

Non-Formal Education through *Paguyuban* and *Pesilat* Communities as a Strategy for Conflict Reconciliation among Silat Schools

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ABSTRACT

The ongoing violence and conflict between *pencak silat* schools in Madiun seriously threatens the stability and harmony of the community. This research aims to explore the extent to which non-formal education can play a role as a strategy for conflict reconciliation between two *pencak silat* schools in Madiun, namely Persaudaraan Setia Hati Terate (PSHT) and Persaudaraan Setia Hati Winongo (PSHW). This research employed a qualitative approach with a phenomenological design. The data were collected through in-depth interviews, observations, and documentation to identify symbolic interactions related to spirituality and culture. The findings reveal that religious activities, informal dialogue, and the implementation of joint spiritual rituals can create symbolic meanings between the two schools, thereby strengthening fraternal bonds and reducing tensions. The emergence of these activities can foster a shared identity that breaks down sectarian barriers, while also internalizing peace education values such as social cohesion, forgiveness, and mutual respect among the schools. This research has contributed to the study of conflict reconciliation in Indonesia through a spiritually based, non-formal education approach, utilizing a conflict reconciliation model that integrates local traditions. These findings can serve as a reference for policymakers and community leaders in designing sustainable and dialogical approaches to mitigate social conflicts in other multicultural environments that occur in Indonesia.

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INTRODUCTION

Madiun is famous for being the Village of *Silat*. This cultural identity originates from the ancestral and predecessor traditions of *pencak silat*, which have been passed down from generation to generation to this day. It has received national recognition as the city of warriors. Two primary *silat* schools are influential in this city, namely *Persaudaraan Setia Hati Terate* (PSHT), founded in 1922, and *Persaudaraan Setia Hati Winongo Tunas Muda* (PSHW), established in 1917, both originating from Madiun. Over time, *silat* schools have developed from what was originally a regional martial arts tradition into one of the sports branches recognized internationally, officially included in the National Sports Week (PON), the SEA Games,¹ and the Asian Games.² From these prestigious events, many athletes from both PSHT and PSHW have brought honor to the nation, achieving notable national and international successes and becoming a symbol of resilience and pride for Indonesian culture. Another phenomenon that has emerged is the dual identity of *silat* schools, which serves as both a source of national achievement and a marker of local social affiliation. This has created a sense of pride within each school and has evolved into a rivalry among followers of the two schools. Currently, in Madiun, aside from producing numerous sports achievements that strengthen collective identity and the honor of each group, there is also rivalry between the two schools, which has at least contributed to and reinforced sectarian sentiment. Therefore, the emergence of the relationship between the pride in *pencak silat* traditions and local social identity has become a key dimension in understanding the occurrence of conflict as well as the reconciliation efforts made between the two *silat* schools.

The pride of Madiun residents in the *pencak silat* tradition is evident from the numerous *silat* school monuments (*tugu*) built along village roadsides, village entrance gates, and border areas between districts. This reinforces that *pencak silat* has become a social identity of the community and a unique symbol not found in other districts. The number of younger generations joining these two schools continues to increase every year.³ Data show that the age range of *silat* members is between 12 and 60 years old, with hundreds of thousands of members who have been inaugurated and are spread across many regions.⁴

Ironically, in its birthplace, the two *silat* schools are not in harmony. In reality, the two groups are often involved in clashes accompanied by violence and destruction, causing many losses and even casualties. This enmity has evolved into an ongoing conflict that persists without resolution, with a direct impact on public security and order. If this trend continues, it is feared that Madiun society will become divided, potentially affecting national unity and integrity.⁵

¹ Nurdin Saleh, "SEA Games Vietnam: Riska Hermawan dan Ririn Rinasih Sumbang Emas Pencak Silat," 2022, accessed July 22, 2025.

² Dendi Ramdhani, "Mengenal Pesilat Hanifan YK, Peraih Medali Emas Asian Games 2018," 2018, accessed February 3, 2025.

³ Moh. Miftachul Choiri, Abu Muslim, and Abu Mohd Sham Kamis, "The Impact of Social Media on the Formation of Religious Patterns Among Millennial Students in Ponorogo," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 22, no. 2 (2024), <https://doi.org/10.21154/cendekia.v22i2.9870>.

⁴ I Made Jata Wiranegara, "Strategy Implemented by the Madiun Police Department in Conflict Management of Pencak Silat," *Dialektika* 15, no. 1 (2020): 41–48, <https://doi.org/10.20473/jsd.v15i1.2020.41-48>.

⁵ Francis Fukuyama, *The Great Disruption: Hakikat Manusia dan Rekonstitusi Tatanan Sosial*, trans. Ruslani

Historically, friction between the two *silat* schools has a long record of recurring conflicts with various triggers. These tensions often resurface periodically, particularly during the initiation of new *silat* members, which traditionally takes place in the month of Muharram, known locally as *Suran Agung*. The *Suran Agung* event combines elements of religious ritual and local cultural tradition. It is both a commemoration of the Islamic New Year and a pilgrimage to the graves of the *silat* founders, symbolizing spiritual renewal and brotherhood.⁶ For all this time, the two *pencak silat* schools have routinely carried out pilgrimage activities at the graves of their respective founders. After that, an inauguration activity, known as “*sab-saban*,” is held collectively by the two schools in their respective training halls (*padepokan*). The same activity also takes place during the *halal bi halal* moment every religious holiday, when the two *pencak silat* schools hold large gatherings with parades or convoys on the main roads to show the pride of their respective groups. As an effort to anticipate potential contact or conflict between the two schools, the police have implemented preventive measures, including traffic engineering and road junction blockades, as well as inspecting every passing motor vehicle. However, these police efforts have not yet been effective in reducing clashes between the two schools. The conflict that occurred on May 23, 2022, on the outskirts of Madiun involved hundreds of members from the two schools, PSHT and PSHW, which was triggered by a convoy activity. The recurring incidents of these conflicts underscore the importance of cultural and spiritual symbols that remain closely tied to the social identity of school members. In conclusion, the conflict approach through policing has not been practical in resolving the conflict problems that have been occurring so far.⁷

Factors behind the friction between the groups include: 1) a sense of superiority of their own school, 2) excessive fanaticism, 3) claims of being attacked first, 4) revenge actions, 5) incitement by outsiders, 6) the spread of hoaxes, 7) alcohol influence, 8) bullying by members of one school towards others, arising when someone joins a school different from the majority of the community, and 9) the ineffectiveness of guidance from both the schools and local government, especially for younger members.

