



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

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N° 0198

## Representative List

ICH-02 – Form

# REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2018  
for possible inscription in 2019**

Instructions for completing the nomination form are available at:  
<https://ich.unesco.org/en/forms>

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the Representative List of the Intangible Cultural Heritage of Humanity, which is available on the same webpage.

### A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

Indonesia

### B. Name of the element

#### B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

Not to exceed 200 characters

The Traditions of Pencak Silat

#### B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Not to exceed 200 characters

Tradisi Pencak Silat

#### B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.

Silek, Mancak, Ulu Ambek/Alau Ambek, Sewah, Galuik (West Sumatera); Bepencak (Bangka); Pencé (Banten); Silat (West Java, Special Capitol Region of Jakarta, Banten, Central Java, East

Java, Special Region of Yogyakarta, Bali); Penca, Amengan, Ulinan, Maénpo, Usik, Heureuy (West Java); Maen Pukulan (Special Capitol Region of Jakarta); Akeket, Okol, Penthengan (Madura, East Java); Encak, Pencakan (East Java); Pencak (Special Region of Yogyakarta, East Java, Bali); Kuntau (West Kalimantan, Central Kalimantan, South Kalimantan, East Kalimantan); Langga (Gorontalo), Amanca (South Sulawesi); Pakuttau (West Sulawesi), Mencak, Kuntuh (West Nusa Tenggara).

### C. Name of the communities, groups or, if applicable, individuals concerned

*Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.*

*Not to exceed 150 words*

The Pencak Silat community consists of:

- a. Practitioners. Included in this group are Pencak Silat individual practitioners (Pesilat, Pamenca), Pencak Silat schools (Paguron, Sasaran, Padepokan, Tapian), Pencak Silat organizations (Ikatan Pencak Silat Indonesia-IPSI, Masyarakat Pencak Silat Indonesia-MASPI), and Pencak Silat accompanists.
- b. Supporters. Included in this group are costumes craftsmen (clothes, loose pants, sarong, and headwear (peci) or headband (destar, iket, udeng)), musical instruments craftsmen (kendang penca, suling, kecapi, talempung, gendang, bangsi, serunai, ketimpung, tambur, saronen, kempul, gong, jidor, kecrek, saron, demung, kenong telo', etc.), and traditional weapons craftsmen (kerambit, golok, celurit, trisula, etc.).
- c. Observers. Included in this group are communities, groups, and individuals involved in Pencak Silat but are not considered to be practitioners or supporters, i.e. community leaders, spectators, etc.

### D. Geographical location and range of the element

*Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.*

*Not to exceed 150 words*

Research has indicated that the initial growth of Pencak Silat originated from the West Sumatera and West Java regions. Up to this day, Pencak Silat has grown to spread all across Indonesia, especially in the provinces of West Sumatera, Bangka, Banten, West Java, Special Capitol Region of Jakarta, Central Java, Special Region of Yogyakarta, East Java, Bali, West Kalimantan, Central Kalimantan, South Kalimantan, East Kalimantan, Gorontalo, South Sulawesi, West Sulawesi, and West Nusa Tenggara. In its spread, every region has assimilated the Pencak Silat traditions with their local culture, such as types of accompaniment music along with the musical instruments, types of costumes, forms of oral traditions and expressions, types of weapons, etc., without removing the core values of Pencak Silat teachings. Pencak Silat schools have now been established in 34 provinces in Indonesia and have spread to 52 countries.

### E. Contact person for correspondence

#### E.1. Designated contact person

*Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.*

Title (Ms/Mr, etc.): Mr.

Family name: Farid



Given name: Hilmar

Institution/position: Ministry of Education and Culture, Director General of Culture

Address: Kementerian Pendidikan dan Kebudayaan Republik Indonesia  
Gedung E, Lantai 4  
Jalan Jenderal Sudirman, Senayan, Jakarta 10270, Indonesia

Telephone number: +62 21 572 5035  
+62 21 572 5578

Email address: [hilmar.farid@kemdikbud.go.id](mailto:hilmar.farid@kemdikbud.go.id)  
[warisanbudaya@kemdikbud.go.id](mailto:warisanbudaya@kemdikbud.go.id)  
[ditjenkebudayaan@gmail.com](mailto:ditjenkebudayaan@gmail.com)

Other relevant information: N/A

## E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

N/A

## 1. Identification and definition of the element

For Criterion R.1, States shall demonstrate that 'the element constitutes intangible cultural heritage as defined in Article 2 of the Convention'.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'other(s)', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) ( )

This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;
- c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';
- b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';
- c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';
- d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and

- e. *that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.*

*Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.*

- (i) *Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.*

*Not fewer than 150 or more than 250 words*

Although better known worldwide as a type of martial arts, Pencak Silat is actually an Indonesian tradition that has been transmitted over many generations. In addition to its sporting aspect, the Pencak Silat tradition also encompasses the aspects of mental-spiritual, self-defense, and art. The term Pencak Silat is formed from two words, which are pencak and silat. The term "pencak" is better known in Java, while the term "silat" or "silek" is better known in West Sumatera, to describe a group of martial arts which have many similarities. In addition to using local terms, each region has their own move, style, accompaniment music, and unique supporting equipment. The moves and styles in Pencak Silat are strongly influenced by various elements of art. These moves and styles are a unity of body movement (*wiraga*), movement feeling (*wirasa*), and movement fit to the accompaniment music (*wirama*). The supporting equipment for Pencak Silat includes costumes, music instruments, and traditional weapons.

Pencak Silat practitioners are taught to maintain their relationship with God, human beings, and nature. These practitioners are also trained in various techniques to deal with attacks or other dangerous situations based on principles to protect him or herself as well as others, avoid harming the offender, and build comradeships. Pencak Silat is often performed during various ritual ceremonies and celebrations. Men and women of all ages, as well as the disabled, can all practice Pencak Silat. They usually will learn in Pencak Silat schools or academic schools from kindergarten to college.

- (ii) *Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?*

*Not fewer than 150 or more than 250 words*

The bearers and practitioners of Pencak Silat consist of:

- a. Elders (*Sesepuh/Tuo Silek/Pinisepuh/Rama*), which are senior and respected individuals that nurture the Pencak Silat community.
- b. Grand Masters (*Guru Besar/Guru Gadang/Pandeka/Maha Guru*), which are school founders or their successors with the highest rank in knowledge that are responsible for the growth and safeguarding of Pencak Silat at the school.
- c. Masters (*Guru/Guru Tuo*), which are individuals that teach and guide disciples, both physically and mental-spiritually. The Master is responsible for perfecting the forms of styles and techniques (style application), as well as instill character into the disciples.
- d. Coaches (*Pelatih/Palampeh*), which are individuals that have mastered the forms of styles and techniques directly related to the forms of styles and techniques taught to the disciples. The Coach is responsible for training and guiding disciples, as well as evaluating the progress of disciples. In addition to training disciples, the Coach will also train with the Master or Grand Master.
- e. Disciples (*Murid/Anak Sasian/Putra/Siswa*), which are individuals that learn at the school and are responsible for obeying the school oath, maintaining discipline in training, and upholding the reputation of the school. Every level completed by the disciple will be evaluated by a Coach or a Master to determine eligibility for progression in ranks.

