



## Internalization of Religious Character Education in the Organization of *Persaudaraan Setia Hati Terate* (PSHT)

Maftukhurrohman Fawaz<sup>1</sup>, Ahmad Shofiyuddin Ichsan<sup>1\*</sup>, Anwar Masduki Azzam<sup>2</sup>

<sup>1</sup>IIQ An Nur Yogyakarta, Indonesia

<sup>2</sup>University of Groningen, Netherlands

\*Correspondence: [ahmad.shofiyuddin.ichsan@gmail.com](mailto:ahmad.shofiyuddin.ichsan@gmail.com)

### Abstract

The many adverse incidents that had befallen the Persaudaraan Setia Hati Terate (PSHT) organization in Indonesia had caused concern for the wider community. Therefore, there needed to be an understanding that this organization did not teach such negative things. So, in this research, the researchers wanted to show how the internalization of religious (Islamic) character education in the PSHT organization at Sanggar Kasatriyan Pundong Bantul Yogyakarta. The researchers used qualitative research with the type of field research. The data collection techniques used by the researcher were observation, interviews, and documentation. Meanwhile, the researchers used data analysis techniques to reduce data, review data, and draw conclusions. The research results showed that PSHT Sanggar Kasatriyan Pundong carried out various internalizations of religious education through habituations and learning good things, feeling and loving what had been learned, and implementing religious activities. The results of the internalization of religious education were that students were trained to be role models, realized every mistake they made, reduced naughtiness, and continued learning to be religiously obedient.

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## INTRODUCTION

Moral education and character education are necessary for everyone to overcome a number of moral crisis issues in this nation (Ichsan & Samsudin, 2019). The moral crisis here is the rise in free association, the many cases of sexual harassment, and also the frequent brawls between students, organizations, and groups (Ichsan et al., 2023). The character itself is a psychological, moral, and attitudinal trait that distinguishes one person from another (Komalasari & Saripudin, 2017). A person with good morals is a person who tries to do good towards God, himself, other people, his nation, and his country (Gunawan, 2022). Therefore, there needs to be religious education to shape and improve the moral crisis that is occurring.

Religious (Islamic) education is education that teaches Islamic religious knowledge. Religious education is full of moral values. Religious character education is expected to

become one of the cores of education in Indonesia (Busroli, 2019). It is written in Pancasila, which is the foundation of the life of the Indonesian state, namely in the first principle, "Belief in the One Almighty God," and in the second principle, "Just and Civilized Humanity." In addition to developing religious values, religious education also develops ethical, moral, and humanitarian values (Gunawan, 2022).

The Faithful Brotherhood of Terate (PSHT) is a group that forms an organization and is active in the field of sports and self-defense skills (*pencak silat*) (Utomo, 2017). *Pencak silat* is a game or self-defense skill that involves blocking, deflecting, dodging, etc., based on dexterity in attacking (Ahmadi, 2016). *Pencak silat* is also a non-physical cultural heritage. *Pencak silat*, in this case, is a tradition that has been passed down from generation to generation in Indonesia. Indonesia is a country that has more than one school or one type of *Pencak silat* (Mulyana & Rutan, 2021). In addition to self-defense, *pencak silat* is one of the potential paths to achievement that athletes from Indonesia often obtain. In addition to often making the name of the nation proud, *pencak silat* is also a tool to unite the nation (Triastuti, 2013) because, in PSHT, there is no distinction between gender, class, race, ethnicity, religion, etc. So that everyone can unite and learn in this organization (Utomo, 2017).