So far, efforts to minimize conflict have focused more on security and strict action by authorities when it leads to criminality.⁸ Court settlements have not been able to end hostilities between *padepokan* members; instead, they tend to increase resentment and segregation between PSHT and PSHW. Therefore, the only way to address this conflict is to find the root cause and pursue reconciliation by upholding the noble values of the two *silat* schools. Here, the role of the Madiun government is crucial: if legal measures are not optimal, then a non-litigation approach is needed through policies issued by the local government. Efforts made by the Madiun government include: 1) providing national insight material in each rayon, 2) involving senior citizens to help with security, 3) holding seminars and *silat*

(Yogyakarta: Qalam, 2014), 54.

⁶ Clifford Geertz, *The Interpretation of Cultures: Selected Essays* (London: Hutchinson Publisher Ltd., 2011), 103.

⁷ Sugeng Harianto, “Dipicu Saling Ejek, 2 Kelompok Perguruan Silat di Madiun Terlibat Bentrok,” 2022, accessed May 14, 2025.

⁸ “Undang-Undang Republik Indonesia Nomor 7 Tahun 2012 tentang Penanganan Konflik Sosial, Serta Peraturan Pemerintah Nomor 2 Tahun 2015 tentang Pelaksanaannya,” 2012.

festivals, 4) forming silat associations (paguyuban), 5) urging mutual congratulations through banners and billboards, 6) strengthening security, and 7) implementing a spiritual cultural approach. This last approach is new and is still ongoing.

Of all these efforts, what is most compelling is reconciliation through a spiritual and cultural approach, as conventional security measures have proven suboptimal and must be reconsidered.⁹ This approach is crucial because the majority of members in both silat schools are Muslims who share the same moral obligation to embody Islamic values in their daily conduct. Moreover, spiritual culture functions as a means of coexistence in conflict management by revitalizing Islamic traditions that promote brotherhood, harmony, and dialogue values expressed through tangible acts of cooperation in community life.¹⁰ As a supporting measure, *warga* (inaugurated members) are also responsible for transmitting values of unity and fraternity to their students, emphasizing that the purpose of *pencak silat* learning is not to harm others but to cultivate discipline, self-control, and moral integrity. The research gap addressed in this study lies in the limited number of scholarly works examining how non-formal Islamic education contributes to silat reconciliation in Madiun. While previous studies have primarily focused on security management or social conflict resolution, few have explored the spiritual and cultural mechanisms rooted in Islamic educational values that enable sustainable peace among *silat* communities.

One of the school's philosophies is¹¹ "*Ora ono kamulyan tanpo paseduluran, ora ono urip penak tanpo nyaniji*," meaning there is no glory without brotherhood, no peaceful life without unity. All members must truly practice this motto without exception. TNI Commander General Andika Perkasa, who attended the PSHT Centennial Celebration in Madiun on September 2, 2022, titled "Golden Lotus," said: "As strength increases, so does the responsibility borne. Therefore, as much as possible, do not misuse that strength, because we know the consequences that will follow. Use strength to build the unity and integrity of the nation."

Based on the above description, the researchers are interested in exploring the process of conflict reconciliation between silat schools in a more in-depth manner through a non-litigious approach grounded in spiritual activities and Islamic teachings in Madiun. Previous research on conflict resolution and reconciliation in Indonesia provides important context for this study. Burhanudin (2018) examined latent conflicts among silat schools in Tuban under the Indonesian *Pencak Silat* Association (IPSI) and found that unilateral decisions by *Persaudaraan Setia Hati Terate* (PSHT) in representing Tuban led to fragmentation and violent clashes.¹² Kanjana (2021) compared post-conflict reconciliation in Indonesia and South Korea, demonstrating that the latter achieved greater success due to effective coordination

⁹ Alexander Keller Hirsch, *Teorisi Rekonsiliasi Pasca-Konflik* (Yogyakarta: Pustaka Pelajar, 2016), 47.

¹⁰ Hidayatus Sholihah et al., "The Roles, Opportunities, and Challenges of PAI Teachers' Leadership in Senior High Schools," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 22, no. 1 (2024): 29–43, <https://doi.org/10.21154/cendekia.v22i1.8185>.

¹¹ R Djimat Hendro Soewarno, *Pusaka Pencak Silat Tiga Zaman Persaudaraan Setia-Hati Winongo Tunas Muda* (Madiun: Dokumentasi, 2022).

¹² M. Burhanudin, 'Konflik Laten Antar Perguruan Pencak Silat dalam Ikatan Pencak Silat Indonesia (IPSI) Tuban pada Kompetisi Pencak Silat' (Undergraduate Thesis, Universitas Brawijaya, 2018).

