



Persuasive Communication In Efforts to Preserve The Local Culture of Silat Kuntau In The Era of Millennial

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Abstrak

Kata kunci:
Pencak Silat,
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Milenial

Pencak silat sebagai salah satu kearifan lokal bangsa Indonesia terus diperkenalkan kepada generasi penerus untuk membantu menanamkan rasa tanggung jawab terhadap kelestarian budaya lokal. Tujuan penelitian adalah berusaha mencermati upaya pelestarian budaya silat Kuntau dalam perspektif komunikasi persuasif. Kualitatif dekskriptif menjadi metode dalam penelitian dengan corak field research (penelitian lapangan) yaitu penelitian mendalam mencakup keseluruhan yang terjadi di lapangan, dengan tujuan untuk mempelajari secara mendalam tentang latar belakang keadaan masyarakat. Hasil penelitian menunjukkan bahwa upaya komunikasi yang berlangsung antara pelatih dan ganerasi muda yang menggunakan pola komunikasi persuasif dari bawah keatas yang sebabkan dua faktor antaranya: 1)Komunikasi persuasif yang dilakukan dari orang tua kepada pelatih silat kuntau karena orang tua ingin melindungi anaknya. 2) kesadaran diri memandang betapa penting mempelajari silat kuntau dan manfaat belajar silat kuntau serta berguna dalam kehidupan.

Abstract

Keywords:
Pencak Silat,
Kuntau,
Persuasive
Communication
, Millennial Era

Pencak silat as one of the local wisdoms of the Indonesian people continues to be introduced to the next generation to help instill a sense of responsibility for preserving local culture. The aim of the research is to try to examine efforts to preserve Kuntau silat culture from a persuasive communication perspective. Descriptive qualitative is a research method with a field research style, namely in-depth research covering everything that happens in the field, with the aim of studying in depth the background of the community situation. The research results show that the communication efforts that take place between trainers and young people use persuasive communication patterns from the bottom up which are caused by two factors, including: 1) Persuasive communication is carried out from parents to the Kuntau silat trainer because the parents want to protect their children. 2) self-awareness regarding how important it is to learn Kuntau silat and the benefits of learning Kuntau silat and how useful it is in life.



INTRODUCTION

Indonesia has a diversity of cultures, one of which is the traditional Kuntau pencak silat culture. In South Sumatra, the kuntau culture is still preserved by local residents. Cultural preservation is an effort to maintain and maintain culture so that it does not disappear and continues to exist. Pencak silat as one of the local wisdoms of the Indonesian people continues to be introduced to the next generation to help instill a sense of responsibility for preserving local culture (Zainuddin, 2020 : 2).

The martial art of Silat Kuntau is guarded and preserved from generation to generation. Because preserving Kuntau silat culture is an effort to maintain cultural values, traditional values by developing manifestations that are dynamic, flexible and selective, and adapt to situations and conditions that are always changing and developing.(Widjaja inNahak, 2019 : 8), defines conservation as an activity or activity carried out continuously, directed and integrated in order to realize certain goals which reflect the existence of something that is permanent and eternal, dynamic, flexible and selective.

In the Sumatra region itself, there are several areas that are famous for their Kuntau flow, including Kuntau Se Balik which comes from the villages of Se Balik, Tanjung Lago, Banyuasin; Kuntau Lintang from Empat Lawang, and Kuntau Silat from Musi Rawas. As in Musi Rawas, the martial art of pencak silat is known and has been embedded in one of the villages, namely Kebur Jaya village. This aims to explore the local wisdom values of Kuntau martial arts based on character values and analyze the practice of Kuntau martial arts in strengthening the character of its fighters(Zainuddin, 2022 : 2).

In preserving the local culture of Silat Kuntau, it cannot be separated from the participation or concern of the young generation who are superior and have high intentions and awareness in preserving culture.According to Mukhlis (in Mervi Takalawangen et al, 2019: 25),Youth is a generation whose shoulders are burdened with various expectations, especially from other generations.

In more detail A.W. Widjaja (in Zuhriah, 2022: 6), defines conservation as an activity or activity carried out continuously, directed and integrated in order to realize certain goals which reflect the existence of something that is permanent and eternal, dynamic, flexible and selective.

One of the goals of cultural preservation is to carry out cultural revitalization



(strengthening). Regarding cultural revitalization, A. Chaedar Alwasilah (in Fitriana, 2023: 28), said there are three steps, namely first, understanding to create awareness, second, collective planning, third, generating cultural creativity.

