

The Internalization of Sufi Values in the Tapak Suci Pencak Silat Tradition as a Medium of Cultural Da'wah in the Palembang

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Abstract

This study aims to analyze the process of internalizing Sufi values within the Tapak Suci pencak silat tradition as a medium for cultural da'wah in the community of Palembang City, South Sumatra. Although various studies have examined pencak silat as a cultural heritage and a means of character building, research that specifically integrates a Sufi perspective with pencak silat practice as a medium for cultural da'wah remains limited. This study addresses this gap through an empirical analysis grounded in community practice. It employs a qualitative approach with an ethnographic design. The research was conducted over approximately 6 months at three Tapak Suci training centers, involving 15 informants (5 instructors, 8 members, and 2 community leaders) selected through purposive sampling. Data were collected through participant observation, in-depth interviews, and documentation. Data analysis utilized the interactive model by Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and verification of conclusions. The results indicate that the internalization of Sufi values occurs through three primary mechanisms: (1) spiritual ritualization (prayer and zikr) to strengthen transcendental awareness; (2) the habituation of ethics through discipline and the instillation of proper conduct; and (3) the exemplary role of instructors as agents transmitting spiritual values. This process forms a religious habitus integrated into daily training practices. These practices represent a persuasive and contextual form of cultural da'wah through cultural activities. Unlike previous studies, this research demonstrates that pencak silat functions not only as a medium for character education but also as a model of embodied, Sufi-based cultural da'wah. The contribution of this research lies in the development of an integrative framework between Sufism, local culture, and da'wah, which enriches contextual da'wah strategies within contemporary Muslim societies.

Keywords

Cultural Da'wah; Local Wisdom; Pencak Silat; Sufism; Tapak Suci.

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1. INTRODUCTION

Islamic da'wah in modern society is no longer limited to lectures, sermons, or verbal communication alone, but has also evolved through various cultural mediums that are alive and rooted in the social life of the community (Allahham, 2019; Exsan Adde, 2022). This shift signifies an epistemological tension between the textual-normative model of da'wah and embodied da'wah, where Islamic values are not merely conveyed but lived out through social practices (Nunung Khoriyah, 2021). Thus, da'wah can be understood as a practice of lived religion that unfolds through symbolic



interaction, social habitus, and collective community experience, rather than merely a linear transmission of religious doctrine (Husein, 2020; Pahlevi et al., 2024). One cultural medium with significant potential in this process is the pencak silat tradition, which functions not only as a martial art but also as a space for character and spiritual development within Muslim communities (Widiawati et al., 2025).

In the traditions of the Nusantara region, pencak silat holds an important position as part of a cultural heritage that embodies moral, ethical, and spiritual values (Muhyi & Purbojati, 2021; Subardi et al., 2021). However, most previous studies have tended to position pencak silat descriptively as a medium for character education, without critically elaborating on how the practice operates as a mechanism for the internalization of religious values that is embodied and sustainable (Suranti & Karsiwan, 2024). This limitation indicates a lack of integration between cultural analysis, da'wah theory, and Islamic spiritual frameworks in interpreting pencak silat practice as a complex religious phenomenon (Zulfri Hakim, 2024; Khairunnisa et al., 2024). Most of these studies remain largely descriptive and treat pencak silat as a general medium for character education, without delving deeply into the Sufi-based spiritual dimensions of the practice. One school that exemplifies this integration is Tapak Suci Putera Muhammadiyah. This school emphasizes not only self-defense techniques but also the cultivation of Islamic ethics and spirituality (Tila, 2023; Rachman et al., 2021). From a theoretical perspective, practices such as prayer, zikr, and the cultivation of adab within Tapak Suci can be understood as forms of ritualization that serve to shape spiritual consciousness through the process of habituation (Bourdieu), while also functioning as tazkiyah praxis within the Sufi tradition. Values such as dzikrullah, mujahadah, and tahdzib al-nafs are not merely taught but internalized through repeated and collective practices. This approach positions pencak silat as a space of embodied spirituality, where the body serves as the medium of religious experience (Permana & Hadiana, 2024; Jalil et al., 2022).