PSHT organization generally teaches martial arts or *pencak silat* and arts. In addition, *Pencak Silat* teaches about good morals. No wonder because the basis of *pencak silat* itself teaches martial arts; if not taught religiosity, then what is feared from the martial arts itself will be misused to harm others (PYD, 2024). Many people claim that the PSHT organization has caused many problems because, in reality, there are many riots involving the PSHT organization. However, they only see the terrible side without knowing or not finding out the real cause and effect of the incident. All *pencak silat* schools in Indonesia teach about goodness, especially in the realm of peace (Sarbaitinil et al., 2023). However, in a large organization or school, individuals are often beyond the organization's control. Hence, these individuals make the organization's name terrible in the eyes of the public. It is like what happened in 2023 when the PSHT organization clashed with residents of Brajamusti Yogyakarta (Darmawan, 2023), and the most recent was the assault on a police officer by the PSHT group in Jember (CNN-Indonesia, 2024).

*Sanggar Kasatriyan* is one of the places to gain knowledge in the PSHT organization; *Sanggar Kasatriyan* is included in one of the training rayons that implement religious education. The purpose of teaching religious education itself is to educate students to be able to distinguish between good and bad things and to be able to distinguish between right and wrong. So that students can apply the lessons they have learned to live their daily lives. In addition, religious education is expected to minimize various existing unrest (personal interview, 14/02/2024).

Based on various observations by researchers, many have found that there has been no implementation of religious character education in the PSHT organization, especially in Yogyakarta, through routine studies for residents and students. For this reason, researchers will reveal the internalization of religious character education in the *Persaudaraan Setia Hati*

*Terate* (PSHT) organization at *Sanggar Kasatriyan* Pundong Bantul and what the results obtained from the internalization of religious character education in this PSHT organization.

There are at least several studies related to PSHT, including the first research from Tri Alfi Nur Fikri, which revealed that PSHT members developed independence in living and obeying their religion (Fikri, 2021). Second, research by Muhammad Tommy Hijriyanto shows that the *Tapak Suci* organization provides mental and spiritual development to students, as well as discipline and concern for others (Hijriyanto, 2020). Third, Meyyingga Ulul Marfa et al. research shows mental-spiritual development so that PSHT students maintain discipline, respect each other, have a patriotic spirit, and form noble morals (Marfa et al., 2022). Fourth, research by Muhammad Dimyati Mabruri and Aris Musnandar states that implementing spiritual education can form an attitude of humility, simple living, patience, devotion to worship, and honesty (Mabruri & Musnandar, 2020). Fifth, research by Ansulat Esmael and Nafiah revealed that religious character education was instilled in students through the habit of greeting, shaking hands with and kissing the teacher's hand, praying before and after studying in class, performing congregational prayers, and reading the Qur'an in *tartil* (Esmael & Nafiah, 2022). Therefore, from the various literature reviews explained above, there is research that reveals the internalization of religious education in PSHT, so this research has novelty and is worthy of being revealed to solve the problems that have occurred so far.

## METHODS

This research uses a qualitative approach (Sugiyono, 2015) and field research. It is located at the *Sanggar Kasatriyan* training ground in Panjang, Panjangrejo, Pundong, Bantul. The subjects are the entire extended family of the *Persaudaraan Setia Hati* (PSHT) *Sanggar Kasatriyan*. The target subjects are the founder, chairman, students, and residents of the PSHT *Sanggar Kasatriyan* organization.

As for data collection techniques, researchers use three basic techniques (Moelong, 2011), namely 1) Observation. This observation includes data collection methods that utilize the five senses, such as sight, hearing, and smell, to find the information needed during the research. 2) Interview. Interviewing is an activity by researchers to obtain in-depth or detailed information about the theme raised in the research related to religious character education in the PSHT organization. 3) Documentation. Documentation here provides knowledge about the context of events, history, policies, and developments that are relevant to the PSHT organizational phenomenon being studied, namely through data on the PSHT *Sanggar Kasatriyan* organizational structure, ongoing activities during the research, and various general PSHT *Sanggar Kasatriyan* training activities.