In maintaining traditional culture, of course the role of young people who love their culture cannot be separated. The role of young people in preserving the traditional art of Silat Kuntau is considered quite good, which includes five roles, namely: the role of inheritance, the role of owner, the role of perpetrator, the role of innovation and the role of education (Mantri, 2014: 4).

In the modern era like now, the existence of native Indonesian culture has begun to be eroded by foreign cultures that have managed to enter Indonesia and have made people, especially the younger generation, more interested in following foreign cultural trends than native Indonesian culture. According to Hildigradis (in Siburian, Nurhasanah, Fitriana, 2021:3), today's young generation is more interested in foreign culture because it is more practical and in line with trends. The fact is that currently, without realizing it, traditional art is gradually being eroded and starting to become popular. Many teenagers or the younger generation prefer modern art such as western pop, Korean pop, and so on.

Keeping up with the times is not wrong, because a developing society is a society that is able to adapt. However, it is important to filter which things are good and useful to follow and vice versa, so that negligence in maintaining the existence of culture does not cause the younger generation to forget their own culture. According to Malinowski (in Nahak, 2019: 1), a higher and active culture will influence a lower and passive culture through cultural contact.

The current modern era can bring about changes in the lifestyle of modern society. As a result, people tend to choose new cultures that are considered more practical compared to local culture. One of the reasons local culture is forgotten nowadays is the lack of the next generation who have an interest in learning and inheriting their own culture. According to Malinowski (in Nahak, 2019: 1), a higher and active culture will influence a lower and passive culture through cultural contact. This is very visible in the shift in cultural values that lean towards the west. In the modern era, information has become a very powerful force in influencing human thought patterns. To anticipate this, awareness of the importance of local culture as national identity is needed. It is an obligation for every level of society to maintain it, where the role of the



younger generation is highly expected to continue trying to inherit local culture and will become the strength and existence of local culture even though it is hit by the progress of the times. Therefore, it is very important for young people to continue and preserve local cultures, especially in the kuntau silat in Kebur Jaya village. The local culture of Kuntau silat shows the identity of the local community.

METHODS

This research uses a qualitative approach to describe the problems and research focus. Qualitative methods are social research steps to obtain descriptive data in the form of words and images. This is in accordance with what Lexy J. Moleong stated that the data collected in qualitative research is in the form of words, images, and not numbers. A qualitative research approach is an approach that does not use statistical work, but is based on qualitative evidence. In another article, it is stated that the qualitative approach is an approach that is based on field realities and what is experienced by respondents and finally the theoretical reference is sought.

A qualitative approach is research that displays assessment procedures that produce descriptive data in the form of written or spoken words from people and observed behavior. In this case, the researcher interprets and explains the data obtained by the researcher from interviews, observations, documentation, so as to get detailed and clear answers to problems.

The selection of a qualitative research approach is carried out on the basis of the specifications of the research subject and to obtain in-depth information that covers social reality. According to Nasution, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words, from the people and behavior observed. In this research, efforts were made to collect as much descriptive data as possible which will be expressed in the form of reports and descriptions. Suharsimi Arikunto also explained that the type of descriptive research is that if the researcher wants to know the status of something and so on, then the research is descriptive, namely explaining events and things.

With a qualitative descriptive approach, analysis of the data obtained (in the form of words, images or behavior) is not expressed in the form of numbers or statistical figures, but by providing an explanation or description of the situation or conditions studied in the form of a narrative description. The presentation must be carried out



objectively so that the researcher's subjectivity in making interpretations can be avoided. A qualitative approach was chosen in this research. The qualitative approach is a research approach based on phenomenology and the constructivist paradigm in developing science (Ikbar, 2012:146).

In order to obtain maximum data, researchers use field research, namely in-depth research covering everything that happens in the field, with the aim of studying in depth the background of the community situation. Which will then be described to obtain a hypothetical conclusion by combining descriptive methods.

RESULTS AND DISCUSSION

General Description of the Kuntau Silat Research Location

Kuntau, this is a traditional martial art of the Kebur Jaya people. People who have kntau skills are armed with forked iron, double-edged knives. By mastering martial arts, kuntau can increase diligent behavior in worship, and can also control one's lust and anger.

