

## Motion Value *Smoothly* Cimande Pencak Silat in Preserving Cultural Identity and Character Building

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### Abstract

*This study examines the local wisdom values embodied in the Salancaran movements of Cimande Pencak Silat and their relevance to strengthening character education in schools. Salancaran movements, as one of the basic sequences in the Cimande style, function not only as self-defense techniques but also contain philosophical messages reflecting Sundanese cultural values such as patience, perseverance, self-control, vigilance, and respect. Using a qualitative approach utilizing ethnographic and ethnopedagogical methods, this study explores the cultural meanings inherent in Salancaran practices through field observations, interviews with Cimande practitioners, and document analysis. The results indicate that the values within the Salancaran movements are strongly linked to the dimensions of the Pancasila Student Profile, thus providing potential as a source for contextual character learning within the Independent Curriculum. The integration of these local cultural values can enrich culture-based educational strategies while strengthening student identity amidst the challenges of globalization. This research provides theoretical contributions to the development of ethnopedagogical studies and practical benefits for education through a conceptual model for utilizing local wisdom as a source for character learning.*

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## 1. INTRODUCTION

Local wisdom is a fundamental pillar in the cultural construction of the Indonesian archipelago. In Indonesia's multicultural context, local wisdom not only serves as a marker of identity but also serves as a guideline for life passed down from generation to generation. The values it embodies reflect how society interprets reality (Fajarini, 2014), builds social harmony, and responds to changing times. The presence of local wisdom as a traditional knowledge system makes it one of the sources of values most closely related to community life. Therefore, in modern educational design, local wisdom is increasingly viewed strategically as a learning resource capable of enriching students' character development. In line with this view, various studies confirm that the integration of local wisdom in education can strengthen the internalization of moral, social, and cultural values in students in a more meaningful way (Wisdom, 2025).

One form of local wisdom that has had a widespread influence on Indonesian culture is pencak silat. As a traditional Indonesian martial art, pencak silat encompasses artistic, sporting, spiritual, and ethical dimensions interwoven into a holistic system of human development. The values embedded in pencak silat make it more than just a physical skill, but also a tradition that shapes a way of life. In practice, pencak silat embodies philosophical values that reflect the Indonesian people's outlook on life, such as the balance

between strength and self-control, respect for others, and harmony in the relationship between humans and God and nature (Lestari et al., 2021).

These values make pencak silat not just a martial art tradition, but a medium for transmitting social norms and moral principles passed down through generations through community-based non-formal education (Wagiran, 2012). Various studies have shown that pencak silat plays a strategic role in character formation, strengthening cultural identity, and internalizing the values of discipline, responsibility, and social solidarity (Ilham et al., 2023). Thus, pencak silat can be positioned as a relevant local wisdom-based learning resource to be contextualized in Indonesian character education. UNESCO's recognition of pencak silat as an Intangible Cultural Heritage of Humanity in 2019 further emphasizes the importance of preserving its noble values.

The development of pencak silat in various regions has given rise to numerous styles with distinct movements, philosophies, and traditions. One such style is the Cimande style, an ancient style that has existed since the 18th century in Tarikolot Hamlet, Cimande Village, Bogor Regency. This style is known for its strong values of religiosity, politeness, self-control, and respect for teachers and elders. The Cimande tradition is not only known locally but has also become a reference for many silat schools in Indonesia and abroad. The continuity of the Cimande tradition to this day demonstrates that it is a cultural entity that is resilient in facing the challenges of the times.

One of the important elements in Cimande pencak silat is movement. *Smoothly*, a series of basic movements is practiced repeatedly, rhythmically, and full of symbolic meaning, reflecting local Sundanese wisdom. These movements are not merely self-defense techniques, but are passed down through generations by the Cimande community as an expression of the Sundanese philosophy of life, emphasizing balance, order, vigilance, and harmony between inner and outer movement. This philosophy aligns with the concept of local wisdom, which serves as the foundation for individual character development in traditional societies, where social, spiritual, and ethical norms of life are internalized through ritualized movements and continuous practice (Arisandi et al., 2022). As a series of basic movements, *smoothly serves* as a medium for learning self-discipline, concentration, and strong emotional control. Research in the context of integrating pencak silat values into character education shows that movement and training in pencak silat can help students internalize the values of responsibility, patience, and discipline through systematic practice and a meaningful cultural context (Nurhidayat et al., 2025). Furthermore, studies on the implementation of character education in the art of pencak silat confirm that basic movement training not only improves physical skills but also strengthens the religious, nationalist, independence, cooperation, and integrity values taught in the pencak silat learning structure (Arisandi et al., 2022).

