



The History, Development, and Challenges of *Pencak Silat Pagar Nusa Cimande* Style in Trenggalek 1986-2000

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Abstract:

The establishment of *Pagar Nusa* by Gus Malik in 1986 was motivated by the increasing rate of juvenile delinquency and the absence of a *pesantren*-based martial arts organization in the Trenggalek area. This study discusses the history and development of the *Cimande* style of *Pencak Silat Pagar Nusa* in Panggul District, Trenggalek Regency, during the period 1986-2000. This study develops two focus areas, namely, the history and development of the *Cimande* style of *Pencak Silat Pagar Nusa* in Panggul, and the challenges faced in its development process. The method used is historical research through the stages of topic selection, heuristics, verification, interpretation, and historiography. The results of the study show that the *Cimande* style of *Pagar Nusa* experienced rapid development under the leadership of *Mbah Djuriyat*, both in terms of the number of members and the expansion of training areas. However, this school maintains challenges in the form of social stigma and competition with other *silat* schools that have already developed in Trenggalek. This condition requires continuous efforts to build a positive identity and image in the community.

Keywords: *Pencak Silat*, *Pagar Nusa Cimande* Style, Development, Challenges.

Abstrak:

Pendirian Pagar Nusa oleh Gus Malik pada tahun 1986 dilatarbelakangi meningkatnya kenakalan remaja serta belum adanya organisasi bela diri bernuansa pesantren di wilayah Trenggalek. Penelitian ini membahas tentang sejarah dan perkembangan Pencak Silat Pagar Nusa aliran Cimande di Kecamatan Panggul, Kabupaten Trenggalek, pada periode 1986-2000. Penelitian ini mengembangkan dua fokus kajian, yaitu, bagaimana sejarah dan perkembangan Pencak Silat Pagar Nusa aliran Cimande di Panggul, dan bagaimana tantangan yang dihadapi dalam proses perkembangannya. Metode yang digunakan adalah penelitian sejarah melalui tahapan pemilihan topik, heuristik, verifikasi, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa Pagar Nusa aliran Cimande mengalami perkembangan pesat di bawah kepemimpinan Mbah Djuriyat, baik dari segi jumlah anggota maupun perluasan wilayah latihan. Namun demikian, perguruan ini menghadapi tantangan berupa identitas, stigma sosial, dan persaingan dengan perguruan silat lain yang sudah lebih dulu berkembang di Trenggalek. Kondisi tersebut menuntut upaya berkelanjutan dalam membangun identitas serta citra positif di masyarakat.

Kata Kunci: Pencak Silat, Pagar Nusa Aliran Cimande, Perkembangan, Tantangan.

INTRODUCTION

Pencak silat is an important part of Indonesian culture that has developed alongside social changes within society. As a traditional martial art, *pencak silat* consists of various schools, yet it retains shared values, objectives, and fundamental elements. The two components of the term *pencak* and *silat* represent the integration of technical movements and spiritual values for self-protection. *Pencak silat* also serves as a means of character building, mental and spiritual strengthening, and maintaining public security.¹

¹ Amran Habibi, "Sejarah Pencak Silat Indonesia (Studi Historis Perkembangan Persaudaraan Setia Hati Terate Di Madiun Periode Tahun 1922-2000)," preprint, UIN Sunan Kalijaga Yogyakarta, 2010.

In response to the need to unify the various schools, *Ikatan Pencak Silat Indonesia* (IPSI) was established on May 18, 1948, in Surakarta. In Indonesia, numerous schools have developed, including *Tapak Suci* and *Pagar Nusa*.² *Pagar Nusa* is an autonomous body of Nahdlatul Ulama (NU), founded on January 3, 1986, at *Pondok Pesantren Lirboyo*, as an effort to revive the tradition of pencak silat in Islamic boarding schools. *Pagar Nusa* accommodates various *pencak silat* schools throughout Indonesia while preserving the distinct traditions of each.³

One significant school that developed within *Pagar Nusa* is *Cimande*, an old school originating from Bogor and attributed to Abah Khaer. *Cimande* knowledge was transmitted from generation to generation and later developed in East Java, particularly in Trenggalek, through the figure of Abah Slamet from Kerjo Village. After studying various schools in Banten in the 1940, he developed *Pencak Silat Harimau Cimande* (PSHC), which later established strong ties with Nahdlatul Ulama following the visit of Kiai Suharbillah in 1983.⁴

