

Actualization of Meaning from Bale to the Field in the Development of Youth Mushallah Nurul Ikhwan Ulujami's Morals

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Abstract

There are many methods in youth development, such as youth scientific studies (KIR), OKP (youth organizations), youth studies, Pencak Silat, etc. These sectors can be used for coaching young people to minimize the negative treatment of youth. Something developing in the youth community of the Ulujami village is the youth recitation which is usually done in the mosque or prayer room. One of them is the Youth Mushallah Nurul Ikhwan (FORNI/ Youth Forum Mushallah Nurul Ikhwan) which is located at rw.03/rt 007 Ulujami sub-district which will be the object of research, using descriptive qualitative research methods. FORNI members are very heterogeneous, because FORNI does not only consist of teenagers/youth/homeschoolers, but many of them are youths who often hang out (tongkrongan children). Youth development with religious education such as reading the Qur'an for members who cannot read the Qur'an, morals, and fiqh material. To create a spirit of learning, the board of Forni held an additional activity, martial arts, every week. With additional activities in the form of art and culture, in this case, is silat Beksi, which of course, in Beksi, there is a ritual known as Rosulan or the cultivation of spiritual values to members/participants of Beksi Silat, which can influence strengthening the character of youth. And this is what is meant by the meaning of the bale to the field. From the bale, the youths learn to recite the Koran to decorate their souls with religious values, while in the field, the youths are physically training them with sports that can nourish their bodies. So here is the stretching point: to produce quality youth, you must combine physical and spiritual elements.

Keywords: Youth, Recitation, Silat

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1. Introduction

Today's youth are tomorrow's leaders, the Arabic proverb says. Discussions about youth are always interesting to discuss, because the problems of young people are very diverse, from high achievers who make their parents, family, community, and country proud to young people who make parents, family, community, and country restless, such as; law and drug abuse and narcotics. From mediocre young subjects to extraordinary in youth. So it is a must for us parents, educators, and community leaders (tri education centers; homes, schools, and communities) to be able to deliver the youth to their goals, namely as kholifat fill ardh representatives of God on this earth to manage and utilize so that life can run well.

There are many methods in youth development, such as youth scientific studies (KIR), OKP (youth organizations), youth studies, Pencak silat, etc. These sectors can be used for coaching young people to minimize the negative treatment of youth. One thing that has developed in the youth community of the Ulujami village is the youth recitation, usually done in the mosque or prayer room. The youth mosque of Nurul Ikhwan (FORNI/ Youth Forum of Mushallah Nurul Ikhwan) is located at rw.03/rt 007 Ulujami sub-district will be the object of research.

The youth recitation of the Nurul Ikhwan prayer room was formed by several youths who wanted to improve the morals of the youth towards religious youth by strengthening character values. For this reason, a youth study was framed in a forum called "The Nurul Ikhwan Youth Forum (FORNI)." FORNI was founded in 2001 in the month of Shawwal (after Eid al-Fitr), which has 70 members consisting of youth and women. While the studies provided revolve around basic studies such as; tahsinul Qur'an, morality, and fiqh. FORNI members are very heterogeneous because FORNI does not only consist of teenagers/youth/homeschoolers, but many of them are youths who often hang out (tongkrongan children). Youth development with religious education such as reading the Qur'an for members who cannot read the Qur'an, morals, and fiqh material. To create a spirit of learning, the board of Forni held an additional activity, martial arts, every week. With additional activities in the form of art and culture, in this case, is silat Beksi, which of course, in Beksi, there is a ritual known as Rosulan or the cultivation of spiritual values to members/participants of Beksi Silat, which can influence strengthening the character of youth.

This is meant by the meaning of bale to the field, meaning that bale is a tool used to sit that can accommodate many people and is usually used to talk and recite the Koran. While going to the field means a large place that can be used for activities, and the field, in this sense, is used for silat beksi activities. Thus, between the bale and the field are two things that can not be separated that complement each other. In the bale, the youth learn the Koran and adorn the soul with religious values, while in the field, the youth exercise their physical body by exercising that can nourish their bodies. So here is the stretching point: to produce quality youth, you must combine physical and spiritual elements.

However, the problem of directing young people to teenagers is not as easy as turning the palm because inevitably, young people will be faced with the challenges of the times, which sometimes bring harm, such as drugs, narcotics, and promiscuity that leads to pre-sex. Moreover, the flow of technology that continues to develop with various contents that

sometimes young people are affected so that they are less wise in utilizing technological developments. Because of the problems above, one method to attract young people to love the majlis of knowledge is of them with the interlude of traditional martial arts, namely silat beksi.