For certain schools which have particular customs that regulate interaction between males and females, the role of a female coach becomes important to ensure teachings and guidance for



female disciples.

(iii) *How are the knowledge and skills related to the element transmitted today?*

*Not fewer than 150 or more than 250 words*

Pencak Silat is commonly taught through non-formal education in Pencak Silat schools using methods and traits of transmission that are accustomed to each school. Pencak Silat is also taught through extracurricular activities or local content in schools starting from kindergarten to college. Methods used in teaching are adjusted to fit the age group.

Transmission methods of Pencak Silat knowledge and skills to disciples vary according to the customs and traditions of the Pencak Silat school. Knowledge and skills transmitted include the unique oral traditions and expressions of each school, such as greetings, philosophical phrases, rhymed poems, advice, etc., as well as the practice of performing accompaniments, such as list of songs and techniques to play the instruments. Skills particularly related to style and technique are taught to the disciples by example. Several schools also teach disciples on how to adjust styles and techniques according to the accompaniment.

Knowledge of Pencak Silat values and meanings are shared by coaches or masters. The mental-spiritual education process starts immediately once the disciple is accepted to the school. Education on the values and meanings of Pencak Silat styles and techniques are taught throughout practice sessions, from beginning to end.

As for the creation of costumes, accompaniment instruments, and traditional weapons, the required knowledge and skills have not yet been specifically transmitted by the Pencak Silat community. Especially for accompaniment instruments and traditional weapons, this is because most of these equipment are also used in other forms of arts.

(iv) *What social functions and cultural meanings does the element have for its community nowadays?*

*Not fewer than 150 or more than 250 words*

The social function of Pencak Silat is to strengthen comradeship among school members and among schools, maintain social order, and provide entertainment for ritual ceremonies. Another function is its use in healing muscle and bone problems.

In its function to strengthen comradeship while providing entertainment for ritual ceremonies, the role of Pencak Silat is showcased in the ceremonies of *Jagongan Pencak* in the Special Region of Yogyakarta and Central Java, and *Manten Pegon* in East Java. In its function to maintain social order, the role of Pencak Silat is portrayed in the *Parik Pagar Nagari* tradition, where the Pencak Silat expertise is used to protect the village.

The cultural meanings of Pencak Silat, which closely relates to the personal identity of each school and each of its members, varies among communities. The choice of accompaniment, including musical instruments, type of music, story, etc., as well as choice of costumes is essential in developing the aforementioned personal identity.

Cultural meanings are also conveyed in the oral traditions and expressions of each school. Most phrases taught in schools convey morale messages in the local language based on their values. Certain ritual ceremonies present a series of cultural meanings, such as the *Palang Pintu* ceremony in the Betawi culture, where men have to fight for their love, protect their family, adapt to the family of their spouse, while showing their capability in providing for their family. Similar ceremonies like *Parebut Seeng* and *Begalan* can be found in West Java and Central Java, respectively.

(v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

*Not fewer than 150 or more than 250 words*



All parts of the Pencak Silat tradition are compatible with existing international human rights instruments, the requirement of mutual respect among communities, groups, and individuals, as well as sustainable development. In fact, Pencak Silat highly honors the spirit of mutual respect among communities, groups, and individuals, while also contributing in sustainable development. Pencak Silat can be learned by anyone, both men and women of all ages and nationalities, including the disabled. This is evidenced by the spread of Pencak Silat tradition to over 52 countries, as well as the large number of festivals held worldwide.

International Pencak Silat festivals are held as a forum to develop comradeship among nations, as well as a form of soft diplomacy. This is indicated by the cultural missions sent abroad, either for entertainment or to provide training.

Pencak Silat extends the spirit of comradeship and peace by realigning abnormal social behavior to respect the accepted social norms, teach disciples mutual respect, and establish a relationship across cultures and nations.

## 2. Contribution to ensuring visibility and awareness and to encouraging dialogue

*For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.*

(i) *How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?*

(i.a) *Please explain how this would be achieved at the local level.*

*Not fewer than 100 or more than 150 words*

Inscription The Tradition of Pencak Silat on the Representative List will obviously increase awareness on the importance of this Intangible Cultural Heritage at all levels. Pencak Silat will become more popular among the youth, both male and female. Inscription will also be used by all stakeholders to trigger more efforts to safeguard Pencak Silat traditions in various regions with its characteristic and traits. The unique traits of Pencak Silat in every region will be maintained as part of the rich diversity in Indonesian culture. Inscription The Tradition of Pencak Silat on the Representative list of ICH of humanity would promote intercultural dialogue and strengthen solidarity.

(i.b) *Please explain how this would be achieved at the national level.*

*Not fewer than 100 or more than 150 words*

Inscription The Tradition of Pencak Silat will increase the awareness and strengthening the national pride and identity. The Government of Indonesia will have stronger support for Pencak Silat to be learned in all formal, non-formal and informal educational institutions. Researchers, both domestic and foreign, will become more interested to conduct studies or research on Pencak Silat from all aspects, including mental-spiritual, sports, self-defense, cultural, healthness, and artistic. More conferences, workshops, training, and gathering for practitioners including coaches and disciples will be held for opening dialogues between stakeholders, not only among communities but also involved the element of governments and public.



*(i.c) Please explain how this would be achieved at the international level.*

*Not fewer than 100 or more than 150 words*

The International level of the Inscription of Pencak Silat, will ensure the awareness and strengthening the global community of Pencak Silat, on which it will encourage, more local practitioner will go abroad, and the international practitioner will come to Indonesia and finding the roots of the school and style of the Pencak Silat they are currently practicing.

The Inscription will make the popularity of the Pencak Silat will go broader, not only among the Pencak Silat practitioner, also among other martial artist, Pencak Silat now is considered among the most influential and the most growing cultural martial art in the world, the Inscription will ensure the pace of the progress stronger globally.

*(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

Along with its cultural meaning that emphasizes on making as much friends as possible, Pencak Silat practitioners continually hold dialogs among themselves, as well as dialogs with non-practitioners. Inscription of Pencak Silat will encourage more dialogs that focus on identifying the uniqueness of each school in strengthening their personal identity, especially in terms of variety in oral traditions and expressions, moves and styles, accompaniment, and costumes. These dialogs will be useful in safeguarding, as well as grow, the traditions and knowledge of Pencak Silat in each school.