For data analysis techniques, researchers used the Miles and Huberman method in three steps (Satori & Komariah, 2017): 1) Data Reduction. After collecting all the required information, the researcher reduces the data by sorting and selecting essential data from the *Persaudaraan Setia Hati Terate* (PSHT) *Sanggar Kasatriyan* organization to support further

research. 2) Data Presentation. After data reduction, the researcher will conduct a data presentation. The data presented is narrative text in the form of field notes containing a combination of several pieces of information arranged in a cohesive form so that it is easy to understand and draw conclusions. 3) Conclusions. The researcher draws conclusions based on the results obtained from field research. Concluding uses verification (proving truth) to obtain validity (validity of research results). Not only that, researchers also conducted data validity tests. This study uses triangulation techniques in data validity tests.

The triangulation used is technique triangulation (Ghony & Almanshur, 2014). It can be done by crossing between observation, interview, and documentation techniques, which are combined to get a conclusion. Triangulation techniques are done by matching data from interview results with data from field observations related to the PSHT Sanggar Kasatriyan organization.

## RESULTS AND DISCUSSION

### A Brief History of the Development of PSHT Sanggar Kasatriyan

*Sanggar Kasatriyan* is the brainchild of someone who pursues his hobby and talent in *Pencak silat*. That person is named Mr. PYD. With his knowledge and skills, he wants to channel and provide his knowledge to the surrounding community. So before establishing a rayon, Mr. PYD focused on training *pencak silat* in the Pundong branch. After some time thinking about developing the *Persaudaraan Setia Hati Terate* (PSHT) in his area, even though at that time, during the Covid-19 pandemic, almost all activities were paralyzed, Mr. PYD had the idea to open a training in his area with a different method from others, which ultimately created a forum called *Sanggar Kasatriyan* (PYD, 2024).

*Sanggar Kasatriyan* was established in 2020 in the Pundong District area. This studio was initially conceptualized by its founder as a non-formal school, which includes several activities such as *pencak silat* training, dancing, reciting the Koran, and other activities. The main activity running is *pencak silat*, which collaborates with religious activities, entrepreneurship, and arts development. Since its establishment, until now entering the 4th generation, *Sanggar Kasatriyan* has experienced positive development. Initially, there were only a few residents and students, but this year, it has reached 17 residents and 33 students. Therefore, the development of *Sanggar Kasatriyan* must be connected to the hard work of all PSHT residents who always need help to revive the training place and various other positive activities (PYD, 2024).

### Internalization of Religious Character Education at PSHT Sanggar Kasatriyan

One of the branches of the *Persaudaraan Setia Hati Terate* (PSHT) *pencak silat* organization is the Kasatriyan Studio. This studio combines religious activities with *pencak silat*, but this studio is different from most other training places. Religious education in this studio is the first factor that forms a person's character. Because PSHT here seriously teaches spirituality and *pencak silat* knowledge in every activity there is. Thus, internalizing

religious character education through training methods at the Kasatriyan Studio is an effort that can provide benefits not only for its citizens but also for society as a whole.

The form of internalization of religious character education for PSHT *Sanggar Kasatriyan* members can be explained as follows:

### ***Habits and Learning Good Things***

Pre-plain students are the most basic level students in the PSHT organization. Pre-plain students are identical to those who do not wear belts because the pre-plain level is the introduction level in the organization. The introduction referred to here is teaching and training (getting used to) good things that exist during the training. The habituation and learning given at the initial stage of students following the training is:

#### **Performing a Routine of Reading the Qur'an**

From the results of the researcher's observations, at the pre-primary student level, which is still in the introduction stage, the trainer continues to guide and accompany the students in carrying out routine activities such as reading the Quran every Friday night. During several meetings, the trainer listens and teaches students who still need to read the Qur'an. Then after getting used to it, students will do it themselves with the simian method (for those who are already proficient in reading the Qur'an) and the slogan method (for students who are still learning to read Iqro').

### **pilgrimage and sholawatan routine**

Pilgrimage and Sholawatan are monthly agendas in the PSHT Sanggar Kasatriyan organization. The trainer invites students to pilgrimage to Sheik Maulana Maghribi's tombs, Sheik Belabelu's, and the deceased PSHT elders around the Yogyakarta area. This routine aims to help students pray to the PSHT elders and the saints of Allah so that they will know about their services and struggles while serving in this PSHT organization. Meanwhile, Sholawatan aims for humans to remember and always hope for the intercession of the Prophet Muhammad Saw ([Jihan, 2022](#)).

