

## Internalizing Islamic Education for Pancak Silat Athletes Through a Transdisciplinary Approach at Panji Panca Rasa Pencak Silat College of City of Binjai

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### ARTICLE INFORMATION

**Keywords:**

*Internalization,  
Islamic education,  
Pencak Silat Athletes,  
Transdisciplinary*

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**Article history:**

Received 2023-09-29

Revised 2023-09-29

Accepted 2023-09-30

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### ABSTRACT

*Internalizing Islamic education is a process carried out by educators to deeply instill the values of Islamic education in every student in every learning process. Chaplin explained that the technique of religious education, carried out through internalization, is a deep education and appreciation of religious (religious) values, combined with complete educational values, the goals of which are integrated into the student's personality.*

*This article attempts to explain the internalization of Islamic education among pencak silat athletes through a transdisciplinary approach. Field research methods are used in which data and information are collected directly from respondents and a qualitative, descriptive research format is used in which various conditions, situations or various phenomena are described and summarized existing social reality. Research shows that internalizing Islamic education for pencak silat athletes through a transdisciplinary approach is the right solution for solving problems encountered among pencak silat athletes at Panji Panca Rasa Pencak Silat College in Binjai City. Through three stages of internalization, namely value transformation, value transactions and value transinternalization. During this internalization, obstacles were then identified, namely the trainer's lack of knowledge about Islamic education, religious differences, and the focus of the training only on sports and performance aspects. A solution to these obstacles was found, namely the preparation, implementation of special training and planning for trainers to internalize Islamic education. To produce athletes who are strong, socially minded, loyal, believers and morally sound.*

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## 1. INTRODUCTION

Education is something that is very important for every person. Education gives people knowledge and understanding that can protect them from negative things that can harm them and maximize the positive things they can achieve. Education has a great influence on the quality of a person. Through education, a person can develop his entire personality and base his feelings on ethics and morals. In Islam it is highly recommended to be an educated person. In fact, it is mandatory for every Muslim to continue studying. Because education is really necessary in religion, especially in order to worship and live life correctly.

Education from an Islamic perspective aims to make one believer and devoted to Allah SWT and to make Islam a way of life. As Zakiyah Daradjat explains, Islamic religious education is an attempt to develop and nurture students so that they can always understand Islamic teachings as a whole. Then appreciate the goals of his teachings, which in the end can be practiced and make Islam a way of life." (Abdul Majid, 2004: 130)

Education has many disciplines. Apart from Islamic education, sport is a discipline that is very popular in many sports and not only serves physical fitness but also brings achievements that one can be proud of. Like the sport of pencak silat. Pencak Silat has spread to various countries around the world. Pencak Silat is believed to have spread in Indonesia since the 7th century. And there are a number of Pencak Silat schools in Indonesia, including the Panji Panca Rasa Pencak Silat School in the city of Binjai.

Panji Panca Rasa Pencak Silat College Binjai City is a well-known college where many athletes have participated in national competitions in Indonesia. Both students and adults from elementary school, middle school, high school and college. This college is represented in schools in Binjai City such as MAN Binjai, SMA N 3 Binjai, MtsN Binjai and other schools as one of the extracurricular activities in the school and

the athletes are spread across different schools and colleges. Pencak Silat, a traditional martial art of Indonesian society, is believed to teach moral values. However, training that focuses only on the sporting aspects of martial arts and is not based on religious understanding will promote a negative image of Pencak Silat itself.

In the current era of reform, many people still feel free to do whatever they want. Ethical violations such as mass fights, murder, brawls and other crimes still occur today. In fact, cases of robberies and murders are currently on the rise. And the perpetrators were teenagers and many were underage. You feel great and are no longer afraid of taking other people's lives. It is as if religious values were never anchored in them. Especially for those who have a martial arts background like Pencak Silat, there is no denying that there are still many athletes who engage in fights with great fencing because of their martial arts skills.