The development of *Cimande Pencak Silat* in Trenggalek expanded further after its introduction to Panggul District. In 1986, Gus Malik pioneered *Pagar Nusa* in Panggul as a response to increasing juvenile delinquency and the absence of a *pesantren*-based martial arts school. Subsequently, the spread of *Pagar Nusa* was continued by Mbah Djuriyat after returning from studying in Banyuwangi. Under his leadership, *Pagar Nusa* of the *Cimande* school grew rapidly in terms of membership and training areas. In 1992, *Cimande* in Panggul was officially recognized as part of the regional Nahdlatul Ulama *Banom* (autonomous body) in Trenggalek.⁵

Research on the development of *Pagar Nusa* of the *Cimande* school in Trenggalek is important to conduct because there are still very few local historical studies discussing its establishment, legal status, and challenges from 1986 to 2000. Previous studies have mostly examined *Cimande Pencak Silat* using Sufistic and cultural approaches.

First, a thesis entitled “*Kajian Sejarah dan Budaya Wisata Pencak Silat Aliran Cimande di Desa Tarikolot*” written by Ika Suryana Djunaid in 2020 found that the cultural art of *Cimande Pencak Silat*, as one of the ancestral heritages with high cultural values, deserves greater attention from the government in order to continue developing. The similarity between this study and the present research lies in their shared effort to reveal history and preserve traditional martial arts culture for future generations. The difference lies in the geographical aspect and the time span studied.

Second, “*Makna Sufistik dalam Ritual Budaya Pencak Silat Aliran Cimande di Desa Ganggeng Kelurahan Parakan Kecamatan Jawilan Kabupaten Serang Banten*” conducted by Maulana Yusuf Hasanuddin in 2022 examines the background of the establishment of *Cimande Pencak Silat*, its stages, and the rituals practiced within the *Cimande* tradition so

² Suhardinata Suhardinata and Sri Indrahti, “Kiprah IPSI Sebagai Organisasi Pencak Silat Terkemuka Di Indonesia, 1948-1997,” *Historiografi* 2, no. 1 (2021): 32–41.

³ Dewi Jayanti and Wira Sugiarto, “Nilai-Nilai Pendidikan Islam Yang Terdapat Pada Gerakan Pencak Silat Nahdlatul Ulama Pagar Nusa,” *Journal Of Law Education And Business* 1 (2023).

⁴ Rendra Yulio Pratama and Agus Trilaksana, “Perkembangan Ikatan Pencak Silat Indonesia (IPSI) Tahun 1948-1973,” *Avatara: Jurnal Pendidikan Sejarah* 6, no. 3 (2018).

⁵ Yusron Lutfi Khuluq, “Implementasi Nilai-Nilai Pendidikan Islam Dalam Organisasi PSHT Rayon Panggung Barat Magetan,” *Althanshia: Jurnal Pendidikan Agama Islam* 2, no. 1 (2024): 22–32.

that students may understand them. The similarity with the present study is that both discuss the history and development of *Cimande Pencak Silat*, both in terms of training and objectives. The difference lies in the geographical location being studied, the historical construction, and its development.

Third, “*Komunikasi Ritual dalam Pencak Silat (Studi Kasus pada Pencak Silat Cimande Kecamatan Caringin Kabupaten Bogor)*” by Muhamad Rizki Sya’bana, Asep Gunawan, and Yono in 2023 shows that *Cimande Pencak Silat* applies an interactional communication model within the context of ritual communication. This is due to the fact that during communication, whether in individual or group interactions, ritual communication establishes a relationship with Allah SWT through symbols, recitations, and deep meanings. The similarity between this research and Sya’bana’s study lies in the shared framework discussing *Cimande Pencak Silat*. However, the present research focuses on the history and development of *Pagar Nusa Cimande* in Trenggalek, while Sya’bana’s study discusses religious propagation through rituals within *Cimande Pencak Silat* in Bogor.