It is as conveyed by one of the PSHT trainers, Mr. AFR, as follows:

“In the past, there have been several Sholawatan held here. Usually, the hadrah practice is once a month. But that was before Mr. PYD joined Habib Sayyidi Baraqbah's crew. Now, it is rare to practice here, but instead, we can routinely join the Sholawatan assembly outside the PSHT area” (AFR, 2024).

The above explanation shows that Sholawatan activities were carried out in the Sanggar Kasatriyan area. However, over time, the founder of this organization joined the Sholawatan congregation, which was national in scope, so that students and PSHT Sanggar Kasatriyan residents held regular Sholawatan following the activities.



### strengthening manners in daily life

Etiquette (in Javanese called unggah-ungguh) is a basic science in the Persaudaraan Setia Hati Terate (PSHT) organization. Etiquette in the Persaudaraan Setia Hati Terate (PSHT) Sanggar Kasatriyan Organization is taught from the time students first enter training. It is as conveyed by Mr. WDD *“Unggah-ungguh utowo toto kromu kui penting, Sampeyan melu latihan sing diajarke pisanan opo? toto kromo, unggah ungguh, to?. Makane unggah-ungguh kui ilmu dasar sik kudu dipelajari.”* (Manners are very important. What was the first thing you were taught when you joined PSHT training? Manners, right? So, manners are a basic skill that we must learn” (WDD, 2024).

The science of manners given here is based on the science of Tribakti. Tribakti is a science that teaches about morals. Tribakti comes from the word Tri, which means three, and Bakti, which means behavior instilled in the PSHT organization. The three teachings of Tribakti PSHT that are instilled include devotion to God Almighty, devotion to parents, and devotion to teachers or trainers (Lestari, 2020). Tribakti science is taught starting from pre-school students, so science is required for them to know and practice it. By practicing Tribakti daily, students can build good character and moral personality within the family, internal organization, and society.

It is reinforced by the results of the researcher's observations on the PSHT Sanggar Kasatriyan organization. At least one of the PSHT seniors, Mr. ABD, was advising students by saying:

*“There are three types of devotion. The first is devotion to God Almighty. For example, obeying prayers, fasting, and seeking knowledge. The second is devotion to parents. For example, respecting, being polite, having good manners, and obeying parents. The third is devotion to teachers or trainers at the training ground. For example, you don't forget the brothers and sisters who have taught or trained you. The point is the same, the trainer or teacher is also like a parent when at school or at the training ground.”* (ABD, 2024).

### feeling and loving what has been learned

Based on feelings and love, PSHT Sanggar Kasatriyan students are more sincere in carrying out activities so that the habits and learning that are taught will be easily realized. Thus, positive things will stick and become habits for PSHT students in the future. It is proven that students are not forced and do not object to every activity. In religion, a person becomes comfortable and at home studying religion because it is based on a sense of love to understand it (Ningsih, 2015).

It is as per the results of the researcher's interview with one of the PSHT Sanggar Kasatriyan students, Mr. FRM, as follows:

"I can feel that what we learn here are all positive activities. The proof that I can feel is that I am used to the activities in the training place, such as reciting the Qur'an, speaking using polite language (Javanese krama language). That is common here. So, I don't mind anymore, because we do it with good intentions." (FRM, 2024).

The above explanation shows that if it is based on a sense of love until it becomes a habit, a person does not feel burdened in carrying it out. To grow a sense of love in the heart, students of the PSHT Sanggar Kasatriyan need to learn and habituate so that in the second stage, a person will get used to it and a sense of love will begin to emerge in his heart.

