

## ALAI GELOMBANG TRADITIONAL PENCAK SILAT

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**Abstract:** Alai Gelombang traditional Pencak Silat whose activities almost extinct in the middle of Alai Gelombang community become possible problem \_ threaten existence of Alai Gelombang Pencak Silat in the future. The aim of this study is to know the origin of Alai Gelombang Pencak Silat, factors inhibitor development, learn conditions, form and names of movement. The type of this study is qualitative where the data is taken through observation, participation, semi-structured interviews, and documentation with the use of snowball technique through main informant namely Mr. Asri, from the informant developed other informant so that it fulfilled all the data needed then analyzed by using the words that can be arranged in expanded text or do analysis from the retrieved data from field and then described in form of narration. The result of this study as following : (1) Alai Gelombang Pencak Silat in Alai Gelombang Village Subdistrict Central Pariaman Pariaman City originate from silat *sunua* in Nagari Sunur Nan Sabaris District Padang Pariaman Regency, (2) Factors inhibitor the development of Alai Gelombang Pencak Silat caused by factor influence another sport, less interest of society, regeneration, difficult movement, opportunities and coaches, (3) learning condition Alai gelombang Pencak Silat consists of lime, turmeric rice, 3 liters of *ulang aling* rice, a rooster, 4 white layers cloth, knife and 500,000 in cash, (4) form and movement name of Pencak Silat consists of basic movement and core movements. Basic movement consists of *tagak/kudo-kudo* and steps of *ampek* that is *mampang* step, *bujua* step, *serong* step, and *curi* step. Whereas core movement consists of *tangkok* (catching), *sambuik* (welcoming), and *serangan* (attaching).

**Key Words:** Traditional Pencak Silat, Alai Gelombang

## INTRODUCTION

Indonesian people have a variety of cultures, one of which is the culture of the Minangkabau people in West Sumatra. Among the culture of the Minangkabau people which is known by the wider community is the traditional Minangkabau martial art called *silek* (silat). *Silek* or silat has been a part of the life of the Minangkabau people from generation to generation. The Minangkabau people have a tendency to wander since hundreds of years ago. Migrants must have sufficient provisions to protect themselves from the worst things while traveling or overseas, for example being attacked or robbed by people. Aside from being a provision for migrating, silat is important for defending the village against external threats. The Minangkabau region in the central part of Sumatra, like other regions in the archipelago, was a fertile area and an important producer of spices since the first century, therefore, of course, security threats could come from migrants to this archipelago. So functionally, silat can be divided into two, namely self-defense and *parik paga* in the *nagari* (state defense system). *Silat* is known as a traditional martial art originating from Indonesia. This martial art was highly believed by the warriors of the Malay community at that time as a way to protect and defend their lives from natural challenges (Dahlan, 2011; Hariyanti et al., 2019). In line with the opinion above (Wahab, 1988) silat certain ways to defend themselves from enemy attacks that try to injure the body with weapons or without weapons, so it is not surprising that the Minangkabau people make *silat* a culture in their society. As a form of typical Indonesian culture, pencak silat is believed to have existed since the Indians and Chinese traveled to Indonesia via the island of Sumatra (Sertori, 2007; Lesmana, 2002). Viewed philosophically, silat also teaches spiritual and physical education to help devotees in live the noble moral values in it. Ediyono & Widodo,(2019). Meanwhile, according to Gunawan in Arama 2022, the term pencak silat was used starting on May 18, 1948 since the founding of IPSI (Indonesian Pencak Silat Association). Pencak Silat is a self-defense system passed down by our ancestors as the culture of the Indonesian nation so it needs to be preserved, nurtured and developed (Kriswanto, 2015)

In the life of the Minangkabau people there are various streams of *silek* or traditional silat, according to Amran (2010) Minangkabau people are familiar with various styles of silat such as *Kumango*, *Lintau*, *Sungai Patai*, *Paingan*, *Balam*, *Siterlak*, *Siguridiek*, *Luncua*, *Sacabik Kapan*, *Step Ampek*, *Sungai Pagu*, *Uggan*, *Jantan and Batino*, *Rimau*, *Sunua*,

*Pasisie, Gunuang, Gauang Salacuik, Ilau, Koto Anau, Paninjauan, Natal Gajah Dorong, Alang, Lamo, Alif, Tarok Fruit, Buayo Lalok, Pauah.* In addition, there are many martial arts schools that are developing in Minangkabau, including *Silek Tuo, Harimau Campo, Gadang, Bayang, Pakiah Rabun, Ulu Ambek, Pasie, Gelombang, Gajah Badorong, Alif, Lamo*, and so on. Silek is also referred to as a representation of Minangkabau customs and culture whose manifestations can be seen in all aspects of their life and are reflected in the attitudes and behavior of the Minangkabau people (Ediwar, 2023). Some of the Silek movements in Minangkabau have dominant patterns in this *Silek* game, namely fighting in an upright position, fighting in a low position, fighting in a crawling position on the ground, fighting in a sitting position (*Silek duduak*) (Nurfitri, 2021 ).

