

INVESTMENT OF SELF-CONFIDENCE IN CINGKRIK RAWA BELONG PENCAK SILAT FOR ELEMENTARY SCHOOL STUDENTS

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ABSTRACT

This article aims to describe thoroughly the value of self-confidence in Pencak Silat activities for elementary school students. The scope includes the value of self-confidence in Pencak Silat Cingkrik Rawa Belong. The research method used is a literature review and field visits that include observation and interviews. The research subjects were the head of the Lengkong Arts and Culture House Foundation and the research object was elementary school students who were active in Pencak Silat activities in elementary schools. The research sites are the Cingkrik Rawa Belong Lengkong Cultural Art House and the Primary School in Tangerang. The instruments used were interviews and observation. The result of this research is that the value of self-confidence in Pencak Silat activities is the value obtained by children from training or Pencak silat activities and then retrained through the experience of the championships that have been followed. The use-value contained in the Cingkrik Pencak Silat activity can be used as learning to instill confidence in elementary school students.

Keywords: cingkrik pencak silat; self-confidence values; elementary school

INTRODUCTION

Pencak Silat is the result of the culture of Indonesian people in terms of self-defense, self-defense, and the surrounding environment to achieve harmony in life to increase faith and piety (Pratama, 2018; Gristyutawati, Earrings Dien, 2012; and Mardotillah & Zein, 2017). So Pencak Silat is a cultural product of Indonesian society. Betawi people are very close to a martial arts culture called Pencak Silat, indeed in some tribes, there is also Pencak Silat, but it seems that only Betawi people whose sons have since been a child must have the skills of Pencak Silat (GJ Nawi, 2016). As time goes by, changing people's lifestyles and the unceasing flow of globalization, Pencak Silat is increasingly marginalized. Its existence is no longer an important part of the life of its people. This is also the cause of the degradation of the preservation and development of several schools of martial arts one by one lost with time.

For the preservation and enhancement of the potential of an area, especially Pencak Silat, the governor issued a Governor's regulation in each area, for example in Banten with Governor Regulation Number 14 of 2014 on the development of the local content curriculum from Banten culture for secondary education throughout Banten province (Banten Governor, 2014) then strengthened by Governor regulation number 12 of 2018 concerning the development of local content of the Art of Pencak Silat for Special Education throughout Banten Province (Governor of Banten, 2018).

Pencak Silat is a heritage of national cultural personality that contains many elements of good learning to produce a healthy future generation of the nation physically and spiritually. Currently, Pencak Silat is not only studied by the Indonesian people but has reached other parts

of the world such as the plains of Europe. Regardless of the form and type, it is clear that the benefits of this martial art are that one's movements and actions become stable and confident. Pencak silat is a means that can be used to train a child's confidence and intelligence as a whole, not only physically but also mentally and even spiritually. In Pencak Silat a child is trained to compete/continue, jutsu, mass gymnastics, asdower/physical, even not only that a child will also be trained on leadership and spirituality.

In Pencak Silat, there are a series of educational processes carried out by the community that is attached to learning Pencak Silat. It can be known that someone who likes Pencak Silat is synonymous with a character who has good morals and inherits good character. Pencak silat learning materials for the formation of moral values of students can be seen in the IPSI Pencak Silat Prasetya (1992) (Kriswanto, 2015). The formulation of the Prasetya Pencak Silat contains high moral values which are very suitable for students to understand in an effort to shape the moral values of daily behavior (Mulyana, 2014). The delivery is in simple language and examples of concrete behavior, considering that students at the elementary school level are still in the real thinking stage. The central emphasis of learning is in moral personal training.