Dialogs among Pencak Silat practitioners and non-practitioners are useful in building good relationships between both sides. The inscription of Pencak Silat shall strengthen the credibility of each school leading to stronger support from society.

*(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

Pencak Silat in Indonesia is richly diverse, which can be seen in the long history and growth of each school, oral traditions and expressions, moves and styles, accompaniment, costumes, levels, etc. This diversity is highly respected among Pencak Silat practitioners from all schools and is often considered to be part of what makes Pencak Silat in Indonesia so beautiful. This practice of respect will be even more promoted once Pencak Silat is inscribed.

The diversity and growth of Pencak Silat in various schools are highly related to human creativity. Training techniques will continue to expand to develop more variety in existing styles, as well as enable the possibility of creating new ones. Creativity will also enable growth in Pencak Silat choreography, accompaniment, and costumes.

### **3. Safeguarding measures**

***For Criterion R.3, States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.***

#### **3.a. Past and current efforts to safeguard the element**

*(i) How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?*

*Not fewer than 150 or more than 250 words*

Pencak Silat will continue to strive, as many of its communities have conducted various safeguarding activities. For example, Paseduluran Angkringan Silat (PAS) in the Special Region of Yogyakarta has continuously put in efforts to showcase the cultural side of Pencak Silat in various events. In 2015, this community held the National Pencak Silat Jamboree, which hosted more than 6,000 practitioners from 42 schools across Indonesia. Currently, PAS is cooperating with Sanggar Silat Satria Tama to create Pencak Silat tourism, where various Pencak Silat choreographies will be performed as part of its main attraction.

In East Java, there is a festival held to strengthen comradeship among schools called Festival Pencak Arisan. Meanwhile in West Java, there are several Pencak Silat festivals, including Festival Rampak Pencak Silat Jawa Barat, which in 2014 managed to enter the list of national records as it successfully gathered more than 10,000 practitioners from various schools in West Java. Another example would be the many Pencak Silat festivals in West Sumatera, including Festival Silat Tradisi, which in 2016 managed to gather more than 1,000 practitioners from 10 different countries. In Banten, the Golok Day Festival also managed to gather more than 1,000 practitioners.

In addition to festivals, communities have performed various identification, documentation, and research activities related to Pencak Silat, including efforts of preservation and protection. An example would be the efforts made by PAS to document various schools in audio-visual form and make them available for access through the internet.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

*(ii) How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?*

*Not fewer than 150 or more than 250 words*

The Government has given attention towards the safeguarding and continual growth of Pencak Silat. In its efforts to safeguard Pencak Silat, the Government has faced several constraints, mostly due to limited financial and human resources. Regardless, over the years, it has continually performed inventory and documentation efforts in several regions across Indonesia, while officially recognizing Pencak Silat as an Intangible Cultural Heritage of Indonesia. Facilitation for various events has been given to many schools in the form of costumes, musical instruments, mattresses, etc.

Pencak Silat schools are also supported by the Government via the national Pencak Silat organization, Ikatan Pencak Silat Indonesia (IPSI). For example, through its branch in West Sumatera, in coordination with the local government, a special festival called Festival Gelanggang Silih Ganti is annually held to showcase Pencak Silat attractions that use costumes and accompaniment that are unique from each region. A similar effort has been done in West Java with the Pasanggih Pencak Silat, which in 2017 is planned to be attended by practitioners from various countries.

The Government has also honored and nationally recognized Mr. Eddie M. Nalapraya as a Pencak Silat Elder, as well as several other practitioners as Pencak Silat masters. Currently, the Government is developing a policy that is aimed to strengthen support for academic schools of all levels to include Pencak Silat in their local content.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:*



- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

### 3.b. Safeguarding measures proposed

*This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.*

- (i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

*Not fewer than 500 or more than 750 words*

The following measures for safeguarding have been proposed for the 2017-2022 term:

#### 1. Include the Traditions of Pencak Silat in the Local Content

The goal of this measure is to include the traditions of Pencak Silat as a national cultural heritage into the curriculum of academic schools at all levels; not only as part of physical education, but actually a separate course under the arts and culture category. The Pencak Silat included in the local content will be one that represents the traditions of Pencak Silat schools that are in the same region as the academic school. Regional and local governments will work together to establish and ensure the implementation of necessary policies within their territories that support this measure. It is expected that this measure will inspire students of all academic levels to have a growing interest in learning about Pencak Silat, including its cultural values, to eventually practice it in their everyday lives.

#### 2. Continue Support for Pencak Silat Festivals from Local to International Levels

The goal of this measure is to introduce and promote the uniqueness of each Pencak Silat school in various regions at the national and international levels. Included in this effort will be a series of festivals at the national and international levels to celebrate the expected inscription of Pencak Silat on the Representative List. The Ministry of Education and Culture will work together with regional and local governments in hosting these series of festivals. It is expected that this measure will help promote the rich diversity of Pencak Silat schools to the widest audience possible.

#### 3. Hold More Workshops to Improve the Quality of Human Resources

The goal of this measure is to improve the knowledge and skills of human resources in Pencak Silat on proper methods of transmission, identification, documentation, research, preservation, and protection of all Pencak Silat traditions in Indonesia. The Ministry of Education and Culture will work together with regional and local governments to hold a number of workshops involving a wide number of participants across Indonesia. It is expected that this measure will encourage Pencak Silat practitioners to take on a more prominent role in accelerating all efforts to preserve and promote Pencak Silat.

#### 4. Publication of Books related to Pencak Silat

The goal of this measure is to assist in efforts to preserve and promote Pencak Silat in showcasing its rich diversity in printed and electronic forms for public consumption. The book will encompass the various cultural meanings and social functions of Pencak Silat based on the aspects of mental-spiritual, self-defense, art, and sports. The Ministry of Education and Culture will work together with regional and local governments, as well as with Pencak Silat communities, to compose the proposed books. It is expected that this measure will increase awareness and pride of ownership from Pencak Silat practitioners, specifically, and Indonesian people, in general, of Pencak Silat traditions as an intangible cultural heritage of Indonesia.

#### 5. Continue Efforts in Inventory and Documentation

The goal of this measure is to ensure that existing inventory and documentation efforts of Pencak Silat traditions continue to be performed over the next five years. The Ministry of Education and Culture will work together with regional and local governments, as well as with Pencak Silat communities to ensure the completion of these efforts. It is expected that this measure will eventually lead to a complete inventory of Pencak Silat traditions in Indonesia consisting of all information about its rich history, spread, schools, moves and styles, as well as its variety in costumes, accompaniment, and use of weapons.

