

POLICE EFFORTS IN HANDLING THE CONFLICT BETWEEN THE LOYAL HEART OF TERATE BROTHERHOOD SILAT COLLEGE AND THE FAITHFUL BROTHERHOOD OF WINONGO IN THE JURISDICTION OF THE MADIUN POLICE

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ABSTRACT

Constitutional Court Decision Number 137/PUU-XIII/2015 and Constitutional Court The Pencak Silat Pencak Silat Brotherhood of Setia Hati Terate and Brotherhood of Setia Hati Winongo in Madiun are in the spotlight because of the conflict that occurred between the two organizations. This conflict raises various security problems in the region. The police's efforts to overcome this conflict were carried out using various strategies, such as a persuasive approach, dialogue and firm action against perpetrators of violence. This research aims to get an overview of the punishment given to members of martial arts schools in Indonesia in general and at large. This research uses empirical methods, or legal research which focuses on how cases will be handled, based on legal provisions or statutory regulations, and then connected to facts or realities that actually occur in society regarding the mitigation efforts that have been carried out by the Madiun Police. The results of this research show the inability of individual members of the silat college to understand the goals and teachings of the Pesilat college, in this case they do not understand and practice the Noble Principles and do not apply the teachings, rules and goals that a silat should have.

Keywords: Conflict, Pencak Silat, Madiun Police.

INTRODUCTION

Humans today have a need for pencak silat. Pencak silat is needed as physical training directly or indirectly, but it also functions as a guide to help us defend ourselves from danger. Pencak silat is important in situations like

this to maintain balance between mind and body as it functions as exercise and a way to keep the body fit while performing daily tasks and other challenges that can have an emotional impact. Internal or spiritual self-defense is what is needed in this situation.¹

Because the main purpose of pencak silat is self-defense. Apart from using it, it also provides enormous benefits and protection for those around him, the noble values that underlie his skills are very strict. Not as a weapon to act against those interests, but rather as a last resort in dire situations and to defend ourselves from enemies or those who harm us. Martial arts is a social and cultural manifestation and a work of art whose existence should not be misused.

One of the most popular sports among young people in Madiun is pencak silat, which they use as a martial art to defend themselves from external dangers. In addition, the government passed Sports Law no. 11 of 2022. According to this regulation, sport is an activity that stimulates, fosters and develops a person's physical, spiritual, social and cultural potential by involving the mind, body and soul in a coordinated and systematic way.

The Ministry of Youth and Sports of the Republic of Indonesia also issued a policy through Minister of Youth and Sports Regulation Number 4 of 2021 concerning Guidelines for the Development and Development of Recreational Sports. When we were at school, we learned about orchestra subjects which aimed to foster and develop recreational sports in order to improve people's quality of life, maintain health, and promote an active and healthy lifestyle. With the Minister of Youth and Sports Regulation Number 4 of 2021, it is hoped that recreational sports in Indonesia can develop sustainably and provide broad benefits to society..

Almost everywhere in Indonesia, we see children practicing silat. Because this sport developed through pencak silat which was developed by

¹ Djoemali Ki Moh, *Pencak Silat Dan Seni Budaya*, Yogyakarta, 1985.

our Indonesian ancestors, it was born and developed when Indonesian people trained their minds and energy. Pencak silat is an inexpensive sport that doesn't require much money, but anyone can compete if they have the motivation and drive.

Silat, which is intended for self-defense and cannot be used solely for performance, is the essence of martial arts. Silat is a spiritual martial activity that nourishes instincts, touches the human conscience, and leads to submission to Allah SWT. Suharso said that pencak is a skill that uses reasoning to parry, dodge and other self-defense moves. Silat, on the other hand, is a technique of using agility to attack and protect oneself.²

Many silat schools or pencak silat organizations with roots in the city of Madiun can be found there and in the surrounding areas. Teenagers in the Madiun area and surrounding areas have expressed interest in participating in pencak silat as a form of martial arts and cultural tradition. PSHW, PSHT, Pagar Nusa, Cempaka Putih, Kera Sakti, Tapak Suci, Pro Patria, and other pencak silat schools and styles can be found in the city of Madiun.

