

Reconstructing the Tapak Suci Pencak Silat Curriculum as Part of Extracurricular Activities in Muhammadiyah Schools

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Abstract

Extracurricular activities play a strategic role in character development and in strengthening student competencies, particularly in Muhammadiyah schools that prioritize them as part of their educational and cadre development mission. However, the implementation of Tapak Suci in various schools still faces challenges, including the lack of a standard curriculum, resulting in variations in training quality, inconsistent outcomes, and limited evaluation. This study aims to formulate a direction for reconstructing the Tapak Suci Pencak Silat curriculum as part of extracurricular activities in Muhammadiyah schools. The method used was a systematic literature review with reporting following PRISMA 2020. Searches were conducted through Google Scholar, PubMed, Garuda, and SINTA with the assistance of Harzing's Publish or Perish, as well as additional searches in Semantic Scholar. The study selection yielded 26 full-text documents as the final corpus. The literature analysis used the Levy and Ellis model to synthesize the findings into a thematic construct. The synthesis results indicate that reconstructing the Tapak Suci curriculum requires systematically strengthening its philosophical, sociological, psychological, historical, and legal foundations. The reconstruction also needs to emphasize the integration of Islamic values and Muhammadiyah educational principles into objectives, tiered material structure, learning strategies, and achievement evaluation. This study recommends developing a documented Tapak Suci curriculum to support consistent implementation, strengthen Muhammadiyah's educational identity, and optimize student character development through extracurricular activities.

Keywords: Reconstruction; curriculum; Tapak Suci; extracurricular activities

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1. INTRODUCTION

According to Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number 12 (2024), the curriculum is a set of plans and arrangements related to objectives, content, teaching materials, and methods used to direct learning activities so that educational goals can be achieved in a targeted manner. Within the Indonesian education system, achieving educational goals requires integrating interconnected components into a single system. This definition aligns with the provisions of laws and regulations on the curriculum, which emphasize its role as a guideline for implementing learning in educational units.

Extracurricular activities, particularly sports, have been shown to contribute to student character development in line with national education goals (Cerlin et al., 2024; Kamal et al., 2023). However, in the context of Islamic-based schools such as Muhammadiyah, the selection of extracurricular activities is also closely related to spiritual and ideological values. Therefore, extracurricular activities in schools serve as an educational tool that complements classroom lessons. Extracurricular activities significantly help students develop their interests and talents. Extracurricular activities in primary and secondary education have been regulated in ministerial regulations, which serve as a reference for implementing programs in schools.

Pencak silat is a traditional Indonesian martial art steeped in cultural values (Sarbaitinil et al., 2023). Due to its inherent value, pencak silat has earned recognition from UNESCO (United Nations Educational, Scientific and Cultural Organization) as an intangible cultural heritage (Permana & Hadiana, 2021). This cultural heritage must be preserved to ensure its continued existence and to avoid erosion by modernity and the passage of time. Pencak silat is one of the extracurricular sports offered in schools.

Tapak Suci, an integral part of Muhammadiyah, is a martial art founded in 1963 (Susanto et al., 2024). Tapak Suci is known as a martial art that emphasizes not only physical and motor development but also character development based on Islamic teachings. Schools affiliated with the Muhammadiyah religious movement have made Tapak Suci an optional extracurricular activity to accommodate students' interests and talents in non-academic areas.

The absence of a standardized Tapak Suci curriculum in Muhammadiyah schools results in uneven training quality, limited evaluation of learning outcomes, and difficulties in integration into the national education system. Research on the reconstruction of the Tapak Suci curriculum based on Muhammadiyah values remains limited and has not been systematically documented.

This study aims to examine and formulate a direction for the reconstruction of the Tapak Suci Pencak Silat curriculum as an extracurricular activity, based on Muhammadiyah educational values Agustiyanto, (2023), in a systematic and applicable manner. The results of this study are expected to serve as a basis for developing the Tapak Suci curriculum, as part of extracurricular activities in Muhammadiyah schools, in a more systematic and better-aligned manner with Muhammadiyah educational values.