(ii) *How will the States Parties concerned support the implementation of the proposed safeguarding measures?*

*Not fewer than 150 or more than 250 words*

The Government, on all levels, is committed to respect its responsibility in maintaining efforts to increase the number and scope of Pencak Silat related activities. It will continue to support and supervise all matters related to the implementation of the 2003 Convention in Indonesia, including efforts to establish and enforce necessary policies, as well as allocate a reasonable amount of funds and expertise from its financial and human resources. The initial allocation of funds for each proposed measure during the 2017-2022 term are as follows:

**1. Include the Traditions of Pencak Silat in the Local Content**

Regional governments are expected to initially allocate a total budget of IDR 250 million to support this measure.

**2. Continue Support for Pencak Silat Festivals from Local to International Levels**

Central and regional governments are expected to initially allocate a total budget of IDR 600 million to support this measure.

**3. Hold More Workshops to Improve the Quality of Human Resources**

Central and regional governments are expected to initially allocate a total budget of IDR 200 million to support this measure.

**4. Publication of Books related to Pencak Silat**

Central and regional governments are expected to initially allocate a total budget of IDR 300 million to support this measure.

**5. Continue Efforts in Inventory and Documentation**

Central and regional governments are expected to initially allocate a total budget of IDR 300 million to support this measure.

(iii) *How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?*

*Not fewer than 150 or more than 250 words*

Many Pencak Silat community members from the provinces of West Sumatera, West Java, Special Capitol Region of Jakarta, Banten, Special Region of Yogyakarta, Central Java, and East Java were visited and consulted from January 17 to February 1, 2017. From these consultations, three of the following safeguarding measures were proposed:

**1. Include the Traditions of Pencak Silat in the Local Content**

Members of the community are expected to contribute in this measure through the development stages of the local content to ensure that it fits in with the existing academic curriculum at all levels. They are also expected to directly assist in the implementation of this measure during class sessions.

**2. Continue Support for Pencak Silat Festivals from Local to International Levels**

Members of the community are expected to hold a prominent role in the planning, implementation, and evaluation of this measure. Specifically, they will significantly contribute in matters of judging and evaluating performances, as well as determining the required equipment,



working schedule, type of desired performances, etc. Their feedback will be expected to be an important input toward the overall evaluation of this measure.

### 3. Hold More Workshops to Improve the Quality of Human Resources

Members of the community, especially those considered to have extensive knowledge and skills in Pencak Silat traditions, such as masters and coaches, are expected to lead the workshops. They are specifically needed to train participants on proven existing methods to properly transmit, inventorize, and document Pencak Silat traditions.

#### 3.c. Competent body(ies) involved in safeguarding

*Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.*

Name of the **Deputi V, Kementerian Koordinasi Pembangunan Manusia Dan**  
body: **Kebudayaan**

Name and title of Nyoman Shuida  
the contact  
person:

Address: Jalan Medan Merdeka Barat No. 3, Jakarta 10110, Indonesia

Telephone +62 21 345 3284; +62 21 345 3284  
number:

E-mail address: N/A

Other relevant N/A  
information:

Name of the **Direktur Jenderal Pendidikan dan Kebudayaan, Kementerian**  
body: **Pendidikan dan Kebudayaan**

Name and title of Hilmar Farid  
the contact  
person:

Address: Komplek Kemendikbud, gedung E, Lantai 4, Jalan Jenderal Sudirman,  
Senayan, Jakarta 10270 Indonesia

Telephone +62 21 572 5035; +62 21 572 5578  
number:

E-mail address: [ditjenkebudayaan@gmail.com](mailto:ditjenkebudayaan@gmail.com)

Other relevant N/A  
information:

Name of the **Dinas Kebudayaan Provinsi Sumatera Barat**  
body:

Name and title of Taufik Effendi, S.Pd.MM  
the contact  
person:

Address: Komplek Kantor Gubernur, Jl. Jend. Sudirman No.52 Padang

Telephone +62 811 664 008  
number:

E-mail address: N/A

Other relevant N/A  
information:



Name of the **Dinas Pendidikan Provinsi Sumatera Barat**  
body:

Name and title of Drs. Burhasman, MM  
the contact  
person:

Address: Jln. Jend. Sudirman No.52 Kota Padang

Telephone +62 812 6633 384  
number:

E-mail address: [burhasmanbur@gmail.com](mailto:burhasmanbur@gmail.com)

Other relevant N/A  
information:

Name of the **Dinas Pendidikan dan Kebudayaan Kabupaten Padang Pariaman**  
body:

Name and title of Drs. Rahmag MM  
the contact  
person:

Address: Parit Malintang Enam Lingkung Padang Pariaman

Telephone +62 852 6325 7123  
number:

E-mail address: N/A

Other relevant N/A  
information:

Name of the **Lembaga Penelitian dan Pengabdian kepada Masyarakat. Institut Seni**  
body: **Indonesia Padang Panjang**

Name and title of DR. Febri Yulika, S. Ag.,M. Hum  
the contact  
person:

Address: Jl. Bahder Johan, Padang Panjang 27128 Sumatera Barat

Telephone (0752) 82 077/ +62 812 2777 3199  
number:

E-mail address: [lp2m.isipadangpanjang@gmail.com](mailto:lp2m.isipadangpanjang@gmail.com)

Other relevant N/A  
information:

Name of the **Sekretaris Daerah Kabupaten Agam**  
body:

Name and title of the contact person: Drs Martias Wanto Datuk Maruhun, M.M

Address: Kompleks Kantor Bupati Agam. Jln. Sudirman No. 1 Agam

Telephone number: +62 812 6646 6660

E-mail address: N/A

Other relevant information: N/A

Name of the **Dinas Pendidikan dan Kebudayaan Kabupaten Agam**  
body:

Name and title of the contact person: Drs Isra Datuk Bandaro, M.Pd

Address: Komplek GOR Rang Agam, Padang Baru, Lubuk Basung, Agam

Telephone number: +62 813 7452 5250

E-mail address: [isra\\_@yahoo.co.id](mailto:isra_@yahoo.co.id)

Other relevant information: N/A

Name of the **Walikota Padang Panjang**  
body:

Name and title of the contact person: Hendri Arnis, B.S.B.A.