among the government, private institutions, and the community.¹³ Pratiyudha, Kafaa, and Safitri (2020) explored *Komunitas Srimpi Urip* as a model of reconciliation through environmental education and economic empowerment, demonstrating the importance of local participation.¹⁴ Budiarto, Sihole, and Budiantoro (2017) analyzed the role of Madiun's local government in managing the rivalry between PSHT and *Persaudaraan Setia Hati Winongo Tunas Muda* (PSHW) and concluded that differing traditions and recruitment systems fueled hostility that administrative policies alone could not resolve.¹⁵ Laha, Sudarman, and Nutfa (2021) focused on post-conflict communities in Poso and Biak, revealing the persistence of trauma and the erosion of *social capital trust*.¹⁶ Augustino (2021) employed an ethnomusicological approach to demonstrate how youth-led music initiatives in Karanganyar gradually restored community harmony under the motto "sayuk rukun."¹⁷ Adawiyah (2021) highlighted the reconciliation between Sunni and Shi'a communities in Sampang through dakwah and musyawarah, emphasizing the role of religious leaders and the importance of communication ethics.¹⁸ Sasongko (2021) demonstrated that assertive communication can promote reconciliation and empathy, even when portrayed through film narratives.¹⁹ Sanur (2017) examined identity politics and emphasized the state's responsibility to strengthen pluralism and tolerance through legislation and civic education.²⁰ Finally, Latupeirissa (2021) investigated women's economic roles in the *papalele* trading system of Maluku, demonstrating that women's participation in local commerce can become a spontaneous medium for peacebuilding.²¹

These studies reveal diverse mechanisms of reconciliation, including political, cultural, economic, and educational aspects. However, none have specifically explored how non-formal Islamic education functions as a spiritual and cultural mechanism for silat

¹³ Rahma Kanjana, 'Komparasi Rekonsiliasi Konflik Pembantaian Tertuduh Simpatisan PKI di Indonesia dan Pembantaian Komunis Periode Sekitar Perang Korea di Korea Selatan' (Undergraduate Thesis, Universitas Gadjah Mada, 2021).

¹⁴ Pinurba Parama Pratiyudha, Kafa Abdallah Kafa, and Kinanti Indah Safitri, "Komunitas Srimpi Urip: Solusi Penanganan Rekonsiliasi Konflik Berbasis Pendidikan Lingkungan dan Pemberdayaan Ekonomi," *Indonesian Journal of Social Development* 1, no. 1 (2020): 1–16, <https://doi.org/10.14421/ijsd.2020.011.01>.

¹⁵ Arief Budiarto, Efendi Sihole, and Rachmad Budiantoro, "The Role of Madiun's Local Government in the Conflict Management of Silat Community Setia Hati Terate and Setia Hati Winongo Tunas Muda," *Jurnal Damai dan Resolusi Konflik* 3, no. 1 (2017): 61–93.

¹⁶ M Saleh Laha, Fatmawada Sudarman, and Moh. Nutfa, "Kehidupan Pasca Konflik dan Ketegangan Relasi Sosial: Suatu Ancaman Kehancuran Social Capital Trust," *Jurnal Predestination: Journal of Society and Culture* 1, no. 2 (2021): 133–142, <https://doi.org/10.26858/prd.v1i2.18549>.

¹⁷ Romensy Augustino, 'Pemuda Musik dan Rekonsiliasi Konflik (Etnomusikologi Terapan di Dusun Mawar Tegalan Karanganyar)' (Undergraduate Thesis, Institut Seni Indonesia Surakarta, 2021).

¹⁸ Dwi Putri Robiatul Adawiyah, 'Dakwah Rekonsiliasi Pemerintah Kabupaten Sampang dalam Penyelesaian Konflik antar Penganut Sunni-Sy'ah di Sampang' (Thesis, Universitas Islam Negeri Sunan Ampel, 2021).

¹⁹ Yohanes Probo Dwi Sasongko, "Rekonsiliasi Konflik Internal Melalui Komunikasi Asertif Keluarga dalam Film IP Man 4: The Finale Karya Wilson Yip," *Jurnal IKRA-ITH Humaniora* 5, no. 2 (2021): 75–85.

²⁰ L Debora Sanur, "Rekonsiliasi Politik Identitas di Indonesia," *Info Singkat Pemerintahan dalam Negeri: Pusat Penelitian Badan Keahlian DPR RI* 9, no. 10 (2017): 17–20.

²¹ Mauren Priscilla Agatha Latupeirissa, 'Perempuan dan Rekonsiliasi: Peran Mama-Mama Papalele dalam Membangun Rekonsiliasi Haria-Porto Maluku' (Undergraduate Thesis, Universitas Kristen Satya Wacana, 2018).

reconciliation in Madiun.²² The contribution of this research is therefore twofold: first, to address the research gap by analyzing faith-based educational values as instruments of peacebuilding; and second, to provide empirical insights that may inform policymakers seeking to reduce conflicts in Indonesia's multicultural society. From this background, the research questions are as follows: 1) What are the symbolic interaction patterns of spiritual culture between silat schools in Madiun? 2) What are the opportunities and challenges in resolving conflicts between silat schools in Madiun?

RESEARCH METHOD

This research employed a qualitative approach, utilizing a case study design with a phenomenological perspective, to gain an in-depth understanding of the spiritual and cultural dynamics underlying conflict reconciliation among members of *Persaudaraan Setia Hati Terate* (PSHT) and *Persaudaraan Setia Hati Winongo Tunas Muda* (PSHW) in Madiun. The qualitative case study design is well-suited for exploring complex social phenomena within their real-life contexts and for describing the symbolic interactions that occur during the reconciliation process.²³ The phenomenological perspective was employed to explore participants' lived experiences and interpret the meanings they construct in their everyday social and spiritual interactions.²⁴

The primary data of this study were obtained through fieldwork in Madiun, which has been recognized as the epicenter of social friction between the two primary silat schools. The informants who became the subjects of data collection consisted of the daily administrators of the PSHT and PSHW *pencak silat* schools in Madiun, senior alums or commonly known as *warga* who conduct *pencak silat* training for the next generation, regional officials of Madiun and the Madiun Police Resort who, in this case, act as mediators in the conflict, as well as community and religious leaders who continuously internalize the values of unity between the two silat groups.²⁵

The secondary data in this research consisted of local and national news publications, research results, and Madiun government documents that correlate with the conflict and its reconciliation process. The data collection process was carried out through in-depth interviews, field observations in Madiun, as well as the analysis of research and government documents.²⁶ The researchers continuously observed activities such as Suran Agung, *Halal bi Halal*, held annually, and community gatherings organized by each *pencak silat* school. Semi-structured interviews were conducted, maintaining research ethics and thematic consistency, with a focus on spiritual traditions, the conflict reconciliation process between silat schools, and Islamic education in a broader context. The analysis was conducted using documents and various policies established by the Madiun regional government.