This phenomenon is also evident in the practice of Tapak Suci in Palembang, a city with a long history as a center of Islamic development in the Nusantara (Zain & Mardiah, 2019; Azizah et al., 2021). In this community, pencak silat is not merely a sporting activity but also functions as a social space for the moral and spiritual formation of the younger generation. However, few studies have critically examined how this practice operates as a performative mechanism of cultural da'wah—that is, da'wah that unfolds through action rather than mere speech (Rustiyanti et al., 2023; Hadiana et al., 2022). Pencak silat training often serves as a social space where religious values, discipline, and social solidarity are collectively instilled within the silat school community (Fadillah et al., 2025). From a da'wah perspective, this practice can be understood as a form of cultural da'wah that utilizes cultural traditions as a medium for conveying Islamic values (Ashari, 2024). In the literature, the cultural da'wah approach is often positioned normatively as an adaptation strategy, without exploring its practical dimensions as a lived experience that shapes religious consciousness through social interaction and bodily experience (Amin, 2020; Agustyawati, 2022). This is where the importance of linking cultural da'wah with the concepts of performative da'wah and lived Islam lies, to understand how religious values are implicitly and continuously internalized (Agus Sriyanto, 2017; Maghfirah et al., 2022).

Several previous studies have explored the relationship between Islam, culture, and pencak silat from various perspectives. *First*, some studies on cultural da'wah indicate that a culture-based approach is an effective strategy for conveying Islamic messages within a pluralistic society (Qurtuby, 2026). This approach facilitates the internalization of Islamic values through cultural symbols and practices already familiar to the community. *Second*, research on pencak silat as a cultural heritage indicates that this martial art possesses not only physical and aesthetic dimensions but also embodies moral and spiritual

values that play a role in shaping individual character (Jamaludin et al., 2024). *Third*, several studies also highlight the relationship between pencak silat and spiritual development within silat schools, indicating that martial arts practice is often integrated with mental and spiritual exercises as part of character education (Irfaniah, 2025). Based on this, the research gap lies not merely in the scarcity of studies on pencak silat and Sufism, but in the absence of an analytical framework capable of explaining how Sufi values are internalized through cultural practices as a form of da'wah that is embodied and performative. In other words, the main issue of this study is how to bridge the gap between the normative dimensions of Sufism and concrete social practices within the context of cultural da'wah.

Thus, the research problem formulation focuses on two main questions: (1) how does the process of internalizing Sufi values occur within the Tapak Suci pencak silat tradition in Palembang? and (2) how does this practice function as a medium of cultural da'wah in shaping the religious consciousness of the community?. This study offers a conceptual contribution through the development of an integrative framework that combines Sufism, habitus theory, and performative da'wah in interpreting pencak silat as a practice of embodied spirituality. This approach not only expands the study of cultural da'wah but also shifts the focus from da'wah as communication toward da'wah as a lived and embodied practice. Thus, this study is expected to make a significant contribution to the development of contemporary da'wah studies that are more interdisciplinary, critical, and contextual.

2. METHODS

This study employs a qualitative approach with an ethnographic research design. This approach was chosen because the study aims to deeply understand the process of internalizing Sufi values within the Tapak Suci pencak silat tradition as a medium of cultural da'wah in community life (Kuntowijoyo, 2018). Unlike general qualitative approaches, the ethnographic design in this study emphasizes the researcher's direct involvement in the community's social practices, repeated observation in natural contexts, and efforts to understand meaning from an emic perspective (the actors' viewpoint). Through this approach, the researcher not only collects data but also interprets cultural practices as part of a living system of meaning within the community. To strengthen the ethnographic claims, this study involved intensive field engagement for approximately 6 months (January–June 2025), with a presence frequency of 2–3 times per week during training sessions. The researcher acts as a moderate participant-observer, meaning they are involved in training activities to a limited extent without intervening in the structure of the ongoing practices. This position allows the researcher to gain access to the community's internal dynamics while maintaining analytical distance.

The research was conducted at several Tapak Suci training centers in Palembang, South Sumatra. These locations were chosen because Tapak Suci is closely associated with Islamic values and spiritual development. The selection of multiple sites (several training centers) was intended to capture variations in practice and avoid single-site bias in ethnographic interpretation. Research subjects were determined through purposive sampling, with criteria including individuals actively involved in Tapak Suci activities and those who understand the spiritual dimensions of the training. The sample consisted of 15 informants, comprising 3 lead trainers, 10 active members (aged 17–40), and 2 community leaders. This composition was designed to facilitate a triangulation of perspectives among authoritative actors (trainers), practice participants (members), and social observers (community leaders).