Specifically, the difference between the author’s research entitled “*The History and Development of Pagar Nusa Cimande Pencak Silat in Trenggalek Regency, 1986-2000*” and previous works lies in the focus of the study, the scope of discussion, the temporal approach, and the object being examined. This research has its particularity because it specifically discusses the history of the establishment and development of *Pagar Nusa Cimande* located in Panggul District, Trenggalek Regency, within the time frame of 1986 to 2000. Through this study, the existence and contribution of *Pagar Nusa Cimande* in shaping the character of the younger generation and strengthening the tradition of *Pencak Silat* within the Nahdlatul Ulama (NU) community can be further emphasized.⁶

RESEARCH METHOD

This study employs the historical research method, which consists of several stages: topic selection, heuristics, verification, interpretation, and historiography.⁷ The topic was chosen because it holds significant historical value for the development of traditional Islamic martial arts education in Trenggalek. It also complements previous research and addresses the limited number of studies specifically discussing the *Cimande* branch of *Pagar Nusa* in the region. The time frame of 1986-2000 was selected as it covers the initial pioneering phase through the significant development of the *Cimande* branch in the area. The researcher’s access to key figures and the *Pagar Nusa* community enabled the collection of primary data through direct interviews.

The heuristic stage involved collecting relevant primary and secondary sources. Primary sources include management decree archives, activity documents, and oral sources obtained through interviews with Djuriyat (88), advisor of *Pagar Nusa Cimande* Panggul, Jualim (49), head of *Pagar Nusa Cimande* Panggul, Gus Chozin (72), grand master of *Pagar Nusa Cimande* Trenggalek, Mansur (36), coordinator of *Pagar Nusa Cimande* Panggul, and Arif Santoso (28), secretary of *Pagar Nusa Cimande* Panggul. Secondary sources consist of undergraduate theses and journal articles supporting the study of *Pagar Nusa Cimande* in

⁶ Wulan Kinasih, “Nilai-Nilai Pendidikan Akhlak Dalam Pencak Silat Pagar Nusa Di UKM FORSA UIN Syarif Hidayatullah Jakarta,” preprint, Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2021.

⁷ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Tiara Wacana, 2013).

Trenggalek.

First, an undergraduate thesis entitled *Historical and Cultural Study of Cimande Pencak Silat* Tourism in Tarikolot Village (2020) by Ika Suryana Djunaid.⁸ Second, an undergraduate thesis entitled *The Sufistic Meaning in the Cultural Ritual of Cimande Pencak Silat* in Ganggeng Village, Parakan Subdistrict, Jawilan District, Serang Regency, Banten (2022) written by Maulana Yusuf Hasanuddin.⁹ Third, a journal article entitled *Ritual Communication in Pencak Silat (A Case Study of Cimande Pencak Silat in Caringin Subdistrict, Bogor Regency)* (2023) written by Muhamad Rizki Sya'bana, Asep Gunawan, and Yono.¹⁰

The verification stage includes external and internal criticism. External criticism was conducted by verifying the authenticity of archival sources owned by the management of *Pagar Nusa Cimande*, determining whether they were original or not. Research evidence was not limited to archival documents but also included existing physical artifacts such as traditional weapons (*gaman*), including swords and keris, related to the *Pagar Nusa Cimande Pencak Silat* collection, which were cross-checked with relevant sources. Internal criticism involved examining archival sources on *Pagar Nusa Cimande* by comparing them with other obtained sources to ensure the relevance and accuracy of facts concerning *Pagar Nusa Cimande* in Trenggalek Regency. This process was strengthened by interviews with Mbah Djuriyat as a senior elder of *Pagar Nusa Cimande* who remains active, Mr. Jualim as the head of *Pagar Nusa Cimande*, as well as historical witnesses including Mr. Mansur, Mr. Arif Santoso, and Gus Chozin.

In the interpretation stage, the collected facts were analyzed and synthesized according to chronological order. Analysis was carried out by examining archival data and interview results, while synthesis involved integrating findings such as documentation of efforts to preserve *Cimande* movements and the dissemination of *pencak silat* through training sessions, competitions, and community activities. This process required objectivity, as emphasized by Kuntowijoyo.¹¹

The final stage, historiography, is the process of composing the research findings into a scholarly written work. The writing was organized systematically and communicatively to produce a comprehensive historical narrative entitled *The History and Development of Pagar Nusa Cimande Pencak Silat in Trenggalek Regency, 1986-2000*.

