

Historiography Approach in Design Concept of the Padepokan Pencak Silat in Bandar Lampung

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Abstract. Pencak Silat is designated by UNESCO as an Intangible Cultural Heritage at the 14th session of *the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage*, held in Bogota, Colombia, on December 9-14, 2019. The tradition of Pencak Silat embodies values of friendship, mutual respect, and the promotion of social cohesion. The Setia Hati Terate School is known in Indonesia as a Philosophical School recognized by IPSI, as reflected in its emblem, which carries symbolic meanings and contains noble values. Therefore, this padepokan is designed to accommodate the activities of thousands of members of the Persaudaraan Setia Hati Terate as a form of preserving Indonesia's cultural heritage. By using a structural narrative analysis method, the design of the padepokan addresses issues such as functionality, spatial planning, contextuality, and enclosure. The design outcome incorporates a historiographic concept so that the philosophical meaning of the school can be conveyed and experienced through the senses, supported by a sustainability concept that adopts traditional Lampung architecture, reflecting concern for the environment and the preservation of Lampung's cultural assets. Located in Bandar Lampung, the padepokan design concept of the Persaudaraan Setia Hati Terate is expected to implement the historiographic concept in its structure.

Keywords: Historiography, Design Concept, Puncak Silat, Padepokan, Bandar Lampung City

1 Introduction

The tradition of Pencak Silat was recognized by UNESCO as an Intangible Cultural Heritage during the 14th session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, held in Bogotá, Colombia, from December 9 to 14, 2019. UNESCO acknowledged that Pencak Silat has become an identity and unifying force for the Indonesian nation. A national-level Pencak Silat organization, named the Indonesian Pencak Silat Association (Ikatan Pencak Silat Indonesia, IPSI), was established on May 18, 1948, in Surakarta. Prominent figures of Pencak Silat pledged to make this organization a tool for unity and to nurture all Pencak Silat schools across Indonesia, as well as to explore, preserve, and develop Pencak Silat and its values. Lampung is a province that serves as one of the key regions for the growth of Persaudaraan Setia Hati Terate. The increasing number of members inducted annually into the Persaudaraan Setia Hati Terate requires the padepokan to have a facility capable of accommodating thousands of people for various activities (Bayu Dion Susanto, 2021). The application of historiography is considered capable of making the design of the Pencak Silat padepokan effectively convey the values of brotherhood teachings to its audience through visual perception, ensuring that the symbolic meanings embedded in these teachings—which are core elements—are well-communicated and easily understood.

2. State of Art

2.1. Historiography

Historiography is a method of writing or reporting by weaving facts into a historical narrative based on data that has been analyzed. The historiographical approach highlights the underlying connections in the symbolic meanings of the logo, martial arts techniques, uniforms, and life teachings that have evolved within the Setia Hati Terate community.

2.2. Design Concept

The design concept is an idea or notion from the originator or creator to realize a plan based on careful and thoughtful planning.

2.3. Padepokan

The padepokan has the meaning of a residential complex (building) or an area designated as a place for the process of learning and teaching specific skills. The building components in a padepokan are generally characterized by the presence of structures with particular features, such as a gateway, meeting pavilions, lodging pavilions, healing pavilions, art pavilions, dining pavilions, and several other special supporting buildings built according to needs.

2.4. Pencak Silat

Pencak Silat is a martial art that encompasses four aspects: sport, self-defense, art, and mental spirituality. These four aspects are present in every Pencak Silat teaching across various schools or *padepokans*. One of the Pencak Silat teachings that has developed significantly in Indonesia is the Setia Hati teaching.

2.5. Bandar Lampung City

Bandar Lampung City is one of two cities and thirteen regencies in Lampung Province. It covers an area of 197.22 km², with a population of 1,073,451 people (source: city census data, June 2024). The population density is 5,400 per km², making it one of the most densely populated cities on Sumatra Island. Geographically, it serves as the main gateway to Sumatra, located 165 km northwest of Jakarta. It plays a significant role in the land transportation route between Java Island and Sumatra Island, and vice versa. The city is located at coordinates: 5.4294°S 105.2625°E. The population is 93.59% Muslim, 4.89% Christian (3.29% Protestant and 1.60% Catholic), 1.24% Buddhist, and 0.28% Hindu.

3. Methodology

The methodology used is a structural analysis of the narrative. The design analysis process is divided into two stages in an effort to conduct the analysis, namely:

- The first stage is the denotative signification stage. The core of this stage is the relationship between the meaning of the training uniforms worn by students and members, which is examined historiographically from the levels of the belts worn.
- The second stage is called the connotative stage. In this stage, the interpreter will encounter emotions and deeper values.