These silat movements are not merely self-defense techniques, but also embody local wisdom reflecting the Sunanese character, which upholds balance, order, vigilance, and harmony between physical and spiritual movement. Previous research has shown that *Smoothly Teaching* self-control, focus, patience, and respect for values that are highly relevant to the character development of the younger generation. Amidst the rapid flow of globalization and cultural change, character education has become an urgent need in the national education system. The government emphasizes the importance of strengthening character through the Independent Curriculum and the Pancasila Student Profile, which encompasses six main dimensions: faith and noble character, independence, cooperation, critical thinking, creativity, and global diversity. However, the implementation of character

education is often suboptimal because it is still focused on theory and does not fully utilize the richness of local culture as a source of learning values.

On the other hand, modernization has brought about changes in lifestyles that influence how the younger generation understands cultural values. Exposure to technology, social media, and global popular culture often causes young people to distance themselves from their local cultural roots. This situation requires an educational strategy that reintroduces local cultural values in a contextual, engaging, and meaningful way. It is in this context that ethnopedagogy becomes relevant, an educational approach that positions local culture as a source of values, learning resources, and character development.

Ethnopedagogy plays a role in connecting local knowledge with the learning process so that students can see the relevance of culture in their lives. The application of ethnopedagogy to movement has the potential to provide learning experiences that not only develop physical skills but also instill contextual moral values. Thus, smooth movement has the potential to become a medium for internalizing character through arts and cultural activities.

Although pencak silat has been widely studied as a martial art and as a means of character development, studies specifically examining the philosophical values within the Salancaran movement are still very limited. Most previous research focuses on the technical aspects of the movement, the history of Cimande, or its social practices within society. In-depth studies of the values within Salancaran and its pedagogical potential in the context of modern character education are still rare. Therefore, this study aims to fill this gap.

The relevance of this research is even greater because modern education demands a connection between local culture and global challenges. Education based on local wisdom is needed to strengthen students' cultural identity, moral character, and adaptability. Meanwhile, the local wisdom in the Salancaran movement can be a source of values aligned with the Pancasila Student Profile paradigm. The values of discipline, respect, vigilance, perseverance, and self-control in the Salancaran movement can help shape students' character, which is resilient, imbued with integrity, and rooted in national culture.

In addition to contributing to strengthening character education, this research also plays a role in preserving local culture. The Cimande tradition, as an intangible heritage, needs to be preserved not only as a martial art practice but also through understanding its philosophical values so that it can be passed down in the context of formal education. Thus, local culture is not only studied as history but also revived as part of the character-building process for the younger generation.

Based on these needs, this research focuses on two main issues: (1) identifying the philosophical values in the Salancaran Pencak Silat Cimande movement, and (2) analyzing its relevance for character education. The research findings are expected to enrich ethnopedagogical studies, while also providing practical contributions through the development of local culture-based learning models. Thus, this research is important to implement because it provides theoretical contributions in enriching cultural and educational studies, as well as practical contributions for schools and teachers in presenting learning strategies that integrate local cultural values to strengthen Education based on the Independent Curriculum.

Previous research on Cimande Pencak Silat has generally addressed the technical aspects of the movements, the history of the style, and its social function in Sundanese society. Several studies have shown that Pencak Silat training, including the Salancaran movement, can foster values such as discipline, self-control, patience, and respect, which are essential for character development. However, studies that delve into the specific philosophical values within the Salancaran movement and how these values can be

integrated into modern character education, particularly the Pancasila Student Profile, are still very limited. Most research focuses more on practical and cultural aspects, failing to systematically address the pedagogical potential for strengthening character education in accordance with the Independent Curriculum.