RESULTS AND DISCUSSION

The History of *Pagar Nusa Cimande* Flow in Panggul, Trenggalek

The establishment of *Pagar Nusa* of the *Cimande* flow in Panggul District, Trenggalek Regency, began in 1986 at *Pondok Pesantren Sabilul Hidayah*, located in Panggul Village.

⁸ Ika Suryono Djunaid, "Historical and Cultural Studies on Martial Arts Tourism of Penca Silat Aliran Cimande at Tarikolot Village," *Journal of Business And Entrepreneurship* 8, no. 1 (2020): 52–71.

⁹ Maulana Yusuf Hasanuddin, "Makna Sufistik Dalam Ritual Budaya Pencak Silat Aliran Cimande Di Desa Ganggeng Kelurahan Parakan Kecamatan Jawilan Kabupaten Serang-Banten," preprint, IAIN Syekh Nurjati Cirebon S1 AFI, 2023.

¹⁰ Muhamad Rizki Sya'bana et al., "Komunikasi Ritual Dalam Pencak Silat (Studi Kasus Pada Pencak Silat Cimande Kecamatan Caringin Kabupaten Bogor)," *Koloni* 2, no. 4 (2023): 173–81.

¹¹ Kuntowijoyo, *Pengantar Ilmu Sejarah*.

This Islamic boarding school became the initial center for the growth of spiritually based *Cimande Pencak Silat* under the auspices of Nahdlatul Ulama. The main pioneering figure was Gus Malik, a young *pesantren* graduate who paid great attention to fostering the younger generation through martial arts.¹²

The presence of *Cimande Pencak Silat* in Panggul coincided with the early phase of the national establishment of *Pagar Nusa*, so its local development cannot be separated from the broader movement of Nahdlatul Ulama.¹³ However, Gus Malik faced limitations in mentoring the students due to his commitments in religious scholarship and *pesantren* activities.

Recognizing the importance of continuity in training, he entrusted the leadership to a figure considered to possess both martial arts expertise and spiritual depth, namely Mbah Djuriyat. This transfer of leadership occurred at the end of 1986 and marked a significant turning point in expanding the reach of *Pagar Nusa Cimande* in Panggul.¹⁴

Mbah Djuriyat was not new to the world of *pencak silat*. Before returning to Panggul, he had studied at an Islamic boarding school in Banyuwangi, a region well known for its strong silat tradition. From there, he brought back knowledge and experience in the *Cimande* flow of *pencak silat*. Upon returning to his hometown, he continued Gus Malik efforts by developing *Pagar Nusa Cimande* in a more structured manner. Training sessions, which had initially been simple and traditional held in the *pesantren* courtyard or village field were gradually organized systematically, with regular schedules on Mondays and Thursdays, structured lesson plans, and intensive mental-spiritual guidance rooted in *pesantren* traditions.¹⁵

Under Mbah Djuriyat's guidance, *Pagar Nusa Cimande* was positioned not merely as a martial art for combat skills, but as a means of moral education, self-discipline, and strengthening faith.¹⁶ Each training session began with traditional *pesantren* devotions, including the daily recitation of *Ayat al-Kursi*, three days of fasting (Tuesday, Wednesday, and Thursday), and a special practice of reciting 313 invocations on Thursday night, which became a requirement for the students.¹⁷ The Islamic values instilled within the training led the predominantly Nahdlatul Ulama community of Panggul to accept the presence of *Pagar Nusa Cimande* as part of the traditional *pesantren*-based *pencak silat* heritage, rather than something contrary to Islamic teachings.

In 1992, an important milestone was reached in the development of *Pagar Nusa Cimande* in Panggul. In that year, *Cimande Pencak Silat*, which had previously grown locally under the guidance of Mbah Djuriyat, officially joined and was recognized as part of *Pagar Nusa*, the autonomous body of Nahdlatul Ulama that oversees martial arts activities.¹⁸ This integration was not merely an administrative acknowledgment, but also a process of

¹² "Wawancara Dengan Djuriyat, Maret 2025," preprint, n.d.

¹³ Abdullah Alawi, "Sejarah Pencak Silat Nahdlatul Ulama Pagar Nusa," *Nuronline*. Retrieved September 18 (2019): 2021.