Pencak silat in the Betawi language, namely Maen Pukul (GJ Nawi, 2016) in the Big Indonesian Dictionary (KBBI), the word main means "doing an act to please the heart (with or without using certain tools)" (Ministry of Education & Culture of the Republic of Indonesia, 1996) (KBBI, p. 614) while at the meaning of "to knock" (with something hard or heavy) (Ibid, p. 795) when referring to KBBI, gives the literal meaning of "doing an act pleasing to the heart by hitting." The official term for Pencak Silat is several regions vary, for example, West Sumatra with the terms *Silek* and *Gayuang*, on the East Coast of West Sumatra and Malaysia with the term *bersilat*, West Java with the terms *Maempok* and *Pecak*, Central Java, Yogyakarta, and East Java with the terms *Pencak*, Madura, and Bawean Island with the term *Mancak*, Bali with the term *Cancak* or *Cak*, Dompu and NTB Regency with the term *Mpaa sila* (Kriswanto, 2015). Etymologically the term martial arts is widely known in Southeast Asia, but especially in Indonesia, the term used is Pencak Silat. This term has been used since 1948 to join various developments in traditional martial arts flowing in Indonesia, the name "Pencak" is used in Java, while "Silat" is used in Sumatra, the Malay Peninsula, and Kalimantan. In its development, now the term "Pencak" presents artistic elements and the appearance of beautiful movements, while "Silat" is the core of teaching martial arts in combat. (Adi, 2010).

In Betawi itself, there are many styles of silat, one of the most popular is Cingkrik, where the famous person using it is si Pitung. Cingkrik Silat is one of styles the silat (Nawi, 2016). This flow originally came from Rawa Belong (Adi, 2010 and Nawi, 2016) which now includes the Kebon Jeruk area, West Jakarta. This flow was created by Kong Maing (Ismail Bin Muayad) around the 1920s (Adi, 2010). The results of an interview with the chairman of the 35-year-old Lengkong Bang Ibrahim Mulud arts and culture house foundation, on December 1, 2019. He said that Cingkrik means *Jejingkrakan* originated from the monkey movement.

Etymologically the name "Cingkrik" is taken from the Betawi word *Cingrak-Cingkrik*, which means agile, that is, describing the monkey's agile movements. According to the elders of Cingkrik Silat, this flow was created by Ki Maing around the 1920s (GJ Nawi, 2016). Ki Maing mentioned above, used to always study in Kulon (West Region, could be Meruya or Banten), but was inspired by creating his style of Silat after noticing monkey movements. (GJ Nawi, 2016) and Bang Ibrahim Mulud (35). In the story, there is a monkey who tries to grab Ki Maing's main stick, which dodges the attack quickly. Fast and agile attack movements are the characteristics of Cingkrik Silat. So Cingkrik Pencak Silat is a silat movement inspired by the movements of monkeys or apes who always prance or Cingkrik or the agile movements of an ape or monkey.

Ki Maing has three main students, namely, Ki Saari, Ki Ajid, and Ki Ali. Of the three main students, martial arts then introduced to Rawa Belong, including several other places in

Jakarta and Tangerang through the next student. The three main students of KI Maing in the development of the Cingkrik martial art have slight differences in their style of play, and then they are still being developed by many of their students (GJ Nawi, 2016) and (Adi, 2010). Cingkrik is separated into two schools, namely, Cingkrik Sinan and Cingkrik Goning. The main difference between the two schools is that the Sinan teaches not only the technique but also the energy within it. While Goning is based on physical technical applications only. "This is one of the strengths of our sect, which everyone can learn from," said Tubagus Bambang Sudrajat, 52, heir to Cingkrik Goning. Ainin Bin Urim, who founded this school. Engkong, born in 1895 and died in 1975, taught martial arts to several people in Rawa Belong, Kebon Jeruk and Jembatan Dua, Harmoni. According to H. Nizam, a student of Cingkrik Goning, the characteristic of this genre is that he wears his legs like the ultimate kick. "Hands are used to serve the opponent's attack," he said. Once the opponent falls, finish with a kick. Apart from that, Cingkrik Goning was mostly based on speed. "There is no slow motion like in other schools," he said. Once they receive an attack, within seconds they must be answered and braak, the opponent must fall to the ground. The throwing technique is another advantage of Goning's martial arts school. It is calculated that there are about 80 kicking techniques that can be mastered if practiced to the highest level. As a member of the Indonesian Pencak Silat Association (IPSI), Cingkrik Goning applies a level system. From the beginning of learning to the red belt, it takes a maximum of 7 years. As long as that student, he was only taught movement techniques to take attacks. After that, just learn the technique of dings in pairs called "Sambut". At the last level, an offensive technique called "Buy and Sell" is taught. At this level, students are taught to attack and respond to opponent's counterattacks. "So we attacked, we won," said Bambang.