For the Madiun City area and the Madiun Regency area, of the many schools of silat schools in Madiun, it is finally known as the City of Warriors and the Village of Pesilat. Madiun Perwali Number 9 of 2021 concerning the Madiun City Logo and City Branding Tagline as well as Madiun Regency Regulation Number 22 of 2019 concerning the Madiun Regency Logo for the Indonesian Pesilat Village are the basis for this lawsuit.

Coaches, educators, movements, levels, brotherhoods, associations, and supporters of pencak silat "citizens" are all present in pencak silat. Everything has some kind of connection. Pencak silat supporters, most of whom come from martial arts schools, become cheerleaders and motivators for silat schools during matches and in social interactions. When there is a conflict or a silat tournament held by IPSI, KONI, several pencak silat usually support the silat

² Kiong,Liem Yoe, *Teori Ilmu Silat*, Bandung, 1960.

fighters from their own school. This kind of thinking encourages reckless behavior on the part of soldiers which leads to violence.³

Martial arts groups contributed to a slight increase in followers and increased group morale. This university, which has been recognized by the regional government through the mayor's decision, has unfortunately created a lot of instability in society as a result of prolonged disputes. Fanaticism hinders social contact, leading to loss of life and damage to property.

Young fanatics are vulnerable to social, political and personal problems. Unrest was generated at all levels of society by clashes between the PSHW and PSHT, which had adherents on both sides. A personal dispute between two PSHW members resulted in an attack on a PSHT member and his child in Wonorejo Village which caused the sufferer to suffer serious injuries and had to be rushed to the nearest hospital. Members of both schools took to the streets to investigate and destroy objects such as flags and monuments of the Silat school, leading to expansion into the organization.

A prolonged dispute between PSHW and PSHT has the potential to disrupt public security and order in the Madiun area. To resolve and avoid confrontation between PSHW and PSHT in Madiun, Madiun Police has increased the functions and operations of Satpol PP. According to data, only 65 percent of the 147 cases of academic disputes handled by the Madiun Police between 2008 and 2012 could be resolved traditionally. Finding solutions to incidents of personal violence that result in organizations is now possible thanks to a stronger role for the police in society.

The Madiun Regency Regional Government has also made various efforts through the issuance of Madiun Regency Regional Regulation Number 4 of 2017. to build a sense of discipline in behavior for every community and create a peaceful, comfortable, beautiful, clean and orderly Madiun Regency.

Law and disputes are the roots of legal disputes. Congere, which means

³ Candra, Sejarah Dan Penyebaran Pencak Silat Di Indonesia, www.kompas.com, diakses pada tanggal 3 Mei 2023.

to attack in Latin, is the root of the word conflict. Sociology defines conflict as a social process involving two or more parties, both individuals and groups, where one party aims to neutralize the other party, destroy it, or weaken it.⁴

According to Wirawan:

*“Conflict is described as a process that involves two or more interdependent parties expressing their disagreements about a particular issue through patterns of behavior and interactions that result in conflict.”*⁵

According to Article 1 Number 1 of Law of the Republic of Indonesia Number 7 of 2012 concerning Handling Social Conflict, social conflict is defined as follows: Disputes or physical disputes between two or more groups which are followed by violence are referred to as social conflicts or organizational conflicts which are quickly formed, have great influence, and cause social unrest, disrupt national stability, and hinder national growth.

Together with other processes that are considered dissociative processes, such as cooperation and accommodation, and other processes that are categorized as other dissociative processes, such as competition, social conflict is one of the dissociative processes of social interaction. There is always the possibility of conflict developing, even when society seems to agree. In fact, there are competing factions among members of society, but they are neither overt nor hidden.

According to Law no. 7/2012 concerning Social Conflict Management, which defines conflict management as a series of actions taken in situations and events that occur before, during and after a conflict occurs, including conflict prevention, conflict termination and post-conflict recovery, conflict management is explained in Article 1 Paragraph 2 of the law. This includes three, namely conflict avoidance, conflict resolution, and post-conflict

⁴ Ubbe, Ahmad, Laporan Pengkajian Hukum Tentang Mekanisme Penanganan Konflik Sosial, Pusat Penelitian & Pengembangan Sistem Hukum Nasional Badan Pembinaan Hukum Nasional Kementerian Hukum & HAM RI, www.bphn.go.id/./mekanisme-penanganan-konflik, diakses pada tanggal 4 Mei 2023.