¹⁴ "Wawancara Dengan Jualim, Maret 2025," preprint, n.d.

¹⁵ "Wawancara Dengan Gus Chozin, Maret 2025," preprint, n.d.

¹⁶ "Wawancara Dengan Djuriyat, Maret 2025."

¹⁷ Jayanti and Sugiarto, "Nilai-Nilai Pendidikan Islam Yang Terdapat Pada Gerakan Pencak Silat Nahdlatul Ulama Pagar Nusa."

¹⁸ "Wawancara Dengan Djuriyat, Maret 2025."

institutional strengthening that directly affected the training system, organizational synchronization, and social networks.¹⁹

Training activities began to follow the national organizational structure of *Pagar Nusa*, including the implementation of belt ranking levels, examination systems, cadre training, and participation in community activities and security services. Ultimately, *Pagar Nusa Cimande* in Panggul developed into a center for youth development that not only taught martial arts techniques but also instilled loyalty to the organization and a deep appreciation for tradition.²⁰

Pagar Nusa Cimande was built upon a strong initial foundation laid by Gus Malik and further strengthened through the dedication of Mbah Djuriyat in nurturing and expanding it. In Panggul, *Pagar Nusa Cimande* evolved into one of the prominent martial arts forces, not only technically resilient but also deeply rooted in traditional Islamic values. Mbah Djuriyat and Gus Malik played highly significant roles in shaping the direction and identity of *Pagar Nusa Cimande*, characterized by Islamic principles and distinctive local cultural elements. The training traditions led by Mbah Djuriyat were firmly grounded in values derived from the Qur'an and the teachings of *Ahlussunnah wal Jama'ah*.²¹

Between 1994-2000, *Pagar Nusa Cimande* experienced very significant growth, both in terms of membership and the expansion of branches throughout Trenggalek Regency. The presence of *Pagar Nusa Cimande* provided a constructive platform for young people, guiding them to become morally upright and well-disciplined individuals.²² Through the various dynamics and challenges it faced from its early establishment until its official integration into *Pagar Nusa* in the Panggul area,²³ *Pagar Nusa Cimande* has now become an integral part of community life. It is not only a cultural heritage, but also a guardian of Nahdlatul Ulama values that continues to live and develop amid the changing times.

The Development of *Pagar Nusa Cimande* in Trenggalek

The journey of the *Cimande* flow of *pencak silat* in the Panggul area began in 1986 through modest initiatives carried out within the *pesantren* environment by Gus Malik, and was later continued by Mbah Djuriyat.

Since the end of 1986, under the leadership of Mbah Djuriyat, *Cimande* evolved beyond merely physical training and experienced several significant developments. These included its formal integration as part of *Pagar Nusa*, the autonomous body of Nahdlatul Ulama, the institutional legalization and structuring of its training system, and active participation in socio-religious activities within the community.

***Cimande* as an Autonomous Body of Nahdlatul Ulama in 1994**

Cimande in Panggul officially joined *Pagar Nusa* in 1994, marking an important milestone in its history as it strengthened its identity as part of the Nahdlatul Ulama tradition. This new status transformed *Cimande* from what had previously been merely a local martial arts training group into a structured platform for the cadre development of Nahdlatul Ulama

¹⁹ Diah Ayu Santika et al., "Peran Pencak Silat Pagar Nusa Di Dalam Penanaman Karakter Generasi Muda," *Berkala Ilmiah Pendidikan* 4, no. 1 (2024): 143–52.

²⁰ "Wawancara Dengan Gus Chozin, Maret 2025."

²¹ "Wawancara Dengan Arip Santoso, Juli 2025," preprint, n.d.

²² "Wawancara Dengan Djuriyat, Maret 2025."

²³ "Wawancara Dengan Jualim, Maret 2025."

youth, grounded in the teachings of *Ahlussunnah wal Jama'ah*.²⁴

This development is in line with Ahmad's statement that *Cimande* functions not only as a medium for physical training, but also as a vehicle for spiritual and moral strengthening, as well as community service. By becoming an autonomous body (*Banom*) of Nahdlatul Ulama, its organizational structure became more systematic, with well-organized administrative management and documentation of activities. Its presence gained broader acceptance because it aligned with Islamic values and *pesantren* traditions that have long been the spiritual foundation of the people of Panggul, Trenggalek.