It is believed that the traditional martial art of Kuntau can shape a person's personality to always be humble, not arrogant, and able to minimize commotion. Even though Silat Kuntau has only been studied for a few months, the traditional martial art of Kuntau is not only known to be able to knock out an opponent, but can also kill the opponent, even if the attack on the opponent is carried out in the dark without the help of light.

Kuntau traditional martial arts movements are considered unique, not just emphasizing the beauty of the movements, but adapted to the course of nature and are very powerful and powerful.

Kuntau is a traditional martial art typical of the Kebur Jaya area and this traditional martial art has been around since 1981 during the pesirah (Kades) period. Silat kuntau in Kebur Jaya village is a village in Tiang Pumpung Kepungut (TPK) District, Musi Rawas Regency. Kebur Jaya Village has a total area of Kebur Jaya Village after the expansion of the village of $\pm 2,578.48$ Ha including: Population Settlement Area ± 15 Hectares, Village Treasury Land ± 1 Hectare, Productive People's Rubber Plantation ± 1452 Hectares, Rainfed Rice Field ± 7 Hectares, Dry land Agricultural land: 210 Ha, Unpredictable Land: 320 Ha Agricultural land ± 126.52 Hectares, Oil palm



plantation owned by PT. GSSL (Gunung Selatan Sawit Lestari) in the Kebur Jaya Village area covers an area of ± 500 hectares.

The geographical conditions and boundaries above indicate that Kebur Jaya Village is in a very strategic position because it is accessed by the Central Sumatra Highway. The total area of Kebur Jaya Village, Tiang Pumpung Kepungut District, Musi Rawas Regency is $\pm 2,578.48$ Hectares. Administratively, Kebur Jaya Village consists of 4 hamlets with the following regional boundaries:

1. To the north, it borders the Lubuk Besar Village Area.
2. To the south, it borders the Empat Lawang Regency and Rantau Serik Village.
3. To the west, it borders the Kebur Village area.
4. To the east, it borders the Kembang Tanjung/Sungai Kuku Village area.

History of Kuntau Silat in Kebur Jaya Village

The beginning of the existence of Kuntau silat in Kebur Jaya village was in 1981 during the Pesirah period which was stated by Mr. Mastimbang, a regular di Pangil (Mbong), who first taught Kuntau silat in Kebur Jaya village, he revealed:

"In the past, I couldn't learn Kuntau silat because I hadn't studied yet, so I didn't have the intention to learn Kuntau silat. The important reason I wanted to learn was because one of my relatives had been killed by someone in my family, but no one in the family had the courage. That's where I started thinking about the aim of learning Kuntau silat is only to protect yourself and your family.

In 1981, when no one was teaching Kuntau silat, in 1981 there was one student who learned Kuntau silat. In 1981, someone asked to be taught Kuntau silat. He had gone home several times to ask to be taught Kuntau silat and at that time he was still studying at home. Then as time went by there were three people who found out that I was teaching Kuntau silat and then those people also wanted to learn Kuntau silat. Then, because there were already four people who wanted to study, the training place was moved to the garden at night to study there until they decided.

After I taught the four of them, many other people also wanted to learn Kuntau silat, and then those people came to see me that they also wanted to learn Kuntau silat. At that time I also didn't tell anyone and didn't promote Kuntau silat. If I taught Kuntau silat, those who wanted to learn from themselves and their own awareness. At that time there were six people who wanted to learn this Kuntau silat in late 1981 to early 1982 and taught these six people until they quit and after they had finished teaching these six people, many more people wanted to learn Kuntau silat. But before the night of the termination, I taught them at the basirah (village head) train.

In 1982, the village head wanted to get a permit to train in the village, but at that time I thought about it with the families and students and said



they were rejected, so it's better to study together with us in the forest. Because we don't want this silat to be shown off to people out there. In 1983 I didn't teach anymore because I didn't want to teach in the village, then again in 1984-2012 I taught again because many people asked me to train them. So overall there are more than 100 people studying kuntau. "In Kuntau silat, not everyone can be a core teacher, they have to have a soul, but if you just have to be an auxiliary teacher, that's possible" (Mbong Interview Results, 15 February 2024).