⁵ Wirawan, *Konflik Dan Manajemen Konflik, Teori Aplikasi Dan Penelitian*, Salemba Humanika, Jakarta, 2010, Hal. 1.

recovery.

On the other hand, Law no. 7/2012 concerning Handling Social Conflict, refers to preventing social conflict in Article 1 Paragraph 3 and explains that Conflict prevention is a series of activities carried out to prevent conflict from occurring through increasing institutions, capacity and early warning systems

RESEARCH METHODS

Empirical juridical legal research, or legal research that focuses on how cases will be handled, is based on legal provisions or statutory regulations, and is then connected to facts or realities that actually occur in society regarding the mitigation efforts that have been carried out by the Madiun Police, known as with this type of research.

The aim of the empirical legal research approach is to examine what law actually is and how it functions in society. Because this research examines humans in the context of social relations, it can be said that the technique used in empirical legal research is sociological legal research. It can be said that the facts found in society, legal institutions, or government organizations are used in legal studies.

The data used in this case consists of primary data, secondary data, and normative research as mentioned above regarding the type of research in this thesis, namely: Primary data is information that has been collected directly from the source, either through direct interviews with respondents or reports in the form of informal papers analyzed by researchers. Obtaining data and information that reflects field realities is the goal. Specifically in this case, Bareskrim and related parties are from the Pencak Silat College, namely parties who have direct contact with its members. This main data is in the form of interview findings from the Madiun Police.

Secondary data, or information collected indirectly through the use of library materials such as laws and regulations, research-related publications, and other

literature such as theses, dissertations, articles and papers. Apart from that, secondary data was collected by the Madiun Police through documentation studies.

RESULT AND DISCUSSION

The causes of conflict between the Terate Faithful Brotherhood Silat Schools and the Winongo Faithful Brotherhood

Conflict is a movement involving two or more parties where one party tries to weaken or get rid of the other party. The climate that is not conducive in Madiun City will have a negative influence on the conflict that occurs between the Faithful Heart Terate Brotherhood and the Winongo Tunas Muda Faithful Brotherhood. This climate also affects the sense of peace of other residents. In the month of Muharram/6 Suro, disputes often occur between members of the Terate Faithful Heart Brotherhood and the Winongo Tunas Muda Faithful Brotherhood. This happened because students from both schools took part in pilgrimage activities to ancestral graves in the months of Muharram and Suro, as well as during the Suran Agung celebrations of each school. At this time, tensions between the two groups tend to develop, giving rise to confrontations that can affect the comfort and security of Madiun City.

1. Internal Factors

The teachings of Setia-Hati are basically the same in both schools. Lack of knowledge about Setia-Hati teachings results in feelings of superiority and power that make people want to dominate other groups because they believe they are more moral than other sects. This is greatly evidenced by the requirements for enrolling in a martial arts school. Under certain circumstances, if someone was asked to register but refused, they would be reviled and treated with disdain.

This expresses the most sincere sense of dominance. However, there should be no pressure on people to register or attend a particular pencak silat institute. Lack of emotional self-control is another factor in conflict because it is normal for friction to arise in contact which, if handled emotionally, can escalate into unresolvable hostility.

By pitting them against each other and exploiting the college's strong sense of

fanaticism, it is also susceptible to being swayed by careless parties. Because of their strong sense of brotherhood and solidarity with their relatives, it is not uncommon for them to step in to help, generally by gathering a crowd first, if a relative is hurt or treated unfairly by another party.

This is the result of an inability to manage one's emotions, which makes it easy to behave irrationally and in the name of brotherhood. Both colleges appear to have taken a passive approach to solving this problem, with a lack of central authority over each branch leading to a lack of knowledge and instruction. Faithful Heart teachings are completely open to the discretion of each branch, according to the center. Some branches are even known to spread the opinion that other schools are evil enemies that must be defeated if they cross paths. The two separate branches of the college often experience this

2. External Factors

Humans want a life that is happy and free from outside interference and as human resources (HR) play an important role in social life, this tension often arises. When someone's HR is strong, they will act and think long term because they will consider the causes and consequences of their actions, but when their HR is weak, they will act in the short term without considering the causes and consequences of their actions.