Thus, *Cimande* became a medium for shaping Nahdlatul Ulama identity. It also contributed to Nahdlatul Ulama cultural *da'wah* strategy by bridging Islamic traditions with martial arts rich in meaning and symbolism. Senior students were entrusted with the responsibility of training the younger generation, demonstrating a healthy and well-planned process of regeneration. Although the system had become more structured, Mbah Djuriyat remained the central figure, serving as mentor and respected elder of *Pagar Nusa Cimande* in Panggul, Trenggalek.²⁵

Institutional Recognition and Training System in 1994

Following the official recognition of *Cimande* within the formal structure of *Pagar Nusa* in 1994, its training system became more structured and well-directed. Prior to formal recognition, training activities were conducted in a simple manner, primarily focusing on basic techniques and physical conditioning. However, after 1994, a more comprehensive training curriculum was implemented, covering technical, mental, and spiritual aspects.²⁶

A belt-ranking system was introduced to mark the level of members' proficiency, beginning with small green belts with white stripes and progressing to large green belts. Each promotion was accompanied by an official examination, usually held once a year, providing members with clear goals, motivation, and a sense of responsibility in their training.²⁷

Regular training sessions were conducted twice a week, every Monday and Thursday evening. Training locations included the *pesantren* courtyard, the *Madrasah Diniyah*, and village fields. The schedule was arranged in accordance with the students' religious study activities to ensure that it did not interfere with their Qur'anic learning. Discipline and perseverance were consistently emphasized by the instructors as essential values.

Through institutional recognition and a systematic training model, *Cimande* in Panggul evolved from a small community group into a widely recognized martial arts organization in Panggul District, and even at the level of Trenggalek Regency.

Active in Socio-Religious Activities

The main strength of *Cimande* Panggul *Pencak Silat* lies in its ability to unite martial arts training with religious rituals. Every training session always begins with collective prayer, the recitation of *wirid*, as well as motivational messages from the coach. After the training, it continues with activities of reading the Qur'an and chanting *shalawat*. This shows that *pencak silat* is not merely a technique of martial arts movements, but a path to draw

²⁴ "Wawancara Dengan Mansur, Juli 2025," preprint, n.d.

²⁵ "Wawancara Dengan Djuriyat, Maret 2025."

²⁶ Kinasih, "Nilai-Nilai Pendidikan Akhlak Dalam Pencak Silat Pagar Nusa Di UKM FORSA UIN Syarif Hidayatullah Jakarta."

²⁷ "Wawancara Dengan Mansur, Juli 2025."

closer to Allah SWT. This tradition makes *Cimande Pencak Silat* highly accepted by the community because it is in line with the religious culture of the residents of Panggul, Trenggalek, the majority of whom belong to Nahdlatul Ulama.²⁸

Pagar Nusa Pencak Silat of the *Cimande* stream is also active in socio-religious activities. Its members are often involved in securing major Nahdlatul Ulama events such as the celebration of the Prophet's Birthday (*Maulid Nabi*), *Isra' Mi'raj*, *halalbihalal*, and the *haul* of *kiai* held in Islamic boarding schools (*pesantren*). In these activities, *Pagar Nusa* of the *Cimande* stream serves not only as security personnel, but also as a symbol of solidarity, respect, and devotion. *Pagar Nusa* of the *Cimande* stream also frequently performs at cultural events by showcasing the distinctive *Cimande* martial arts art, such as during the commemoration of the Independence Day of the Republic of Indonesia and village art performances. This has made *Pagar Nusa Pencak Silat* of the *Cimande* stream more widely known by the community as an integral part of social and cultural life in Trenggalek, especially in Panggul District.²⁹

The period from 1986 to 2000 became an important phase in the journey of *Cimande Pencak Silat* in Panggul. It began with its pioneering stage, which was modestly accepted by Gus Malik, followed by systematic development by Mbah Djuriyat, and eventually gaining official recognition as part of *Pagar Nusa*. *Cimande Pencak Silat* successfully transformed itself into a structured and religious organization. This development proves that *Pagar Nusa Pencak Silat* of the *Cimande* stream can grow not only as a martial art, but also as a social and spiritual force that plays a major role in building the character of the younger generation, strengthening the *pesantren* tradition, and preserving local culture in Trenggalek.