Based on what Mr. Mbong said, the kuntau silat existed in Kebur Jaya village for the first time in 1981 during the Pasirah government. In 1981 there were people who asked Mr Mbong to teach kuntau silat in the village of Kebur Jaya. So the kuntau silat in Kebur Jaya village was first taught directly by Mr. Mbong. In 1981 there were only a few students being taught and Mr Mbong taught in the forest until he finished. In 1982, many people began to know that Mr. Mbong taught Kuntau silat in the village of Kebur Jaya, so many people began to be interested in learning Kuntau silat until 2012. According to Mr. Mbong, this Kuntau silat was not promoted at all, but the people themselves learned Kuntau silat. in Kebur Jaya village.

Regeneration of Kuntau Silat

Kuntau silat is a traditional silat that prioritizes attack and defense using piasu, machetes and tekpi. If you want to learn Kuntau silat, you have to meet the Kuntau silat teachers directly, because the Kuntau silat teachers will not convey information about Kuntau silat. This was expressed by Mr. Mastimbang who stated:

"In 1981, someone asked me to teach him the Kuntau silat. He had come to my house several times to ask his children to teach the Kuntau silat and at that time he was still studying at home. At that time I also did not tell anyone and did not promote the Kuntau martial arts, those who wanted to learn from themselves and their own awareness. "In 1983 I didn't teach anymore because I didn't want to teach in the village, then again in 1984-2012 I taught again because many people asked me to train them" (Mbong Interview Results, 15 February 2024).

Since ancient times, the first time Kuntau silat was taught in the village of Kebur Jaya, it turns out that there was no information about Kuntau silat when looking for students. So for people who want to learn Kuntau Silat, they have to come directly to the Kuntau Silat teacher because Kuntau Silat will never be given information about Kuntau Silat.

The same thing was expressed by Rapika who stated:



"At that time there was no communication about Kuntau silat, so it was a matter of my own basics to learn Kuntau silat because there are many benefits to learning Kuntau silat, namely to take care of myself"(Rapika Interview Results, 17 February 2024).

When studying Kuntau silat, there is no communication or information about Kuntau silat. So, when studying Kuntau silat you are self-aware, learning Kuntau silat also has many benefits, namely in protecting yourself.

The same thing was expressed by Amir who stated:

"It's true that there was no communication to learn Kuntau silat, but at that time I saw my friends learning Kuntau silat, so because I saw my friend learning Kuntau silat, I was also interested in learning Kuntau silat and indeed this Kuntau silat was only for taking care of myself"(Amir Interview Results, 18 February 2024).

There is no information about Kuntau Silat in looking for students, but we have to find out for ourselves about Kuntau Silat, including seeing other people learning Kuntau Silat, so we can also become aware of Kuntau Silat and be interested in learning Kuntau Silat.

The same thing was expressed by Mansur who stated:

"At that time, learning Kuntau silat was done from self-awareness and again when we had learned we didn't show off that we could do Kuntau silat"(Mansur Interview Results, 14 February 2024).

Learning Kuntau silat requires self-awareness and even though you have learned Kuntau Tuntu silat, you must not be arrogant or show it off.

The same thing was expressed by Amet who stated:

"Besides taking care of yourself, of course you also train your thinking, train your alertness and train your reflexes and be more careful in the outside world, such as in the world of work" (Amet Interview Results, 16 February 2024).

Kuntau silat has the aim of protecting oneself, not only does kuntau silat also train the mind, train readiness and train self-reflexes, kuntau silat also teaches you to be more careful in living your life.

The same thing was expressed by Muktar who stated:

"And learning Kuntau silat is self-awareness and we ourselves want to learn Kuntau silat" (Muktar Interview Results, 20 February 2024).

Learning Kuntau silat must come from yourself without any coercion or pressure if you really want to learn Kuntau silat.



Persuading Trainers to Teach Kuntau Silat

In the process of preserving Kuntau silat, of course the role of parents and the younger generation is very important in the regeneration process of Kuntau silat in Kebur Jaya village. There are two ways used by the younger generation, the first is guidance from their parents, the second is self-awareness in preserving the Kuntau silat as expressed by M. Ali who said:

"That's what the kuntau silat should be, even though there is no communication, parents or the community direct that kntau should be conveyed because it is for self-protection, for that reason, even though there is no information on how to do it, the children and young generation in our hamlets are important to we preserve it because first of all it is for self-care and there are many benefits" (Results of interview with M. Ali, 22 February 2024).

In learning Kuntau silat, of course parental direction is very important in the process of learning Kuntau silat because parents will direct their children about the importance and benefits of learning Kuntau silat in taking care of themselves. Then the parents conveyed to the trainer that they were willing to teach their children the Kuntau martial arts.