4. Results and Discussion

4.1. Results

The design concept for the Setia Hati Terate Padepokan in Bandar Lampung is historiography, which conveys the message of identity through design. This will be supported by the concept of sustainable architecture and local wisdom, as a form of responsiveness and concern for the environmental condition, both physical and non-physical. The building's function as a Pencak Silat padepokan will be developed based on educational and recreational/entertainment principles, with the goal of being enjoyed.

The design idea for the future is shaped by the noble values of the teachings within the Pencak Silat organization, particularly Memayu Hayuning Buwana. This teaching, which is part of the Javanese philosophy of life, remains strongly rooted in cultural values and means "to beautify the beauty of the world," as well as a philosophy that serves as guidance for living. The denotative and connotative meanings within the Javanese philosophy are represented here by embodying the Memayu Hayuning Buwana philosophy into three main design concepts: (1) spirituality, (2) society, (3) culture, and (4) nature.

4.2. Discussion

The design analysis of the Padepokan Pencak Silat Persaudaraan Setia Hati Terate can be seen in the image below.

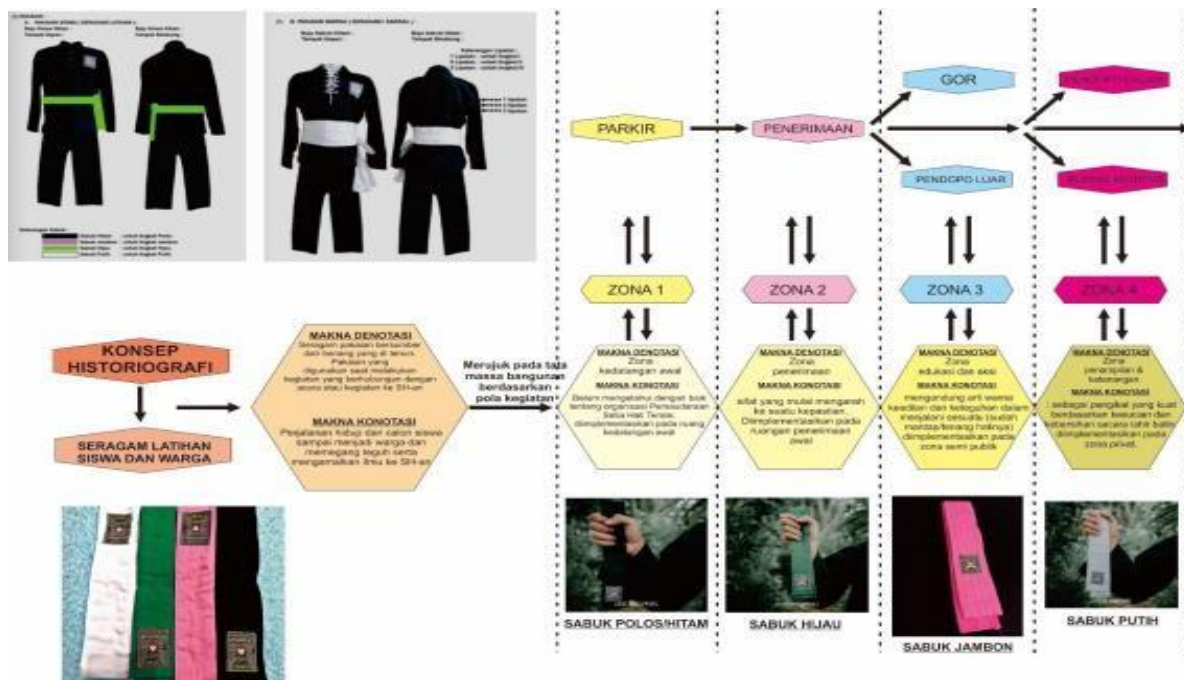


Figure 1. Analysis of denotative and connotative meanings (meaning of belt levels)

Figure 1 from the diagram above explains the historiographical concept adapted from the students' and members' uniforms, which have both denotative and connotative meanings. The denotative meaning of the uniforms comes from the threads that are woven, and the clothes worn during activities related to the Sehati event. The connotative meaning represents the life journey of a prospective student becoming a member, upholding and practicing the knowledge from Sehati. This is also reflected in the hierarchical pattern/layout of the building mass, based on activity patterns.

Thus, the application of the values of the Setia Hati Pencak Silat with the historiographical concept can be seen in the arrangement of the following zones.