2. METHOD

This study used a Systematic Literature Review (SLR) approach to synthesize scientific evidence on the reconstruction of the Tapak Suci Pencak Silat curriculum as part of extracurricular activities in a school context, with a priority on Muhammadiyah schools. The study's implementation and reporting followed the PRISMA 2020 guidelines to ensure transparency in the identification, screening, eligibility assessment, and reporting of included studies (Page et al., 2021).

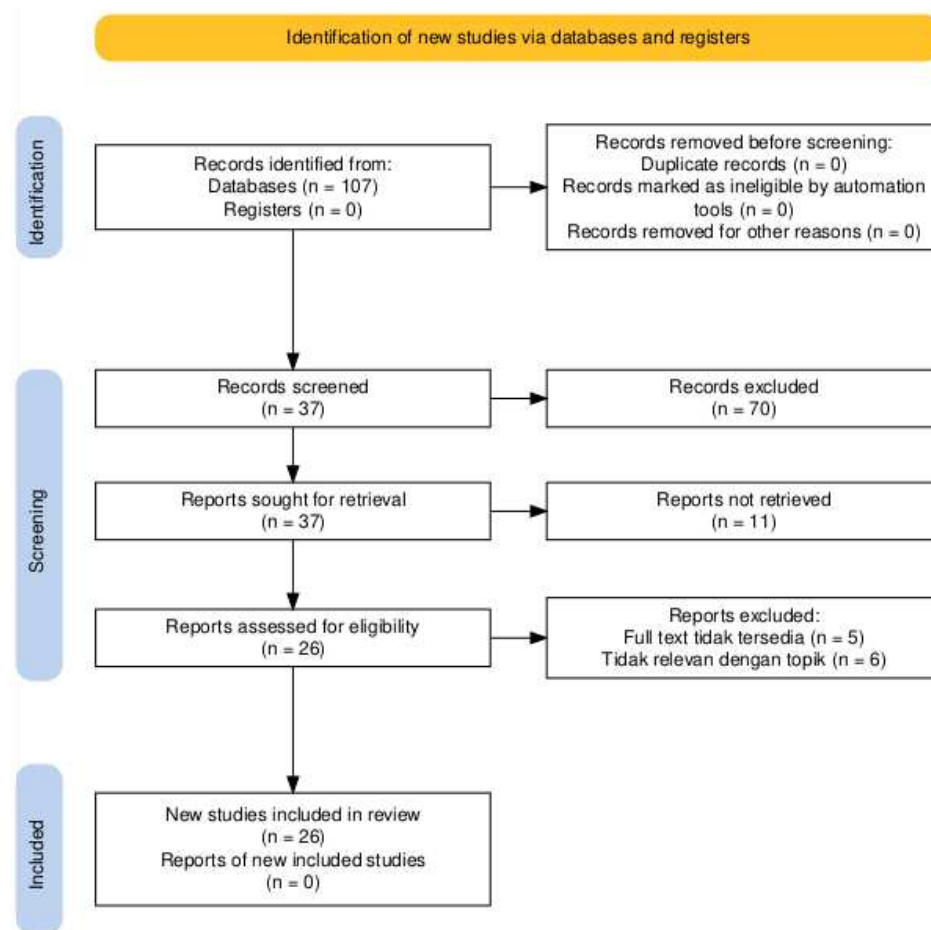
A literature search was conducted using Google Scholar, PubMed, Garuda, and SINTA, with an additional search on Semantic Scholar to broaden the scope. The Google Scholar, PubMed, and Semantic Scholar searches were conducted using Harzing's Publish or Perish software, as it allows for structured query execution and facilitates the export of results for filtering and citation management (Harzing, 2017). The search strategy was built around four main concepts: "curriculum," "pencak silat," "Tapak Suci," and "Muhammadiyah schools." Queries are constructed using Boolean operators, for example, "curriculum" AND ("pencak silat" OR "Tapak Suci") AND (school OR education OR extracurricular) AND (Muhammadiyah OR "Muhammadiyah school").