²² Nur Indah Sari et al., "Internalization of Islamic Education Values in a Cultural Frame: A Systematic Literature Review in Wayang Art," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 22, no. 2 (2024): 200–223, <https://doi.org/10.21154/cendekia.v22i2.9918>.

²³ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 3rd ed. (California: Sage Publications, 2013), 76.

²⁴ Clark Moustakas, *Phenomenological Research Methods* (California: Sage Publications, 1994), 91.

²⁵ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2018), 117.

²⁶ Robert K. Yin, *Case Study Research: Design and Methods*, 5th ed. (California: Sage Publications, 2014), 86.

Data analysis was conducted using the interactive model of Miles and Huberman, which was later expanded by Saldana, beginning with data reduction, proceeding to data display, and culminating in conclusion drawing.²⁷ The analysis was conducted using an inductive reasoning approach to identify and categorize new findings in the field. The interpretation of this research was guided by symbolic interactionism theory, focusing on religious symbols, spiritual rituals, and the shared meanings that emerge as a means of achieving peace between the two *pencak silat* schools.

The validation process for the research data was conducted using a triangulation of methods and sources, examining the consistency of the data collected from the three research instruments.²⁸ The researchers also conducted member checking to reconfirm the validity of findings with the informants mentioned earlier. Data transferability was carefully maintained by the researchers through confirmability and dependability, ensured by an audit trail derived from field notes. The systematic stages of this research began with defining the focus and reviewing relevant literature, conducting fieldwork for data collection using three instruments, analyzing the obtained data, and interpreting it through the perspective of symbolic interactionism theory.

RESULT AND DISCUSSION

Symbolic Interactional Pattern Based on Spiritual Culture among Silat Schools in Madiun

The Setia Hati Terate School and the Setia Hati Winongo School have been integral to the Madiun community for decades. The PSHT community comprises members of the Madiun community who are actively involved in the martial arts activities of PSHT and PSHW. The lives of people who are members of *pencak silat* are similar to those of the community in general, namely, engaging in social interactions with fellow community members, which fosters a sense of mutual need among them. Besides that, from social interaction arises cooperation (*gotong royong*) or cooperation within the community.

The cooperation carried out by the general public and members of *Persaudaraan Setia Hati Terate* (PSHT) as well as *Persaudaraan Setia Hati Winongo* (PSHW) arises from community-based activities commonly held in the villages, such as community service (*kerja bakti*), religious study gatherings (*pengajian umum*) led by a *kyai*, and celebrations of major Islamic holidays. These events bring together villagers and members of both silat schools, fostering collaboration that transcends organizational boundaries. Such interactions are not only expressions of civic participation but also manifestations of spiritual culture, where social cooperation is grounded in shared Islamic values of *ukhuwah* (brotherhood), *ta'awun* (mutual help), and *silaturahmi* (social bonding).

The routine activities based on spirituality here function as a space for the emergence of symbolic interaction between the two schools, as evidenced by the similarity of meaning during religious activities conducted by both PSHT and PSHW. All activities that are

²⁷ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (California: Sage Publications, 2014), 74.

²⁸ Norman K Denzin and Yvonna S Lincoln, *The Sage Handbook of Qualitative Research*, 4th ed. (California: Sage Publications, 2011), 91.

grounded in spiritual and religious values serve as a bridge for reconciling existing tensions. In addition to spiritual values, there are other accompanying values, such as mutual respect and unity in neighborhood and community life, all of which are derived from these non-formal religious activities.

This demonstrates that the practice of martial arts training cannot be entirely separated from spiritual and moral values among human beings. All members of the school communicate and interact socially, both during training sessions and in their neighborhood and community life. From these non-formal spiritual activities, as confirmed by the informants, a sense of mutual belonging and collective effort to build a harmonious life has been fostered.

Communication strategies implemented by the two schools have many ways of implementation. Not only with official events organized by the government, but communication strategies can also be applied in annual activities organized by members or central leaders of the *silat* schools.

To strengthen friendships, each *silat* school must have a planned routine agenda. That is also an effective way to get to know and become closer to fellow school members, as well as members of SH. The communication message is the primary element that must exist in order to carry out a communication strategy. Within SH itself, there are special messages that encourage building friendships within SH. Although it is not always running smoothly, this message is still delivered to minimize the occurrence of unwanted things.

As expressed by the General Chairman of *Setia Hati Winongo*, not all reconciliation strategies implemented within the organization have been successful in reducing tensions among members. Failures often occur due to the behavioral dynamics of younger members, whose strong sense of ego and emotional volatility make them more prone to provocation and confrontation. As the chairman explained, “*Young members are sometimes driven by pride and impulsiveness; they often act before thinking, and this can trigger new conflicts if not immediately addressed*” (Moerdjoko, field interview, Madiun, May 2023).

Seeing what happened in the field, the administrators of the *pencak silat* schools, both PSHT and PSHW, agreed to conduct coaching activities for their members, emphasizing the values of spiritual teachings, moral values, patience, and discipline derived from Islamic spirituality. The administrators view these members as successors to the struggle, who can break the chain of conflict that has been occurring in Madiun through non-formal education. The integration of spiritual traditions in managing conflict arises because administrators focus on the moral formation and discipline of members. This serves as evidence that the egocentric attitude of young warriors can be eliminated through non-formal Islamic religious education.

The failure of communication strategies planned in this manner also poses risks for members who violate the rules at their residence. The rules. Not to remain silent, seeing some members make mistakes, there are also forms of sanctions within the *silat* school that must be carried out by members who make mistakes. In addition, to determine the abilities possessed by each member, they are tested to assess their level of ability. This is also one of the communication strategies employed, as all members in the sub-district gathered, and indirectly, they also established communication and built friendships.