- Zone 1: The denotative meaning is applied in the initial arrival zone, which is the parking area. In the connotative meaning, the initial arrival/guest is considered to have limited knowledge about the Sehati brotherhood organization. This is symbolized by the black belt, which signifies a person/student who is newly joining or becoming acquainted.
- Zone 2: The denotative meaning is applied in the reception zone. In the connotative meaning, the reception zone symbolizes the beginning of certainty and is implemented in the initial reception area. This is symbolized by the green belt, which signifies that a person/student is starting to find knowledge or something new.
- Zone 3: The denotative meaning is applied in the education/training zone and the Pencak Silat training area located in the outdoor pavilion and Sports Hall. In the connotative meaning, Zone 3 represents the color of justice and determination in facing something or being steady and calm in one's heart. This is implemented in the semi-public zone. It is symbolized by the pink belt, which signifies that a person/student is starting to understand and delve deeper into the knowledge and the movements of Pencak Silat.
- Zone 4: The denotative meaning is applied in the display and tranquility zone, located in the inner pavilion and meditation room. The connotative meaning of Zone 4 symbolizes a strong bond based on purity and cleanliness, both physically and spiritually, which is implemented in the private zone. It is symbolized by the white belt, which signifies that a person/student has started to master the knowledge more deeply.



Figure 2 . Analysis of denotative and connotative meanings (meaning of belt levels).

Figure 2 shows the meaning of the lotus flower emblem from the Sehati, which symbolizes the ability to thrive in all places and the high fighting spirit to defend one's ideals. The bud symbolizes the humble (poor/low) human life. The half-bloomed flower symbolizes a middle (moderate/adequate) human life. The fully bloomed flower symbolizes a life of abundance (luxury). The shape of the lotus has a radial form composition, meaning a shape with a central point surrounded by spokes. In the design, this is implemented in the zoning system, dividing the area into private, semi-public/private, and private zones, all centered around the outdoor/activity field area.



Figure 3. Spirituality concept implementation.

Figure 3 from the diagram explains the area of spirituality, symbolized by the mosque. There are two axes that define the outer area of the mosque: the red axis, which marks the direction of the Qibla, and the orange axis, which marks the boundary of the land area and indicates the public space. The intersection of these two axes creates a diagonal angle in the imam's area, representing a focus on the orientation of the space.

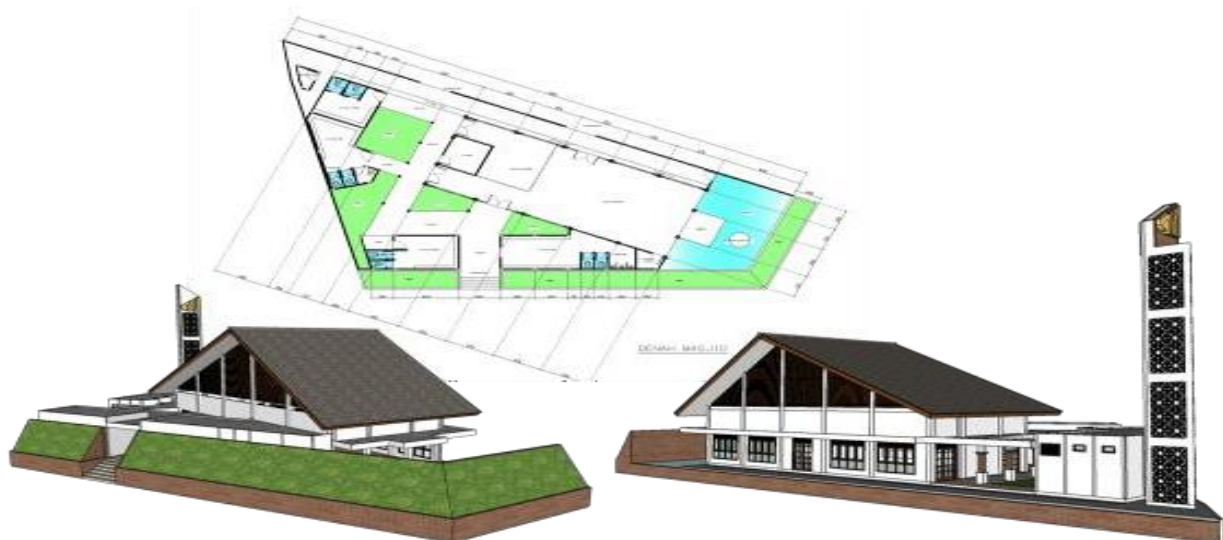


Figure 4. The Mosque Design



Design of the Padepokan Area



Design of the Padepokan Area



Training Area design



Iconic gateway of padepokan design

5. Conclusion

The design of the Padepokan focuses on an analysis of the knowledge within the Persaudaraan Setia Hati Terate Pencak Silat Organization, including the symbolic meaning of the logo, martial arts techniques, uniforms, and life teachings that have developed. Using a historiographical approach, it conveys the message of the identity of the teachings, allowing the implementation of the Padepokan design to incorporate elements and values from Setia Hati's knowledge, which are reflected and can be appreciated in the symbolic meaning of the building's design, spatial relationships, interior, and outdoor layout. The historiographical concept conveys the identity of the Setia Hati teachings through design as a response to and concern for the environmental conditions, both physical and non-physical.

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