Studies were deemed to meet the inclusion criteria if they discussed Tapak Suci or pencak silat explicitly related to Tapak Suci, were within the context of school education prioritized by Muhammadiyah, included aspects of curriculum or program, implementation, and coaching, were published between 2020 and 2026, and had full-text available and sufficient for assessment. Studies were excluded if they were irrelevant to Tapak Suci or the school context, contained opinions without clear scientific procedures, were duplicates, or had unavailable or inadequate full-text.

The study selection process followed the PRISMA 2020 process. The identification phase yielded 107 records from the database (register = 0), with no records removed prior to screening (duplication = 0; ineligible by automation = 0; other reasons = 0). The screening phase resulted in 37 records being screened and 70 records being excluded. Of the 37 reports for which full-text retrieval was attempted, 11 were unsuccessful, leaving 26 reports assessed for eligibility. At this stage, 11 reports were excluded due to full-text unavailability (n = 5) and irrelevance to the topic (n = 6), resulting in 26 studies included in the final synthesis (Page et al., 2021).

Figure 1.

Study selection flowchart based on PRISMA 2020



Next, data analysis was conducted using the Yair and Ellis (2006) model, which involved three major stages: input (collecting and organizing reference data from included studies), processing (knowing the literature, comprehending the literature, applying, analyzing, synthesizing, and evaluating to generate cross-study understanding), and output (formulating conclusions and implications). This ensured that the synthesis process did not stop at a descriptive summary but rather produced a thematic construct that supported the objectives of curriculum reconstruction (Levy & Ellis, 2006). Given the heterogeneity of study designs and outputs, the synthesis was conducted using narrative and thematic approaches to map cross-study patterns and formulate conceptual propositions regarding the components of objectives, materials, methods, evaluation, implementation tools/SOPs, and character and skill achievement indicators (Snyder, 2019).

3. RESULTS AND DISCUSSION

This study analyzed 26 complete documents relevant to Tapak Suci in the school context, covering aspects of the program or curriculum, implementation, and evaluation or coaching. In general, findings across documents indicate that Tapak Suci is positioned as an extracurricular activity that not only develops self-defense and fitness skills but also strengthens character building, discipline, and the internalization of Islamic values (Khotimah et al., 2022). However,

the studies analyzed also show variations in program implementation across schools and regions, particularly in the structure of materials, coaching patterns, and evaluation mechanisms. This variation reinforces the urgency of developing a more standardized curriculum to ensure more measurable and consistent program outcomes. The findings are then synthesized following three discussion focuses: (a) the extracurricular curriculum in Muhammadiyah schools, and (b) the values

3.1 Extracurricular Curriculum in Muhammadiyah Schools

The document collection confirms that extracurricular activities in Muhammadiyah schools are part of an educational strategy that links character learning, value instillation, and the development of student potential. In this context, extracurricular activities are not simply additional activities but spaces for development that support the school's educational goals and institutional mission. Several studies in Muhammadiyah schools have shown that strong extracurricular management is often supported by school policy, a clear division of roles between the school and the supervisor, and consistent program routines (Afifuddin et al., 2024; Robbani & Fihayati, 2025).

In practice, Tapak Suci in Muhammadiyah schools is generally managed as a routine training program, with instructors or trainers playing a key role in determining the material, discipline, and training culture. Several documents indicate that successful program implementation is characterized by a clear training plan, clearly understood target outcomes for participants, and adequate use of infrastructure. However, some studies also highlight that program management remains variable because not all schools have a documented curriculum, and the program often relies on trainers' experience and local traditions (Jamaludin et al., 2024; Rahman Hakim et al., 2023).