2. Research Method

This type of research is descriptive qualitative research, namely the data collected in the form of words, and pictures, not numbers (Danaim. 2002:51). According to Bogdan and Taylor, as quoted by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Moleong. 2000:3). Meanwhile, descriptive research is a form of research aimed at describing or describing existing phenomena, both natural phenomena and human engineering (Moleong. 2000:17).

This study aims to obtain a clearer, more complete picture and information, allowing and easy for researchers to conduct observational research. Therefore, the authors determine the research location is the place where the research will be carried out. In this case, the research location is in the Ulujami village, Pesanggrahan sub-district, South Jakarta.

According to Lofland and Lofland, as quoted by Lexy. J. Moleong, in his book entitled *Qualitative Research Methodology*, suggests that the main data sources in qualitative research are words and actions, the rest in the form of additional data such as documents and others. In this connection, it is clear that the data is divided into words and actions, written data sources, photos, and statistics (Moleong, 2000:112). In this study, the primary data sources were articles related to youth and martial arts, as well as interviews with informants who were members of FORNI.

3. Results and Discussion

Ulujami monograph Ulujami area is a religious area because the entire population is Betawi ethnic who is Muslim. The community adheres to the religious teachings that their teachers have given. In the Ulujami area, when viewed from the ulema, the mecca, two scholars always go hand in hand in deciding religious issues; they are KH. Mansyur Fatih and KH. Rijan Bin Gambong are the pillars of implementing Islamic law in Ulujami. The books used as guidelines in implementing Islamic law are fiqh books from the Shafi'i school of thought, including *Mabadiul Fiqh*, *Fathul Qorib*, *Ia'natut Thalibin*, and so on. (Muhajir. 2006).

Forni (Forum Ukhuwah Musholah Nurul Ikhwan) is the name of a youth-level taklim assembly located at the Nurul Ikhwan Mosque Rw.03 Ulujami Pesanggrahan, South Jakarta. As a forum for youth in the Ulujami environment, especially RW. 03 in religious development and, of course, in the framework of fostering and strengthening the morals/character of the youth of Ulujami Pesanggrahan South Jakarta.

3.1. Understanding Youth

The definition of youth in Law no. 40 of 2009, in chap. Article. 1. Explain the basic meaning of youth. As follows: "Youth are Indonesian citizens who enter an important period of growth and development aged 16 (sixteen) to 30 (thirty) years". Furthermore, this article also provides an understanding of the scope of youth. Youth is various things related to the potential, responsibility, rights, character, capacity, self-actualization, and aspirations of youth.

In paragraphs 3, 4, 5, 6, and 7 in the same article, it becomes the basis for the components of the nation's children in youth development and development. "Youth development is the process of facilitating all things related to youth. Youth services include awareness, empowerment, leadership development, entrepreneurship, and youth pioneering. Youth awareness is an activity directed at understanding and responding to environmental changes. Youth empowerment is an activity to raise youth's potential and active role. Finally, youth leadership development is an activity to develop exemplary potential, influence, and youth mobilization (UU. No. 40 of 2009, article 1.)

While paragraph 10 in this article "Partnership is cooperation in building the potential of youth with the principle of mutual need, mutual strengthening, and mutual benefit," thereby providing opportunities for the nation's components to take part in building the character of youth, one of which is the Bekasi silat college which is in DKI Jakarta, which has become a forum for strengthening character education for Muslim youth in particular.

Instilling character values in youth can be carried out through various activities from formal, informal, and non-formal. For example, non-formal activities can be carried out through martial arts, which sends students or youth to good characteristics such as; religion, independence, nationalism, cooperation, and integrity.

3.2. Youth in Islamic Perspective.

Adolescence is a period experienced by all humans. This period is also called the transition or change period; at that age, there are several changes, from his voice becoming big or like a body that was originally a teenager to be tall or changes in psychology. As originally had no feelings for the opposite sex, but at this time, a person will feel something different from usual to the opposite sex, such as embarrassed when meeting in an untidy state, so that it seems that they always want to look perfect, this will always be felt by all teenagers. This is where teenagers must be careful and be able to sort out what is good and bad. Because the enormous potential for future success lies in adolescence. Likewise, according to Islamic teachings, adolescence is a challenging period that a person must go through.

In Islamic teachings, youth is called the word *baligh*, where it is at this time that a person begins to write his deeds, good and bad deeds; in other words, at this time, a teenager begins to be subject to Islamic laws and rules. As the hadith of the Prophet Muhammad SAW:

صَبَانُ الْيَوْمِ رِجَالُ الْغَدِ

"Today's youth are tomorrow's youth leaders. Is that during adolescence determines a person's future".