But in essence, all of these styles or names of silat has the same philosophy, that is, externally looking for friends, in the heart looking for Allah's blessing (outwardly looking for friends, inwardly looking for Allah's approval). This is in line with the way of life of the Minangkabau people which is based on Islamic teachings. Of the many traditional silat schools that developed in Minangkabau, the Alai Gelombang pencak silat is one of the Minangkabau silat that still exists today. The existence of this Alai Gelombang pencak silat can still be found in the village of Alai Gelombang, Central Pariaman District, Pariaman City. The target of the Alai Gelombang was taught by a teacher named Mr. Asri or commonly known as Mr. Jambang. Learning the Alai Gelombang pencak silat is not only taught from generation to generation according to the lineage of the silat teacher or relatives who are still related to his family, as with other traditional silat, it is only taught to sasian children who have a kinship relationship with him. However, this Alai Gelombang pencak silat teacher is happy to teach anyone who wants to study with him, especially those who are still in the same area as him. Based on the results of the researcher's interview with the informant, namely Mr. Asri, it can be said that the development of the Alai Gelombang pencak silat is dwindling and could be threatened with extinction because no one will continue it later. Seeing its current developments, it cannot be denied that if no rescue efforts are made in a short time, it is not impossible that the Alai Gelombang pencak silat will disappear from circulation. Thus we will lose one of the traditional martial arts and a very valuable national culture.

Responding to the problems above, researchers feel the need for efforts to preserve it by conducting this research to reveal more about traditional silat in West Sumatra, one of which is the Alai Gelombang pencak silat. According to researchers, for the development of the Alai Gelombang pencak silat and for the sake of maintaining the integrity of the Alai Gelombang, it would be nice to write in an article related to the name, form of movement and the meaning of the Alai Gelombang movement so that later this Alai Gelombang pencak silat can be maintained in its integrity by children. the next generation of martial arts and even this can be used as an effort to save the Alai Gelombang pencak silat from the threat of extinction.

## **RESEARCH METHODS**

This research uses a qualitative type, with an ethnographic approach that aims to observe and describe a culture in society and can explore information thoroughly with maximum results (Creswell, 2012). According to Moleong (2011: 6) that qualitative research is research that intends to understand phenomena about what is experienced by research subjects such as behavior, perception, motivation, action and others holistically and by means of descriptions in the form of words and language, in a particular context naturally and by utilizing various natural methods. The selection of informants or research subjects in this study followed the snowball sampling technique.

## **RESULTS AND DISCUSSION**

1. The origin of the Alai Gelombang pencak silat in Alai Gelombang Village, Central Pariaman District, Pariaman City. The Alai Gelombang pencak silat originates from the Sunua silat (Sunur) area, the village where the martial arts teacher was born. This martial arts teacher has studied martial arts since childhood in the Sunur area with his Inyia. The lineage of the descendants of Alai Gelombang pencak silat is still unclear, but this Alai Gelombang pencak silat teacher, Pak Jambang, only knows from Anduang Ijuak, a martial arts teacher in Sunur who is suspected of being a student of Syech Burhannuddin namely a great scholar who spread the teachings of Islam in the Ulakan Tapakis area, Padang Pariaman Regency. From Andung Ijuk, Sunur's martial arts began to develop and many had many children at the target where they opened martial arts training. Pak Asri or who is usually called Pak Jambang began to develop traditional silat since the 80s and started with his son Fendy in the village of Alai Gelombang. Because Pak Jambang developed this silat in Alai Gelombang Village, this silat was called Alai Gelombang pencak silat.

2. Factors inhibiting the development of the Alai Gelombang pencak silat in Alai Gelombang Village, Central Pariaman District, Pariaman City

The results of the author's interviews with the Alai Gelombang pencak silat teacher and several community leaders stated that the Alai Gelombang pencak silat activities did not appear or did not work in the midst of the Alai Gelombang Village community due to several factors, namely, the influence of other people, lack of community interest, regeneration, movements that difficult, opportunity factor, and coach.