Figure 1. Routine Practice of Saung Penca Students.

This research formulates the main question: How smoothly are the philosophical values in motion? Can Cimande Pencak Silat be identified and utilized as a learning resource to strengthen character education in accordance with the Pancasila Student Profile? This research is significant because it offers two contributions. First, it provides a theoretical contribution by enriching ethnopedagogical studies through a model of integrating specific local wisdom into character education. Second, it provides a practical contribution by providing learning strategies for teachers to integrate local cultural values into the implementation of the Independent Curriculum, thereby making character education more meaningful and contextual for students.

This research has two main objectives. First, to identify and describe the philosophical values contained in the movement. *Smoothly* Pencak Silat Cimande in depth. Second, analyze the relevance of these philosophical values to the dimensions of the Pancasila Student Profile (faith and piety, global diversity, cooperation, independence, critical thinking, and creativity) to produce

## 2. METHOD

This research uses a qualitative approach with an ethnographic method because it focuses on understanding the cultural meaning and philosophical values contained in the movement. *Smoothly on* Cimande pencak silat. This approach allows researchers to explore local knowledge (*indigenous knowledge*) in depth through direct involvement in the field and interpretation of the cultural symbols that live within it (Litbang & Semarang, 2015).

### Research Location and Subjects

The research was conducted in Cimande Village, Bogor Regency, West Java, which is the center of the development of the Cimande school, specifically at Saung Penca Cimande. The research subjects include:

1. Cimande Elders,
2. Trainers and Students of Saung Penca Cimande.



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Picture 2. Wa Didi, Elder of Saung Penca Cimande.

Information selection was carried out using purposive sampling, taking into account their level of knowledge of the philosophical values and cultural practices of Cimande (Moleong, 2018).

#### **Data Collection Techniques**

Three main techniques are used:

1. Participatory Observation: Researchers are directly involved in the exercise to understand the symbolic meaning of movement, rhythm, and exercise ethics.
2. In-depth Interviews: Conducted in a semi-structured manner with teachers and trainers to explore the meaning of philosophical values and their application in character building.
3. Documentation Study: Analysis of texts and documentation produced when researchers go into the field.

### **3. RESULTS AND DISCUSSION**

The results of the study show that the movement Smoothly Cimande pencak silat is not just a series of self-defense techniques; it is also a medium for transmitting Sundanese cultural values. Through observation and interviews, five core values were identified that form the foundation of social ethics and character education.

1. Confidence: training smoothly. Cimande pencak silat always begins and ends with a respectful attitude, such as self-control, which reflects spiritual awareness and ethical behavior. During training, prayers are always included, and interestingly, at the end of training at Saung Penca, they always recite prayers while walking around and setting aside money as desired. Spiritual awareness and ethics in every movement reflect values aligned with the Pancasila Student Profile, which emphasizes the formation of noble character and behavior based on moral and spiritual values.
2. Patience (*Patient and Persistent*): Taught through rhythmic and slow repetition of movements, fostering calm and emotional control.
3. Respect (*Respect for Teachers and Elders*): Implemented through greeting rituals before and after practice, fostering respect and awareness of moral hierarchy.
4. Independent Applied through greeting rituals before and after training, fostering respect and awareness of moral hierarchy.
5. Caution (*Be careful and be aware*): Responsive and calculated movements foster situational awareness and self-control.
6. Balance (*Balance of body and mind*): The main philosophy that emphasizes harmony between physical, mental, and spiritual.

In addition, it can be understood from the movement *smoothly* there are many meaningful values related to the character education of Pancasila student profiles, as previously mentioned, one of which is above, which we can describe in movement. *Smoothly* having the value of obedience to God or religion, therefore, in the training process, always praying and ending with shalawat, which becomes a habit while setting aside money in a box which will be opened once a year and allocated to share with the less fortunate.

The results of the analysis show a strong correlation between the values and the five dimensions of the Pancasila Student Profile, namely:

1. Faithful and noble: through self-control, respect, and belief in the creator.
2. Independent: through consistent practice and always being aware of yourself in all things and actions.
3. Working together: working together before and after each exercise to prepare and tidy up all the necessities.
4. Creative: through movement improvisation.
5. Global diversity: being aware of cultural identity.