Research data was obtained through participatory observation, in-depth interviews, and documentary analysis (M. Djunaidi Ghony and Fauzan Almansur, 2019). Observations focused on training activities, including prayer rituals, zikir, discipline, and social interactions. In-depth interviews

explored subjective experiences and the interpretation of Sufi values. Documentary studies included archives, photographs, and related literature. The data analysis process not only followed the Miles & Huberman interactive model but was also developed through an explicit analytical pathway from raw data to theoretical abstraction (Miles, 2014). The open coding stage involves identifying units of meaning from interview transcripts and field notes, such as the codes “prayer as the opening of practice,” “dhikr as an emotional soother,” and “the coach’s exemplary conduct.” The axial coding stage then grouped these codes into conceptual categories, such as “spiritual ritualization,” “self-control (mujahadah),” and “habituation of etiquette.” In the selective coding stage, these categories were synthesized into the main theme: the internalization of Sufi values as embodied practices through the mechanisms of habituation and the coach’s exemplary behavior.

To ensure the validity of the research data, the researcher employed source triangulation and methodological triangulation (Radlinski & Craswell, 2022). This study also applied member checking by confirming the interview results and data interpretations with the informants to enhance the validity of the findings. This study also considers the researcher’s reflexivity. The researcher serves as the primary instrument with an academic background in Islamic studies, which could potentially influence data interpretation. Therefore, the researcher consciously engages in critical reflection and maintains objectivity through field notes and *peer debriefing*.

3. FINDINGS AND DISCUSSION

3.1 The Practice of the Tapak Suci Pencak Silat Tradition in Palembang Society

The Tapak Suci pencak silat tradition in Palembang is not only practiced as a sport or martial art but also forms an integral part of the community’s social life, encompassing educational, character-building, and spiritual dimensions. This tradition is not merely understood within a social context; the practice can be analyzed as a site of habitus production (Bourdieu), where values such as discipline, respect, and solidarity are not explicitly taught but are shaped through the repetition of bodily practices and recurring social interactions.

Based on participatory observation during the research, training sessions take place 2–3 times a week in the afternoon or evening, lasting 90–120 minutes. Each session is attended by 15–30 members of from various age groups. A coach stated: *“Those who participate here aren’t just young people, but also those who are already working. Everyone participates in practice and learns discipline together.”* From a habitus perspective, this regularity is not merely a technical routine, but a mechanism for the internalization of values that operates pre-reflectively; members “become disciplined” not because of verbal instructions, but because they are accustomed to being within a practice structure that demands discipline.



Figure 1. *Tapak Suci* Putera Muhammadiyah Logo

Tapak Suci training sessions are generally held on a scheduled basis in the afternoon or evening. The sessions are attended by members of various age groups, ranging from children and teenagers to adults. This diversity of backgrounds reflects Tapak Suci’s broad appeal within the community and its

role as a space for intergenerational social interaction. During training, members not only learn basic self-defense techniques such as stances, punches, kicks, and pencak silat moves, but are also trained to develop discipline, responsibility, and a sense of community within the school.



Figure 2. Physical, Technical, and Mental Training in *Tapak Suci* Martial Arts

The structure of Tapak Suci training sessions generally consists of three main stages: the opening, the core training, and the closing. During the opening stage, members typically gather and begin the session with a group prayer led by the coach or a senior member. This is followed by a physical warm-up designed to prepare the body before moving on to technical training. The core training phase involves learning and repeating various pencak silat techniques, such as basic movements, sequences of moves, agility drills, and controlled sparring. These activities are conducted progressively according to the members' skill levels, ensuring that the training process proceeds in a systematic and structured manner. In addition to technical training, Tapak Suci activities also emphasize the instillation of disciplinary values, which are reflected in various training rules. Members are required to arrive on time, wear the appropriate training uniform, and show respect to the instructors and fellow members. Instructors play a crucial role in maintaining this discipline while also providing guidance on proper conduct during training. In every training session, the coach serves not only as a martial arts instructor but also as a mentor who offers advice and motivation to members to foster a positive attitude in their daily lives.

