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State University of Surabaya
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**International Seminar of Sport
and Exercise Science 2014**

Surabaya - Indonesia, on October 21-22, 2014



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WELCOME

Dear colleagues and friend,

On behalf of the School of Sport Sciences, Surabaya State University, I have the honor to announce Surabaya as host city of the International Seminar of Sport and Exercise Science (ISSES), entitled "Sport and Exercise Science for Sport performance and Health Enhancement. Herewith I welcome academicians and Students of Physical Education and Sport Science from any regions in Indonesia on October 21st and 22nd, 2014. This is the first time the School of Sport Science Surabaya State University organizes an International Seminar, and I hope it will provide great opportunity to promote and develop Sport Science through networking, study, and research.

I hope in the future this kind of event would be under the patronage of the Ministry of Youth and Sport. I would like to express gratitude to the guest speakers of this seminar, namely: Prof Dr Supranee Kwanboonchan from Srinakharinwirot University, Thailand, Prof Dr Lim Boon Hooi from University of Malaya, Malaysia, Prof Dr Koh Koon Teck from Nanyang Technological University, Singapore, Prof Dr Chia Hua Kuo, Dean of Research, Taipei University, Taiwan, and Dr Gregory J Wilson, from The University of Western Australia, Sport Consultant of Indonesian Olympic Committee.

We are confident that you will enjoy the whole conference experience, sharing knowledge and ideas, and eventually make contributions to the advancement of Sport and Exercise Science.

Organizing Committee Chairman,

Prof Dr Soetanto Hartono, DDS, MSc

Table of contents	page
1. Reflective Practice for Coaches and Athletes. Koon Teck KOH, Ph.D.	1
2. The Effects of Sodium Bicarbonate and Sodium Citrate on Sport Performance of Badminton Players. Hartono Soetanto*,Sukadiono**	26
3. The Application of Sport Science in Developing Elite Indonesian Athletes. Dr Greg Wilson, PhD	33
4. Major Variables in Designing a Resistance Training Program Dr Lim Boon Hooi. Sports Centre, University of Malaya	49
5. Effect of Aquarobics Exercise Program on Adiponectin and Il-6level in Obese Women. Siti Baitul Mukarromah, Hardhono Susanto, Ign. Riwanto, Tandiyo Rahayu, Chia-Hua Kuo	60
6. Development Models Hockey Games 25. Yan Indra Siregar, Ibrahim, Nurkadri*	83
7. The Role of Reinforcement and Punishment and Student Motivation in Learning Physical Education, Sports and Health Drs . Bambang Ferianto Tjahyo Kuntjoro M.Pd	99
8. Role of Management to Learning Achievement of Student of Faculty of Sport Science of Manado State University. Beatrix Jetje Podung	115
9. The Effet of Swimming for Control Salmonella typhi to the Intestinal Epithel of Wistar Mice. Endang Sri Wahjuni	122
10. Building a Golden Generation that is Humanist through Pencak Silat Erwin Setyo Kriswanto	131
11. Improving the Quality of Life through Sport. HAJAR DANARDONO	140
12. The Difference Effect of Learning Model, Life Model, and Video Model on Increased Learning Results on the Swimming 50 m in the Front crawl Style Judging from Motor Ability. Heri Pendiando	152
13. Profiles of Biomotor Ability in Both Male and Female Softball Athletes of Indonesian Gold Program 2014 Junaidi	168
14. The Implementation of Sport Physiology to Support Sports Achievement Kunjung Ashadi, S.Pd., M.Fis., AIFO	179

15.Method for Improving the Wall Volley Skill Games Stroke in Table Tennis	
Luqmanul Hakim, S.Or., M.Pd	199
16.Modified Softball for the Students at State Primary School 1 Tosuraya Ratahan NPRTH Sulawesi.	
Nolfie Piri	216
17.Improving Flexibility, Balance, and Coordination with PORPI Yoga Gymnastics among Indonesian Middle Aged	
Noortje Anita Kumaat, Hari Setijono, Soetanto Hartono	227
18.The Effects of Arms Power Training and Leg Muscle Strenght Training to Accuracy of Jumping Smash Hit on Student Club Badminton in Unesa.	
Nur Ahmad Arief, Moch. Purnomo	237
19.Development of Basic Movement Learning Model Integrated with Math Skill for the Primary School Student Grade 1.	
Pamuji Sukoco	258
20.Effect of High-Intensity Interval Training (HIIT) to the Improvement of Maximal Oxygen Uptake (VO₂max) (Study at UKM Sport at STKIP PGRI Jombang)	
Risfandi Setyawan, Wahyu Indra Bayu	274
21.Development of Instruments Shooting Test In Speed Spot Shooting Test In Basketball.	
Ritoh Pardomuan, S.Or., M.Pd.	295
22.Applying Concentrated Solution of Palm Sugar + 5% NaCl prior to Exercising and its Effects on Aerobic Endurance. Saifu	310
23.Effectiveness Analysis of Motion in Learning Physical Education (Study of Sports Biomechanics).	
Suharjana, Widiyanto, Ria Lumintuarso	335
24.Effect of Teaching Style, Crawl Stroke and Flexibility of the Butterfly Stroke.	
Suprayitno	346
25.Character Building through Sports Tourism.	
Syarif Hidayat	363

