Revealing the Mental Toughness of the Fighter of Paguron Manderaga

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Abstract: In the globalization era, the values of Pencak Silat culture as a product of local wisdom are increasingly eroded by foreign culture. The tendency of the young generation to prefer the foreign culture is progressively more increasing when foreign culture is not necessarily match with the personality of Indonesian people, so the young generation tends to be unfamiliar with pencak silat as a cultural heritage. The purpose of this research is to obtain the fighter's mental toughness image of Panguron Pencak Silat Manderaga. This research employs descriptive method with quantitative approach. The sample of the research was 30 randomly selected people. Data collection tool is in the form of closed questionnaire instrument about mental toughness. Based on the data processing and analysis, it is found that: (1) the fighter's mental toughness score of Panguron Manderaga is in the criteria of "Very Good" (2) The indicators of mental toughness are revealed, they are: confidence, positive energy, imagination, motivation, behavior, and attention.

1   INTRODUCTION

Local wisdom is a value that is considered good and right so that it can survive for a long time even institutionalized. Local wisdom is formed as a local community advantage in geographical conditions in the broadest sense. In the anthropology it is known as the local genius term that was first introduced by Wales, which means the ability of local culture in the face of foreign cultural influences when the two cultures are related (Rosidi, 2011).

Ayatrohaedi, (1986) says that local wisdom is interpreted as a custom or ethic that guides human behavior in a life of society. Customs are natural and well-valued, because they are repetitive and reinforcing social actions, because they are perpetuated continually. Local wisdom has forms as a community identity in a particular area. According to Radmila (2011) forms of local wisdom can be values, norms, ethics, beliefs, customs, customary laws and special rules.

Pencak silat as a traditional martial art originating from Indonesia, is part of the culture of Indonesia people which is evolving in line with the history of Indonesian people who are believed to have a high level of local wisdom. According to Tisnowati

(1986), in the kingdoms era, nobles and knights learned pencak silat in addition to learning martial arts as well as studying state and literature. Therefore pencak silat continues to live and grow throughout the history of the Malay clan community and experiencing rapid development with style and diverse local-ethnic styles during the Hindu, Buddhist and Islamic kingdoms in the residential areas of Malay clan populations in the 5th century up to the 20th century AD. Pencak contains motion attacks in forms of dance and rhythmic dance movement that is complemented by certain customary courtesy rules that must be demonstrated by the perpetrators (Maryono, 1999).

As a manifestation of the local wisdom value, Pencak Silat has 4 value systems as a whole, namely ethical, technical, aesthetic, and athletic values (Notosoejitno, 1997). These four values are closely related to the social ideals and moral aspirations of Malay society. Ethical and technical values refer to the fulfillment of the needs and interests of security, while aesthetic and athletic values refer to the fulfillment of the needs and interests of the spiritual and physical well-being.

The four value systems of pencak silat are considered as a character education that is allegedly embedded in its learning. So it is necessary to find

empirical evidence of that, through an in-depth assessment of what exactly happens when one learns pencak silat. Why someone who mastered the science of pencak silat is identical with role models who have good morals and inherit the characteristics of a knight.

It is a big challenge in this era, where there is a drastic decline in moral values in the community either children, adolescents, youth, adults, even elderly people as though it is easily ignited by a lack of emotion. Therefore, there must be a systematic effort to improve this condition. The effort is improving the five pillars of character education in pencak silat. The five pillars are increasing the value of piety to God Almighty, Responsive, Tough, Tanggon, and Trengginas which are the characteristic of a fighter (Mulyana, 2013). Simply, the formulation of the value is proposed by Notosoejitno, (1997) namely: Takwa means being faithful to God Almighty by carrying out all His commands, and stay away from his prohibitions. Responsive is caring, sensitive, anticipatory, proactive and ready for change and development of the era. Tough means having a tenacious nature and being able to develop the ability in facing and responding to challenges and being able to overcome various obstacles that occurred. Tanggon means being able to uphold truth, justice, and honesty and also being consistent in holding the principle. Trengginas means energetic and vigorous, creative, innovative and being able to think far ahead to create noble desires.