Address: Kompleks Kantor Walikota Padang Panjang. Jl. Sutan Syahrir Padang Panjang

Telephone number: +62 813 6315 2270

E-mail address: [hendriarnis@gmail.com](mailto:hendriarnis@gmail.com)

Other relevant information: N/A



Name of the **Dinas Pendidikan dan Kebudayaan Kota Padang Panjang**  
body:

Name and title of the contact person: Medi Rosdian, S.Sos., M.Si

Address: Komplek Pusat Dokumentasi dan Informasi Kebudayaan Minangkabau  
Jl.Bustanil Arifin Kelurahan Silang Atas, Padang Panjang

Telephone number: +62 813 7400 5342

E-mail address: [mediwisata@gmail.com](mailto:mediwisata@gmail.com)

Other relevant information: N/A

Name of the **Balai Pelestarian Nilai Budaya Sumatera Barat**  
body:

Name and title of the contact person: Drs. Suarman

Address: Jalan Raya Belimbing nomor 16 A Kuranji Kota Padang

Telephone number: +62 853 6511 6311

E-mail address: N/A

Other relevant information: N/A

Name of the **Dinas Pariwisata Kota Solok**  
body:

Name and title of the contact person: Hj. Elvy Basri. S.E, M.M./Kepala Dinas

Address: Jl. Marahadin Ampang Kualo Kel. Kampung Jawa, Solok

Telephone number: (0775) 20 928/+62 812 676 693

E-mail address: [elvybasri1967@gmail.com](mailto:elvybasri1967@gmail.com)

Other relevant information: N/A

Name of the **Taman Budaya Provinsi Sumatera Barat**

body:

Name and title of the contact person: Drs. Muasri

Address: Jl. Diponegoro No.31, Padang.

Telephone number: +62 821 7493 1893

E-mail address: [muasripandeka@gmail.com](mailto:muasripandeka@gmail.com)

Other relevant information: N/A

Name of the body: **Dinas Pariwisata dan Kebudayaan Provinsi Jawa Barat**

Name and title of the contact person: Wahyu Iskandara

Address: Jl R. E Martadinata No. 209 Cihapit Bandung Wetan

Telephone number: +62 22 7273 2069

E-mail address: N/A

Other relevant information: N/A

Name of the body: **Balai Pelestarian Nilai Budaya Jawa Barat**

Name and title of the contact person: Jumhari

Address: Jalan Cinambo No. 136, Ujungberung, Cisaranten Wetan, Cinambo, Kota Bandung, Jawa Barat 40293, Indonesia

Telephone number: +62 813 6348 2348

E-mail address: N/A

Other relevant information: N/A

Name of the body: **Dinas Kebudayaan dan Pariwisata Prov. Banten**

Name and title of the contact person: Rochaendi.



person:

Address: Jl. Syech Nawawi, Palima, Kecamatan Serang, Sukajaya, Curug, Kota Serang, Banten 42171, Indonesia

Telephone +62 254 267060  
number:

E-mail address: [rochaendi@gmail.com](mailto:rochaendi@gmail.com)

Other relevant N/A  
information:

Name of the **Dinas Pariwisata dan Kebudayaan Prov. DKI Jakarta**  
body:

Name and title of Rus Suharto  
the contact  
person:

Address: Jl. Kuningan Bar. No.2, RT.1/RW.1, Kuningan Bar., Mampang Prpt., Kota Jakarta Selatan, DKI Jakarta 12710, Indonesia

Telephone +62 21 5205455  
number:

E-mail address: [russuharto@gmail.com](mailto:russuharto@gmail.com)

Other relevant N/A  
information:

Name of the **Dinas Kebudayaan Provinsi Daerah Istimewa Yogyakarta**  
body:

Name and title of Drs. Umar Priono, M.Pd.  
the contact  
person:

Address: Jl. Cendana No. 11 Yogyakarta

Telephone +62 813 9498 0000  
number:

E-mail address: [masumariojia@yahoo.com](mailto:masumariojia@yahoo.com)

Other relevant N/A  
information:

Name of the **Dinas Kebudayaan dan Pariwisata Provinsi Jawa Timur**  
body:

Name and title of Dr. H. Jarianto, M.Si  
the contact  
person:

Address: Jl. Wisata Menanggal, Dukuh Menanggal, Gayungan, Kota SBY, Jawa

Timur 60234

Telephone number: +62 31 853 1814

E-mail address: [bsf2013jatim@gmail.com](mailto:bsf2013jatim@gmail.com)

Other relevant information: N/A

Name of the body: **Dinas Pendidikan Provinsi Jawa Timur**

Name and title of the contact person: --

Address: Jl. Gentengkali No. 33, Genteng, Kota SBY, Jawa Timur 60275

Telephone number: +62 31 5342706

E-mail address: N/A

Other relevant information: N/A

Name of the body: **Dinas Kepemudaan dan Olahraga Provinsi Jawa Timur**

Name and title of the contact person: N/A

Address: Jalan Kayon No. 56, Genteng, Embong Kaliasin, Genteng, Kota SBY, Jawa Timur 60271

Telephone number: +62 31 5345507

E-mail address: N/A

Other relevant information: N/A

Name of the body: **Dinas Kebudayaan Provinsi Bali**

Name and title of the contact person: Dewa Putu Beratha



Address: Jalan IR Juanda No. 1 Niti Mandala Renon, Denpasar 80235

Telephone +62 361 245 294, +62 361 245 297  
number:

E-mail address: [info.disbud@baliprov.go.id](mailto:info.disbud@baliprov.go.id)

Other relevant <http://www.disbud.baliprov.go.id/>  
information:

#### 4. Community participation and consent in the nomination process

*For Criterion R.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.*

##### 4.a. Participation of communities, groups and individuals concerned in the nomination process

*Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.*

*States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.*

*Not fewer than 300 or more than 500 words*

The Pencak Silat community has been involved in the nomination process of the Traditions of Pencak Silat through the following activities:

- a. Assisted in the spread of information from the Ministry of Education and Culture to regional and local governments, as well as among the Pencak Silat community about the decision from the Government to nominate the inscription of Pencak Silat on the Representative List.
- b. In collaboration with regional and local governments, conducted an academic study which was used as one of the required materials to support the nomination.
- c. Along with regional and local governments, participated in a meeting with the Government to discuss the next required steps in the preparation process of the initial draft of the nomination form on December 22, 2016.
- d. Actively contributed in the writing of the initial draft of the nomination form as part of the Pencak Silat Nomination Team.
- e. Participated in coordination meetings with the Government to further refine the initial draft of the nomination form and prepare for a series of visitations to several provinces for consultations and data collection on January 13 and 16, 2017.
- f. Actively contributed in the consultations and data collection efforts conducted in the provinces of West Sumatera, West Java, Banten, Special Capitol Region of Jakarta, Special Region of Yogyakarta, Central Java, and East Java from January 17 to February 1, 2017. All participants of this activity showed their support by signing on a free, prior, and informed consent.