In the famous Cingkrik Pencak Silat there are twelve moves, including: 1) Keset Bacok, 2) Keset Gedor, 3) Cingkrik, 4) Step Three, 5) Step Four, 6) Open One, 7) Saup, 8) Tiger, 9) Tiktuk, 10) Lion, 11) Lokbe, 12) Longok. The combined movement of the twelve displacements is called Bongbang, which is frequently featured in martial arts programs. (GJ Nawi, 2016). The basic moves/techniques in Pencak silat according to the standards of the Indonesian Pencak Silat Association, including: 1) Horses, 2) Attitude pairs, 3) Patterns of steps, 4) Defense, parry, avoidance, 6) Hand attacks, attacks feet and legs (Sudiana, 2017).

Accessories in Pencak Silat that are commonly worn by warriors, champion, *jago* and *jagoan*, not only complete the appearance but also describe their identity, such as *iket* or handlebars, caps, Tikim clothes and Pangsi pants, sarong, hajj belt or buckle, agate, and bracelet root (Nawi, 2016, p. 265). Some of the weapons used in Pencak Silat Betawi include: Golok, Betok Golok, Punta, Peso Raut or badi-badi, badik cakingan, branch weapon, teco, sikak or siku-siku, trident, chunkik and hairpin, blangkas, kerakel (kerak rivet), rattan, toya, sarong, tungket piso, tail pari, and sengat pari (Nawi, 2016, p. 276). Meanwhile, according to Bang Ibrahim Mulud, during the interview, it was revealed that the weapons used for training for elementary school age were usually golok and toya, and these tools were used during appearances or performances on special occasions only.

The clothes used in Pencak silat are usually black (Lubis, 2016) (GJ Nawi, 2016) (Kriswanto, 2015) and Bang Ibrahim Mulud (35). The Betawi people call the silat shirt the tikim and the pants are called Pangsi (GJ Nawi, 2016), the Tikim shirt and Pangsi pants were adapted from the traditional Chinese clothes in Batavia. Tikim shirts are generally not collared, Pangsi pants are used by the Betawi community, and warriors, champions, good at playing wide punches (Gusman J Nawi, 2019). Tikim shirts and Pangsi pants are generally black, white, gray, yellow, ivory, and dark blue (GJ Nawi, 2016). History uses black clothes because long ago they avoided the colonialists / the Dutch and the training was always done at night, this was because it was not known by the colonizers at that time (Ibrahim Mulud, 35). So the Pencak silat clothes that are now widely used are black.

Silat is performed in groups starting from the basic level, before and after exercising, social relations are based on the meaning of each movement in training. Silat is gradually carried out through several stages, from simple movements to complex continuous movements between engineering and breathing. Silat movement in the final stage is the highest movement and is very flexible, but not only movement but also behavior in daily life must continue according to the stage that has been taken. (Mardotillah & Zein, 2017). Meanwhile, according to Bang Ibrahim Mulud (35) before joining and joining pencak silat, he asked his silat students to be able to recite the Quran and obey God by always praying five times a day and being diligent in school. It is hoped that after they gain knowledge of Pencak Silat they can become humble and not arrogant humans.

In summary, by following Pencak Silat, martial arts students or *pesilat* are shared with various benefits. One of them is building good character. In practicing children's moves, they are required to be sure of themselves, children should not glance right and left to imitate the movements of the theme because if the habit is allowed it will be a bad thing for the child, so sometimes there is punishment for the child who made the mistake. terms of punishment are adjusted to the stage of the child's age. And most importantly the punishment is educational. From this incident, a child will get a meaningful lesson where the child will try not to make the same mistake and always believe in what he is doing so that it is not easily swayed by circumstances.

