

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Pencak silat is one of the cultural heritage of the Indonesian nation that has values, philosophical and practical teachings in people's lives. Pencak silat martial arts is not only seen as a martial skill, but also as a means for character education, spiritual strengthening, mental coaching, and instilling noble teaching values. The word pencak is commonly used by the people of the island of Java, while the word silat is more commonly used in other regions in Indonesia. The merger of the word Pencak Silat was inaugurated with the existence of the IPSI (Indonesian Pencak Silat Association) organization in 1948 in Surakarta (Mizanudin, Sugiyanto and Saryanto, 2021: 265). From the Great Dictionary of the Indonesian Language (KBBI) states that silat is a source of self-defense in the form of a game that has certain techniques without using weapons or using weapons. Pencak silat grew and developed in various archipelagos, then practiced by people from various social strata, and became an important part of the culture of the Indonesian nation.

Through pencak silat, people are not only taught how to defend themselves, but are also taught values such as respect, discipline, brotherhood, and love for the homeland. The importance of pencak silat became increasingly recognized after UNESCO (United Nations Educational, Scientific and Cultural Organization) officially designated it as an Intangible Cultural Heritage of Humanity in 2019. This recognition explains that pencak silat does not only belong to Indonesia, but has also become part of the world's cultural heritage recognized for its values and uniqueness (Deri, 2024: 627). With this recognition, Indonesian society is increasingly encouraged to preserve, maintain, and develop pencak silat so that it remains relevant amidst the development of modern times. Pencak silat needs to be introduced not only as a traditional sport, but also as a cultural heritage that contains moral, spiritual, and national values. Today, pencak silat has also been incorporated into the physical education curriculum, especially in junior and senior high schools. Students, as the younger generation and future successors of the nation, have an important role and responsibility in preserving Indonesia's cultural heritage (Amananti, 2024: 1).

Before the establishment of PSHT pencak silat, the most respected martial arts school in Madiun at that time was Persaudaraan Setia Hati 1903 (SH Panti), founded by Ki Ngabehi Soerodiwirdjo (Eyang Suro) in Winongo village. Previously, it was known as the Djojo Gendilo

Tjipto Muljo pencak silat school (Dirhamsyah, 2020: 1). Ki Ngabehi Soerodiwirdjo had several students, one of whom was Ki Hadjar Hardjo Oetomo. Later, Ki Hadjar Hardjo Oetomo established the PSHT pencak silat school using the techniques and fighting styles that he mastered, while still differentiating the movements from SH Panti to avoid violating his oath. However, the spiritual teachings and Setia Hati values remained the same as the foundation of the knowledge being taught. PSHT became one of the Setia Hati pencak silat schools established in Madiun, precisely in Pilangbango village, in 1922 (Muta'ali, 2021: 1). Since then, PSHT has produced millions of members and spread throughout almost all regions of Indonesia as well as abroad. The establishment of PSHT aimed to educate individuals with noble character, the ability to distinguish right from wrong, self-control, and a strong sense of brotherhood. The philosophy of PSHT emphasizes the formation of complete human beings who are physically healthy, mentally strong, and morally educated. The five fundamental principles of PSHT consist of brotherhood, sports, martial arts, arts, and spirituality or Setia Hati teachings. Based on these noble values, PSHT is not only recognized as a martial arts school, but also as a medium for moral and character education.

Before Ki Hadjar Hardjo Oetomo established the pencak silat school, he first asked for permission and blessing from Ki Ngabehi Soerodiwirdjo so that Setia Hati martial arts could be taught to the wider community as a means of defending Indonesia and resisting colonialism, because at that time the Setia Hati 1903 martial arts school could only be learned by respected people or government officials. Initially, Ki Hadjar Hardjo Oetomo founded a school called Pencak Sport Club (PSC), which was not merely a martial arts organization, but also a place that taught physical and martial training used as a tool of struggle against colonial rule (Utomo, 2017, p. 1595). The word "Pencak" itself was considered to contain elements of resistance, therefore the colonial government prohibited the establishment of organizations associated with resistance movements, and Ki Hadjar Hardjo Oetomo as the founder of PSC was imprisoned by the colonial authorities. However, while in prison, Ki Hadjar Hardjo Oetomo continued to develop and teach his martial arts knowledge, including to one of his students named Hardjo Mardjot, who was later adopted as his foster son. Since the colonial government had already become aware of Ki Hadjar Hardjo Oetomo's strategy, the name Pencak Sport Club (PSC) was eventually changed to Pemuda Sport Club (PSC) in order to deceive the colonizers, although the purpose remained the same, namely as a place for the community to learn pencak silat and strengthen the spirit of resistance against colonial rule.