If a person can get through adolescence well and channel his potential with positive things, then his future will be positive; on the contrary, if he is channeling his potential into negative things, it is very likely that his future will also be negative. Thus, as a Muslim teenager, he must be good at directing himself to positive things, especially on the path taught by Islam. As the hope of the nation and knowing religion, teenagers must always be in the way of Allah SWT, do not let it lead to a path that is not justified by the teachings of Islam, as much as possible avoid things that are not good, and do not channel this valuable potential. On the negative, a Muslim teenager must mobilize all the potential for positive things and the advancement of Islam. Rasulullah SAW. said:

أَفْضَلُ النَّاسِ الْمُؤْمِنُ الْعَالَمُ الَّذِي إِنْ أَحْتَجَّ إِلَيْهِ نَفَعُ وَإِنْ اسْتَقْنَى عَنْهُ اغْنَى نَفْسَهُ

"The most important of people are believers who are knowledgeable, when they are needed they are useful and when they are not needed, they are sufficient for themselves." (HR Baiaqi)

3.3. Taklim Assembly

According to language, the meaning of majlis taklim comes from Arabic, consisting of two words, "Majlis" and "Ta'lim." The word majlis comes from the word *جَلَسَ – يَجْلِسُ – جُلُوسًا* (Jalasa–Yajlisu– Julusan– Majlasan) which means a place or container. While the word ta'lim comes from the word *تَعَلَّمَ – يَتَعَلَّمُ – تَعْلَمًا* (Tallama - Yataallamu - Taallum), which means learning or reciting.

The term majlis taklim is a forum for gathering many people to study Islam. According to Muhammad Yaqub, identifying majlis taklim is a form of non-formal Islamic educational institution to explore Islamic teachings together.

This group usually organizes learning activities regularly under the guidance of people who are considered more knowledgeable about religious teachings. The supervisor is addressed with the title Ustadz-Ustadzah, Kyai-Nyai, Buya, Tuan guru, or other respectful greetings. Another name that emerged later for this study group was majlis taklim. Because the purpose of the taklim majlis is a place to gain knowledge, it is also necessary to pay attention to the three units of knowledge: (1) Ontology is a field of knowledge that discusses what you want to know; (2) Epistemology is a field of knowledge that discusses how to get knowledge and methods to obtain true knowledge; and (3) Axiology is understood as a field of science that questions the purpose of science. This means the value of the benefits of science. So the role of the majlis taklim is as a forum for Kaffah Islamic religious learning, skill development, development of Islamic culture, economic empowerment, sharpening social sensitivity, as well as a center for information, communication, consultation, recreation, and a force of moral society. In other words, the taklim majlis has made a major contribution to the development of the people, whose existence is very important to be preserved, fostered, and developed so that it becomes a forum for delivering physically and mentally healthy people.

3.4. Silat Beksi

The word Beksi comes from Bhe Xie, Bhe Sie, and Bek Sie, which means four steps. There is a merger of two origins of the term Beksi. First, the term Beksi comes from the Chinese language, which means four horse legs (horses). Second, combining Dutch and Chinese vocabulary, from the words bek, which means to defend, and sie, which means four, into four sides of the defense.

The term Beksi then developed into a four-step defense or four corners, where all sides must receive protection. This gift cannot be separated from Chinese influence, with one of his great teachers, Lie Tjeng Hok, one of the top members of the main lineage of Beksi silat scholarship. The term Beksi, is also often associated with an acronym: "Bless You To Your Fellow Humans." And it was in Petukangan Village that the acronym and the stance of bekxi developed until now through the cold hands of H. Godjalih and his 4 main students, H. Hasbullah, Kong Simin, Kong Noer, foreman Minggu.

Coating Beksi silat with Islamic religious values means always being close to the Creator because the main purpose of learning Beksi silat, apart from being a medium of self-defense, learning Beksi silat aims to get closer spiritually to the Creator.

There are several learning processes in Bekasi silat, which are very Islamic, such as the apostolic tradition, tawasulan, and other additional prayers rooted in Islamic religious values. Even so, everyone is free to learn Bekasi silat even though they have different religions. According to the teachers' narrative, they only learn the silat movements physically, but their inner spirit doesn't reach the intended level.

Silat Bekasi can be stated as part of the Betawi cultural identity and Islamic tradition that is unique to Indonesia. Bekasi Silat grew up in Petukangan, one part of the Betawi cultural environment with strong roots in Islamic spirituality. Currently, Bekasi silat has been recognized as a part of the great culture of the citizens of Jakarta. Strong support from the DKI Jakarta provincial government will further strengthen the citizens' progress of the citizens of DKI Jakarta in the arts and culture, especially the creative economy in the tourism sector.