The same thing was expressed by Mr. Berri who stated:

"I used to learn silat kuntau, I asked permission from my parents to learn silat kuntau, then my parents allowed me to learn silat kuntau, then I told the coach or silat kuntau teacher that I wanted to learn silat kuntau and that was really self-awareness. "I myself have to learn Kuntau silat because Kuntau silat is important for us young people to look after ourselves" (Berri's interview results, 19 February 2024).

Based on the information given by Berri, learning Kuntau silat is indeed our own day and then it was conveyed to the Kuntau silat trainer to be willing to teach Kuntau silat because learning Kuntau silat has many benefits and uses for protecting oneself.

Motives for learning Kuntau Silat

Kuntau silat is a tradition inherited by ancestors from generation to generation, from one generation to the next. Pencak silat is known to have a philosophy that is used as the basis for its game, namely prioritizing aspects of noble character. This means that each player in this sport not only fights with an opponent, but also tries to control himself. As a sport, pencak silat has important benefits for learning it.

The same thing was expressed by Mr Rapika who stated:



"Besides that, it is very important for sports health, silat kuntau is a prayer including art. "Kuntuu silat is also for health purposes, Kunatu silat is also to protect ourselves from very bad conditions" (Results of interview with Rapika, 17 February 2024).

Learning Kuntau silat is very important and beneficial for health as well as sports, besides being beneficial for your health, Kuntau silat is also for maintaining and protecting yourself from bad conditions.

The same thing was conveyed by Mr. Mansur who stated:

"What is clear is that learning kuntau is to protect the family and the surrounding environment in preparation" (Mansur interview results, 14 February 2024).

The benefit of Kuntau silat is to protect the family and the surrounding environment in preparation for bad conditions.

The same thing was conveyed by Mr. Amet who stated:

"It depends on each person who thinks about protecting themselves from unwanted things" (Amet Interview results, 16 February 2024).

Everyone has their own goals and uses silat kuntau but silat kuntau to protect themselves from unwanted things.

Muktar also said the same thing, who stated:

"Firstly, in the past, there were often commotions and there were often muggings and even murders, that's why I had to learn to protect myself from unwanted things.

Second, to understand the meaning and benefits of learning Kuntau silat.

"Learning Kuntau silat does not mean we want to be a fighter or something that is not right" (Muktar Interview results, 20 February 2024).

Learning Kuntau silat is very important because by learning Kuntau silat you will be able to protect yourself from bad things such as riots, muggings and even murder. Learning Kuntau silat is not to become a thug but learning Kuntau silat is to protect yourself.

M. Ali also said the same thing, who stated:

"Also, kuntau is not for fighting, but kuntau is for protecting and monitoring yourself" (Results of M. Ali's interview, 22 February 2024).

Learning kuntau is not just for fighting but learning kuntau is to protect and supervise yourself.



Kuntau Silat for the Young Generation

Silat kuntau is a traditional martial art native to Indonesia. The basic techniques include stances, stances, step patterns, punches, kicks, parries, locks, cuts and lying stances.

Self-defense is a self-defense art that prioritizes physical strength. When learning Kuntau silat there is definitely a feeling of fear, as stated by Riko who stated:

"I have always known about Kuntau silat, many of my friends studied Kuntau silat and my parents also allowed me to learn Kuntau silat, but I didn't have the courage and was afraid to learn, because my friend said learning Kuntau silat was very hard and I studied at night. day. That's why I don't dare to study even though I want to" (Riko's interview results, 24 February 2024).

Learning Kuntau silat is very important and requires self-awareness, but learning Kuntau silat also requires a strong mentality and courage in learning Kuntau silat because Kuntau silat training is quite hard and is done at night in the forest.

Picture 1
Kuntau Silat Training Process



Dika also said the same thing, who stated:

"I want to learn Kuntau silat but I learn it at night and the training is very hard. So I'm also afraid to practice" (Results of Dika's interview, 21 February 2024).

Learning Kuntau silat is not enough with will but also strong courage in undergoing the training process.



Picture 2
Kuntau Silat Training Process



Preservation of Kuntau Silat

Kuntau martial arts is a regional cultural art and local wisdom of Kebur Jaya village, this Kuntau martial art really needs to be preserved. In this case, the regional government through related agencies continues to develop and empower local arts and culture and wisdom in this area. Regional governments must take part in increasing public awareness, especially leaders and youth, so that they can play an active role in maintaining and preserving regional arts and culture values.