Ki Hadjar Hardjo Oetomo once blocked a colonial military vehicle as a form of resistance and rebellion against the colonial government, which caused him to be imprisoned and exiled again. He was frequently imprisoned because of his continued resistance against the colonial authorities. After Indonesia gained independence, when Ki Hadjar Hardjo Oetomo was already ill before his passing, he delivered a message to one of his students, Santoso Kartoatmojo, to gather the *sedulur tunggal kecer* (officially inaugurated members) and establish a strong organization to preserve and continue the teachings. Not long after, in 1948, the organization was officially structured under the leadership of R.M. Soetomo Mangkoedjojo, who was also one of Ki Hadjar Hardjo Oetomo's early students. At that time, the name PSC (Pemuda Sport Club) was changed to Persaudaraan Setia Hati Terate (PSHT) based on a proposal from Soeratno Soerengpati, another early student of Ki Hadjar Hardjo Oetomo, who was also known for fighting against Japanese soldiers as part of the resistance movement. Several developments later occurred within PSHT around the 1950s, including changes in organizational management and the addition of exercise and movement materials introduced by Irsya Hadi Widagdo, who was also a direct student of Ki Hadjar Hardjo Oetomo. Ki Hadjar Hardjo Oetomo was not only recognized as the founder of the PSHT organization, but also as one of the pioneers of Indonesian independence who educated and strengthened the spirit of the Indonesian people through the teachings within PSC/PSHT (Ushuludin and Dan, 2024: 3).

In 1954, PSHT began to expand into urban areas such as Surabaya, and the city became the second PSHT branch after Madiun. However, unfortunately, PSHT Surabaya still does not have its own *padepokan* or training hall. PSHT in Surabaya was developed by Jendro Darsono, who was assigned to work in the city and was also a direct student of Ki Hadjar Hardjo Oetomo. Jendro Darsono was known as the creator of the PSHT preamble, which begins with the phrase, “*Bahwa sesungguhnya hakekat hidup itu berkembang menurut kodrat iramanya masing-masing menuju kesempurnaan...*” containing teachings and philosophical values that can be understood and applied in life. Although philosophically PSHT highly upholds brotherhood and peace, in reality the name of PSHT is often associated with conflicts involving individuals from martial arts schools, causing unrest within society. Various clashes that occur on the streets are often triggered by disputes between members of different martial arts groups who insult or demean one another's organizations, eventually leading to conflicts between schools within the community. As a result, surrounding communities are often affected by damages such as destruction of houses and public

facilities. These incidents eventually create negative stigma and public perceptions toward PSHT within society.

This situation is certainly very detrimental to the image of the organization as well as to its members due to the negative stigma that has developed within society. People in surrounding communities often look down on teenagers who join the PSHT pencak silat school because conflicts involving certain PSHT individuals automatically affect members who are not involved in those incidents. If the noble teachings of PSHT are explored and understood more deeply, they actually emphasize the importance of self-control, brotherhood, and the rejection of violence. However, especially among teenage PSHT members, there appears to be a gap between the noble values taught within PSHT and the behavior of some of its members. Newly inaugurated members are often more easily provoked because they still possess a strong fanatical attitude toward the organization, and most of these new members are teenagers who naturally have high enthusiasm and emotional spirit (Amananti, 2024: 12).

In addition to the negative image and public stigma toward PSHT, another issue that can be considered a trigger for the organization's negative reputation is the lack of understanding among some teenage PSHT members regarding the noble teachings and values of PSHT itself. Many young PSHT members do not deeply understand the moral and spiritual values contained within the teachings, but instead join only to follow trends or focus solely on the martial arts aspect, which can eventually lead to misuse. Due to the limited understanding of the noble teachings of PSHT, some members are easily provoked, lose their sense of direction, and are unable to apply those teachings in their daily lives, especially within society. In fact, within PSHT teachings, pencak silat or self-defense is not considered the main focus, but rather only the foundation of knowledge, while the true essence of PSHT lies in its spiritual teachings or ke-SH-an, which are highly important in everyday life, particularly in social environments. Public understanding of PSHT is also often limited only to its outer image, seeing it merely as a martial arts organization with a large number of members without understanding the deeper noble teachings within it. As a result, society's perception of PSHT is often shaped by negative issues caused by a few irresponsible individuals, leading to negative assumptions toward the organization and its teachings. This condition further strengthens the negative stigma attached to the name of PSHT.