Challenges Faced by *Pagar Nusa* of the *Cimande* Style

In realizing the development of *Pagar Nusa* of the *Cimande* style, there were several challenges that were successfully addressed, namely identity, social stigma, and competition among other *silat* schools. These three challenges fall into the category of social conflict, which refers to opposition occurring among members of society, either as a whole or in certain aspects of the structure of social life.³⁰

Identity

Pagar Nusa of the *Cimande* style in Panggul faces challenges in affirming its identity as an Islamic boarding school-based martial arts school adhering to *Ahlussunnah wal Jama'ah* principles.³¹ Amid the diversity of *pencak silat* style, *Cimande* needs to maintain its distinctive characteristics, namely integrating self-defense techniques with spiritual and moral development, as well as distinctive attributes such as black uniforms and green belts. The challenge arises because some members of society still view *pencak silat* merely as physical training or a cultural tradition that is not always aligned with Islamic values.³² Those who

²⁸ "Wawancara Dengan Djuriyat, Maret 2025."

²⁹ "Wawancara Dengan Djuriyat, Maret 2025."

³⁰ Arditya Prayogi et al., "Konsep Konflik Dan Teori Konflik Sosial Dalam Pemikiran Karl Marx," *Sinora* 1, no. 1 (2025): 1–11.

³¹ "Wawancara Dengan Imam, Mei 2025," preprint, n.d.

³² Prasetyo Adi Nugroho, "Kesenjangan Moral in Document Dan Moral in Action: Praktik Pendidikan Moral Persaudaraan Setia Hati Terate Cabang Malang," *Jurnal Pendidikan Kewarganegaraan Undiksha* 12, no. 2 (2024): 96–107.

hold such views often continue to seek other negative reasons in order to undermine and ultimately destroy the existence of other parties. This is in line with the concept of social conflict, which refers to a social interaction involving two or more parties, where one party attempts to eliminate the other, either by directly destroying its existence or by rendering it powerless.³³

In addressing this issue, *Cimande* strengthens the internalization of religious values in training through prayers, *wirid* (remembrance), and *tausiyah* (religious advice), as well as affirming its Nahdlatul Ulama-based identity grounded in *ukhuwah* (brotherhood) and the character of *santri* (Islamic boarding school students).

Social Stigma

Pagar Nusa of the *Cimande* style also faces the challenge of social stigma. This stigma arises due to incidents of conflict between *pencak silat* schools in other regions, which have led some members of society to perceive *pencak silat* as an organization inclined toward violence, fighting, or intergroup clashes.³⁴ For instance, there was a case of violent conflict between the *Komunitas Perguruan Silat Persatuan Setia Hati Terate* and the *Ikatan Keluarga Silat Putra Indonesia Keras Sakti* in Jombang Regency, which was caused by motives of revenge.³⁵ This negative perception has also affected the image of *Pagar Nusa* of the *Cimande* style, even though in substance *Cimande* rejects all forms of violence that lead to a negative image of *Pencak Silat*, particularly *Pagar Nusa* of the *Cimande* style in Panggul, Trenggalek.³⁶

Pagar Nusa of the *Cimande* style strives to confront this stigma by implementing a proactive social communication strategy. First, they establish close relationships with religious leaders, community leaders, and village officials to build trust. Second, *Cimande* increases its involvement in social activities, such as community service, providing security at religious events, large-scale religious gatherings, and commemorations of Islamic holidays. These measures not only reduce the attached negative stigma but also transform the image of *pencak silat* into a religious, inclusive, and socially oriented martial arts organization. This simultaneously affirms that the *Cimande* style of *pencak silat* is not merely a martial arts community, but also an agent of social change that contributes to maintaining harmony, shaping a morally upright generation, and strengthening national values.³⁷

Competition with Other Pencak Silat Schools

One of the significant challenges faced by *Cimande* is competition with other *silat* schools. As a martial arts organization based on *Ahlussunnah wal Jama'ah*, *Cimande* is often confronted with competitive dynamics involving other schools that have a large membership base and strong influence within society. This competition is not only related to the number of members or achievements in competitions, but also encompasses aspects of social influence and public trust in the values upheld by each school. There are also well-known

³³ Robert Lawang, "Buku Materi Pokok Pengantar Sosiologi," Jakarta: Universitas Terbuka, 1994.