Actively contributed in the verification process of the initial draft of the nomination form in West Sumatera on January 23, 2017, West Java, Special Region of Jakarta, and Banten on January 22, 2017, and in Central Java, Special Region of Yogyakarta, and East Java on February 1, 2017, which yielded invaluable additional information to further refine the initial draft of the nomination form. All participants of this activity showed their support by signing on a free, prior, and informed consent. This consent also confirmed their collective pledge for mutual respect and

cooperation in the protection and growth of the cultural heritage of Pencak Silat.

#### **4.b. Free, prior and informed consent to the nomination**

*The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.*

*Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.*

*Not fewer than 150 or more than 250 words*

Proof of free, prior, and informed consent from the Pencak Silat community to the nomination of the Traditions of Pencak Silat on the Representative List is attached to this form in two separate documents, which are a consent of support for the nomination and a consent in agreement to the draft of the nomination form along with all its supporting material. Signatures for the consent of support were gathered gradually throughout the preparation process from January 17 to February 1, 2017 in the provinces of West Sumatera, West Java, Banten, Special Capitol Region of Jakarta, Special Region of Yogyakarta, Central Java, and East Java from community members and regional and local government officials.

Before this nomination form was submitted to the Secretariat of the Convention, it was presented to and discussed by representatives of the Pencak Silat community in a public trial event. Academic representatives were also invited to provide input from a scientific standpoint. All input from the event was duly noted and further considered by the Pencak Silat Nomination Team for inclusion into the draft of the nomination form. These attendees were given a chance to review the final draft and show their approval by signing on the consent in agreement to the draft of the nomination form along with all its supporting material.

#### **4.c. Respect for customary practices governing access to the element**

*Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.*

*If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.*

*Not fewer than 50 or more than 250 words*

In principle, there are no customary practices that restrict anyone from practicing or watching Pencak Silat. There might exist, however, some form of restriction of access to certain ritual ceremonies in certain schools, such as limitations to school members only or members at a certain rank. The Government respects the fact that some secrecies in schools are necessary to protect traditional knowledge or particular rituals. Hence, the Government has continued its support of honoring and safeguarding the Pencak Silat traditions of each school by refraining itself from establishing any policies that might cause any unwanted uniformity.

#### **4.d. Community organization(s) or representative(s) concerned**

*Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:*

- a. *Name of the entity;*
- b. *Name and title of the contact person;*
- c. *Address;*



- d. Telephone number;
  - e. Email address;
  - f. Other relevant information.
-

Name of the **Sasaran Camar Putih**  
entity:

Name and title of Idris Chaniago/Tuo Silek/Guru Utama  
the contact  
person

Address: Kecamatan Padang Sarai, Kota Padang

Telephone +62 812 6658 8401  
number:

E-mail: [muasri19@yahoo.com](mailto:muasri19@yahoo.com)

Other relevant N/A  
information:

Name of the **Sasaran Palito Nyalo**  
entity:

Name and title of Musra Dahrizal (Mak'Katik)/Tuo Silek (Sesepuh)  
the contact  
person

Address: Kelurahan Nanggalo, Kecamatan Nanggalo, Kota Padang

Telephone N/A  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Sasaran Durian Tapak**  
entity:

Name and title of Herman Malin Marajo/Kako Pendeka  
the contact  
person

Address: Kelurahan Kuranji, Kecamatan Kuranji, Kota Padang

Telephone N/A  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Sasaran Batang Sibaraso**  
entity:

Name and title of Ujang Sutan Sari Alam/Tuo Silek  
the contact  
person

Address: Dalko Damar Gadang, Maninjau, Kecamatan Tanjung Raya, Kabupaten Agam

Telephone +62 823 8541 5914  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Sasaran Satria Haidar**  
entity:

Name and title of Elprima Sutan Mudo/Tuo Silek  
the contact  
person

Address: Nagari Lawang Ligo Bale, Kecamatan Matur, Kabupaten Agam

Telephone +62 812 3101 0474  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Sasaran Tangan Mas**  
entity:

Name and title of Asrial Sutan Batuah, S.H./Tuo Silek  
the contact  
person

Address: GOR Padang Baru, Lubuk Basung, Kabupaten Agam

Telephone +62 813 7444 4279  
number:

E-mail: [asrialyal@yahoo.co.id](mailto:asrialyal@yahoo.co.id)

Other relevant N/A  
information:



Name of the **Sasaran Harimau Singgalang**  
entity:

Name and title of H. Sofyan Nadar/Guru Tuo  
the contact  
person

Address: Jl. Ahmad Karim no. 12B Kota Bukit Tinggi

Telephone +62 813 7463 7007  
number:

E-mail: [denidhaniel@g.mail.com](mailto:denidhaniel@g.mail.com)

Other relevant N/A  
information:

Name of the **Nagari Gunung**  
entity:

Name and title of Jufri Datuk Sati/Penghulu Nagari Gunung  
the contact  
person

Address: Kecamatan Padang Panjang, Kota Padang Panjang

Telephone +62 813 6315 2270  
number:

E-mail: N/A

Other relevant Penggagas Silek Lanyah  
information:

Name of the **Badan Pengelola Istano Si Lindung Bulan Pagaruyung**  
entity:

Name and title of Prof.DR. Ir. Puti Rino Raudha Thaib  
the contact  
person

Address: Istano Si Linduang Bulan, Jl. Sultan Alam Bagagarsyah Pagaruyung  
Kecamatan Tanjung Emas, Kabupaten Tanah Datar

Telephone +62 752 714 99, +62 812 6746 590  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Perguruan Silek Sungai Patai**  
entity:

Name and title of Drs. Syafril Murad/Tuo Silek  
the contact  
person

Address: Jln. Merpati II/15 Air Tawar Barat Kota Padang

Telephone +62 813 6464 6364  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Lembaga Silek Pauh**  
entity:

Name and title of M.Yusuf/Ketua  
the contact  
person

Address: Jl. DR. M. Hatta No.36 Pasar Ambacang, Kec. Kuranci Padang

Telephone +62 813 7402 0180  
number:

E-mail: N/A

Other relevant Silek Benteng Budaya Minang  
information:

Name of the **Paseduluran Angkringan Silat (PAS)**  
entity:

Name and title of Suryadi/Sekretaris Umum PAS  
the contact  
person

Address: Sangurejo, Wonokerto, Turi, Kabupaten Sleman

Telephone +62 813 2835 4803  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the entity: **Perguruan Seni Beladiri Indonesia Tapak Suci Putra Muhamadiyah**

Name and title of the contact person: Chamada/Ketua Dewan Pendekar

Address: Jl. Taqwa No.8 Notoprajan Kota Yogyakarta

Telephone number: +62 852 2737 3007

E-mail: [cb\\_negara@yahoo.com](mailto:cb_negara@yahoo.com)

Other relevant information: N/A

Name of the entity: **Perpi Harimurti**

Name and title of the contact person: Prof.DR. Siswantoyo, M.Kes.,Ivo.