Another lesson in Pencak Silat to foster courage and self-confidence is through sparring/continuation. Not all children dare to compete/continue, usually, this is the most frightening thing for children who are learning. Many of them do not have the courage, they are afraid of being kicked, hit, or slammed, not because they cannot fend off but because they are mentally weak and lack self-confidence. "Parents do not need to be afraid that their children will learn Pencak Silat. With Pencak Silat, it will not make them happy to fight or brawl. By learning Pencak Silat they learn discipline, mentally and spiritually to be better.

RESEARCH METHOD

The research method used is qualitative research with literature review and field visits that include observation and interviews. The research subjects were the head of the Lengkong Arts and Culture house foundation and the research object was elementary school students who were active in Pencak silat activities in elementary schools. The research sites are the Cingkrik Rawa Belong Lengkong Cultural Art House and the Elementary School in Tangerang. The instruments used were interviews and observation. The observations were made at the Cingkrik Rawa Belong Silat Studio in Tangerang, and interviewed Ibrahim Mulud as the trainer at the studio in December 2019.

RESEARCH RESULTS AND DISCUSSION

To enter Pencak Silat in Indonesians through education. This is possible, considering that the current ministry of education has reunited with culture, which has become the Ministry of Education and Culture. The Ministry of Education issued a policy that caused Pencak Silat to grow and develop in elementary schools throughout Indonesia. Several government policies regarding this include:

- a) Law on the National Education System of 2003 Chapter I Article I Paragraph 7 regarding the flow of education consisting of formal education, informal education, and non-formal education. Paragraph 13 concerning informal education is a phase of education that is in addition to formal and non-formal education (family and environmental education pathways).

- b) Permendikbud Number 30 of 2017 concerning family involvement in the delivery of education. Foster children's character values, motivate, encourage a culture of literacy and facilitate children's learning needs.
- c) Presidential Regulation (PERPRES) No. 87 of 2017 concerning Strengthening Character Education (PPK).
- d) Regulation of the Governor of Banten Number 15 of 2014 concerning the development of a curriculum for local content of Banten cultural arts, in which there is Pencak Silat as a local content.
- e) Regulation of the Governor of Banten Number 12 of 2018 concerning the development of a local content curriculum for the art of Pencak Silat for special education throughout the province of Banten.

Pencak Silat can be carried out through extracurricular activities in schools because it is a local content that exists and must be followed by every student in an educational unit. Supporting Pencak Silat to become a compulsory curriculum in capital schools. Starting at the elementary, middle, and even higher education levels. This reason is because Pencak Silat has just been recognized as an intangible cultural heritage by UNESCO and we are obliged to safeguard it properly, so it is necessary to collaborate with various parties to maintain and preserve the Betawi Pencak Silat.

Table 1. Comparison of Interview Results with the Chairperson of the Lengkong Cultural Arts House Foundation with Reference Books/Journals on Cingkrik Pencak Silat

No.	Components	Books/journals	Interview Results
1.	Definition	Pencak Silat Cingkrik, namely silat movements inspired by the movements of monkeys or apes who are always prancing jump or Cingkrak Cingkrik or the agile movements of an ape or monkey.	Pencak Silat Cingkrik means the trance originates from the monkey movement.
2.	The form	Cingkrik is separated into two streams, namely Cingkrik Sinan and Cingkik Goning. The main difference between the two schools is that the Sinan teaches not only the technique but also the energy within it. Although it is based on the application of physical techniques alone.	There are two types of Pencak Silat Cingkrik, namely Sinan and Goning.
3.	The process of activities	Silat carried out in groups starting from the basic level, before and after exercising, social relations are based on the meaning of each movement in training. Silat is gradually carried out through several stages, from simple movements to complex continuous movements between engineering and breathing. Silat movements in the final stage are the highest and very flexible, but not only movements but also behavior in daily life must be followed according to the stages of the martial arts that have been taken.	Exercises are carried out at night after the evening prayer because the requirements for participating in silat training must be able to recite the Koran and obey God by always praying five times a day and being diligent in school.