The same thing was also conveyed by Kebur Jaya village secretary Alex who stated that:

"In terms of preserving Kuntau silat, there is no village government program in an effort to preserve Kuntau silat and there has been no communication between the village government and the Kuntau silat trainers in Kebur Jaya village. Kuntau silat in Kebur Jaya village has been around for a long time and there are many students and Kuntau silat has been running on its own for a long time and I have also studied kuntau silat. Kuntau Silat has always been practiced in private at night. But if it is serious, the trainer wants to develop the Kuntau silat, of course we as the Kebur Jaya village government are ready to help to preserve the Kuntau silat in the Kebur Jaya village. "The village government is ready to issue a permit and facilitate a place for silat teachers and in the future it is hoped that this will also become one of the leading programs in Kebur Jaya village" (Results of Alex's interview, 25 February 2024).

In terms of preserving the Kuntau silat, the government does not yet have a program regarding cultural preservation, including the preservation of the Kuntau silat, and there has been no communication between the government and the Kuntau silat



trainers. Kebur Jaya Village has been teaching Kuntau silat since the past, the Kuntau silat training process was closed and at night. But if the trainers want to preserve and develop openly, the government is ready to help and contribute to efforts to preserve the kuntau silat in Kebur Jaya village and the village government will issue a permit and provide facilities for the trainers to teach kuntau silat to young people in Kebur village. Jaya. In this regard, the government is opening opportunities for the community and young people to try to maintain and preserve the local culture of the Kuntau silat.

The same thing was also conveyed by Mansur (Traditional shop) who stated:

"If you want to preserve Kuntau silat in an open way, you can get permission from the village head government or the sub-district head, if you haven't gotten a permit so far and are still studying in the forest. "In preserving this kuntau, we are ready to help maintain it" (Mansur interview results, 14 February 2024).

To preserve Kuntau silat in an open way, of course you have to get a permit from the village government or from the sub-district, because so far Kuntau silat training is still closed and there is no permit. So the traditional shop is ready to help in preserving the kuntau silat in Kebur Jaya village.

Tamrin (Traditional shop) also expressed the same thing:

"First, the government must intervene in the issue of Kuntau silat so that it can be preserved. Second, the government creates a kuntau organization so that it is not interrupted and that it is legalized by the government, if possible, directly from the sub-district and that it goes directly to the regent so that it is legal. If it is legal, then there will be a program from the government or from the Kuntau silat trainer and so that later there will also be a budget prepared. by the government. "Perhaps with assistance from the government, this Kuntau silat can be developed further" (Interview results, 23 February 2024).

In maintaining and preserving the Kuntau silat, the government must take part in the process of preserving the Kuntau silat. Firstly, the regional government must create an organization for youth so that the visitation in Kebur Jaya village is not interrupted and it is legalized by the village government or from the sub-district and even from the regent so that later this becomes the next government program and there is a budget for the local culture preservation program so that local culture will be maintained.

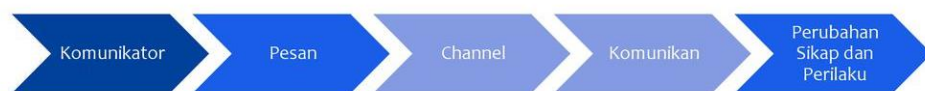
RESULTS AND DISCUSSION

In the description of the research results described above, the researcher will discuss the trainer's communication with the younger generation in preserving the