Based on the questionnaires distributed to PSHT members and the general public as supporting data for this design project, the purpose was to determine how well PSHT members, especially teenagers, understand the noble values and teachings of PSHT. The questionnaire also aimed to identify their interest in PSHT-related merchandise such as t-shirts, visual books, keychains, and other merchandise products, as well as to understand how the general public perceives and views the Persaudaraan Setia Hati Terate (PSHT) organization.

The questionnaire involved 100 respondents, mostly aged between 18–21 years old, consisting of members of Persaudaraan Setia Hati Terate (PSHT) from various backgrounds. In terms of domicile, the majority of respondents came from Surabaya. Based on the questionnaire data collected from 100 PSHT members in Surabaya, regarding the understanding of PSHT's noble teachings and values, the majority of respondents, 97% (97 respondents), stated that there is still a lack of understanding of the noble teachings of PSHT. Meanwhile, only 3% (3 respondents) stated that they understood the noble values and teachings of PSHT.

Overall, the questionnaire results indicate that strategic efforts are highly needed to reintroduce and educate PSHT members, especially teenagers, about the noble teachings and values of PSHT. This lack of understanding has influenced the behavior of PSHT members, particularly teenagers in Surabaya, and has also affected how society perceives the Persaudaraan Setia Hati Terate (PSHT) organization. Therefore, one possible approach is through attractive and relevant visual communication media that suits the modern era. Today's younger generation tends to connect more easily with visual media in the form of merchandise products that are not only visually appealing through illustrations and designs, but also contain meaningful messages and values. Well-designed visual media can become a bridge to reintroduce the teachings and philosophy of PSHT to its members, especially teenagers, so that they can develop into better individuals in accordance with the noble values of PSHT and their own life journeys. As these positive changes gradually appear, society will also begin to view PSHT teenagers through a more positive perspective based on the behavior they observe within their environment.

From the perspective of consistent visual design and exclusive packaging, the PSHT boxset can serve as an educational medium to reintroduce the understanding of PSHT's noble teachings, especially to teenage members. According to Arsita Pinandita, a boxset is a collection of merchandise works produced in an exclusive and limited form (Pinandita, 2020: 300). A boxset is

not only a collection of products packaged inside a box, but also a medium for delivering messages and meanings contained within it (Pinandita, 2020:302). Through this boxset, PSHT members, especially teenagers who purchase or receive it, will not only obtain merchandise products, but will also gain a renewed understanding of the noble teachings of PSHT through attractive concepts and media that suit their interests. In this way, they can remember the teachings whenever they take actions in everyday life, and over time society may begin to view their behavior through a more positive perspective. In addition, the boxset can also foster a sense of pride and strengthen the message of PSHT's noble teachings through meaningful visual merchandise concepts. This is important because many existing PSHT merchandise products still lack visual elements that reflect the philosophical values and teachings of PSHT itself.

One of the largest bases of PSHT members in Indonesia is located in the city of Surabaya, which is also known as a city with strong social interaction and community dynamics. As a result, the image of martial arts organizations often becomes a public concern within society. Based on these issues, this design project is expected to serve as a bridge to help improve the image of the PSHT martial arts organization by re-educating and reminding teenage PSHT members who still lack understanding of the noble teachings and values of PSHT, so that negative stigma toward the organization can gradually be reduced. Through this modern visual media approach, the project offers an innovation that is still rarely found in PSHT merchandise, where the visual concepts not only function as decorative elements but also communicate and contain the philosophical meanings and noble teachings of PSHT itself.

It can be concluded that this design project is highly important in the context of merchandise collections, where the strong interest of the target audience can become a new innovation for educating and reintroducing the understanding of noble values within the PSHT martial arts organization. In addition, this project is expected to gradually improve the image of PSHT in the eyes of the general public through more positive perceptions, showing that this martial arts organization upholds the values of brotherhood, noble character, the ability to distinguish right from wrong, and the spirit of peace within society. Through the visual media of an exclusive boxset containing various merchandise products and a visual book as a supporting educational medium, the message can be more easily accepted by PSHT members, especially teenagers, by adapting to their interests and preferences. Based on the questionnaire results from 100 respondents, mostly

aged 18–21 years old, it was found that 98% of respondents were interested in PSHT merchandise containing visual messages related to the noble teachings and values of PSHT.