4.	Value Content	According to (Kristiono, 2018) several positive values were obtained in sports games and Pencak silat: 1. self-confidence 2. training mental endurance, 3. developing high self-awareness 4. soul of the knight 5. High discipline and perseverance. In line with the opinion above (Adzimatunur, 2017) says that the way to instill students to be confident, namely, students take part in extracurricular activities of Pencak Silat. Besides, other reasons that affect the quality of students' self-confidence are (1) academic and non-academic achievement, namely students participating in various competitions or performances (Widyanti, Sudarma, & Riastini, 2017). According to Nawi (2016) Some of the positive values obtained in the martial art of Pencak silat are: 1) Health and Fitness, 2) Self-Awakening, 3) Training mental endurance, 4) Developing high self-awareness, 5) Fostering sportsmanship and soul knight, 6) Higher discipline and tenacity (Gusman J Nawi, 2019). Meanwhile, according to Mulyana (2014) the values contained in Pencak silat include: 1) Taqwa, 2) Responsiveness, 3) Tangguh, 4) Tanggon, and 5) Trengginas. According to Ibrahim, Pencak silat was originally used for self-defense, but for elementary school students, Pencak silat is used as a forum to train self-confidence and independence.	By participating in Pencak Silat, silat students will be trained in discipline, confidence, and courage in participating in martial arts championships both locally and nationally so that a spirit of sportsmanship and a spirit of knighthood is fostered. Besides that, Pencak Silat also equips students to protect themselves as best they can from the interference of bad people. Train mental endurance and have a chivalrous spirit.
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Table 2. Results of Interviews with Elementary School Students who attended Pencak Silat

No.	Components	Type of Questions	Interview Results
1.	Definition	What do you know about Pencak Silat?	Pencak Silat is a martial arts extracurricular that is in school and trains oneself to be brave, confident.
2.	Activity Process	When is Pencak Silat held in your school?	Monday, Wednesday, and Friday after school
3.	Value	Content What values do you get from Pencak Silat.	So brave, not shy in public, confident, not arrogant, likes to help friends.

The value of confidence in Pencak Silat activities is the value obtained by children from training or Pencak Silat activities then they are also trained through the experience of the championships they have participated in, this is following the results of interviews with Ananda Naufal, an elementary student who actively participates in silat activities and has won second place. in the 2018 Pencak Silat circuit in Tangerang Regency. It can also be obtained through

the example of a trainer, spontaneous activities carried out by the trainer, and patterned routine activities (Rachmawati, 2016). Lauster argues that self-confidence is an attitude or feeling of confidence in their capacity so that the individual in question does not worry too much in every action (Rohmah, 2018). According to Hurlock, someone who has high self-confidence can make positive statements about it, respect it, and can continue the hope that might work (Fatchurahman, 2012). Self-confidence can grow in someone if he has faith in his abilities. With various definitions of self-confidence, (Kintani, Ali, & Endang, 2013) construct psychologically confident values, as follows:

Confidence Value Position

1. In the Big Indonesian Dictionary, value is defined as the level, quality, or trait that is important and useful for humanity (Ministry of Education & Culture of the Republic of Indonesia, 1996). Values have characteristics, namely: the formation of society from the results of interaction, not innate, formed through socialization (learning process), part of the effort to meet social needs and satisfaction, varies, can affect a person's development, has different influences among citizens and tends to be related to each other and form a value system.
2. In relation to the value of self-confidence, in relation to the 2013 curriculum, it is included in the assessment of aspects of social attitudes. The money includes an assessment of social attitudes including honesty, discipline, responsibility, tolerance, mutual cooperation, education, and confidence.
3. Research (Sambiroto, Arifin, Apsari, & Setya, 2019) states that someone who has self-confidence will ensure his own ability to act and make decisions. Trust is shared by all, except elementary school students. Students need self-confidence in learning so that they motivate students to achieve achievements in learning. With the existing self-confidence, they can explore their self-potential, and regard failure as something sad and even discouraging but as a step towards success.
4. The value of self-confidence is internalized during Pencak Silat activities, be it during the preparation stage before training, then during the process of performing forms, and after completing the practice. This self-confidence value will be examined from all activities of parents as people who motivate their children to participate in Pencak Silat or coaches, then children as people who internalize the self-confidence values of the entire series of Pencak Silat activities, so that the position of self-confidence in Pencak Silat can be located from start the preparation, process and after training the Pencak Silat activities.