26.The Building of Sport Industrial Development based on Sport Activity Management Regulatory Approach.	
Advendi Kristiyandaru, Fifukha Dwi Khory	374
27.Effect of Motivational Climate on Intrinsic Motivation, Self Discipline and Student Motor Skill in Learning Physical Education, Sport and Health.	
Anung Priambodo, S. Pd, M .Psi.T	391
28.Development of a Model of Physical Education for Elementary School Students Build Character in Medan.	
Dewi Endriani , Indah Verawati , Andarias Ginting	407
29.Coach-Athlete Communication and Hockey Athletes' Achievement Motivation.	
Miftakhul Jannah	422
30.Anthropometric and Physical Fitness Characteristics of Male Junior Taekwondo Athletes.	
Nining Widyah Kusnanik	427
31.Psychological Capital Profile of Student Athletes in Senior High School of Sport.	
Rachman Widohardhono	437
32.Risk Management Method for Managing Violence Spectator in Soccer events.	
R.Syaifullah D.Sihombing	441
33.Evaluation of Management Guidance Athletics Sports PASI Jatim.	
Edy Mintarto	452
34.Raising Learning Achievement Sprint Running Exceed of Playing Approach in 7th Grade Students of Kisaran 6 Junior High School.	
Yusmawati, Devi Catur	465
35.Sports Management Implementation in Extracurricular Sport Activities.	
Amrozi Khamidi, Gatot Darmawan, Setiyo Hartoto	466
36.Effect of Box Jump Training With Interval Training Method 1 : 2 and Interval 1 : 3 Against Increasing the Power.	
Agus Hariyanto	477

37. Ergogenic property of the insulin-sensitizing ginsenoside Rg1	
Chien-Wen Hou, Chih-Yang Huang, Shin-Da Lee, I-Shiung Cheng, Yu-Nan Lin, Sheng-Ju Chuang, Chung-Yu Chen, John L. Ivy, Chun-Lan Kao, Chia-Hua Kuo.	496
38. Type and style coach basketball under licence c members managers	
Surabaya	
Gigih Siantoro	535
39. A Secodary data analysis volleyball jump topspin and float serve skill	
Muhammad	561

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BUILDING A GOLDEN GENERATION THAT IS HUMANIST THROUGH PENCAK SILAT

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Abstract

Building a great generation or golden generation is not easy, especially with expanding tendencies in recent days such as the decline of norm value as an Eastern culture. Moreover, there are many violence and discriminations among young people. It is important to prepare golden generation by changing the mindset.

A golden generation can be formed through Pencak Silat. The building of golden generation through Pencak Silat is realized by implementing the noble philosophy. By having noble behaviors, people can fulfill their noble responsibilities as God's creature, individual, social, and universal creature that are piety to their God, improving their life quality, putting the public interest above their own interests and loving the environment.

The humanist golden generation means a generation that has potentials whether in the thought, behavior, or attitude that concern with the humanist sides. The humanist sides are the involvement of brain and emotion in every activity. In Pencak Silat, the humanist attitude can be performed through mind, exercise, sensing, and feeling.

keywords: golden generation, pencak silat, humanist

Introduction

A great nation is born of a great generation anyway. The fate of the next nation is determined by the current generation. To form a great generation or so-called golden generation is certainly not easy, especially with the various trends that develop recently, such as the weakening of the noble values as a nation that respects Eastern Culture. In addition, violence and discrimination are still rampant among young people today. To prepare for the golden generation, it is important to change the mindset. The life that is growing and even more complex is a challenge to prepare the future of golden generation. Based on the phenomena, it is required sensitivity,

challenges and opportunities in response to changes that must be considered and addressed in a positive way by the younger generation.

To create a golden generation can be done from various sectors, including through martial arts. Pencak Silat is an Indonesian original cultural heritage that has local knowledge as well as a shield against the negative penetration of foreign culture. Pencak Silat is not just a martial art. It is filled with rules that fit the life sciences and can be applied in personal life, business, management, and leadership. The purpose of learning Pencak Silat is not to fight or look for an opponent but to worship, establish a relationship, maintain, and preserve the health, maintain the culture. In Pencak Silat itself, there are four basic aspects that are taught, among others; exercise, martial arts, art, and spirituality. Once the rules in Pencak Silat martial art are applied by today's young generation, the expected golden generation can be realized.