The Indonesian *Pencak Silat* Association also plays a crucial role in the strategy to foster friendship among *silat* schools. With the existence of IPSI, *pencak silat* training for championships also serves as a forum for *silat* members from different schools. There, all the *silat* schools become one without any difference. A good communication message will undoubtedly have a good effect as well. As stated by Mr. Moerdjoko, none of his students ever expects to exhibit bad behavior.

Then, a special meeting between *silat* schools, called *Paguyuban*, is held. The existence of *Paguyuban* in Madiun, which encompasses all *silat* schools in the area, is beneficial for the communication strategy. Because all its members are from different *silat* schools, this *Paguyuban* is also very effective in implementing communication strategies to foster friendship. The duties between IPSI and the *Silat Paguyuban* are also quite different, as the *Silat Paguyuban* is expected to strengthen friendships between *Silat* schools in Madiun.

Because the members of the *Paguyuban* are all *silat* schools in Madiun, the administrators are also the general chairmen of all *silat* schools in Madiun. This means that the *Paguyuban* in Madiun can be well-organized, so its administrators must also be those who understand *pencak silat*.

Obstacles in communication strategies indeed cannot be avoided anymore. The large number of members in the *silat* school significantly affects the emergence of disputes, misunderstandings, and differences of opinion. However, this is considered natural as long as *silat* school members adhere to the limits.

Responding to members who migrate outside the city or outside the island is also a natural obstacle. However, this does not break communication between *silat* members of Madiun. They utilize various forms of mass media and online platforms to continue communicating and maintaining friendships, ensuring no division.

The Madiun *Silat Paguyuban* also uses the method of visiting *padepokan* (training halls) in turn as the meeting place for the Madiun *Silat Paguyuban*. This is done so that no one *padepokan* feels jealous because their *padepokan* is never visited. This is also a routine visit for the *padepokan*, which will be used as the meeting place for the Madiun *Silat Paguyuban*. From the results of the *Paguyuban*, there are at least four main things that should be the core of the reconciliation movement through the cultural approach agreed upon by the two schools, namely, restoring the essence of humanity in all groups, including perpetrators of crime. In other words, there must be a willingness to reorganize identity and redefine intergroup relations. In this case, human rights and humanity must receive priority. Peace education must be understood as a reordering of a new moral order, which begins with a consensus regarding values that support cooperation, the importance of changing attitudes (attitudinal aspect), and beliefs. Changes in attitude and belief are crucial for a person to overcome fear, anger, and resentment that can cause conflict. The pattern of interaction with the enemy group must be reoriented towards a mutually beneficial, interdependent relationship.

The method used by *Paguyuban Madiun Kampung Pesilat* in fostering peace in Madiun is rough cangkrukan (informal gatherings) and sarasehan (public discussions). The *Paguyuban* of *pencak silat* schools in Madiun regularly holds meetings, attended by representatives from various *silat* schools. The content of these activities serves to maintain the broken bonds of brotherhood and as a forum for coordination among *silat* schools in Madiun in responding

to every issue and news currently being discussed in society, regardless of the topic.

From the perspective of symbolic interaction theory, the activities of the Paguyuban serve as a forum for communication and interaction, facilitating the creation of shared meanings that are mutually agreed upon. The Paguyuban also conducts balanced dialogue activities, where all speakers and participants sit together on the same mat, without distinguishing between social status or wealth. This *sarasehan* places a strong emphasis on appreciating public aspirations, which the local government of Madiun officially facilitates in its pursuit of peace.

The conclusion is that practices derived from religious traditions and local culture, nurtured within the space of non-formal education, can give rise to many attitudes of unity and integration, such as Islamic brotherhood (*ukhuwah Islamiyah*), individual humility, and responsibility in maintaining the region, which ultimately can suppress the occurrence of conflict.

The cultural approach in handling this conflict is reflected in several activities of *Paguyuban Madiun Kampung Pesilat*. First, realizing Madiun as the *Kampung Pesilat* (Village of Silat). To realize Madiun as the *Kampung Pesilat*, the members of the *Paguyuban* must uphold the values taught by their predecessors, thereby forming the character of warriors who are knightly in spirit, religious, virtuous, humble, peace-loving, and willing to sacrifice to maintain peace and harmony in the community environment. In addition, the *Paguyuban* serves as a venue to showcase all local cultural arts of the Madiun area, particularly the martial art of *pencak silat*, and to make Madiun an icon of peace village tourism for warriors. The *Paguyuban Madiun Kampung Pesilat* also collaborates with the Regional Government and security forces, packaging the traditions of each silat school into a single performance that provides entertainment while setting an example for the community to maintain unity in diversity through regional or national events.

The current advantage of the *Paguyuban Madiun Kampung Pesilat* is that each silat school incorporated within it is required to provide consistent teaching and understanding of noble character (*budi pekerti luhur*), aimed at cultivating members into true knights (*pendekar sejati*) who uphold moral integrity and social harmony. As stated by one of the *Paguyuban* administrators, “Every school is obliged to educate its members not only in martial techniques but also in moral discipline and respect for others; this is our key to maintaining peace” (Santoso, field interview, Madiun, June 2023).

Among the practical efforts carried out are: (1) providing direction and internal training about the importance of maintaining public security and order, especially during large gatherings such as *Suran Agung* or *halal bi halal* events; and (2) forming Field Coordinators (Korlap) in each branch (*ranting*) who serve as intermediaries between central management and grassroots members, facilitating rapid communication and conflict prevention at the local level.

From the data collected from the Madiun Regional Police from 2022 to 2023, it has been shown that there was a 30% decrease in conflicts, both direct clashes and verbal disputes, in the Madiun area after the activities held by the Paguyuban. This result is consistent with other studies, which note that non-formal education can resolve conflicts and significantly improve public order.