The main study in this research focused on the value of mental toughness, which is the main pillar for the fighter. Why so, it can be seen from the meaning of tough in the context of pencak silat itself that is closely related to the personal nature of fighter who must have toughness in living life. A fighter who does not have a strong character in himself will easily fall down when he is exposed to something that threatens his soul and body, while people who have a strong character will always be able to face all obstacles and trials that come without having to endanger him and others.

Mental toughness based on Kremer dkk. (2012: 113) is: "mental toughness is a multidimensional personality construct that defines the ability to preserve towards goal accomplishment through the display of resilience and hardiness, and irrespective of circumstance success or failure". One must have a strong mental toughness as a multi-dimensional personality concept that encourages him to persevere in reaching his goal. A fighter can show the mental strength with the characteristics of not wanting to give up and keep trying to get out of a difficult situation with the main goal of winning the game.

In the context of pencak silat, fighters as individual creatures or personal beings must improve and develop quality of personality which is valuable, high quality and ideal according to the views of society and religion. The moral values contained in pencak silat, in addition to being able to secure themselves from the adverse effects of the environment, also can broadly secure the successive generations of the invasion of foreign cultures that are not necessarily compatible with the existing local culture.

Trace the shifting configurations of the body and its modes of construction. The organization and training of the body in pencak silat, via body techniques and the social institutions through which they are transmitted, reflects a politics of the body and the powers ascribed to it by Wilson, I.D., (2003).

Aziz, A.R., Tan, B. and Teh, K.C., (2002).The present investigation describes the physiological attributes of exponents and match responses during actual competitive duels of an emerging martial art sport, pencak silat. It appears that a silat match is characterized by high anaerobic and aerobic metabolic responses, although conclusions concerning the contribution of the various metabolic pathways requires a more detailed investigation. In comparison with elite judo and taekwondo athletes, the elite silat exponents have better explosive leg power and comparable ability to perform short duration high-intensity exercise in the lower body; but possessed a lower grip strength, aerobic fitness, and anaerobic upper body capability.

Successful implementation of disaster management requires a high degree of adaptability to the local conditions. The success or failure of disaster management depends on the involvement of culture, traditions and customs. In other words, it is pivotal to take into account the cultural context of affected localities and regions. The custom, traditions, local practices and ethnic composition of an area should all be factored in when devising an appropriate user-friendly package for effective and easy implementation (Gopalakrishnan and Okada, 2007).

Based on the above explanation, it can be concluded that pencak silat has a purpose to give moral teachings, about the values of local wisdom associated with virtue for everyone who learns pencak silat. The mental coaching that is owned and taught by each pencak silat school is expected to be the right medium to create a new generation with dignity. The members of pencak silat school are not

only proficient in martial arts skills or kicks but they must be a generation that has good morals and is expected by the Indonesian people. This belief comes from experience and by looking at the elders of martial art fighters who show the nobility of moral and behavior. Therefore, researchers want to reveal more deeply about increasing the mental toughness of members of the martial art school Paguron Pencak Silat, especially in the Manderaga school.

2 METHODS

This research applies descriptive method that is a research method that makes the description of situation (Moh Nazir 1983). To obtain an accurate description of the desired data or facts, the researcher undertakes the following steps: (1) Determining the population and location of the study. The research population is determined by Paguron Pencak Silat Manderaga which is located in Bandung City Region, (2) Determining the sample of research that is part of Paguron Pencak Silat Manderaga about 30 people. (3) Implement data collection by spreading the questionnaire to the research sample. (4) Processing and analyzing data through statistical approach of IBM SPSS Statistics Software version 22.

2.1 Research Instrument

The collected research data is quantitative data. Data collection using a questionnaire, the questionnaire of mental toughness adapted from Leoher (in Kremer dkk. 2012). Scale used in making this research instrument is Likert's scale model with score range 1-5.