## **1.2 Problem Identification**

Based on the explanation of the phenomena described in the background, several main problems can be identified as follows:

1. The main issue within the PSHT martial arts organization, especially among teenagers, is the lack of understanding regarding its noble teachings and values. Based on questionnaire data, 97% of PSHT members, particularly teenagers, still have limited understanding of the noble teachings of PSHT. As a result, teenage PSHT members are more easily provoked by issues or conflicts between groups or martial arts schools. In fact, the true essence of PSHT does not lie solely in its martial arts or self-defense techniques, but rather in its noble teachings and spiritual values (ke-SH-an).
2. There is still a lack of PSHT merchandise with visual concepts that reflect the noble teachings and philosophical values of the organization. Based on primary documentation data from stores selling PSHT merchandise, many products only display the identity or logo of PSHT without containing deeper philosophical meanings or educational messages. In fact, merchandise can function as visual communication media that conveys the noble teachings and values of PSHT in a more engaging and meaningful way.
3. Another issue is the negative image of PSHT, which is often viewed by society as a problematic martial arts organization. Based on questionnaire data distributed by the author to 110 respondents, 83.6% (92 respondents) viewed Persaudaraan Setia Hati Terate (PSHT) as a negative organization, while only 16.4% (18 respondents) considered PSHT to be a good organization. This perception is influenced by the actions of several irresponsible individuals associated with PSHT who have been involved in conflicts or anarchic behavior within society.

### **1.3 Problem Formulation**

How can a PSHT pencak silat boxset in the city of Surabaya be designed with merchandise that contains the philosophical values of its noble teachings, as an educational medium to reintroduce the understanding of PSHT's noble teachings, especially among teenagers aged 18–21 years old, so that the organization is no longer viewed negatively by society due to the stigma that has previously existed?

### **1.4 Problem Limitation**

This design project will be limited to several aspects in order to establish the main focus of its development.

1. This design project is limited to illustrations representing three noble teachings and values of PSHT.
2. The illustrations in this design project will be applied into a boxset containing several merchandise items such as t-shirts, visual books, stickers, keychains, and other merchandise products.
3. This design project specifically targets teenage PSHT members aged 18–21 years old.
4. The project is focused on PSHT members in the Surabaya branch, although it can still be further developed in other regions.

### **1.5 Design objectives**

This design project has several objectives as follows:

1. To design a boxset containing several merchandise products with designs that reflect the philosophical values and teachings of PSHT, packaged in an exclusive concept.
2. Through the boxset, it is expected to become an educational medium for reintroducing the understanding of the noble teachings of PSHT, especially to teenage PSHT members, so that PSHT is not viewed merely as martial arts training, but also as spiritual and character education.
3. Over time, the project is expected to help improve the image of PSHT in the eyes of society by gradually changing negative stigma into positive perceptions through the behavior of

PSHT members, especially teenagers who understand and apply the noble teachings of PSHT.

4. To create an alternative form of merchandise that functions not only as an identity attribute, but also as an educational medium for conveying the messages and values of PSHT's noble teachings.
5. To provide an innovative and engaging form of visual communication media for PSHT martial arts through exclusive boxset packaging that can be more easily accepted by PSHT members, especially teenagers.

## **1.6 Benefits of Design**

This design project is expected to provide the following benefits:

### **A. Benefits for the Author**

1. To provide knowledge and understanding about the condition of the PSHT martial arts organization through direct approaches and discussions with PSHT elders who supported this design project.
2. To improve the author's skills as a graphic designer in creating visual media in the form of a boxset that is not only visually appealing, but also incorporates the noble teachings and philosophical values of PSHT within the design concept.

### **B. Benefits for the PSHT Surabaya Organization**

1. To provide a new media platform for reintroducing and conveying the understanding of PSHT's noble teachings and values to its members, especially teenagers.
2. Over time, the project is expected to help reduce the negative stigma toward the PSHT organization by emphasizing its values of brotherhood, morality, and peace within society.

