

REVIEW OF MAQASHID SHARIA IN THE EXISTENCE OF PRISAI SAKTI MATARAM DURING THE COVID-19 PANDEMIC

Muhammad Ariq Ramadhan¹
Prameswara Samofa Nadya²
Hidajat Sofjan Widjaja³

^{1, 2, 3}Perbanas Institute
(e-mail: Prameswara.samofa@perbanas.id)

Abstract: *Prisai Sakti Mataram is one of the Indonesian Pencak Silat Organization affected by the Covid-19 pandemic. This research was conducted to explore aspects of religiosity and creativity in improving the existence of organization during the pandemic and then analyse them in the maqashid sharia aspect. The research is conducted to be qualitative method by interviewed the active members of Prisai Sakti Mataram DKI Jakarta which is selected by the criteria set by the authors. The result is all the aspects that are built to improve the existence of organization have met and are in line with the elements in maqashid sharia. This includes the empowerment of creativity and religiosity aspects carried out by the members of Prisai Sakti Mataram who have fulfilled the maqashid sharia elements related to efforts to improve the existence of their colleges during the Covid-19 pandemic.*

Keywords: *maqashid sharia, creativity, religiosity, existence. Pencak silat, covid-19 pandemic*

Introduction

The phenomenon of COVID-19 Pandemic that has emerged since the beginning of 2020 in Indonesia has caused very significant, also fundamental changes in daily life (Udayana, 2020), many sectors have been affected by the conditions of the COVID-19 Pandemic, including the education, sports and self-defence.

Sports activities and pencak silat martial arts are activities that support students' physical abilities, particularly at the school and college. Pencak silat in one of the sectors that has also been affected by COVID-19 Pandemic (Mastura & Santaria, 2020). Handayani (2020) defines pencak silat as an original Indonesian martial art in which elements of Indonesian culture are deeply embedded, namely mutual cooperation, kinship, solidarity, social tolerance. The purpose of learning pencak silat is not only the physical aspect, but also the social, emotional, moral, spiritual and religious aspects, which means it is comprehensive. The results of research by Anggraeni et.al (2019) which state that the values of religiosity inherent in the Palang Pintu pencak silat tradition do not deviate from Islamic teachings or are in line with Maqashid Sharia.

The Prisai Sakti Mataram Brotherhood or commonly known as PSM is a martial arts organization that has developed and has training branches in almost all cities in Indonesia. PSM is also an important national cultural asset to be maintained and preserved. However, this organization is also one of the activities affected by COVID-19 Pandemic. As a result, PSM had

to limit and postpone its agendas and daily activities such as training, championships and the level up exam which are routinely held every year.

To maintain the existence of the organization among the community during this pandemic, the general chairman of PSM emphasized that all members or human resources have high creativity while still prioritizing aspects of religiosity and having the ability to empower digital technology to support various activities amid the COVID-19 Pandemic. PSM also changed the practice habits and various other activities which previously used offline or face-to-face methods, now using online method. The payment system has also changed, from being completely offline to online. In essence, this activity cannot be separated from the use of digital technology including smart phones, computers, laptops and financial technology.

The Indonesia Pencak Silat Association (IPSI) in collaboration with the Ministry of Youth and Sports of the Republic of Indonesia (KEMENPORA) and the Office of Education and Sports (DISPORA) are making efforts to maintain the existence of pencak silat. Some of the efforts made include holding webinars and online training activities about sports, holding online martial arts championships and changing the assessment method which was originally manual, with paper and stationery, now changing to digital scoring.

Thus, to be able to maintain the existence of pencak silat organization, creativity and religiosity aspects are needed. This research was made in order to find out the creativity and religiosity aspects of pencak silat organization to be able to maintain its existence during the COVID-19 Pandemic, from the perspective of maqashid sharia.