To solve this problem, internalizing Islamic education through a transdisciplinary approach is one of the appropriate methods. As explained, the transdisciplinary approach is an approach used in problem-solving research using various scientific disciplinary perspectives. Setya Yuwana Sudikan explained that the transdisciplinary approach (transdisciplinary approach) is an approach to problem solving that uses a survey of knowledge that is relatively mastered and relevant to the problem being solved, but outside of the expertise due to the person's formal training lies person who solves the problem. The main feature of the transdisciplinary approach is trans (crossing knowledge in the same knowledge cluster) or its intersection (Setya Yuwana Sudikan, 2015: 4)

## 2. METHODS

This research uses fieldwork. Fieldwork is research carried out by collecting data and information obtained directly from respondents" (Bungaran Antonius Simanjutak and Soedjito Sosrodihlmardjo, 2014: 12-14).

In this research, the author uses a qualitative descriptive design format. Qualitative descriptive research aims to describe and summarize various conditions of various situations or various phenomena of social reality in society that are the subject of research, trying to describe this reality as a feature, character, nature, model, sign or sign to the To bring surface description of certain states, situations or phenomena.

### 3. RESULTS AND DISCUSSION

#### *a. Internalization of Islamic Education*

Internalization indicates a process. In Indonesian, the suffix -ization means process. In the big Indonesian dictionary, internalization is defined as deep appreciation, absorption and mastery that occurs through coaching, guidance, etc. (National 1996). Internalization is the integration or unification of attitudes, behavioral standards, opinions, etc. in the personality (JP Chaplin, 2005: 256). According to Rober quoted by Mulyana, internalization means the unification of values within a person or in psychology it is an adaptation to a person's beliefs, values, attitudes, practices and standard rules (Rohmat Mulyana, 2004: 21).

So, one can interpret that internalization is the deep infusion of values into a person's soul. Understanding the values gained must have implications that are reflected in attitudes and behavior and visible in daily life so that they become a personality. Because a value internalized in a person can definitely be seen in that person's behavior. To internalize a value that can shape a human being and have moral character, Islamic education is the right value to realize this.

Religious education is a very important support in life for every individual. Religious education serves as the foundation for creating quality human beings. According to Ahmad Tafsir, education in Islam is about people who are responsible for the development of students by striving to develop the potential

of all students, including affective potential, cognitive potential and psychomotor potential (Tafsir, 1992: 74 -75). According to Hasan Asari, education in Islam is a series of processes for empowering man to maturity, both intellectually, mentally and morally, to carry out the human functions performed as servants before Allah. And also as Khalifah fi al-ardh (preservation) of the universe" (Hasan Asari, 2008: 39).

According to M. Arifin, the essence of Islamic education is the effort of believing Muslim adults to consciously guide and guide the growth and development of students' nature through Islamic teachings towards the maximum point of growth and development. (M. Arifin, 1991: 32) Islamic education begins with the knowledge of Allah. Students must be taught that everything that exists comes from Him. No creature can let go of dependence and involvement on Him, not even man (Kadar M. Yusuf, 2015: 2-3). Education from the perspective of the Quran is humanistic. The design, implementation or educational process is based on humanitarian principles in the sense that no humanitarian aspects are neglected. The potential of the soul is developed and the body is trained" (Kadar M. Yusuf, 2015: 8).

Therefore, it is understandable that the internalization of Islamic education begins with the introduction of Allah, who then teaches awareness of human belief in all existing knowledge. The design, implementation or educational process is based on humanitarian principles and is subject to full responsibility. Where in Islamic education, the Al-Quran and Hadiths are used as references for the search, creation and development of paradigms, concepts, principles, theories and techniques of Islamic education. And Islamic education is the essence of human life as an intelligent and thinking being. Preservation and development of human nature and the potential existing in man, which cannot

be separated from human efforts themselves to achieve the goals of Islamic education.