### ***Implementing Religious Activities***

After the habituation stage to love positive things as taught, such as sima'an, The Qur'an, pilgrimage to graves, and Sholawatan, then PSHT Sanggar Kasatriyan students become accustomed to doing good actions. It can be proven when, in the routine activity of reading the Qur'an, students arrive when the time comes when the trainer has not arrived. They independently open activities without being accompanied by the trainer. Not only that, when attending Sholawatan, the hearts and minds of the students feel calm, so they will become 'addicted' to doing positive things and want to continue doing them.

It is what was conveyed by Mr. PYD, the caretaker and founder of PSHT Sanggar Kasatriyan, as follows:

"What is clear is that I like Sholawatan, sir. I feel that when I go to the Sholawatan assembly, I get knowledge and peace. Sometimes, when I have a headache, thoughts, and worry, then going to Sholawatan immediately makes me feel relieved, sir. Like the quotes from the assembly children, "complaining during mahalul qiyam is much better than complaining to friends (while laughing)" (PYD, 2024).

The above explanation explains that going to the selawat assembly is one of the benefits of calming the heart, which is the core of internalizing a person's religious attitude. If Sholawatan is done solemnly, a person's heart will feel calm and happy. It includes proof that doing good deeds will also get positive reciprocity to oneself.

### ***Results of the Implementation of Religious Character Education at PSHT Sanggar Kasatriyan***

Based on the research results explained above, at least three character education methods have been applied. The three methods that researchers have found from the results of internalizing religious character education in the PSHT Sanggar Kasatriyan organization can be understood as follows:

### *Leading by Example*

Exemplary behavior is a form of implementing behavior or attitudes shown by every PSHT member through good actions. One good action is reading the Qur'an together. It is expected to be an example for the surrounding community. This exemplary behavior was proven by one of the students who participated in the training because he wanted to be like one of the members (his trainer) who had set an example in the community:

"I wanted to join the PSHT training because I wanted to be like AF, sir. Before the training, I asked what the PSHT training was like. Then it was explained that in the PSHT training, they were not only taught pencak silat, there were also religious study activities." (FRM, 2024).

The above explanation can be concluded that PSHT training at Sanggar Kasatriyan not only teaches pencak silat but also religious knowledge, especially exemplary attitudes as exemplified by the Prophet Muhammad Saw. Even now, PSHT Sanggar Kasatriyan is a role model for PSHT training places (rayons) in other places, one of which is the Mangunan rayon, studied at this studio. In 2024, they will perform tirakatan on the night of one Suro with Sholawatan and sungkeman at PSHT Sanggar Kasatriyan (personal interview, 17/04/2024). A teacher or trainer's exemplary behavior is essential in maintaining good behavior because they can be used as an example or role model for students and those around them (Gule, 2022). The real action in educating is giving real examples rather than just providing knowledge without various practical actions (Prasetyo et al., 2019).

### *Practicing Awareness of One's Mistakes*

One of the goals of the PSHT Sanggar Kasatriyan organization is to educate people who are virtuous and know what is right and what is wrong. After joining the PSHT training process, students must know the truth and avoid all wrong actions. It is proven by the honest attitude of one of the students who admitted to making a mistake, even though he knew the consequences if he admitted his mistake. While observing, the researcher saw a student whose trainer was giving a humane punishment. At that time, the student said: "After making a mistake last night, sir. I already know the consequences". It proves that honesty is prioritized at the PSHT Sanggar Kasatriyan training ground.

In addition, there was one moment at the sungkeman event for new prospective members of the PSHT Sanggar Kasatriyan organization during the Suro night vigil. Students realized that they still made many mistakes, including making mistakes towards their parents. Starting from delaying orders from their parents, speaking without using polite language, and once speaking in a high tone. It was proven by the students' loud cries, which indicated the sincerity of their apology for their mistakes and many shortcomings towards their parents during the event.

By doing this, students will be aware of their bad deeds so that those deeds are not pleasing to their parents. Realizing mistakes is one of the behaviors of repentance. After



realizing this, students will indirectly apologize and will not repeat their actions in the future. Being devoted to parents is highly prioritized in the teachings of the PSHT Sanggar Kasatriyan organization. It is based on the habits carried out during training (becoming a PSHT student).