Literature Review

The COVID-19 Pandemic has disrupted various sectors of life in parts of the world (Mastura & Santaria, 2020). In Indonesia, the government had imposed Large-Scale Social Restrictions (PSBB) since April 6, 2020, followed by the Implementation of Restrictions on Community Activities (PPKM) at various levels, in accordance with the conditions of transmission of the COVID-19 virus at that time, which ended on December 30, 2022 (<https://www.kemkes.go.id/article/view/22123100001/ppkm-di-indonesia-resmi-dicabut.html>). The sectors affected are the industries of social, education, sports, martial arts and economic (Mastura & Santaria, 2020). Further, Ngadi, Meliana, & Purba (2020) stated that the social restrictions in question are restrictions on the use of public transportation, visits to shopping centres, and places of entertainment and recreation. Ngadi, Meliana & Purba (2020) also confirmed that the impact caused to the community's economic sector from the implementation of these restrictions was a decrease in income of the public.

On the other hand, the development of pencak silat organization can be interpreted as a venue for existence in order to introduce their respective identities to the global community. Based on Ratnasari & Setiawan (2019), strategies to be implemented to maintain the existence of the organization during the COVID-19 Pandemic can be traced to the following: history, religious-based elements, culture-based values, social based values or organizational involvement in social life. This can be used as a benchmark for the existence and development of an organization in the midst of a pandemic. This situation also makes the organization a reference or representation of local culture in a particular area.

To maintain the existence of the role of human resources is very important. According to Ardiani (2019), human resources also have a very important role in running the organization. Or in the other words, the wheel of the organization will never spin without the role of human resources. Furthermore, Ardiani (2019) states that, human resources can be interpreted into 3 things, as follows: first, defined as workforce, employees, or people who work in an association or organization. Second, it is interpreted as a pioneer who has the potential to move the wheels of the organization's existence. And finally, it is defined as an asset of an organization and

functions as an initial investment (not in material form or not in financial form), but can be realized or crated into a promising potential related to the existence of the organization. Superior human resources are able to bring the organization in a better direction and maintain its existence by creating creativity and being wrapped by high religiosity.

The real figure of creativity can be in the orm of goods and services. According to Udayana (2020), creativity can add value to product sales. Based on this, strategies or creative ideas are also very necessary and cannot be separated in maintaining and supporting existence. Nadya (2016) defines strategy as the accuracy of a plan or idea that has the goal of achieving organizational targets, in contrast to a creative strategy which is the ability or imagination and mindset of individuals or groups that can produce goods or services. Rohmah (2017) states that aspects of creativity can be realized in business-oriented activities (product sales) both goods and services. Rohmah (2017) defines this as the implementation of development, also large-scale development and long term through empowering aspects of creativity. Based on these data, it can be concluded that the orientation of the creative aspect includes a broad discussion including creative ideas or strategies, skills, business activities and even digital technology empowerment and so on.

According to Nadya (2016), technology is an important aspect of the existence of an organization, whereas according to Baihaki (2020), to be able to maintain and support the development or existence of individuals or groups in various aspects of life, they must all be willing and ready to adapt to disruption or development. This includes the development of digital technology, both in this era and future era. Furthermore, Nadya (2016) stated that digital technology also has an important role, especially as a wheel in analysing consumers. This can be seen and realized by the widespread use of cyberspace or commonly known as social media. Nadya (2016) also confirmed that the current use of digital technology cannot be separated from the use of the internet network. This is because, according to Baihaki (2020), the presence of the internet has become a connecting medium or bridge for everyone to access sources of information that can be used as knowledge, a means of making friends or relationships, as well as a medium for making money or a source of income. The role played by digital technology in supporting the existence of organizations according to Baihaki (2020) is as a medium of communication, as a medium for distance learning, as a medium for organizational marketing, as a medium for financial transactions.

Basically, religiosity is manifested in all aspects of life including aspects of creativity in the education, sports and martial ars. Aspects of culture-based industries such as pencak silat are also closely related to religiosity. Because in principle, in culture there are elements that are hereditary (inheritance of the ancestors), and have always been carried out to this day (Anggraeni et al., 2019). Anggraeni et al (2019) also stated that the existence of the pencak silat culture and the diversity of values passed down by the ancestor were a vessel or medium in strengthening aspects of religiosity towards a more advanced Indonesian society. The characteristics of Muslim in Indonesia have close relevance to Indonesia's cultural diversity. Based on this statement, it can be concluded that religion and culture cannot be separated because culture cannot have a noble philosophy without religion, and religion cannot be realized without the role or mediation of culture.