So that the internalization of Islamic education becomes a process carried out by educators to deeply instill the values of Islamic education in every student in every learning process. There are three phases in the internalization process associated with coaching students or foster children that represent the process of internalization: 1) the transformation phase, which is carried out by educators in instilling good and bad values, 2) the value transaction phase, which is carried out through two-way communication. Direction and is a two-way interaction and 3) the trans-internalization phase, which is carried out through verbal communication, attitudes, mentality and personality that play an active role (Muhaimin, 2001:153). So, the religious education technique carried out through internalization is a deep education and appreciation of religious (religious) values in combination with comprehensive educational values, the goals of which are integrated into the personality of the student (James Patrick Chaplin, 2009).

Islamic education can be internalized by every student in various disciplines, including sports. Sport is a physical movement activity that promotes physical fitness and can be used for success. The sport itself has many branches and one of them is Pencak Silat. According to the Big Indonesian Dictionary, Pencak Silat has the meaning of a game (skill) of self-defense with the ability to parry, attack and defend oneself, either with or without weapons." (National, 1996: 1147) "PB IPSI and BAKIN In 1975, Pencak Silat defined "the result of Indonesian human culture to defend, maintain its existence (independence) and integrity (unity) towards the environment/natural environment, to achieve harmony in life, to maintain faith and piety towards Almighty God to strengthen" (National, 1996: 86). So that people, those who become objects or

students in the process of Pencak Silat training activities are called Pencak Silat athletes.

**b. *Pencak Silat athletes***

Pencak Silat athletes are people who gain understanding and knowledge of Pencak Silat such as parrying, attacking and defending, either with or without weapons. In Islamic education, a Pencak Silat athlete is defined as a person who obtains all forms of understanding in Pencak Silat training without abandoning the values of Islamic education.

In keeping with the teachings of the Prophet Muhammad, Muslims are expected to become people of physical strength through sports and education. In order not to leave the offspring in a weak state. Therefore, pencak silat athletes must have the principle of being strong because of their faith and morals. Without faith and morals they become weak. This is an important principle that is the first strength of a healthy and strong nation.

Many Pencak Silat athletes are spread across various Pencak Silat schools across Indonesia, including Panji Panca Sasa Pencak Silat School in Binjai City. The university's pencak silat athletes are spread across different schools in Binjai City with different levels of education. And not just in public schools and Islamic schools, but also in Christian schools. Many Pencak Silat athletes at Pencak Silat High School Panji Panca Rasa have reached the highest competition in Indonesia, namely (PON), Indonesian National Sports Week and many other prestigious competitions.

**c. *Internalization of Islamic Education in Pencak Silat Athletes***

The internalization of Islamic education for pencak silat athletes at Panji Panca Rasa Pencak Silat College in Binjai City occurs in three phases: the value transformation phase, the value transaction and the value transinternationalization. Based on the facts in this field, it is known that there

are athletes who are involved in fights with good fencers at school because they have a martial arts background, friendship circles still take place in groups, and there are still athletes who are not pray even though they are not praying There are instructions for each athlete to pray together during the break. Training activities interrupted by the Asr prayer time.

The solution to this problem is through the application of three scientific disciplines, namely Islamic education, social arts and martial arts. By applying these three disciplines, you can solve this problem, because it is known that the athletes at Panji Panca Rasa Pencak Silat College in Binjai City are not only Muslims, but there are also athletes who belong to a religion other than Islam Social science disciplines can help coaches solve the problems that every athlete faces. This internalization occurs through three levels of value internalization as follows:

**a. Value transformation phase**

The transformation of values is not only about how the coach gives instructions to the athletes, but also about how in this phase of values transformation, the values themselves become a lamp in the heart that touches the hearts of every athlete, so that knowledge as knowledge One of the attributes of Allah SWT becomes a guide for the athletes on the path of good. In this phase of value transformation between coaches and athletes, it is limited to verbal actions and two-way communication in the form of instructions in every training activity. This values transformation only transfers knowledge from the coach to the athletes, which means that at this stage it only touches the field of knowledge and introduces to each athlete that these values are within the framework of Islamic education.