Discussion

1. Golden Generation

Preparing a generation that is able to compete and quality is one of the duties of all components. Each generation has its own potential, that potential is inborn, but there are also a result of the educational process. If a generation is not educated properly, then its potential will not grow and develop optimally. The future generation is determined by today's young generation, so that the young generation is now the golden generation, the older generation must prepare as well, such as by education. It is expressed by Ki Hajar Dewantara (Bastian, 202: 111), to educate is to lead all the power of nature that exists in children in order for them as human beings and as members of society who can achieve highest safety and happiness. A golden generation is the generation that has the character of national identity that can be an overall pillar, integrity,

and dignity of a nation. Indonesian national identity is a religious culture, honest, polite, friendly, discipline and mutual assistance (M Arif Arifudin, 2012:7).

A tough generation means youth who can use their youth to the things that are useful; obey the God's commands and stay away from religious restrictions; can prepare themselves to live independently for the survival of life in the future; able to keep their family and their honour, and society in general; in everyday life, always consider the principle of benefit and negative effect; and unselfish. In other words, the golden generation that must be prepared is a generation that has 1) spiritual life, which is a God-fearing personality, polite and friendly, 2) has a high intellectual capacity that is able to be competitive with others especially with other nations. 3) young people who think visionary or want to think far into the future direction, they are able to become a pioneer for the youth to move, and 4) youth people who have strong character, young people who have a personality that is not easy to complain, not easy to give up and never be a burden to others.

2. The Philosophy of Pencak silat

The Pencak Silat martial art philosophy is called philosophy of noble character. This is because it contains the philosophy value of noble mind (Agung Nugroho 2008:7). The philosophy of noble character views that the public "tata-tentrem karta-raharja" (the community that is safe – comfortable and makes healthy- happy) can be realized to optimum if all citizens have noble character. Moral is the dimension of the human dynamic psychology that has creativity, taste, and imagination elements. All three are dynamic forms of sense, taste and will. Character is a mind that is visible in the form of character. All should be noble, namely the ideal or commendable. In the essence, manner or morality is a

condition or trait that has become pervasive in the soul and personality to various acts arising spontaneously and easily without artificiality and without the need for thought, If good and commendable behaviours arise in the view of religion rules and the mind, then it is called a noble character and vice versa (Asmaran, 2002:2)

Noble character according to Haidar Putra Daulay (2004) is a conscious effort made in order to embed or internalize moral values into the attitudes and behavior of the students to have the attitude and behaviour of the nobility (*berakhlakul karimah*) in everyday life, both in interaction with God, with others and with nature/ environment. With a noble mind and character, people will be able to meet the obligations of God's being virtuous, being personal, social creatures, and creatures of the universe that is being piety to the God, improving their self, putting the public interest above their own interests and love the environment.

Agus Mukholid (2004: 126) describes the noble values of Pencak Silat; that is 1) to practice and implement the martial arts as Indonesian culture which reflects the noble values, 2) improve the performance, 3) uphold solidarity, 4) the value of never surrender. Further, O'ong Maryono (1999: 79) argues that the practice contained in the philosophy of Pencak Silat martial art noble character is controlling in the sense of 1) a sense of commitment to the norms, values and religious ideals and morals of society. 2) responsiveness and the wisdom to any signs of developments, demands, and challenges, 3) firm and can develop the ability to face and overcome every challenge, 4) discipline and resilient in struggling temptation and trials, 5) dynamic and creative attitudes in order to achieve success and progress.

Philosophy of noble character is closely related to the formation of the character of a fighter, because it gives a foundation in the formation of attitudes and behaviors in an effort to achieve discipline and cultivation of good ethics. The great value of Pencak Silat is the basis for high ethical human form to improve the relationship with God, others and the natural surroundings.

3. The Concept of Humanist Pencak Silat

The Development of a humanist golden generation through Pencak Silat martial art can be implemented through physical and spiritual formation. A humanist golden generation means some generation that has good potential in thinking, attitude or behaviour that concern with the human aspects. The humanity side is the involvement of brain and emotion in every activity. Humanist can be interpreted as an orientation that emphasizes on the unique human qualities, especially that relate to free will and the potential to develop itself.

Pencak Silat as a martial art has great benefit in the self and personal formation. Self sees from the physical form, which means a healthy physical condition, whereas personality personal is seen from appearance, attitude of mind which tends to be called the mental and moral attitude (Muhammad Fajar Sidik, 2012:4). According Notosoejitno (1997: 54) Pencak Silat in substance has four aspects: mental- spiritual, martial, art, and sport. To realize the golden generation, the four aspects of this unity cannot be separated. This is consistent with the concept of the character education process to think, exercise, sensing, and feeling (the Ministry of Education and Culture, 2010).