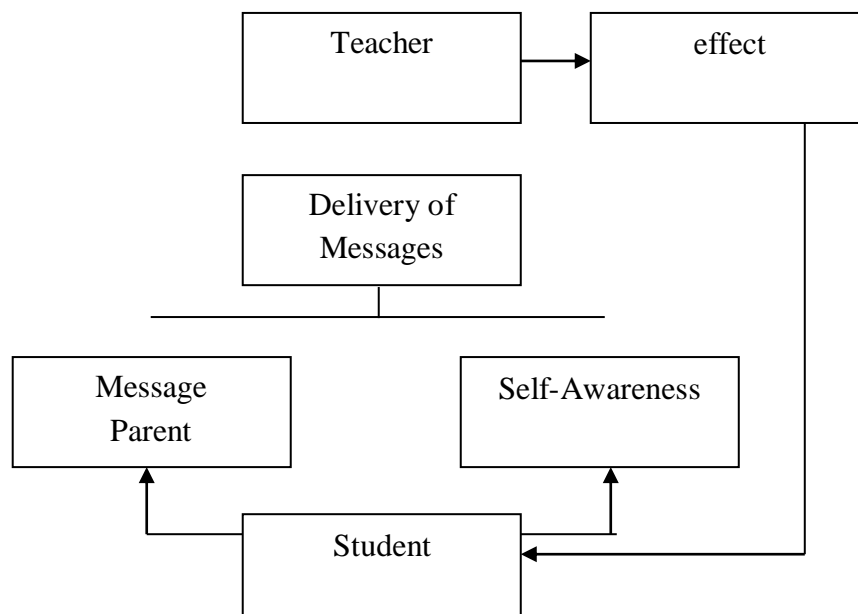


Kuntau silat in Kebur Jaya village. In the process of preserving the Kuntau silat, a persuasive communication process was carried out. The research found elements of persuasive communication in preserving the Kuntau silat. The persuasive communication that occurred in this research was persuasive communication from the bottom up, which means that persuasive communication was carried out by the younger generation who were the communicators and in conveying messages to the Kuntau silat trainers who were willing to teach Kuntau silat to the younger generation. According to K. Anderson (in Mavianti, Harfiani, Tanjung, 2022: 2), persuasive communication is defined as communication behavior that has the aim of influencing the beliefs, attitudes and behavior of individuals and groups through messages conveyed which occur in influencing someone's attitude based on their will. The persuasive communication process describes the workflow/stages of a persuasive message being sent from the communicator until it is received and processed by the communicant.

Picture 3
Carl Hovland's persuasive communication



Carl Hovland's persuasive communication process (in Mavianti, Harfiani, Tanjung, 2022: 3), describes that communication that starts with the communicator aims to convey a message to the communicant, whether using a channel or not. Next, the communicant will carry out activities starting from paying attention, understanding, learning, receiving and storing.





Regeneration of Kuntau Silat

In preserving the local culture of Silat Kuntau, it cannot be separated from the participation or concern of the young generations who are superior and have high intentions and awareness in preserving culture. In maintaining this traditional culture, of course, the role of young people and local governments who love their culture cannot be separated. In this case, the government and community shops are taking steps to preserve the local culture of Kuntau silat. Firstly, the local government is ready to give and issue permits to Kuntau silat trainers to train openly and with the permit, Kuntau silat in Kebur Jaya village is legally and legally recognized for training and developing kuntau silat. With a permit, it will be easy to apply for funds for operational Kuntau silat training activities.

The two local cultures of Kuntau Silat will likely become a government program in an effort to maintain and preserve Kuntau Silat and can be introduced to the outside world. Preserving local culture is a form of maintaining and maintaining culture so that it continues to exist. According to A.W. Widjaja, (in Pratama W, 2014: 72), preserving local culture is maintaining artistic and cultural values, traditional values by developing manifestations that are dynamic, flexible and selective, as well as adapting to situations and conditions that are always changing and developing. In preserving Kuntau silat, it is a style of silat that prioritizes attacks using machetes, machetes. The silat kuntau martial art is a traditional martial art that shapes a person's personality to always be humble, not arrogant and able to minimize commotion. When studying Kuntau silat, you must have a strong and brave mentality, so when studying Kuntau silat you must have strong awareness and intention within yourself and there is no compulsion in learning Kuntau silat. Preserving silat kuntau cannot be separated from the importance of communication between trainers and the younger generation.

Communication that takes place between trainers and the younger generation is persuasive communication with two patterns: first, persuasive communication patterns, parents influencing their trainers to be willing to teach their children to learn silat kuntau, second, self-awareness of the younger generation in persuading Kuntau silat trainer to be willing to teach him Kuntau silat. According to Effendi (in Salsabil, 2020: 28), there is a formula that can be used as a basis for the stages of persuasive communication, namely the AIDDA formula. The AIDDA formula is a unified abbreviation of the stages of persuasive communication. The explanation is as follows:



- a. A-Attention
- b. I-Interest
- c. D-Desire
- d. D-Decision
- e. A-Action

According to Roudhonah (in Salsabil, 2020: 28), these stages are intended so that persuasive communication starts from the stage of generating attention. If there is no direct attention from the communicant to the communicator, persuasive communication will not be possible. This effort to arouse attention is not only in the style of conveying the message, but also in the appearance when facing the communicant. If this attention has grown, the next stage is to develop a sense of interest (Interest) so that the communicant has a desire or desire (desire) to fulfill what is proposed by the communicator, and then there will be a decision (decision) to carry out an activity (action) in accordance with the invitation. communicator. Thus, it can be understood that the stages of persuasive communication, from attention to action, must be carried out systematically or planned so that the persuasive communication delivered is in accordance with the wishes of the communicator.