In this case, the coach conveys an understanding that there are values in Islamic education that must be realized by every Muslim athlete. And it is important



that coaches understand these values so that they can prevent athletes from doing bad things that are not consistent with Islamic educational values. Trainers can also relate this understanding to views from other scientific disciplines such as the social sciences and the martial arts discipline itself. As is known, an athlete in Pencak Silat martial arts must be a knight who believes and cares, defends the truth, and becomes a strong athlete with noble morals. Every athlete needs to understand this. And in the Panji Panca Rasa Pencak Silat school, this is done through instructions at the beginning and end of each training activity.

#### **b. Value transaction phase**

The second stage in the process of internalizing Islamic educational values for Pencak Silat athletes at Panji Panca Rasa Pencak Silat College in Binjai City is value transactions. In this phase, the coach not only conveys values, but also tries to invite every athlete to take part in implementing the values to the outside world. When conducting and providing examples (as modeling), each athlete is asked to provide a response, namely to accept and implement the existing values. This value transaction phase occurs in the form of Amaliyah. In this phase, changes in students' attitudes and behavior as a positive impact of the values transformation process itself in the process of internalizing the values of Islamic education are the measure of success.

At Panji Panca Rasa Pencak Silat College in Binjai City, this is achieved by establishing rules requiring every Muslim athlete to perform congregational prayers at every prayer time, and this is done at every training activity and outside of training activities. Then get into the habit of respecting your elders through greetings, good manners and etiquette. In this case, each coach becomes a role model for every other athlete by training with other coaches and professors at Panji Panca Rasa Pencak Silat College in Binjai City.

### **c. Phase of value transinternalization**

In the transinternalization phase, this value, like the coach, influences the inner self or mentality of the athletes, so that the process of internalizing the values really leaves an impression in the heart and becomes a strong personality. In this phase, transinternalization occurs through continuous habituation both in and outside of training activities. For this habit to become a personality for every Muslim athlete, he must continue to implement the values he has been taught.

The occurrence of problems among athletes at Panji Panca Rasa Pencak Silat College in Binjai City is caused by several obstacles, namely:

- Lack of knowledge of most instructors in the field of Islamic education
- The condition of athletes who are not all Muslims
- Training activities that focus on sport and achievements in the field of Pencak Silat martial arts

After research, several solutions were found to overcome the obstacles encountered, namely:

- By preparing qualified coaches in Islamic education, Islamic education can be internalized in every Muslim athlete by conducting special training for coaches.
- Carry out special planning to internalize Islamic education, which can be carried out in training activities.
- Internalize Islamic education by linking it to several other academic disciplines so that it can be internalized as a whole, not just for Muslims.
- The focus of the training is not only on sporting aspects and successes, but also on strong athletes achieving and believing in good morals.

#### 4. DIPLOMA

The internalization of Islamic education for Pencak Silat athletes at Panji Panca Rasa Pencak Silat High School in Binjai City occurs in three phases, namely the values transformation phase, through verbal instruction and two-way between the coach and the athletes. the value transaction phase, namely by providing rules for every Muslim athlete. to perform communal prayers at each prayer time focused on changes in the attitude and behavior of athletes and the stages of transinternalization of values, namely through influencing the athlete's body and mentality.

The problem solving in this research was done using three scientific disciplines, namely Islamic, social and martial arts education. Of the problems encountered, obstacles were identified, namely lack of knowledge of most trainers in the field of Islamic education, the condition of athletes who were not all Muslims, training activities that focused on sports, and achievements in the field of Pencak Silat martial arts. Then a solution to these obstacles was found, namely the training of coaches qualified in Islamic education by conducting special training for coaches to be able to internalize Islamic education in every Muslim athlete. Carry out special planning to internalize Islamic education, which can be carried out in training activities. Internalize Islamic education by linking it with several other academic disciplines so that it can be internalized as a whole, not only for Muslims, and focus not only on the sports and performance aspects, but also on creating high-achieving and faithful ones Athletes with good morals

**Acknowledgments:** The researcher would like to thank all parties who helped and supported him in completing this research. so that this research can be completed properly

**Conflicts of Interest:** The author declares that there is a conflict of interest in completing this research, both in terms of funding and time, as

the author has to work in addition to completing this research, which ultimately impacts the completion of this research

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