City of Warriors and Madiun Regency as a *Kampung Pesilat* that is culturally high, safe, orderly, friendly, and enchanting.

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