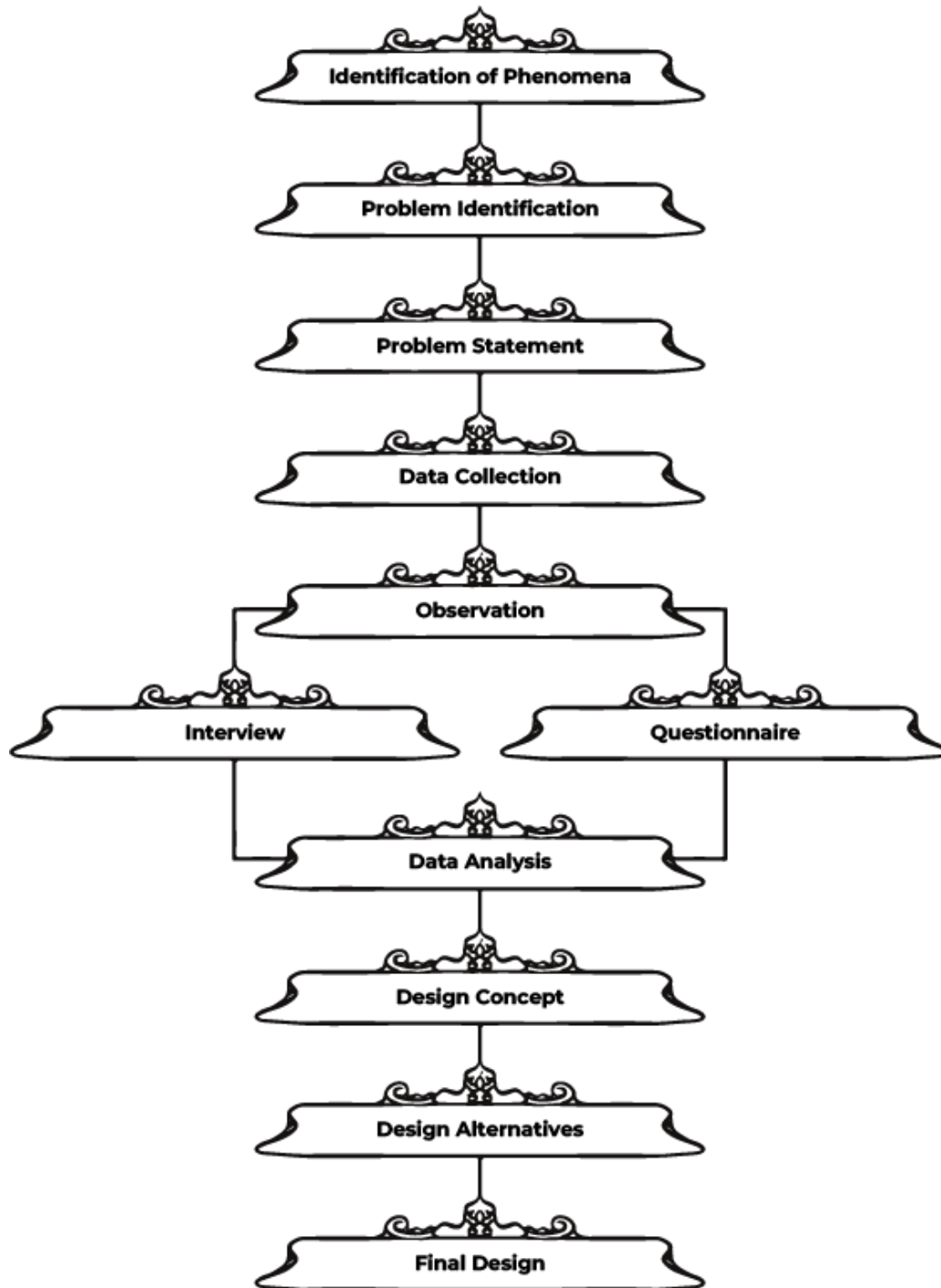
### **C. Benefits for the General Public**

1. To gradually change public perceptions from negative to positive by showing improvements in the behavior and attitudes of PSHT teenagers over time.
2. To help reduce conflicts occurring within the surrounding environment so that they no longer create unrest within society.

### **D. Benefits for the Institution**

1. This design project is expected to provide a reference for future students in the Visual Communication Design program, especially in the creation and development of boxset media.
2. To serve as evidence that design can provide solutions to social and cultural issues within society through creative visual communication approaches.

## 1.7 Design Framework



**Figure 1. 1** Design Framework  
(Source: Personal Documentation)