Interactions between the coach and members take place in an atmosphere that is disciplined yet family-like. One member stated: *"The instructors here are strict, but they're also like parents. If you make a mistake, you're reprimanded, but you're also guided."* Additionally, Tapak Suci serves a social function within the community. Based on interviews with community leaders, training sessions often provide a positive alternative activity for teenagers: *"Instead of hanging out aimlessly, it's better for the kids here to practice silat."* Research findings also indicate that interactions between coaches and members during Tapak Suci training take place in an atmosphere of mutual respect and camaraderie. Members typically demonstrate respect toward coaches through greetings, polite body language, and a willingness to follow instructions. The relationship between coaches and members is not merely a formal one between an instructor and a trainee, but also develops into a broader social relationship, in which coaches are often viewed as role models in terms of morals and behavior.

In the context of Palembang society, Tapak Suci also serves a significant social function. Training sessions often provide a gathering space for young people to engage in positive and purposeful activities. Furthermore, the silat school is frequently involved in various social and religious activities within the community, such as celebrations of major Islamic holidays, religious study sessions, and other community events. Participation in these activities demonstrates that Tapak Suci functions not

only as a sports organization but also as a social community that plays a role in fostering harmonious social relationships within society. The Tapak Suci pencak silat tradition in Palembang serves a broader purpose than mere self-defense training. The routine training practices, organized structure of activities, and social relationships formed within it make Tapak Suci a space for character development and social interaction within the community. Within this social space, various moral values, discipline, and a sense of togetherness are instilled in members through continuous training practices. Thus, the Tapak Suci tradition can be understood as part of the community's cultural practices that play a vital role in shaping social interaction patterns and community life in Palembang.

3.2 The Internalization of Sufi Values in Tapak Suci Training Practices

The practice of Tapak Suci pencak silat in Palembang not only emphasizes the mastery of self-defense techniques but also involves the internalization of spiritual values closely aligned with Sufi teachings. These values are instilled through various practices accompanying the training activities, such as reciting prayers, zikir, cultivating etiquette, as well as mental and spiritual development, which are carried out continuously in every training session.



Figure 3. Opening Ceremony

One form of spiritual value internalization found in Tapak Suci training activities is the practice of reciting prayers before and after training. Based on the results of the observation, group prayer is conducted as part of the opening and closing of the training session. The prayer is usually led by the coach or a senior member with the aim of seeking protection, safety, and blessings during the training process. This practice not only serves as a ritual to open the activity but also serves as a means to instill spiritual awareness that every activity undertaken must always be connected to religious values. In addition to communal prayer, the practice of zikr is also part of the spiritual development process within the Tapak Suci tradition. During training sessions, the coach encourages members to perform zikir or recite blessed phrases as a form of spiritual strengthening. This practice reflects one of the core values of Sufism: the effort to draw closer to God through constant remembrance of Allah. Through these activities, members are not only physically trained but also guided to cultivate inner awareness and mental calmness in their daily lives.

Another Sufi value internalized in Tapak Suci training is the cultivation of adab, or etiquette, in the relationships between the instructor and members, as well as among members themselves. In every training session, members are taught to show respect to the instructor by greeting them, listening attentively to instructions, and maintaining a polite demeanor throughout the training process. Mutual respect is also evident in interactions among members, where they are encouraged to foster unity, assist one another during training, and avoid behavior that could lead to conflict.

Discipline in training is also a form of internalizing spiritual values related to self-control. Tapak Suci members are required to follow training rules diligently, arrive on time, and perform each stage of

training with earnestness. For the trainers, this discipline is not merely seen as organizational rules but also as part of mental conditioning aimed at fostering individuals who are strong both physically and spiritually. From a Sufi perspective, training in self-control and discipline is part of the process of spiritual cultivation leading to the development of better moral character. The role of the coach in the process of internalizing Sufi values is also highly significant. Based on the interview results, coaches serve not only as martial arts instructors but also as role models who set an example through their daily conduct. Coaches frequently offer advice on the importance of maintaining good character, avoiding arrogance regarding martial arts abilities, and using silat skills for good and beneficial purposes for the community. This exemplary conduct of the coaches is a key factor in shaping the moral and spiritual awareness of the school's members.