### *Reducing Juvenile Delinquency*

Religious character education is very influential in reducing juvenile delinquency. Based on educating noble people who know what is right and wrong is always an essential guideline in educating students (Somad, 2021). In addition to character education, the surrounding environment dramatically influences a person's personality. Religious education at PSHT Sanggar Kasatriyan is implemented intensively for at least 18 months. During that period, students will get used to doing similar things as they have been taught and will reduce negative habits, such as convoys, racism, and other activities that are classified as juvenile delinquency.

It is as stated by Mr. FS, a resident of PSHT Sanggar Kasatriyan, as follows:

"We are educated by our parents from childhood until this age. Surely our parents hope that we will become successful people, people who are safe in this world and the hereafter. We join PSHT and are also educated to know right from wrong. When we commit juvenile delinquency, at least we ourselves are the ones who lose. Especially if it refers to crime, which harms other people. Then we become fugitives, and so on. Is it true, we are educated, raised only to become fugitives from the police?" (FS, 2024).

The purpose of the above explanation is that humans are educated by parents with good education from childhood to adulthood, with the hope that they will become helpful, successful, and safe people. The impact of juvenile delinquency is at least harming themselves; starting from juvenile delinquency that often harms others can lead to criminality, which will later harm themselves. When doing good deeds, a person will be kept away from activities that refer to negative things and have many good friendship networks.

### *Becoming an Obedient Person*

All pencak silat organizations teach about goodness (Laksana & Syafiq, 2021), especially the PSHT Sanggar Kasatriyan organization. However, each organization has its method of implementing its good teachings. Sanggar Kasatriyan, with an educational method adopted from Islamic boarding schools, has succeeded in forming a religious character in the souls of its members. The religious activities implemented are simple but can be followed and readily accepted by every student, even if they have yet to do them.

It is like what was experienced by Mr. FR, a PSHT Sanggar Kasatriyan student, who initially could not read the Qur'an. After joining the training, he is now trying to recite the

Qur'an outside of training so that he can read the Qur'an well and quickly. A similar thing was also experienced by VN, a PSHT Sanggar Kasatriyan resident who had never visited graves before joining the training and now always visits graves. It is as he said:

“There are changes after joining the training. I think the changes are better than before, including being more obedient in worship. If I read the Qur'an, I have learned since before joining the training. But if I visit graves, it's my first time, and that was when I joined the training, hehe (laughing). But here, I actually know, oh this is what it feels like to visit graves. It feels like sending prayers to the deceased, to the ancestors. In addition, the changes are more obedient to parents.” (VN, 2024).

Based on the interview results above, religious activities implemented in PSHT Sanggar Kasatriyan must be on target. Although this SPHT is located in the middle of a village and is not in an Islamic boarding school, learning good things through the religious education implemented is quite simple but has succeeded in changing students and residents in increasing obedience in daily life. Religious activities must be adjusted to the target to be achieved so that students who participate in the training can follow and not object. Thus, each student can accept and apply what is conveyed and taught during training and continue to improve their lives, both individually and socially.

## CONCLUSION

Implementing religious (Islamic) character education in PSHT *Sanggar Kasatriyan* training is crucial in *pencak silat* training. By implementing religious education, a religious character and personality will be formed. Religious activities in PSHT become a positive value for the organization and society. It certainly eliminates the PSHT organization's negative image in society's eyes so far. The impact of implementing religious character education in the PSHT organization's *pencak silat* training includes forming a noble human character who knows right and wrong. Religious education is in line with the teachings in the PSHT organization. Of course, it is very supportive of achieving success in educating noble and moral people, such as being a role model, realizing mistakes, reducing juvenile delinquency, and becoming a better person. This research can be used as an important basis in understanding the phenomenon of *pencak silat* organizations, especially in other fields.

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