3 RESULTS

The following are data presented in the form of tables as a result of and data processing and analysis as follows.

3.1 Description of Test Results

To provide a general overview of the data distribution obtained through a questionnaire of mental toughness, then the data is processed and analyzed as closely as possible. After done data processing and analysis by using IBM Software SPSS Statistics 22 obtained data as follows:

Table 1: Description of mental reliability data.

Descriptive Statistics					
Subject	N	Min	Max	Mean	Std. Deviation
Pesilat Paguron Manderaga	30	115	167	142.77	10.991

Based on table 1 above, obtained the mental toughness score of the fighter of Paguron Pencak Silat Manderaga that is equal to 142.77 with standard deviation score 10.991.

3.2 Data Normality Test Results

To determine whether the data is normally distributed or not, the normality test using Kolmogorov-Smirnov Test SPSS Statistics 22. The following Table 2 results of normality test:

Table 2. Normality test results.

One-Sample Kolmogorov-Smirnov Test		
N		30
Normal Parameters[a,b]	Mean	142.77
	Std. Deviation	10.991
Most Extreme Differences	Absolute	.107
	Positive	.094
	Negative	-.107
Test Statistic		.107
Asymp. Sig. (2-tailed)		.200[c,d]
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		
d. This is a lower bound of the true significance.		

Table 2 shows the normal distributed variables. Based on the result of the calculation it is known that Sig. (2-tailed) of 0.200. Based on the data it can be said that Sig. (2-tailed) is greater than 0.05, it is concluded that the data is distributed "normal".

3.3 Data Processing and Analysis

The results of data processing and analysis of mental toughness of Paguron Pencak Silat Manderaga Mentality are seen in table 3 as follows:

Table 3: Indicator data analysis of mental toughness of fighters of panguron manderaga.

Percentage Indicator of Mental Toughness				
	Factual Score	Ideal Score	%	Category
Self-confidence	960	1200	80	BS
Controlling the influence of negative energy	498	600	83	BS
Imagination Control	732	900	81.3	BS
Motivation	660	750	88	BS
Influence of positive energy	620	750	82.7	BS

Percentage Indicator of Mental Toughness				
	Factual Score	Ideal Score	%	Category
Behavior Control	489	600	81.5	BS
Attention control	324	450	72	B
Total score	4283	5250	81.6	B

*BS = Very Good "Baik Sekali"

*B = Good "Baik"

Table 3 above shows the percentage of mental toughness of the fighters of the Paguron Pencak Silat Manderaga as follows: 1) Self-confidence by 80% with very good criteria, 2) Controlling Influence or Negative Energy equal to 83% with excellent criteria, 3) Imagination control equal to 81.3% with excellent criteria, 4) Motivation of 88% with excellent criteria, 5) Positive Influence or Energy of 82.7% with excellent criteria, 6) Behavior control of 81.5% with excellent criteria, 7) Attention Control 72 % with very good criteria. Overall score obtained 81.6%. For further, the following are presented in the form of diagrams:
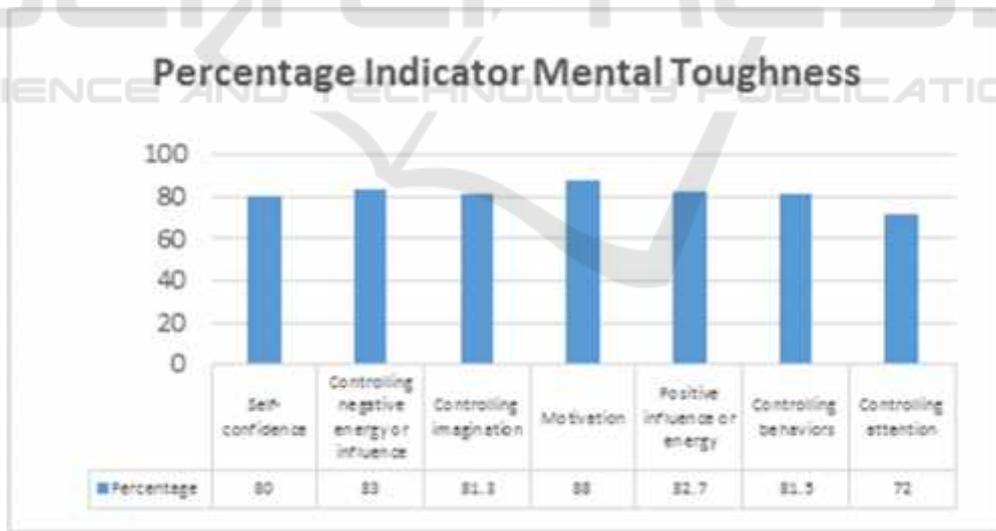