According to Sutanto (2021) maqashid sharia cannot stand alone and be separated from aspects of religiosity. Further, Sutanto (2021) states that maqashid sharia can also be interpreted as a sharia goal. The purpose of maqashid sharia according to Imam As Shatibi in Sutanto (2021) is to protect and cover five things, namely: ad deen (safeguarding religion), can be interpreted as an effort to maintain practices or worship such as prayer, fasting and paying zakat and being against when Islam is insulted or mocked; an nafs (guarding the soul), this is closely related to martial arts with the aim of protecting the body and soul, especially from all forms of criminal

acts such as robbers; *al aql* (guarding the mind) is closely related to people who always keep their minds to think about the verses of Allah (reading and memorizing); *al mal* (guarding assets) is closely related to *muamalah* activities which can be carried out by ensuring that the assets owned do not come from the non-halal (prohibited) sector; also an *nasl* (protecting offspring) is closely related to strict prohibitions and punishments for adulterers who can produce a child (offspring). Based on this statement, it can be concluded that the core of the maqashid sharia theory is to realize *maslahat* (good) and avoid harm (bad). Maqashid sharia can also be used as a basis for sharia for every ummah.

Method

This research uses a social definition paradigm that is inseparable from the qualitative approach and interpretivism. Batubara (2020) defines interpretivism as an approach that aims to extract as complete and valid information as possible from participants or source regarding the variables in this research, with a qualitative method approach by collecting primary data from PSM DKI Jakarta human resources with aspects of creativity and aspects of religiosity as the independent variable, as well as the existence of the organization during the COVID-19 Pandemic as the dependent variable, to then review the maqashid sharia aspects.

The research was conducted by interviewing PSM DKI Jakarta human resources consisting of 21 respondents, namely 10 athletes, 10 trainers and 1 person who serves as chairman. All of whom are in the productive age range: 15-64 years old. The research was carried out during a period of social restrictions, for this reason it was carried out completely online through telephone features, voice messages, text messages and online meeting facilities.

Result and Discussion

Prisai Sakti Mataram

Prisai Sakti Mataram (PSM) is a pencak silat organization (perguruan silat) which was founded in 1946, named Pulanggeni, by Ki Netra Widjihartani, which aim to nurture the younger generation towards Indonesia's glory, as well as support quality maintenance for the continuation of national culture in the arts and martial arts, which later in 1953 changed the name to the Prisai Sakti Mataram Brotherhood.

PSM has several branches, one of which is in DKI Jakarta. This branch was founded by the late H. Soekarman, BSC, who at that time was sent to Jakarta to learn karate martial arts in Jakarta. Simultaneously with the completion of hermitage of PSM in North Jakarta in 1970, the PSM training center was moved to Kebantenan III Road, so that the hermitage became the secretariat as well as the residence of H. Soekarman. This hermitage has produced many quality and dedicated cadres and coaches. With the death of Ki Netra Widji Hartani, H. Soekarman was declared as a chairman of the teacher council for all of Indonesia. Currently PSM is attended by various companies in the field of security, schools from the pre-school, elementary, high school and also general.

Figure 1: Logo of Prisai Sakti Mataram



Source: Prisai Sakti Mataram

Creativity

The existence of PSM DKI Jakarta can be traced to the empowerment of creative aspects during the COVID-19 Pandemic in the form of creativity in optimizing digital technology and social medi, in the form of:

1. Virtual activities, such as training, martial arts championships, webinars, sports and atrial arts
2. The focus of training activities which were originally in groups became private, with only a maximum of 4 participants
3. Participating in various pencak silat championships
4. Collaborating with government agencies such as DISPORA (education and sports service), DISORDA (sports and youth service) to create a system of pencak silat training curriculum according to the respective organizations online, as well as PERSILAT (International Pencak Silat Association) to organizing championships, joint training, webinars and others.
5. Manufacture and cales as products labelled PSM, such as training clothes, t-shirts, masks, face shields, jersey, hijab, stickers and key chains.