Regarding the repressive efforts undertaken by *Paguyuban Madiun Kampung Pesilat* in collaboration with the police to maintain peace in Madiun, the *Paguyuban Madiun Kampung Pesilat* cooperates with the Regional Government, the Office of Culture, Tourism, Youth, and Sports, to provide support as well as facilities and involve them in cultural activities or events, because *pencak silat* is included in the cultural heritage that must be preserved. The peace programs are described as follows, in accordance with the joint agreement on the main objectives of forming the *Paguyuban Madiun Kampung Pesilat*, as outlined in its *sarasehan* (public discussion), which aims to realize Madiun as the *Kampung Pesilat*. To realize Madiun as the *Kampung Pesilat*, they must uphold the values taught by their predecessors, so that the character of warriors who are knightly in spirit, religious, virtuous, humble, peace-loving, and willing to sacrifice to maintain peace and harmony in the community is formed, being a place to accommodate all local cultural arts of the Madiun area, especially the martial art of *silat*, and making Madiun an icon of tourism, a peace village for warriors, to attract local and foreign tourists, establishing cooperation with the Regional Government and security forces so that the traditions of each martial arts school can be packaged in the form of cultural performances in a show that provides entertainment as well as assessments that will highlight the knightly values through regional or national events,

Producing accomplished athletes. After the realization of the *Kampung Pesilat* that is harmonious, *guyub rukun memayu hayuning bawono* (living in harmony to beautify the world), it is expected to contribute to the Government and IPSI in producing achievements as a follow-up to the long-term program of the *Kampung Pesilat*., all *silat* schools in the Madiun region agree to foster their members to become strong athletes with a knightly spirit, which, in its implementation, is facilitated by an organization recognized by the Government, periodically and regularly holding festivals involving all schools to produce athletes who can achieve at the national and international levels through competent organizations, in this case, IPSI. They agree that coaching accomplished athletes should start early and be the responsibility of all *silat* schools without discriminating between organizations. They must involve the Regional Government and the community that cares about *silat* culture, efforts to overcome public security disturbances (*Kamtibmas*) by playing an active role in assisting the police as community security partners who have character and become role models in the community and committing to maintaining and upholding personal honor and the honor of each martial arts school by not doing actions or activities that violate social norms or the applicable laws and regulations, respecting each *silat* school organization in carrying out its activities. They agree to support Madiun as the *Kampung Pesilat*. The existing monuments (*tugu*) should be preserved as cultural heritage. However, when developing or constructing new monuments, permission or coordination with the Regional Government or the local environment must be sought to ensure the legality of the monument's establishment.

The driving and inhibiting factors in resolving conflicts in Madiun through the cultural *Paguyuban* of *Madiun Kampung Pesilat* are that the implementation of peace education in the Madiun region has increased after the establishment of the *Paguyuban Madiun Kampung Pesilat*, as seen from the decreasing number of conflict cases, especially conflicts between *silat* members. This is due to several driving factors, including the Regional Government and the Office of Culture, Tourism, Youth, and Sports, which also provides support and facilities by

involving them in cultural activities or events, as pencak silat is part of the cultural heritage that must be preserved. Reducing the potential for conflict is a significant step taken by the government through the Paguyuban Perguruan Pencak Silat Madiun to mitigate the negative impacts of conflicts that have occurred.

As for the inhibiting factors, namely, the advancement of technology and communication makes it easier for the public to access information, but sometimes it is used by irresponsible individuals for unilateral or group interests that harm others. The implementation of peace education in Madiun through the *Paguyuban Madiun Kampung Pesilat* also faces inhibiting factors, such as the frequent dissemination of hoax news that incites discord between silat schools, leading to friction between individuals or silat groups that have the potential to escalate into conflict or riots. The efforts that the Paguyuban Madiun Kampung Pesilat can make to overcome the obstacles that occur include the community that is incorporated in the Paguyuban must be more discerning in selecting and consuming news whose truth and sources are not yet certain. Second, they must uphold the values taught by their predecessors, so that the character of warriors who are knightly in spirit, religious, virtuous, humble, peace-loving, and willing to sacrifice to maintain peace and harmony in the community is formed.

The writer argues that the practices of the two silat schools align with the principles of symbolic interactional theory. According to West and Turner, there are three core thoughts of George Herbert Mead related to Symbolic Interaction found in the activities of the two silat schools, namely is mind or Meaning Agreed upon in Behavior, regarding the conflict between silat schools in Madiun, the thinking of both school members is not to use symbols or rituals that are inappropriate to display, because they can become a trigger for conflict, such as sarcastic words usually used in communication, holding rituals that coincide with other schools. To strengthen friendships, each silat school must have a planned routine agenda. That is also an effective way to get to know and become closer to fellow school members, as well as members of Setia Hati. The activities include social events, such as donating to orphans on every *Jumat Legi* (a special Friday night in the Javanese calendar), joint religious studies, and blood donation.

In addition to strengthening the brotherhood ties between Setia Hati, this initiative also aims to prove to the community that Setia Hati is not always negative, but has many positive aspects as well. The fight over the ownership of the identity "Setia Hati" is what raises sentiments between members of the two schools, which ultimately becomes the cause of fights between members of the two silat schools, SH Winongo and SH Terate, wherever they may be. Third, conflicts between PSH Terate and PSH Tunas Muda Winongo members are always colored by negative perceptions of the opposing party. PSH Terate members consider the conflict to have started with PSH Tunas Muda Winongo members, and vice versa. Fourth, the administrators or elites of PSH Terate and PSH Tunas Muda Winongo agree through the declaration "We Are One." Both emphasized that the problem was resolved and committed to remaining united.