Figure 1: Paguron manderaga's mental toughness chart diagram.

4 DISCUSSION

Overall the table above shows that the percentage generated by 81.6%, which shows that the Mental Toughness of the fighter in Paguron Manderaga into the category very well. Based on these results several things that need to be discussed in the discussion as follows:

The fighters' mental toughness in Paguron Manderaga shows excellent criteria. This shows that the value of mental toughness, especially in Paguron Manderaga, is owned by almost all members of paguron. The author mentions almost all because in

fact there are members who are still new to learn pencak silat so that the value of mental toughness has not been fully embedded, but overall the value of mental toughness is clearly visible to members of Paguron Manderaga.

A more in-depth study of the percentage gained from the assessment of mental tough indicators of self-confidence, influence or negative energy, imagination, motivation, influence or positive energy, behavior control, and attention control are as follows:

Self-confident, from this confident indicator, the fighters of Paguron Manderaga get percentage of 80%. So from these results can be concluded that the level of confidence is high, and included in the criteria very well.

Controlling Influence or Negative Energy, in which case one must have control over the energies affecting him so as not to be easily carried away or affected by the negative energy. From the resulting percentage of 83%, then the indicator has good negative energy control.

Imagination Control. Controlled imagination is important because in the process of pencak silat practice, students or members of Paguron Manderaga are required to be able to assemble a new movement of the basic moves that have been previously taught. Therefore it would be difficult if the control of the imagination is ugly, and from the percentage of 81.3% it can be concluded that the imagination control of the fighter is very good.

Motivation, motivation can encourage individuals to feel like to try and work hard to achieve something. Similarly for the fighter of paguron manderaga, if without motivation of course they will surrender early, this is evident from the percentage of 88% which is quite high value and quite good.

Influence or Positive Energy. Positive energy is important to possess, as it is useful for reducing or eliminating negative energy coming both from within and from outside. By having a positive energy, the benefits are not only felt by yourself but also by the people around him who feel comfortable and happy to be nearby because the positive energy seemed contagious to the people around him. In this case paguron manderaga fighter has a percentage of 82.7% which results are very good criteria.

Controlling Behavior. Controlled behavior can keep people from things that endanger themselves or the people around him, in relation to the martial artist has become a duty to be able to control his behavior because if one who gets a bad value not only himself but also the martial art school. In this case, the fighter from Paguron Manderaga has a percentage of 81.5 which is a very good criteria.

Attention Control. Controlled attention can help a person to digest the information he gets, in fact the attention is easily distracted by many causes. It also causes the percentage for this indicator is only 72%, but still quite a good criteria.

Based on the above opinion after going through the process of data processing and determining the criteria, it can be concluded that the criteria of mental toughness value in the Paguron Pencak Silat Manderaga members classified as "Very Good".

5 CONCLUSIONS

Based on the description of the results of data processing and data analysis of the level of mental toughness value of the fighter in Paguron Pencak Silat Manderaga is as follows:

- The values of mental toughness of the fighter in Paguron Manderaga have the criteria of "Very Good".
- Out of the seven indicators of mental toughness values are self-confidence, negative energy, imagination, motivation, positive energy, behavior, and attention. Only attention reaches the "Good" criteria while the rest have the "Very Good" criteria.

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