The creative aspect is also carried out by creating and sharing educational, sports and the martial arts content on social media such as YouTube, Instagram, Facebook Tiktok and websites.

Religiusitas

According to Chairman of PSM DKI Jakarta, thanks to the presence of Allah, in the midst of a pandemic humans are not only forced to survive, but also continue to think and develop in all aspects of life, including in the aspects of education, sports and martial arts. The existence of PSM DKI Jakarta is also supported through religious activities, namely:

1. The tradition of praying, including when performing the five daily prayers, utilizing prayer when starting and ending activities, recitation and praying together
2. The tradition of commemorating the night of 1 Muharram
3. The tradition of breaking the fast together and donating.

Tinjauan Maqashid Syariah

Various activities that can be carried out by PSM DKI Jakarta's human resources in empowering aspects of creativity and religiosity related to the existence of the university cannot be separated from the elements of maqashid sharia, namely:

1. Ad Deen (Maintaining Religion)
Maintaining religion is an obligation of every Muslim. At PSM DKI Jakarta this existence can be seen from the activities that have become their tradition, namely the tradition of commemorating the night of 1st Muharram, as well as the tradition of breaking the fast together and giving donations.
2. An Nafs (Guarding the Soul)
The element of protecting the soul can be traced in activities to empower aspects of creativity and religiosity as follows:
 - a. Empowerment of digital technology and social media, such as virtual activities so, person can continue the activities by avoiding transmission of the COVID-19 virus
 - b. Private practice, so that health is maintained even in a limited number of participants
 - c. Charity activities at the time of breaking the fast together, so as to help fellow human beings to ease the burden of life.
3. Al Aql

Activities to take care of the mind can be found in religious activities that aim to protect the mind so that it is given mental health and trains the mind, namely praying 5 times a day, praying, remembrance and blessings on the night of 1st Muharam, as well as reciting the Koran, dhikr and blessings together when joint iftar activities.

4. Al Mal

The element of safeguarding assets is found in activities to empower the existence of PSM in the aspects of creativity and religiosity, namely:

- a. Compensation in breaking the fast together. This activity is not only beneficial for compensation recipients, but also for compensation givers, as the belief that alms can increase sustenance, not reduce (QS 2: 261)
- b. Manufacture and sale of products labelled PSM, so that it can be an income for PSM's cash

5. An Nasl

There is an element of interest in protecting offspring indirectly in the aspect of creativity and religiosity that is carried out in order to maintain the existence of PSM, namely:

- a. Carry out virtual activities, thereby protecting the members and the families from the deadly epidemic
- b. Maintain exercise intensity, even by online method and limit the amount of member, so that, self-health is maintained. Indirectly, excellent health can produce superior generations that in the future can maintain good quality offspring.

Conclusion

Based on the results above, the following conclusions are obtained:

1. The goal of self-preservation (an nafs) is the most common goal found in PSM DKI Jakarta activities related to its existence during the COVID-19 Pandemic, consisting of online activities, private offline training, the tradition of commemorating the night of 1 Muharam
2. The second most common purpose of maqashid sharia is ad deen, found in traditions of PSM, both commemorating the night of 1st Muharram, breaking the fast together, praying 5 times a day, and praying tradition before and after training
3. The goal of protecting the mind (al aql) cannot be separated from the goal of ad deen, because with the traditions of protecting the religion above, there is peace of mind that keeps the mind awake, even though the pandemic is going on violently
4. The purpose of al mal can be seen in the activities of selling products labelled PSM which generate income for the organization, as well as compensation in Iftar activities, where alms actually bring sustenance to those who give them
5. The purpose of an nasl is found indirectly in several activities, namely virtual activities to prevent transmission of virus to families, as well as online training activities or private offline training.