For the record, what happened to the Setia Hati Tunas Muda Winongo Brotherhood and the Faithful Heart Terate Brotherhood is not much different from what is happening now. Basically, these two groups offer beautiful moral teachings and make people better in this world and the hereafter

Aside from the Faithful Heart teachings, however, people interact with each other in social situations on a regular basis. This interaction occurs in an environmental context, which indirectly influences a person's personality. Humans not only take good things from their environment, but also take bad things such as crime. Therefore, even if it is not taken for granted, a person living in a criminal environment is likely to be attracted to committing crimes. A person's decision to commit a crime will be influenced by the presence of other criminals in the area.

A bad economic situation can also force someone to live within their means before finally being encouraged to break free. Crime, such as extortion or theft, is one of the alternative activities that a person undertakes to escape economic pressure if there are no other ways that can help him earn a living. Consuming alcohol to increase courage in carrying out an activity is also not uncommon, and drinking is used as a form of self-entertainment. Apart from that, consuming alcohol was also during the convoy for Suran Agung, which led to unfavorable circumstances due to the lack of common sense caused by alcohol.

Despite the fact that several members of the community were students at a university, there was a hostile sentiment within the community towards the convoy participants. This can be seen from the excessive anticipatory actions taken by community members, such as preparing stones and sharp objects to be used as weapons.

With the descriptions above, it is clear that environmental factors can influence a person. As a result, it is impossible to understand and apply the Faithful Heart teachings in their entirety. This is planned when they encounter convoys or groups that are highly vulnerable to vandalism, throwing stones at convoy members, abuse, and large-scale fights that cause fear and dissatisfaction among other members of the community. To prevent the emergence of martial arts conflicts which could affect the security and comfort of Madiun residents, the Setia Hati Terate Brotherhood, the Setia Hati Winongo Tunas Muda Brotherhood, and the Madiun Police must pay attention, cooperate and encourage community involvement. Because the climate in Madiun City will be very conducive to an atmosphere of mutual cooperation.

Countermeasures carried out by the Madiun Resort Police and the Terate Loyal Heart Brotherhood and Winongo Faithful Brotherhood Silat Colleges Countermeasures carried out by the Madiun Resort Police

1. Carry out records in vulnerable areas

The eastern part of Madiun is one area that is particularly vulnerable to abuse and vandalism because there are two martial arts schools based there, both of

which are dominant with almost the same number of students.

2. Internal Coordination Meeting

The Criminal Investigation Unit, Intelligence and Security Unit, and Sector Police coordinate efforts to prevent criminal acts of abuse and vandalism by implementing security protocols, carrying out investigations if there are activities that involve the gathering and movement of large crowds. The Madiun Police Department always holds internal meetings to coordinate these efforts.

3. Madiun Police Coordination Meeting with Related Parties

In order to create a safe atmosphere and ensure that conflicts do not occur, it is hoped that the parties invited to collaborate can help resolve problems that arise in the Madiun area. In collaboration with pencak silat organizations, the TNI, community leaders, religious leaders and the Madiun district government, this coordination meeting was held.

4. Providing direction to members of the Pencak Silat College

To ensure that all members behave and act in a way that does not violate the law, can resolve the problems faced in accordance with existing regulations, and can ensure that the police will help with the problems faced, direction is given on various occasions, including routine training every week and when important events occur at branch level.

5. Provide invitations and directions

The aim of the Madiun Resort Police is to train pencak silat members so they can collaborate with the police to create a safe environment, reduce crime rates by acting as guards and protectors of the area, and produce warriors who can foster a sense of security and comfort in the surrounding environment. The silat fighters, especially those from various areas in Madiun Regency and surrounding areas, are included in one of the programs sponsored by the Madiun Police as police partners in maintaining security and public order. The name of this program is Warriors of Kamtibmas.

Countermeasures carried out by the Faithful Heart Brotherhood of Terate

1. Provide understanding to members who will join to practice

One of the main goals of learning pencak silat, according to everyone who enrolls in a pencak silat college, is to help others and show appreciation for Indonesian culture.⁶ The aim of this college is not to obtain a position where others will admire their martial arts talents, but to educate students to be committed to the Almighty God, cultivate good manners, and advise them on what is and is not appropriate to do.

2. Provide Mental Guidance

The elders of the martial arts college, who are also members of the student training bureau, provide guidance in these situations to help the students' mental health. Regular advice is given to members during training, which is always held once a week, or at every important event which is attended by the entire population in every sub-district in the Madiun area.⁷ This is done so that each member can act like a warrior, practicing his skills for others for the benefit and sense of brotherhood. Because of a strong personality, people who have a strong mentality will feel better within themselves, so they can bring out all the talents they have.