Address: Piyungan, Kabupaten Bantul

Telephone number: +62 819 720 0310, +62 819 0010 04040, +62 815 5324 2442

E-mail: N/A

Other relevant information: N/A

Name of the entity: **Perguruan Pencak Silat Phashadja Mataram Yogyakarta**

Name and title of the contact person: R. Andri Cahya Utama, S.E. (Tommy)/Penerus ilmu perguruan

Address: Bausasran DN 3/596 Yogyakarta 55211

Telephone number: +62 856 4332 1100

E-mail: [andricahyautama@gmail.com](mailto:andricahyautama@gmail.com)

Other relevant information: N/A



Name of the entity: **Perguruan Krida Yudha Sinalika**

Name and title of the contact person: Goko Danang Aji Gineng (Dimas)/penerus ilmu perguruan

Address: Pancarbaan, Lamok Putih, Kabupaten Wonosobo

Telephone number: +62 812 2978 6789

E-mail: [empuanom@yahoo.com](mailto:empuanom@yahoo.com)

Other relevant information: N/A

Name of the entity: **Keluarga Pencak Silat Nusantara**

Name and title of the contact person: Agung Sukoyo/Guru

Address: Jl. KR Santri km 1 Karaharjan 02/03 Gunung Pring, Muntilan

Telephone number: +62 856 4363 5711

E-mail: [joko\\_nusantara@yahoo.co.id](mailto:joko_nusantara@yahoo.co.id)

Other relevant information: N/A

Name of the entity: **Lembaga Seni Pernafasan Satria Nusantara**

Name and title of the contact person: Maryanto/Guru Besar

Address: Jl. Kebon Raya, Kota Yogyakarta

Telephone number: +62 812 2691 985

E-mail: [dsc.yogyakarta@gmail.com](mailto:dsc.yogyakarta@gmail.com)

Other relevant information: N/A

Name of the **Perguruan Pencak Nasional Wijaya Kusuma**  
entity:

Name and title of R.W. Sudiyanto Broto/Pendiri, sesepuh  
the contact  
person

Address: Komplek Perguruan Taman Siswa, Kota Yogyakarta

Telephone +62 858 0379 9316  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Keluarga Silat Nasional Indonesia Perisai Diri**  
entity:

Name and title of Nanang Soemindarto  
the contact  
person

Address: Jalan Tenggilis Lama IV/54 Surabaya 60292

Telephone +62 31 841 1193  
number:

E-mail: [kelatnaspdpusat@gmail.com](mailto:kelatnaspdpusat@gmail.com)

Other relevant N/A  
information:

Name of the **Komunitas Silat Paku Bumi**  
entity:

Name and title of Eddie M. Nalapraya  
the contact  
person

Address: Gg Habib Umar al attasno.105 RT03/02 Cipayung Kab. Bogor

Telephone +62 816 1833 436/+62 857 1490 3337  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Perguruan Maenpo Cikalong**  
entity:

Name and title of the contact person  
Aziz Asyarie

Address: Jl. Kh Hasim Ashari, Cianjur Jawa Barat

Telephone number: 085863228844

E-mail: [azis.asyarie@yahoo.com](mailto:azis.asyarie@yahoo.com)

Other relevant information: N/A

Name of the **Perguruan Garis Paksi**  
entity:

Name and title of the contact person  
Gending Raspuzi

Address: Geger Kalong Kidul, Kota Bandung, Jawa Barat

Telephone number: +62 857 2053 3007

E-mail: N/A

Other relevant information: N/A

Name of the **Perguruan Silat Cimande**  
entity:

Name and title of the contact person  
Dharma

Address: Jl. Cimande Caringin, Bogor, Jawa Barat 16730, Indonesia

Telephone number: +62 858 8344 0267

E-mail: N/A

Other relevant information: N/A



Name of the **Perguruan Silat Sanalika**  
entity:

Name and title of Nur Ali Akbar  
the contact  
person

Address: Jalan Yahya no:21 A sukabumi utara rawabelong, DKI Jakarta

Telephone +62 858 8344 0267  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Perguruan Beru Sakti**  
entity:

Name and title of Jamhari  
the contact  
person

Address: Cilegon, Banten

Telephone +62 813 8856 7592  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Perguruan Silat Silat Terumbu**  
entity:

Name and title of Zaenal  
the contact  
person

Address: Kp. Terumbu Desa, Banten

Telephone +62 812 9509 711  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Perguruan Silat Silat Bandrong**  
entity:

Name and title of Husni Mubarak  
the contact  
person

Address: Kp. Luwung Sawo Blok Masjid, Banten

Telephone +62 812 9509 711  
number:

E-mail: N/A

Other relevant N/A  
information:

Name of the **Pamur**  
entity:

Name and title of Parso Adyanto  
the contact  
person

Address: Jalan. Kwoka F.14, Perum Tidar Permai, Kota Malang

Telephone +62 812 3124 545  
number:

E-mail: [dwi.puji2703@yahoo.co.id](mailto:dwi.puji2703@yahoo.co.id)

Other relevant N/A  
information:

Name of the **Tapak Suci**  
entity:

Name and title of Sudarusman  
the contact  
person

Address: Jalan. Sidoyoso 2 Gang 1 No. 4, Surabaya

Telephone +62 812 3113 012  
number:

E-mail: [sudarusman02@gmail.com](mailto:sudarusman02@gmail.com)

Other relevant N/A  
information:

Name of the **Pagar Nusa**  
entity:

Name and title of Rukma Nur Patriya  
the contact  
person

Address: Jalan Jakgung Suprpto 3/227, Kota Malang

Telephone +62 813 3441 5457  
number:

E-mail: [patriya\\_np@yahoo.com](mailto:patriya_np@yahoo.com)

Other relevant N/A  
information:

Name of the **Chakra V**  
entity:

Name and title of Mas Mochamad Amien  
the contact  
person

Address: Jalan Sukodono 4 No.12, Surabaya

Telephone +62 813 3309 7860  
number:

E-mail: [chakravmanagement@gmail.com](mailto:chakravmanagement@gmail.com)

Other relevant N/A  
information:

Name of the **Jokotole**  
entity:

Name and title of Mohammad Salehodin  
the contact  
person

Address: Padepokan Jokotole, Kamal Bangkalan, Madura

Telephone +62 813 3033 6162  
number:

E-mail: [jokotolepusat@yahoo.com](mailto:jokotolepusat@yahoo.com)

Other relevant N/A  
information:

## 5. Inclusion of the element in an inventory

**For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.**

*The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.*

*Provide the following information:*

*(i) Name of the inventory(ies) in which the element is included:*

The Traditions of Pencak Silat has been included in the Records of Indonesian Intangible Cultural Heritage and recognized as an Intangible Cultural Heritage of Indonesia.