Self or Self-Understanding of Others' Perceptions. In Madiun, there are at least two patterns: "I," which is always impulsive, and "Me," which is more reflective and careful. This is realized by the two schools when they are with their own groups; they are more

spontaneous in their interactions. In contrast, when interacting with other schools, communication becomes more cautious because not everything can be accepted by all parties. Within SH itself, there are special messages that encourage building friendships within SH. Although it is not always running smoothly, this message is still conveyed to minimize the occurrence of unwanted things. This special message is conveyed to members to always behave and act in accordance with Setia Hati teachings, both within society and among fellow members, serving as an example for the surrounding community in terms of their behavior. From the perspective of Setia Hati values, we are taught to always help one another, both within Setia Hati schools. Must always obey the Government, and also must not invite trouble to members of other schools.

According to several administrators of Setia Hati Winongo, failed reconciliation strategies frequently occur due to the impulsive behavior of younger members, whose emotions often override rational judgment during inter-school encounters. One senior instructor noted, "Sometimes our young members act out of pride; they react quickly to provocation without thinking about the school's image or our teachings of patience and brotherhood" (Kardi, field interview, Madiun, May 2023).

The evidence shows that this pattern reflects the psychological condition of youth, who are highly vulnerable, where their emotional levels cannot be controlled and can turn into destructive, aggressive actions. As proof, the Suran Agung case that occurred in 2022.²⁹ When two youth groups from PSHT and PSHW clashed, it was triggered only by a minor provocation from a few members. This incident spread to various areas across Madiun until the end of May 2022. This shows that conflicts can occur at any time and are not always preceded by significant issues.

The administrators of each school responded to this incident by strengthening non-formal activities based on Islamic education through the internalization of various values such as self-control, humility, responsibility, and compassion, all of which are in line with the theory of symbolic interactionism, where self-understanding and behavior are formed through collective learning within specific communities.

Typically, this occurs in young people who do not fully comprehend the meaning of SH. Sometimes they act arbitrarily; sometimes shirts or sacred training clothes are scribbled on, which provokes fights, and yet this selfishness remains high. When given advice, they do not accept it; instead, they challenge it. This is what we must eradicate. Therefore, as early as possible, we must educate them to become the next generation, because many members who are still students require additional education. In addition to formal studies, they receive informal education, including physical and spiritual training.

The failure of communication strategies planned in this manner also poses risks for members who violate the rules at their residence. The rules. Therefore, it is not advisable to remain silent, as there are members who make mistakes. Consequently, within the silat school itself, there are also forms of sanctions that must be carried out by members who make mistakes. For students or members who make mistakes, sanctions will be imposed. In each rayon and ranting (sub-branches), there must have been rules of their own. If the mistake is

²⁹ Muhlis Al Alawi and Priska Sari Pratiwi, "Buntut Bentrok 2 Perguruan Silat di Madiun, Wali Kota Larang Gelar Halal Bi Halal," 2022, accessed Agustus 26, 2022.

small, the sanction is light, but if they have committed a significant mistake, such as committing murder, then the sanction is expulsion from SH. A good communication message will undoubtedly have a good effect as well. As stated by Mr. Moerdjoko, none of his students ever expects to exhibit bad behavior. The point is that silat schools are the seeds of personality. No silat school educates its students to become naughty children; it certainly fosters and educates its students to become good people.

Society or Relationship of Individuals with Society. Members of both schools agree not to display symbols of division known to all the people of Madiun. The Setia Hati Terate School and the Setia Hati Winongo School have been integral to the Madiun community for decades. The PSHT' community comprises members of the Madiun community who are actively involved in the martial arts activities of PSHT' and PSHW. The lives of people who are members of pencak silat are similar to those of the community in general, namely, engaging in social interactions with fellow community members, which fosters a sense of mutual need among them. Additionally, social interaction fosters cooperation within the community.

The cooperation between members of the general public and members of PSHT', as well as PSHW, stems from activities conducted in the villages, including community service events, general religious study sessions featuring a kyai, and celebrations of major religious holidays. The villagers and members of PSHT' and PSHW cooperate in various activities held in the village because both are members of the village community who do not see whether other individuals are actively involved in PSHT' and PSHW organizations or not, besides that PSHT' and PSHW organizations provide lesson material on how to socialize in society, this is useful for students of the school in conducting social interaction in the community environment as well as in the community so that a sense of attachment is created between members and the community.

The existence of the Madiun *Silat Paguyuban* also utilizes the method of visiting *padepokan* (training halls), which in turn serves as the meeting place for the Madiun Silat *Paguyuban*. This is done so that no one *padepokan* feels jealous because their *padepokan* is never visited. This is also a routine visit for the *padepokan*, which will be used as the meeting place for the Madiun Silat *Paguyuban*. The Paguyuban itself is also a compelling forum for establishing communication and getting to know each other among silat schools in Madiun. Occasionally, we also make several visits between silat schools to foster closer brotherhood and prevent distant relations between silat schools in Madiun. For the meeting events of the silat *Paguyuban* itself, we also rotate. The meeting is held once a month, for example, this month at SH Terate, next month at SH Winongo. The method of *Paguyuban Madiun Kampung Pesilat* in creating peace in Madiun is *cangkerukan* and *sarasehan*. The Paguyuban holds regular meetings attended by all silat schools incorporated in Paguyuban Madiun Kampung Pesilat. Besides connecting friendship and coordination from each silat school, this *cangkerukan* is also to discuss important matters in *Paguyuban Madiun Kampung Pesilat*.

Cultural reconciliation becomes a more viable choice. The *Pencak Silat Festival*, held annually by the Madiun Regency Government, has the potential to become an arena of integration. The involvement of warriors from various schools in the Qur'an Recitation Competition (MTQ) held in Madiun recently can also serve as an arena for integration. The

warriors can function as figures who are calm and do not frighten. The efforts of the Madiun Government to make the silat icon a tourism asset, packaged in the form of a festival, are also potentially an arena for cultural reconciliation efforts. Cultural reconciliation is an effort to reconcile cultures by empowering cultural and social symbols to create a dialogical and harmonious atmosphere through pro-existence actions, manifested in various life events.