Humans have all components of the soul, including mental abilities in the form of emotions, thoughts, attitudes, sentiments, and all types of behavior. A person will have a high quality of life if they have a strong and positive mindset. A person's mental aspect is very important because psychology is related to internal factors that influence a person's choice to commit a crime.

Age and psychiatric characteristics are closely correlated, as bodily functions grow with age, which in turn impacts mental development. Critical mental illness often results in emotional desires that manifest as criminal behavior. Because they want peace, security and prestige, deviant activities motivated by

⁶ Ilyasa Septian (Anggota Persaudaraan Setia Hati Terate Ranting Mejayan), *Wawancara*, Madiun, 10 Mei 2023.

⁷ Ibid.

emotional forces, among other things, are closely related to societal problems, said Saherodji.⁸

3. Report every activity to the police

Every college activity that attracts a large number of participants at both branch and branch levels will always be reported to the Madiun police to obtain approval to ensure that everything goes well and that no one is injured or disturbed.

Countermeasures carried out by the Winongo Faithful Heart Brotherhood

1. Cultivate a sense of tolerance towards others

In accordance with the aims of the college which of course requires every action taken by martial arts warriors who identify themselves as Muslims to be able to carry out actions that are beneficial to other people and on the basis of ahlu sunnah wal jamaah who always adhere to the teachings of the prophet Muhammad SAW, which of course is an invitation and teaching that must be carried out, so this tolerant attitude is instilled in its members by upholding differences and fostering a sense of unity and oneness.⁹

2. New Candidate Selection

When accepting new candidates, the college carries out a series of selections to ensure that those who join are truly interested in learning pencak silat, act correctly, and help uphold the college's reputation.¹⁰ Before becoming a member, new members' attitudes and intentions are initially observed as part of this screening process. If they are eligible, they will be officially registered as members.

3. Provide Spiritual Guidance

Because pencak silat education, in this case, has its roots in Islamic boarding school kyai and ulama, it makes sense for trainers to provide martial arts

⁸ Hari Saheroji, *Pokok-Pokok Kriminologi*, Aksara Baru, Jakarta, 1999, Hal. 37.

⁹ Mahmudia Izza (Anggota Persaudaraan Setia Hati Winongo Ranting Mejayan), *Wawancara*, Madiun, 10 Mei 2023.

¹⁰ Ibid

knowledge while training pencak silat members to understand and believe that Islam, or Islam rahmatan lil alamin, is a blessing for the entire universe.¹¹

According to Abdul Syani, who developed a general definition of various crimes with various types and forms caused by internal and external factors, one of the internal factors that influences is religion because it is a fundamental component in life as a human, and this spiritual formation is by giving lectures-religious lectures with the aim of further strengthening belief in religion. Because religion plays a role in causing crime and is a very important aspect of life.¹² The main tool of social control used by religious groups is the religious guidelines themselves, which always teach virtues in life and change individuals into people who behave well in every step and activity. In accordance with its teachings, religion also has an impact on human behavior.

CONCLUSION

The reasons behind the crimes of beatings and abuse committed by members of the pencak silat school.

1. Inability to understand the goals and teachings of the Pesilat school, in this case not yet understanding and practicing the Noble Principles and not implementing the teachings, rules and goals that a silat should have. This internal aspect is very closely related to the Pencak Silat school.
2. Factors such as things that happen outside the school. This is partly due to the fact that Pencak Silat members belong to a group with a strong temperament who always use emotions and violence to solve their problems.
3. Provocative by careless parties, namely a situation where several communities or groups in society can collectively be involved in acts of violence such as abuse and destruction just because they are triggered by a small problem.

¹¹ Ibid

¹² Abdul Syani, *Sosiologi Kriminalitas*, Remaja Karya, Bandung, 2000, Hal. 12.

4. A strong sense of community When a friend or relative is victimized or attacked, there is a great sense of solidarity shown, and people will protect them for various reasons even if what they are doing is against the law. because the kind of caring and friendship between friends, exists between them.
5. Economic considerations in the surrounding environment. Pencak silat members are forced to only carry out tasks that are less useful because there is no permanent work.

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