*(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:*

The Records of Indonesian Intangible Cultural Heritage is maintained by the Cultural Values Conservation Center (Balai Pelestarian Nilai Budaya), while the list of Intangible Cultural Heritage of Indonesia is maintained by the Directorate of Heritage and Cultural Diplomacy (Direktorat Warisan dan Diplomasi Budaya). Both of these offices are under the Ministry of Education and Culture.

*(iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).*

The Cultural Values Conservation Center periodically updates their inventory through their 11 subsidiaries across Indonesia. Meanwhile, the Directorate of Heritage and Cultural Diplomacy updates their inventory online, which is accessible for public view on the following website: <http://www.warisanbudaya.kemdikbud.go.id>. Limited access can be given to individuals, community members, or heritage owners to freely assist in updating any information pertaining to their listed heritage.

*(iv) Reference number(s) and name(s) of the element in the relevant inventory(ies):*

1. 2010000437, Pencak Silat Minangkabau
2. 2010000438, Pencak Silat Bandrong
3. 2012002274, Penca Silat
4. 2014004576, Silat Yogya
5. 2014004894, Silat Beksi (Designation Number 85141/MPK.E/DO/2015)
6. 2014004895, Ulu Ambek (Designation Number 90508/MPK.E/DO/2015)
7. 2015005389, Maenpo
8. Penca (Designation Number 63378/MPK.E/KB2016)

*(v) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):*

1. Pencak Silat Minangkabau, October, 10 2009
2. Pencak Silat Bandrong, registered on January, 2010



3. Penca Silat, registered on June, June, 15 2011
4. Silat Yogya, registered on June, 2014
5. Silat Beksi, registered on 2014
6. Ulu Ambek March, 10 2015
7. Maenpo, 2015
8. Penca (Pencak Silat Jawa Barat), 2016

(vi) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

With permission from the Directorate of Heritage and Cultural Diplomacy, the website administrator can grant limited access to any individual, community member, or heritage owner to enlist their cultural heritage or provide any necessary updates on the following website: <http://warisanbudaya.kemdikbud.go.id>. This website is accessible for public view. Provincial Offices that handle cultural affairs can cooperate with cultural communities in nominating any cultural heritage already enlisted on the aforementioned website to be recognized as an Intangible Cultural Heritage of Indonesia. This nomination will be received by the Ministry, which will then be forwarded to the Team of Experts on Intangible Cultural Heritage for further review. Upon a rigorous review process, the Team will provide their recommendation to the Ministry of Education and Culture. Only nominations that are approved by the Team will receive recognition from the Minister of Education and Culture and be inscribed on the list of Intangible Cultural Heritage of Indonesia.

(vii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

- a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French.
- b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.

Indicate the materials provided and – if applicable – the relevant hyperlinks:

<http://warisanbudaya.kemdikbud.go.id>

## 6. Documentation

### 6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).

### 6.b. Principal published references (optional)

*Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.*

*Not to exceed one standard page.*

Alexander, Chambers, Draeger. 1972. *Pentjak-Silat The Indonesian Fighting Art*. Tokyo: Kodansha International. Ltd.

Asy'arie, Azis. 2013. *Silat Tradisional Maenpo Cikalong Gan Uweh*. Bandung: Kaifa

\_\_\_\_\_. 2014. *Silat Tradisional Cikalong R.H.O. Soleh*. Bandung: PT Mizan Pustaka

Maryono, O'ong. et.al. 2002. *Pencak Silat in the Indonesian Archipelago*. Yayasan Galang

\_\_\_\_\_. 2008. *Pencak Silat Merentang Waktu*. Yogyakarta: Benang Merah

Nawi, G.J. 2016. *Maen Pukulan Pencak Silat Khas Betawi*. Jakarta: Yayasan Pustaka Obor Indonesia.

Mulyono, Agus Tri. Dkk. 2012. *Silek Tradisional Minangkabau. Tanah Datar: Dewan Kesenian Tanah Datar*.

Indrayuda. Dkk. 2013. *Randai. Suatu Aktivitas Kesenian dan Media Pendidikan Tradisional*. Padang: Dinas Kebudayaan dan Pariwisata Provinsi Sumatera Barat, UPTD Taman Budaya.

Mansoer, M.D., Dkk. 1970. *Sejarah Minangkabau*. Jakarta: Penerbit Bharatara.

Navis, A.A. 1984. *Alam Terkembang Jadi Guru. Adat dan Kebudayaan Minangkabau*. Jakarta: PT Pustaka Grafitipers.

Holt. Claire. 2000. *Melacak Jejak Perkembangan Seni di Indonesia*. Pengantar dan alih bahasa: RM Soedarsono. Bandung: Artiline, published for MSPI (Masyarakat Seni Pertunjukan Indonesia).

Pandeka Rajo Mudo, Muasri. 2013. *Ensiklopedia Silek Minangkabau. Serial Istilah dan Gerak*. Padang : Dinas Kebudayaan dan Pariwisata Provinsi Sumatera Barat. UPTD Taman Budaya.

Bakar, Abu, *Pencak Silat* .1989. Padang : Jurusan Pendidikan Kesehatan dan Olahraga Fakultas Pendidikan Olahraga dan Kesehatan Institut Keguruan dan Ilmu Pendidikan.

Purna, Made, 1996/1997. *Apresiasi Generasi Muda Terhadap Pencak Silat di Daerah Sumatera Barat*. Jakarta : Departemen Pendidikan dan Kebudayaan Direktorat Jenderal Kebudayaan Direktorat Sejarah dan Nilai Tradisional Bagian Proyek Pengkajian dan Pembinaan Kebudayaan Masa Kini.

Raspuzi, Gending.dkk . 2016. *PENCA Pangkal, Alur, Dealektika*. Bandung: Dinas Pariwisata dan Kebudayaan Provinsi Jawa Barat.

Rusyana, Yus. 1996. *Tuturan Tentang Pencak Silat Dalam Tradisi Lisan Sunda*. Jakarta: Yayasan Obor Indonesia dan Yayasan Tradisi Lisan.

Tim Pencak Silat FIK UNP, Pencak Silat. 2005. Padang : Fakultas Ilmu Keolahragaan Universitas Negeri Padang.

## 7. Signature(s) on behalf of the State(s) Party(ies)

*The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.*

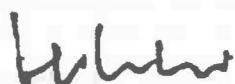
*In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.*

Name: Hilmar Farid

Title: Mr.

Date: April 2, 2018

Signature:



*Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)*

N/A