3. Requirements for learning the Alai Gelombang pencak silat in Alai Gelombang Village, Central Pariaman District, Pariaman City

As a traditional martial arts style, Alai Gelombang pencak silat has a unique characteristic that characterizes this style. One of the uniqueness of the Alai Gelombang pencak silat is the learning requirements. The requirements that the researcher is referring to are the objects that must be provided by each candidate for the Alai Gelombang pencak silat from a silat teacher in the area. These conditions must be provided by the sasiang child first, then these conditions are handed over to the silat teacher concerned. The learning requirements are lime puruik (kaffir lime), sabuh knife (1 knife), white cloth ampek lampih (4 layers of white cloth), saikua (a rooster), bareh tigo liter re-aliang (3 rice aling liters), nasi kunyik (turmeric rice), and 500,000 in cash. All of the requirements above have the same meaning and purpose, namely that during training the children will not be disturbed by Inyia and will not touch or hurt fellow students during the training process.

4. Forms of the Alai Gelombang pencak silat movement in Alai Gelombang Village, Central Pariaman District, Pariaman City, while the core movement is sambuik (attacking) and tangkok (catching). Steps that must be mastered completely by a fighter. Each movement has a name and each movement's name has a purpose, while the forms of the movement are;

a. Basic movement

1). Tagak/Kudo-kudo

According to Lubis (2014) the stance is the basic position in carrying out subsequent pencak silat techniques and techniques that show the attitude of both legs in a static state.

Figure 1. *Tagak Alif*



Figure 2. *Kudo-kudo*

2). Step



Figure 3. Shaking hands before performing martial arts



Figure 4. The steps are *mampang/ampang-ampang*



Figure 5. Step *bujua*

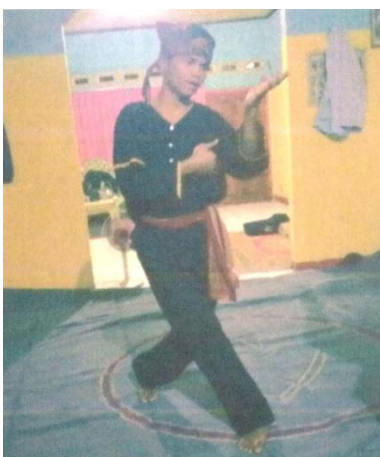


Figure 6. Oblique steps



Figure 7. Step steal (cross)

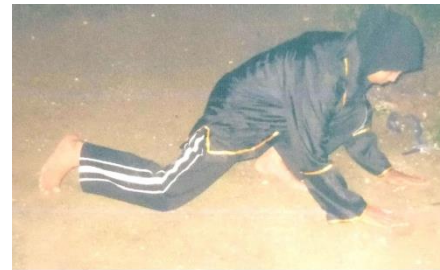


Figure 8. Offerings to the right and left, palms resting on the ground



Figure 9. Greeting offerings to the right and to the left

b. Core movement

1). *Tangkok* (Catch)



Figure 10. *Tangkok* tangan (hand capture)





Figure 11. *Tangkok patah siku kalua* (broken elbow out)



Figure 12. *Tangkok kaki suok jo kida* (Capture of right and left feet)



Figure 13. *Tangkok cakiak* (choke catch)



Figure 14. *Tangkok sandang kaki* (Catch on the legs)



Figure 15. *Tangkok patah bahu* (broken shoulder catch)

2). *Sambuik* (Welcome)



Figure 16. *Sambuik* in Alai Gelombang martial arts

c. Attack



Figure 17. *Ulu pontong*



Figure 18. *Ula lalok* (sleeping snake)



Figure 19. *Rantak* (jumping kick)

Figure 20. *Tumbuang baruak* (fist blow)

Figure 21. *Sungai pagu* (2-handed fist)

Figure 22. *Tendangan lutuik* (knee kick)



Figure 23. *Sipak kaki gantuang* (hanging leg kick)

## CONCLUSION

The origins of the Alai Gelombang pencak silat comes from the *Sunua* (Sunur) silat in Nan Sabaris District, Padang Pariaman Regency. The inhibiting factors for the development of silat are the influence of other sports, lack of public interest, regeneration, difficult movements, opportunities and mentors. The requirements for learning silat include kaffir lime, 3 liters of rice, a rooster, turmeric rice, 4 lampis white cloth, knife and Rp. 500,000. The form of the Alai Gelombang pencak silat movement consists of basic movements which include stances and four steps (*ampek*), and core movements namely catches (*tangkok*), attacks and welcomes (*sambuik*). The *ampek* (four) steps are also divided into four steps, namely the *mampang* step, the *bujua* step, the crooked step and the steal step.

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