Table 3. Psychological constructs of confidence according to Lauster's theory.

Main Component Elements	Supporting Component Elements	Attribute Elements
<ol style="list-style-type: none"> 1. Have confidence in their abilities. 2. Act independently in making decisions. 3. Having a positive self-concept, and 4. Dare to express opinions. 	<ol style="list-style-type: none"> 1. Not anxious in action. 2. Free to do what you like. 3. Responsible 4. Warm and polite to interact with others. 5. Can accept and respect others. 6. Have the desire to achieve. 	<ol style="list-style-type: none"> 1. Emotions 2. Thoughts 3. Words 4. Actions / behaviors

Results of this article are to know the extent to which the value of self-confidence is internalized in Pencak silat activities. Some of the benefits that among Pencak silat activities have a useful side as a culture is teaching and learning that fosters intra-cultural understanding,

values, attitudes, and skills (Supriatna, 2015). Besides that, Pencak Silat can build students' self-confidence through extracurricular activities carried out in schools (Gapi, 2015). This is reinforced by the opinion (Kusnoto, 2017) which states that the internalization of self-esteem can be formed through educational units or schools. Thus, there are purposes and values contained in Pencak silat activities, namely students or children who take part in Pencak Silat activities will have high self-confidence, this is evidenced from the preparation activities, the appearance of moves to the closing activities they do independently and with confidence. self so that the benefits of following Pencak Silat will grow high self-esteem and not easily give up when experiencing failure because for him failure is not something sad and even discourages but as a step towards success (Sambiroto et al., 2019).

Students who took part in Pencak Silat for a long time, who didn't dare to appear in public at all, finally became brave even though sometimes they had to be ordered first. At least there is a little courage and confidence in them because it is impossible without courage and confidence that they dare to appear. Besides, in Pencak Silat, there is also an increase in a level test which is used as an evaluation of the material that has been studied and to go to the next level. In the leveling test, it is not only the material, physical and mental aspects that are tested but also the cohesiveness and sense of brotherhood among the students who take part in the training.

Some of the things above are only a part of what children can learn in Pencak Silat, but that is not all that is most important in Pencak Silat but what is more important is how a child learns the basic meaning and purpose of Pencak Silat. All existing silat schools are always oriented towards achieving human beings who have a noble character, know the existence of right and wrong, and how they can defend truth and justice. These goals are very relevant to the goals of national education. Virtuous character means that Pencak Silat teaches a child to be able to be devoted and obedient to God's commands, parents, teachers, and manners in association. Knowing right and wrong means that a child is expected to be able to choose what is good for himself to develop himself optimally. And the last one means having a spirit of patriotism which is very much needed as the nation's next generation.

CONCLUSION

Pencak Silat is an educational activity carried out by parents to their children or by trainers to their fighters during training activities and daily habituation in everyday life. By participating in Pencak Silat from an early age or starting from elementary school, there will be a process of internalizing self-confidence. This self-confidence value will always be integrated with every step and activity inside and outside the school. Pencak Silat activities are very useful because they can foster high self-esteem and do not easily give up when experiencing failure because for him failure is not something that is sad and even discourages but as a step towards success.

Pencak Silat can be studied more deeply than internalizing the value of self-confidence or conducting further research with a comparison of Pencak Silat activities carried out in various regions as Indonesia's cultural wealth. So as to produce a study of other values besides self-confidence and a variety of cultures as well as the benefits that are felt from the action of Pencak Silat education.

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