³⁴ Agus Prastya, "Konflik Kekerasan Antara Pendekar Silat Dalam Perspektif Sosiologi (Studi Konflik Antar Pendekar Silat Di Wilayah Madiun)," *Indonesia Yang Berkeadilan Sosial Tanpa Diskriminasi* 19 (2016).

³⁵ Agus Machfud Fauzi, "Konflik Antar Perguruan Pencak Silat PSHT Dan Pencak Silat IKSPI-Kera Sakti Di Kabupaten Jombang," *Paradigma* 12, no. 3 (2023): 101–10.

³⁶ "Wawancara Dengan Imam, Mei 2025."

³⁷ "Wawancara Dengan Imam, Mei 2025."

silat schools in the Trenggalek region, namely *Persaudaraan Setia Hati Terate* and *Ikatan Keluarga Silat Putra Indonesia*, and these existing *pencak silat* schools contribute to the social and martial arts landscape in Trenggalek. Based on Ralf Dahrendorf's conflict theory as cited in Wahid, there are two types: interest groups and groups seeking power.³⁸ Interest groups tend to originate from groups that trigger conflict, while groups seeking power generally come from older and more established groups.

Competition among *silat* schools does not always proceed harmoniously. There have been several incidents involving members of other *silat* schools in Trenggalek, triggered by excessive fanaticism toward a particular group or community from each *pencak silat* organization in Trenggalek. This fanaticism often causes friction between members of different schools, and may even lead to physical conflict. In several cases, competition among *silat* schools in Trenggalek has triggered conflicts that damage the image of *pencak silat* as a cultural heritage that teaches noble values such as discipline, brotherhood, and self-control.³⁹

Irresponsible individuals are among the causes of these incidents. The main factor that triggers this competition is excessive fanaticism toward each respective school. High loyalty often develops into an exclusive attitude and high intolerance toward other schools, so that minor friction can escalate into physical clashes. Excessive fanaticism toward one's own school frequently becomes the primary trigger for such confrontations. This also occurs due to the existence of unofficial and unregistered *pencak silat* communities that often provoke unrest. In this context, the role of the elders and founders of *Pagar Nusa*, namely Mbah Djuriat and Pak Jualim, is very important in instilling values of peace and tolerance among members of the *pencak silat* school. This is routinely carried out before *pencak silat* training on Mondays and Thursdays, filled with motivational messages from the trainers that are rich in values derived from the Qur'an and the teachings of *Ahlussunnah wal Jama'ah*.

Through a humanistic and dialogical approach, such as the regularly held open dialogue activities among *pencak silat* schools, it is hoped that conflicts among *silat* schools in Trenggalek can be minimized so that *pencak silat* may once again become a means of character building and the preservation of culture in a positive and safe manner.⁴⁰

CONCLUSION

Pencak Silat Pagar Nusa of the *Cimande* style in Panggul, Trenggalek is a combination of martial arts and Islamic boarding school values. Since it was pioneered in 1986 by Gus Malik and later developed by Mbah Djuriyat, *Cimande* expanded its training network, collaborated with Islamic boarding schools and formal schools, and established a more structured organizational system. Moral development and the strengthening of religious traditions became its main characteristics that distinguish it from other *pencak silat* styles. During the period 1986-2000, *Cimande* faced three main challenges: first, affirming its Islamic identity amid the diversity of silat styles, second, social stigma associating silat with violence, and third, competition with schools that had developed earlier. Nevertheless,

³⁸ M. Wahid Nur Tualeka, "Teori Konflik Sosiologi Klasik Dan Modern," *Al-Hikmah: Jurnal Studi Agama-Agama* 3, no. 1 (2017): 32-48.

³⁹ Kinasih, "Nilai-Nilai Pendidikan Akhlak Dalam Pencak Silat Pagar Nusa Di UKM FORSA UIN Syarif Hidayatullah Jakarta."

⁴⁰ "Wawancara Dengan Imam, Mei 2025."

Cimande persisted through strengthening its *pesantren*-based character and actively contributing to socio-religious activities, thereby gaining broad acceptance within the community of Panggul in particular and Trenggalek in general.

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