From a curriculum perspective, the synthesis of findings indicates the need to clarify four main components. The first component is the program's outcomes, which link character and Islamic dimensions with self-defense skills and fitness. The second component is the gradual material structure appropriate to the participant's level. The third component is the set of implementation tools that guide consistent training, including schedules, concise modules, and safety procedures. The fourth component is a trackable achievement evaluation so schools can objectively assess participant development (Anjelita et al., 2025; Budiarto & Shafwan, 2025) (Shidiq, 2022)

3.2 Tapak Suci Pencak Silat Values in an Educational Context

Most documents position Tapak Suci as a medium for values education through structured physical activity. Values frequently encountered in the findings include discipline, responsibility, sportsmanship, courage, mental toughness, and leadership. These values are taught not only through explanations but primarily through habituation, adherence to rules, and the role models of instructors. Several studies confirm that the integration of Islamic values and organizational culture is a key distinguishing feature of Tapak Suci compared to martial arts training that is solely sport-oriented (Robbani & Fihayati, 2025; Yudhistira & Mustofa, 2024).

Several documents also show that regular training and a culture of discipline contribute to changes in student behavior at school, including increased adherence to rules, greater self-control, and more positive social behavior. However, the quality of coaching outcomes is greatly influenced by the consistency of program implementation, the quality of the trainers, and school

support. This means that Tapak Suci values are more easily formed when training is structured as an educational process with clear goals and objectives (Afifuddin et al., 2024; Anjelita et al., 2025).

In a pedagogical context, Tapak Suci values become more effective when translated into measurable learning outcomes linked to the educational context: (1) religious values as the foundation of attitudes, (2) discipline and responsibility as learning behaviors, (3) leadership and cooperation as social competencies, and (4) basic self-defense skills as psychomotor competencies. This synthesis demonstrates the importance of formulating a Tapak Suci curriculum that is not merely "technical training" but rather "meaningful training" that explicitly integrates value objectives and skill objectives (Jamaludin et al., 2024; Rian & Syaifullah, 2025).

3.3 The urgency of reconstructing the Tapak Suci curriculum

The most prominent finding from the document collection is inconsistent training programs and unclear evaluation standards, reinforcing the urgency of reconstructing the Tapak Suci curriculum to make it more structured and consistently integrated into Muhammadiyah schools. Several documents suggest that training programs often depend on trainers' experience and local traditions, resulting in varying student outcomes across schools and regions. This situation makes it difficult to assess achievements (both character and skills) objectively and hinders synergy in development between schools (Rahman Hakim et al., 2023; Suhada & Priyambada, 2022).

Curriculum reconstruction is necessary because it serves as an instrument for standardizing objectives, materials, methods, and evaluation. Without a documented curriculum, Tapak Suci risks being perceived as a routine activity lacking clear achievement indicators. Document synthesis points to the need for standardized training levels, measurable material plans, and evaluation tools that assess both skill and character outcomes simultaneously (Rian & Syaifullah, 2025; Robbani & Fihayati, 2025).

Furthermore, the development of human resources for trainers or coaches has emerged as a key factor (Oktavian & Syaifullah, 2022). Curriculum reconstruction will be difficult to implement if trainers lack adequate pedagogical guidelines and evaluation knowledge. Therefore, the document synthesis indicates that curriculum reconstruction needs to be accompanied by strategies to improve trainer competency: pedagogical training, the development of concise modules, implementation assistance, and a forum for alignment between Muhammadiyah schools. These steps will enable Tapak Suci not only to strengthen Muhammadiyah's educational identity but also to expand the impact of character development and student skills nationally (Afifuddin et al., 2024; Anjelita et al., 2025).

Conceptually, the reconstruction of the Tapak Suci curriculum needs to include three core components: (1) the basic principles of Tapak Suci, rooted in Islamic values and Muhammadiyah philosophy; (2) the needs of modern students regarding character education and self-development; and (3) measurable competency standards and assessments. With these components, Tapak Suci can be positioned as an extracurricular activity that is not only "physically active" but also "pedagogically measurable," thus aligning with both national education goals and Muhammadiyah's cadre development goals (Jamaludin et al., 2024; Robbani & Fihayati, 2025).