Producing youth with good character is not easy because it will face complicated problems in its development. In the current era of 4.0, teenagers/youth are faced with smartphones which with their devices can access anything, and this must be balanced with the cultivation of religious values through taklim assemblies, both on a large and small scale, professional taklim assemblies. Or unprofessional.

In carrying out the majlis taklim, there are many ways to attract young people to like the majlis taklim, among which FORNI management is to add an interlude of silat beksi, which is held once a week (every Sunday night like Isha prayer). Bekasi silat was chosen as an additional activity for the FORNI taklim majlis because, indeed, Bekasi silat is one of the traditional martial arts originating from Jakarta (Betawi), so it becomes the pride of the youth if they can learn it as a symbol of ethnicity, apart from that, of course, in Bekasi silat, there are many benefits. Because it is not only the body (physical) exercise that is taught but the soul and soul are also taught with the Rosulannya tradition.

Rosulan in Bekasi teaches us how to believe in Allah as the Almighty God in various matters, who is all-knowing of hidden things, so that the students of Bekasi silat will increase the student's confidence in God, thereby presenting a good attitude in doing, become a polite, humble, and independent person. This is in line with the acronym of Bekasi, which is "Be devoted to your fellow human beings."

Therefore, it is necessary to develop the taklim assembly, from the curriculum fed to young people to the strategic development of the taklim assembly, so that the taklim assembly can always exist in nurturing the ummah. Coaching etymologically comes from the word "Bina," which has the prefix pe and finally an. So it means that coaching is a process, manufacture, method of coaching, renewal, effort, and action or activity that is carried out efficiently and effectively.

In the implementation of coaching, the concept of coaching should be based on things that are effective and pragmatic in the sense of being able to provide the best possible solutions to problems faced daily, and pragmatic in the sense of basing existing facts following reality so that it is useful because it can be applied in practice.

From the description above, it can be concluded that coaching is all efforts, endeavors, and activities that are carried out continuously by planning, organizing, and controlling to obtain efficient results. While the word mental comes from the word Men's, Mentis, which means comfortable, soul, spirit, spirit. One form of mental development in adolescents is to

provide a good and correct understanding of religion. Religion includes aspects of aqidah, shari'ah, and good deeds, as well as the understanding that one's belief (belief) will be useless without good deeds. And vice versa will be in vain a good deed without knowledge (knowledge).

Besides that, it is clear that religion is the path to safety and happiness both in this world and in the hereafter, so religion has an important role in human life. Because religion contains laws and morals (morals) that its adherents must carry out. Because the role seen by religion is so vital for human life, it needs to be taught to all human beings, especially children, because children are at an early stage in the development of human adults.

For this reason, if you want your children and generations to grow towards a happy life and be helpful, respectful, honest, and have a good mental attitude, then the most appropriate way is through coaching, especially religious development. The existence of religion does not need to be doubted because religion has always taught about goodness.

Religion is the oldest guideline that invites humans to behave socially; it guides humans towards being virtuous, behaving well, and doing what is right and wrong; that behaviour is positively guided to benefit society. Thus religion has a big role in controlling human life; without religious guidance, it will be messy. For this reason, it can also be understood how important religion is so that it is very appropriate to guide one's; self if it is based on religion, it will be able to save from all the problems faced (mental disorders).

4. Conclusion

Majlis taklim and silat beksi are part of the life of the Betawi people; the philosophy of the Betawi people with "prayer, Koran and silat" is one of the factors that raise Betawi youth/youth to be able to love the taklim ceremony. With the taklim majlis, the youth can gain theoretical and practical religious knowledge. Knowing how to worship and pray properly will produce a person with good morals, morals, and character.

Likewise, with studying martial arts. Beksi silat is not only a binder and decoration for taklim majlis, but in silat beksi, there are very interesting things in moral, moral and character development such as ngerosul or rosulan is an inseparable unit, because ngerosul is the inner side or soul. Of martial arts. Rosulan is a method of Beksi silat education in the context of the character formation process, in which there is a development of the form of thought and heart so that doing rosulan will increase belief in Allah SWT and thus will present a strong sense of self-confidence to act and be embedded submissive, polite, honest and devoted to others. This means that the Rosulan in Beksi has an educational dimension related to affective and psychomotor aspects; as Dewantara (1889-1959) said, the essence of education is to humanize humans. Education generally means efforts to promote the growth of character (inner strength, character), mind (intellect), and the child's body which cannot be separated from these parts so that they can advance the perfection of life (1977: 14-15). Beksi silat is a companion activity (extra) from youth studies/recitations at the Nurul Ikhwan (FORNI) prayer room, Ulujami village. With the hope that the Beksi silat, with its rosulan tradition, can shape the good character of the Ulujami youth.

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