Notosoejitno(1997: 59), saysthatPencak Silat is categorizedinto severalbranches, namely: (a) PencakSilat as an art which isthe wholebranch ofmartial artstechniquesandtricks in which a modificationof thetechnique ofself-defenseandmartial artsmovesin accordancewiththe rules ofaestheticsandintendedusetoshow thebeauty ofmartial arts; (b) PencakSilatmental and spiritualisa wholebranch ofmartial artstechniquesand the tricks that is a modificationof thetechniqueand its use isintendedtoillustrateand alsoembedthe teachingphilosophy ofmartial arts; (c) Pencak Silat as a sportisthat the whole techniques and tricks are used as modificationof thetechniquesandmovements of martial artsandits use isintendedtoestablish and maintainphysicalfitnessandagilityandsports performance; (d) Pencak Silatmartial artis abranch oftheintended use ofthe overalltechniquesandthe tricksistomaintainordefend themselves. Eachaspectcontainsthe values; self-control, self-defensetips, art movements, sport,andsportsmanship, whichare allbased onand colored by cultural valuesof societyandimbued by the philosophy ofnoble charactermotivation.

The humanistconcept ofPencak Silatshould beable to realizeits members, in this case theyouthwho willbe thenext generationthathasproperties ofpiety, responsive, resilient, tough, andaggressive and arequalifiedandhave a personalitythat isto humanize humans. Atkinsonet al(1998: 202) arguesthatpersonalityis all forms of apattern ofthoughts, emotionsandbehaviors that aredifferentandthecharacteristics thatdefine thepersonalstyle ofthe individualandaffected of the interactionwith the environment. This is in line withthe opinion ofO'ong Maryono(1999: 7) who claims that the Pencak Silat is motions ofmartialart that isorganizedaccording tothe systemof attack, time, place,

and climate by always keeping the honour of their respective as a knight, do not want to hurt feelings, are very closely related with spiritual, soarous instinct, triggers human conscience, resigns to God Almighty.

A golden generation should be 1) faithful and persistent in practicing the teachings of the God Almighty, 2) creative, intelligent, sensitive and careful in addressing the issues and be able to take advantage of the opportunity and responsibility, 3) tenacious, never surrender and be able to develop their ability to answer challenges in overcoming difficulties to uphold the truth, honesty and justice, 4) resilient in the face of temptation and trial, discipline and responsibility as well as comply with legal norms, social, and religious, and 5) nimble, agile, and dynamic skills, energetic, corrective, efficient, and effective for the pursuit of achievement. To implement that, there has to be self-control and able to determine its position. Self-control is a step that must be considered to achieve the education to be a complete human being. In order to realize the humanist Pencak Silat, it needs a basic relationship between human and God, human relationships with one another, and human relationship with the nature.

In Pencak Silat, humanist attitude can be done through humane attitude through thought, sports, sensing, and feeling. Thought is regarding to the reason for the process and to use knowledge critically, creatively, and innovatively. Sport is linked to the process of perception, readiness, imitation, manipulation, and the creation of new activities with sportsmanship. Sensing and Feeling are associated with the willingness and creativity that are reflected in the concern, imaging, and the creation. Feeling (by heart) is associated with feeling attitudes and beliefs/faith. (Indonesian Government, 2010:21). Thinking in

Pencak Silat can be realized in creating the whole basic movements into a coherent unity that can be seen from the formation of the innovative and creative movements and attacks. Sports in Pencak Silat can be realized from the activity of physical movements such as punches, kicks, blocks, and defensive moves which implement sports and leisure achievement. The sense of Pencak Silat martial arts manifested in not hurting each other, always greeting or respecting others when meeting them in activities with friends, opponents, or others. The feeling in Pencak Silat can be manifested by getting close to God Almighty through prayer at the beginning and end of each activity.

Closing

1. Conclusion

Pencak silat has the role to realize the golden generation. It can be actualized in the characteristics of the fighter that is piety, responsive, tough, aggressive and has the humanist qualified personality. In Pencak Silat, humanist attitude can be implemented through mindset, exercise, sensing, and feeling. To perform those characteristics, it needs self control and has to be able to decide the attitude. Self control is a step that has to be considered to achieve the education that makes people humanist. In order to realize the humanist Pencak Silat, there has to be the fundamental relation between human that covers; the relation between human and God, human and human, and human and the universe.

2. Suggestion

To realize the golden generation, there are four things that need to do when training Pencak Silat:

- a. The trainer should apply the relationship between human and God, human and human, and human with the universe.
- b. Every move of Pencak Silat is performed with body, mind, heart, and sense so that the harmonic moves can be well performed.
- c. To produce the golden generation, it is important to implement an early development.

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