References

- Anggraeni, D., Hakam, A., Mardhiah, I., & Lubis, Z. (2019). Membangun peradaban bangsa melalui religiusitas berbasis budaya lokal. *Jurnal Online Studi Al-Qur'an*, 15(1), 95–116. <https://doi.org/10.21009/jsq.015.1.05>
- Ardiani, N. R. (2019). Peran pembangunan sumber daya insani dalam mengentas kemiskinan. *Jurnal Manajemen Dan Bisnis*, 5(1), 110–120. Retrieved from <http://jurnal.unmuhjember.ac.id/index.php/JMBI/article/view/2588>
- Baihaki, E. S. (2020). Islam dalam merespons era digital. *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 3(2), 185–208. <https://doi.org/10.20414/sangkep.v3i2.1926>
- Batubara, J. (2017). Paradigma penelitian kualitatif dan filsafat ilmu pengetahuan dalam

- konseling. *Jurnal Fokus Konseling*, 3(2), 95. <https://doi.org/10.26638/jfk.387.2099>
- Handayani, H. Y. (2020). The impact of Covid-19 on pencak silat course process in STKIP PGRI Bangkalan. *STRADA Jurnal Ilmiah Kesehatan*, 9(2), 1611–1616. <https://doi.org/10.30994/sjik.v9i2.508>
- Mastura, & Santaria, R. (2020). Dampak pandemi Covid-19 terhadap proses pengajaran bagi guru dan siswa. *Jurnal Studi Guru Dan Pembelajaran*, 3(2), 289–295.
- Nadya. (2016). Peran digital marketing dalam eksistensi bisnis kuliner seblak jeletet murni. *Jurnal Riset Manajemen Dan Bisnis (JRMB) Fakultas Ekonomi UNIAT*, 1(2), 133–144. <https://doi.org/10.36226/jrmb.v1i2.17>
- Ngadi, Meliana, R., & Purba, Y. A. (2020). Dampak Pandemi Covid-19 Terhadap Phk Dan Pendapatan Pekerja Di Indonesiacha. *Jurnal Kependudukan Indonesia*, 15(1), 43–48. <https://doi.org/10.14203/jki.v0i0.576>
- Al Quran Al Kariim
- Ratnasari, L., & Setiawan, R. (2019). Strategi eksistensi pencak silat Bandrong di tengah industri kebudayaan. *Hermeneutika : Jurnal Hermeneutika*, 5(1), 47. <https://doi.org/10.30870/hermeneutika.v5i1.7202>
- Rohmah, U. (2017). Peran ekonomi kreatif dalam peningkatan pendapatan pengrajin ditinjau dari perspektif ekonomi Islam. *Jurnal Sains Dan Seni ITS*, 6(1), 51–66. Retrieved from <http://repositorio.unan.edu.ni/2986/1/5624.pdf%0Ahttp://fiskal.kemenkeu.go.id/ejournal%0Ahttp://dx.doi.org/10.1016/j.cirp.2016.06.001%0Ahttp://dx.doi.org/10.1016/j.powtec.2016.12.055%0Ahttps://doi.org/10.1016/j.ijfatigue.2019.02.006%0Ahttps://doi.org/10.1>
- Sutanto. (2021). Konstruksi Maqasid Syariah Fikih Muamalah dalam pemikiran Abdullah Bin Bayyah, 1-45.
- Udayana, A. A. G. B. (2020). Disrupsi teknologi digital: tumbuh kembangnya industri kreatif berbasis budaya. *Seminar Nasional Envisi 2020: Industri Kreatif*, 1–16.
- Wardani, P. D., & Susanti. (2019). Pengaruh kontrol diri, religiusitas, literasi keuangan terhadap perilaku menabung di bank Syariah mahasiswa Universitas Islam Negeri Sunan Ampel Surabaya. *Journal Pendidikan Akuntanasi*, 7(2), 189–196 <https://www.kemkes.go.id/article/view/22123100001/ppkm-di-indonesia-resmi-dicabut.html>