The results of this researcher's research showed movements smoothly. In the Cimande pencak silat movements, it is not only a self-defense technique, but also a representation of Sundanese cultural values that have moral, social, and spiritual dimensions, as well as a self-character that is formed from education or during the practice of Cimande pencak silat. Based on the results of participatory observation data at the Saung Penca Cimande padepokan, five main values are identified that are contained in each series of movements. *Smoothly*, values are then linked to the six main dimensions of the Pancasila Student Profile to see their relevance in the context of character education.

**Table 1.** Philosophical Value of Motion *Smoothly* Cimande and its Relevance to the Profile of Pancasila Students.

| No | Philosophical Values of Salancaran           | Cultural Meaning and Implementation in Practice   | Relevant Dimensions of Pancasila Student Profiles | Character Education Indicators                   |
|----|--|---|---|--|
| 1  | Patience (Patience and Perseverance)         | Applied through rhythmic repetition of movements, it trains calmness and emotional control.         | Faithful and noble; Independent                   | Discipline, endurance, never give up easily      |
| 2  | Respect (Respect for Teachers and Elders)    | Demonstrated through ritual greetings, prayers, and speaking etiquette in front of a silat teacher. | Faithful and virtuous; Working together           | Respect, courtesy, humility                      |
| 3  | Perseverance (Perseverance and Perseverance) | It can be seen from consistent daily practice until you master the perfect movements.               | Independent; Critical thinking                    | Diligent, focused, process-oriented              |
| 4  | Vigilance (Be aware and vigilant)            | Agile and measured movements teach self-control and readiness to face situations.                   | Critical thinking; Faithful and noble character   | Be alert, be wise in making decisions            |
| 5  | Balance (Balance of body and mind)           | Emphasis is placed on harmony between the physical and spiritual                                    | Creative; Global diversity                        | Harmony of body and soul, empathy towards others |

|  |  |   |  |  |
|--|--|---|--|--|
|  |  | through meditation and breathing exercises. |  |  |
|--|--|---|--|--|

These findings reinforce the view that local culture-based character education (ethnopedagogy) is an effective strategy for instilling moral values and national identity (Sulasman, 2020). In the Cimande context, the Salancaran movement serves as a nonverbal pedagogical medium that internalizes values through aesthetic and spiritual experiences.

Theoretically, these results support the concept of local *wisdom-based education* (Tilaar, 2019) states that local wisdom can be the foundation for contextual character education. The values of patience, respect, and vigilance found are also consistent with Suryadi's (2021) research findings, which show that Pencak Silat can shape students' discipline and morality.

From the perspective of educational anthropology, movement can be seen as a form of cultural *embodiment*— knowledge that is instilled through the body and actions (CSORDAS, 1990). Physical practices like this help students understand moral values not only cognitively, but also affectively and kinesthetically.

Furthermore, in the context of national character education, the integration of Salancaran values can support the implementation of the Independent Curriculum by providing learning experiences based on local cultural contexts, not solely on universal moral theories (Kemendikbudristek, 2022). Thus, cultural heritage such as Cimande is not merely a legacy, but a source of inspiration for the transformation of character education.

#### 4. CONCLUSION

This study concludes that Geralsmoothly Cimande pencak silat is an expression of character development deeply infused with philosophical values and social ethics. The movements and attitudes before and after actually align closely with the desired character traits within the Pancasila Student Profile. Through this approach, values such as patience, respect, perseverance, vigilance, and balance can be integrated into character education.

Theoretically, this research enriches ethnopedagogical studies by demonstrating how cultural practices can serve as a vehicle for character education based on local values. Practically, the research findings can serve as a reference for teachers and educational institutions in designing local culture-based learning strategies aligned with the Pancasila Student Profile.

Preservation of movement *Smoothly* not only preserves cultural identity but also serves as an educational strategy that fosters morality, spirituality, and nationalism in students in the era of globalization. Therefore, synergistic efforts between schools, cultural communities, and the government are needed to make heritage like Cimande an integral part of the national education system.

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