The results of this study indicate that the cultural approach employed by the Paguyuban Madiun Kampung Pesilat has had a significant impact on reducing the intensity of conflict between the two primary silat schools in Madiun, namely Setia Hati Terate (PSHT) and Setia Hati Winongo (PSHW). The data collected from field observations, interviews, and documentation indicate that patterns of symbolic interaction and cultural engagement have fostered trust, opened communication channels, and shifted group dynamics from hostility toward cooperation.³⁰

Joint social-religious activities such as collective prayers, blood donation drives, and charity for orphans function as a “soft diplomacy” platform that allows members of rival schools to encounter one another in a neutral, morally positive setting. The Interactions that emerged from the two opposing silat schools have succeeded in eliminating stigma and negative assumptions from outsiders, while gradually opening opportunities for silat members to rebuild public trust. This silat association also functions as a central forum that facilitates coordination among the conflicting schools. They also coordinate with security forces, in this case, the Madiun Police, as well as the Regional Government, to work together in creating conflict reconciliation. The association has scheduled regular meetings, with the venue rotating to convey inclusivity and equality among all schools.

From a theoretical perspective, the findings in Madiun reinforce George Herbert Mead’s theory of symbolic interactionism in resolving culturally specific conflicts through its three main pillars: mind, self, and society. From the perspective of the mind, members of both groups, PSHT and PSHW, are asked to reinterpret the symbols of rivalry that have existed for years and to regard them as a shared heritage to be preserved, rather than as sources of provocation. From the individual’s perspective, the presence of religious leaders and senior community members serves as a moral reference, requiring all members to emulate the good examples that have been demonstrated thus far.³¹

The last aspect, society as a social structure, refers to the establishment of the association jointly initiated by IPSI and all elements in Madiun, which has created a structural framework for peace that is collectively agreed upon and observed.³² This is consistent with Johan Galtung’s concept of positive peace, in which peace does not merely mean the absence of direct violence but also the realization of shared justice and mutually beneficial outcomes.

The findings of this study have tangible implications for community-based conflict resolution strategies rooted in non-formal education, incorporating silat traditions, and internalizing Islamic values such as solidarity, patience, and peace. Furthermore, this educational aspect reinforces the notion that reconciliation is a continuous and sustainable

³⁰ Soewarno, *Pusaka Pencak Silat Tiga Zaman Persaudaraan Setia-Hati Winongo Tunas Muda*.

³¹ Simon Fisher, *Manajemen Konflik: Keterampilan dan Strategi untuk Bertindak* (Jakarta: British Council, 2011), 49.

³² Ikatan Pencak Silat Indonesia (IPSI), *Statuta dan Anggaran Dasar Ikatan Pencak Silat Indonesia* (Jakarta: IPSI, 2020), 54.

process, rather than a temporary one.

The use of digital tools such as WhatsApp groups, Facebook communities, and other online platforms serves as a control mechanism to filter out hoax information with provocative tendencies. The organization of cultural festivals by various silat schools in Madiun has also proven to contribute to the economic welfare of members, thereby improving livelihoods and reducing the intensity of prolonged conflicts.

Further analysis reveals the role of women, which has long been underappreciated by each silat school, as key actors in the conflict reconciliation process. It focuses on familial and harmonious approaches. The reformation of identity among young members who have recently joined silat schools is also a significant focus; they are directed to participate in joint inter-school activities from the outset so that differences do not turn into competition or hostility. Moreover, the media, which serves as a public information channel, is now being encouraged to reduce news coverage that could exacerbate tensions.

Furthermore, recommendations for educational institutions include incorporating peace education modules or materials into silat training and activities under the guidance of IPSI and religious figures. The focus should also be on preparing the next generation of youth to prevent a recurrence of past conflicts through leadership and communication skills training. Law enforcement authorities are also encouraged to develop early warning systems and protocols in cooperation with various relevant parties. The Madiun Government is expected to consistently promote cultural tourism by integrating the concept of Kampung Pesilat as a symbol of peace in regional and national events. Moreover, the role of women in conflict resolution should not be overlooked, as they can serve as stabilizing figures for young silat practitioners who are still emotionally unstable.

CONCLUSION

The prolonged conflict between Persaudaraan Setia Hati Terate (PSHT) and Persaudaraan Setia Hati Winongo Tunas Muda (PSHW) in Madiun highlights the need for reconciliation processes to prioritize cultural and spiritual strategies rooted in local wisdom, rather than relying solely on preventive or repressive legalistic approaches. The establishment of inter-school silat associations in Madiun and the emergence of the term Kampung Pesilat have proven to provide a platform for communication and interaction among schools with conflicting views. The association has also become a pioneer in conflict resolution by emphasizing deliberation, kinship, and peace. The pattern of symbolic interaction between the two silat schools through joint activities such as religious gatherings, social service programs, blood donations in collaboration with PMI and the Madiun Health Office, as well as annual cultural festivals initiated by silat schools, has become a medium of reconciliation that fosters tolerance and peace, bringing members closer together and strengthening mutual trust. All of these activities reflect the ethics of Islamic adherents and the harmony of Javanese spiritual beliefs, characterized by mutual respect and coexistence.

The joint commitment among the association, IPSI, the Madiun Government, and law enforcement has become a symbol of shared pride and cultural identity, rooted in a common understanding that Madiun is the Kampung Pesilat that values peace. This also demonstrates that a peace framework can be integrated with local traditions, cultural symbolism, and social

harmony. From an academic perspective, this study contributes to the development of peace and conflict reconciliation studies through the approach of non-formal Islamic education, which until now has received limited attention compared to administrative, security, or political approaches. The novelty of this study lies in the synthesis between symbolic interactionism and spiritual-cultural education, showing how shared religious and cultural practices can transform intergroup relations through collective participation. In practical terms, this study proposes a conflict reconciliation model that can be adopted and replicated by stakeholders, including the government, educators, and community leaders, in other regions facing similar issues. Ultimately, silat becomes not merely a martial tradition but a bridge of unity in moral formation and peacebuilding for future generations.

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