Research findings indicate that the internalization of spiritual values occurs through routine practices integrated into training activities. *First*, group prayer is a mandatory part of every training session. Observations show that all members participate in prayer with reverence, led by a coach or senior member. A coach explained: *"Prayer is important so that the children realize this training is not just physical, but also a form of worship."* *Second*, the practice of zikir is performed at specific times, particularly after intensive training. Members are guided to recite the phrases of zikir together. A member stated: *"After training, zikir makes the heart calmer and less emotional."* *Third*, the instillation of etiquette is evident in daily interactions. Based on observations, members always greet one another before and after training, and do not sit down until invited to do so by the coach. *Fourth*, discipline is a consistent practice. The coach enforces rules regarding attendance, attire, and conduct during practice. Violations of the rules result in mild, educational sanctions. *Fifth*, the coach's exemplary behavior serves as the primary source for the internalization of values. One member stated: *"We see firsthand how the coach behaves, so we follow his example."*

The findings of this study indicate that the process of internalizing Sufi values within the Tapak Suci tradition takes place through practices integrated into daily training activities. Values such as spiritual awareness, self-control, respect for the teacher, and moral development are not taught purely theoretically, but are practiced directly in routine training activities. Through this process, pencak silat training serves not only as a physical activity, but also as a means of spiritual development that contributes to shaping the religious character of its members.

3.3 The Tapak Suci Tradition as a Medium for Cultural Da'wah in Society

Research findings indicate that the Tapak Suci pencak silat tradition in Palembang serves not only as a form of physical exercise and training but also plays a significant role as a medium for cultural da'wah within the community. Training practices that integrate Islamic values make Tapak Suci a social space where the process of conveying and internalizing Islamic values takes place persuasively and contextually through cultural activities familiar to the community.

Religious messages are not conveyed through formal sermons but through the habitual practice of activities such as prayer, zikir, and etiquette. A coach stated: *"We don't give many sermons; we just practice directly during training."* Members also acknowledge behavioral changes. One informant mentioned: *"After joining silat, I've become more disciplined and more respectful toward my parents."*

In practice, da'wah through the Tapak Suci tradition is not delivered in the form of formal lectures, as is typical of da'wah activities. Instead, religious messages are conveyed through daily practices during training sessions, such as the regular recitation of prayers and zikr, the cultivation of proper etiquette, and the example set by trainers in their attitudes and behavior. This approach allows the

da'wah process to unfold naturally within activities that have become an integral part of community life. Members of the organization not only receive religious messages verbally but also undergo a learning process through direct, repeated practice during training activities. The presence of Tapak Suci also plays a significant role in shaping the religious character of the younger generation within the community. Based on interviews with several members and community leaders, pencak silat training serves as an alternative outlet for the younger generation to engage in positive and purposeful activities. Through these activities, members not only acquire self-defense skills but also receive moral and spiritual guidance that helps them cultivate discipline, responsibility, and religious awareness in their daily lives.

In addition, the Tapak Suci tradition also plays a role in strengthening social solidarity within the community. Collective training activities foster close social bonds among members of the school. The intense interaction during training creates a sense of togetherness, mutual respect, and a spirit of cooperation in achieving shared goals. On several occasions, the Tapak Suci community has also been involved in various social and religious activities within the community, such as celebrations of major Islamic holidays, religious study sessions, and other social community activities. Participation in these activities demonstrates that the existence of the silat school is inseparable from the dynamics of community life. The Tapak Suci tradition in Palembang serves a strategic role as a medium for cultural da'wah, effectively bridging Islamic values with local cultural practices. Through training activities that integrate physical, moral, and spiritual development, the pencak silat tradition not only plays a role in preserving local cultural heritage but also contributes to strengthening Islamic identity, fostering social solidarity, and shaping the religious character of the community. Thus, Tapak Suci can be understood as an effective model of culture-based da'wah in internalizing Islamic values into community life.