The development of the Tapak Suci Putera Muhammadiyah curriculum is based on the Articles of Association (AD) and Bylaws (ART) of Tapak Suci Putera Muhammadiyah, as outlined in the 2018 Makassar Congress (Muhammadiyah, 2018). These are:

1. Philosophical Approach

Because Tapak Suci education focuses on human interaction, its philosophical foundation is rooted in the constantly changing relationship between humans as subjects, objects, and managers. There are goals to be achieved beyond the materials or components used in the interaction. The evaluation process is crucial because it allows for assessment of success. Solutions, fundamental considerations, and philosophical thinking are necessary to develop each element of the curriculum. Because Tapak Suci education focuses on human interaction, its philosophical foundation is rooted in the ever-changing relationship between humans as subjects, objects, and managers.

2. Sociological Approach

Amidst globalization, a phenomenon that continues to erode local Indonesian culture, including martial arts, the Tapak Suci Putera Muhammadiyah curriculum focuses on the transmission of knowledge from one generation to the next. This fundamental principle is based on the belief that education and training at Tapak Suci are cultural processes aimed at enhancing human dignity. In this context, education serves as a means of socialization and facilitates the mastery of cultural norms and values through interaction between individuals. In this context, Tapak Suci members are introduced to human culture and guided to grow and develop in accordance with their own cultural values, so they can make a positive contribution to society.

3. Psychological

From an educational psychology perspective, Tapak Suci can meet students' growth needs, particularly in building self-confidence, self-control, and self-discipline (Irfan & Susanto, 2023; Safi'i et al., 2024). Students often find that martial arts training improves their emotional stability, their focus on learning, and their ability to manage stress. The absence of a systematic curriculum can lead to a loss of pedagogical direction in training. Therefore, the Tapak Suci curriculum must be carefully designed, taking into account students' age, cognitive stage, and emotional needs. This pedagogical approach ensures that learning becomes meaningful rather than simply receiving instructions.

4. Historical

The establishment of Tapak Suci was one of Muhammadiyah leaders' efforts to cultivate a physically and spiritually strong young generation. Founded in 1963, Tapak Suci became an integral part of the school, aiming to revive the values of heroism and struggle in a modern educational context. However, the historical spirit of the Tapak Suci curriculum began to fade over time due to inadequate curriculum documentation and a lack of national standardization. To ensure its continued relevance to Muhammadiyah's ideological and cultural foundations, the curriculum must be aligned with its founding history and original philosophy.

5. Law

In establishing extracurricular activities, the national education system serves as the reference. Extracurricular activities, based on Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 62 (2014), are expected to facilitate the achievement of students' competencies in attitudes, knowledge, and skills. Therefore, the

Tapak Suci curriculum must be formally developed, documented, and integrated into the school education system.

4. CONCLUSION

This study confirms that extracurricular activities in schools are legally regulated programs within the framework of the national education system. Tapak Suci, as an extracurricular activity in Muhammadiyah schools, functions as a character education program aligned with national education goals, particularly in strengthening students' attitudes, knowledge, and skills. However, the implementation of Tapak Suci still shows variation across schools and regions due to the lack of a documented standard curriculum, resulting in inconsistent program outcomes and evaluation mechanisms.

Therefore, a reconstruction of the Tapak Suci curriculum as part of extracurricular activities in Muhammadiyah schools is necessary to establish uniform and integrated curriculum standards within the education system. This reconstruction is designed using philosophical, sociological, psychological, historical, and legal approaches to clearly and measurably define objectives, tiered materials, learning strategies, and achievement evaluation. With this framework, the Tapak Suci curriculum is expected to strengthen Muhammadiyah's identity while optimizing student character development in a more consistent and accountable manner.

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