Persuasive Communication in Preserving Kuntau Silat for the Young Generation

The younger generation is an important factor in the process of preserving Kuntau silat because the younger generation will be the successors and maintain the culture of Kuntau silat in the future. In the process of preserving the Kuntau silat, persuasive communication is used. The first is the self-awareness of the younger generation who are trying to influence Kuntau silat trainers so that they are willing to teach Kuntau silat to the younger generation by meeting the Kuntau silat trainers to learn Kuntau silat. Second, persuasive communication is used by parents who are trying to influence coaches to be willing to teach their children to learn Kuntau silat.

According to Maulana and Gumelar (2013: 9), persuasion is a process that aims to change the attitudes or behavior of other people regarding an event, idea or other object through verbal or non-verbal language which contains information, feelings and reasoning. This is intended to make a difference with coercion in general, between persuasion and coercion have the same goal, namely to change attitudes, opinions or behavior (Effendy, 2013:21).

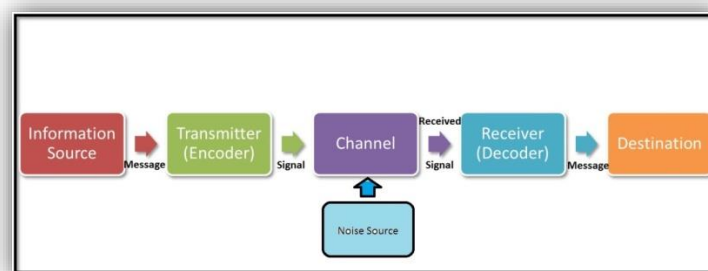
There are several elements in the persuasive communication process that are

interrelated. Some of these elements include: source and recipient, message, feedback, effect and environment (Rahman, Yasya, 2020: 1).

The Source, Message, Channel and Receiver (SMCR) model is one of the simplest models from Shannon and Weaver. This model departs from one of the goals of the communication science tradition, namely the cybernetic school which sees communication as an information processing process.

The SMCR model contains at least four elements, namely, source, message, channel and recipient. In Shannon and Weaver's terms, the information source is the party that encodes the message. In conversation, the information source involves the brain. A message is a code containing the purpose of communication, conveyed by the source to the recipient through a series of processes called a transmitter, namely a transmitter that converts the message into a signal according to the channel used. A transmitter is a device in the form of a signal that produces a code. Messages can be verbal or nonverbal, visual, musical and other forms (Hendri, 2019: 128).

Picture 4
Model SMCR Shannon Weaver



Referring to Shannon and Weaver's SMCR model, the basic construction of thinking in persuasive communication can mean that the source refers to the party who created the message, whether personal or group. The message refers to the translation of the message's ideas. The medium is the channel to carry the message, and the communicant is the person who is the target of the communication.

In the context of persuasion, the source (persuader) has two motives, namely manifest (clear and real) and latent (covert). The recipient of the message is the persuader or person who is exposed to the persuasion message. Regarding the essence, messages can be conveyed in various ways according to the persuader's abilities. Meanwhile, the recipient is the target whose attitudes and beliefs want to be changed through persuader arguments.



CONCLUSION

The younger generation is an important factor in the process of preserving Kuntau silat because the younger generation will be the successors and maintain the culture of Kuntau silat in the future. Based on the results of research and discussions regarding efforts to preserve the local culture of silat kuntau in Kebur Jaya village, namely communication efforts that take place between trainers and young people who use persuasive communication patterns from the bottom up which are caused by two factors, including:

- a) Persuasive communication is carried out from parents to the Kuntau silat trainer because parents want to protect their children and know the benefits of learning Kuntau silat for parents to convey a persuasive message to the trainer to be willing to teach their child Kuntau silat.
- b) Persuasive communication from self-awareness that persuades Kuntau silat trainers to teach Kuntau silat. This happens because self-awareness views how important it is to learn Kuntau silat and the benefits of learning Kuntau silat and how useful it is in life.



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