Discussion

The Tapak Suci pencak silat tradition in Palembang serves not only as a form of self-defense but also as a social space that facilitates the internalization of Islamic values. In the context of understanding this phenomenon normatively as a "medium of cultural da'wah," the findings of this study suggest that the practice is more appropriately interpreted as a process of shaping religious habitus through the mechanism of embodied practice. Practices such as prayer, zikir, discipline, and etiquette are not merely symbols of religious communication but performative acts that gradually shape members' religious dispositions through bodily engagement and repeated social interaction (Gede Agung et al., 2024; Corbett & Guilherme, 2021). Thus, religious meaning is not transmitted solely through verbal means but is produced through members' direct engagement in these practices.

From the perspective of cultural da'wah theory, these findings indicate that the transmission of Islamic values does not always occur through sermons or formal instruction, but can also take place through cultural practices that are part of community life (Agus Sriyanto, 2017; Sihabudin et al., 2024). This study goes a step further by demonstrating that da'wah in this context is not merely cultural adaptation but a performative process (performative da'wah), in which Islamic values are not merely conveyed but enacted through social actions. In this context, the Tapak Suci pencak silat tradition serves as a space where religion is lived (lived religion), not merely taught, so that the internalization of values occurs implicitly and continuously (Fanaei Eshkevari, 2025; Chen & Ghorbani, 2024). Islamic values are conveyed implicitly through the habitual practice of spiritual disciplines, character development, and the exemplary conduct of instructors within the community of the martial arts school. This approach demonstrates that da'wah functions not only as a process of conveying religious information but also

as a process of shaping religious consciousness through social experiences directly experienced by members of the community (Rejeki et al., 2025).

The findings of this study can also be analyzed through a Sufi perspective as a process of spiritual cultivation that emphasizes self-control, inner awareness, and the development of noble character. In the Sufi tradition, spiritual cultivation is not only achieved through formal ritual practices but also through exercises in self-control and discipline in daily life (Forte & Toohey, 2025). The Sufi dimension in this study does not always manifest as explicit awareness in the practitioners' actions but rather as an analytical framework used to understand the structure of meaning within those practices. The internalization of Sufi values occurs implicitly through cultural practices, not through formal doctrinal instruction. This reinforces the argument that spirituality in modern society often takes the form of practices integrated into daily activities. From the perspective of the theory of value internalization, the process of instilling spiritual values within the Tapak Suci tradition occurs through mechanisms of social habituation carried out repeatedly during training activities (Gray, 2023; Forte & Toohey, 2025). Intense interaction between trainers and members creates a social environment that facilitates the formation of a religious habitus, where values such as discipline and respect become part of an internalized disposition. The trainer's exemplary behavior plays a key role in this process, as members not only receive values verbally but also internalize them through observation and imitation. This process demonstrates that the internalization of religious values occurs more effectively through embodied practice than through cognitive transmission alone.

Nevertheless, it is important to critically examine the assumption that all these practices can automatically be categorized as da'wah. Findings indicate that many practices occur as part of routine exercises without always being explicitly interpreted as da'wah activities by the participants. The boundary between da'wah and the socialization of values becomes blurred, so the concept of da'wah in this context needs to be expanded to encompass a process of social praxis that is not always consciously recognized as da'wah itself. This approach helps avoid normative tendencies in interpreting religious cultural practices. The ideological dimension is also an important aspect that needs to be considered. As part of Muhammadiyah, Tapak Suci embodies modernist Islamic values that emphasize discipline, rationality, and morality. The process of internalizing these values in this practice can also be understood as the reproduction of specific religious values, not merely a reflection of Islam's universality. This perspective demonstrates that cultural practices are not neutral but are always situated within specific social and ideological frameworks.

The findings of this study align with previous research affirming that local cultural traditions — — have the potential to serve as a medium for da'wah (Pahlevi et al., 2024). The main contribution of this study lies in the development of an analytical synthesis that links cultural da'wah with embodied practices and the implicit process of value internalization. Thus, pencak silat is understood not only as a medium for character education but as a practical arena where religious values are shaped through the interaction between the body, social practices, and community structures. In the context of Palembang society, this practice also contributes to the formation of social cohesion and Islamic identity (Arviansyah, 2021). This cohesion is not only social but also symbolic, as it is built through the collective internalization of religious values. This indicates that the pencak silat tradition functions as a space where culture, religion, and social structures intersect within society.

The implications of this study suggest that local cultural traditions hold strategic potential in supporting a more contextualized da'wah process. This research underscores the need to redefine the concept of da'wah as a practical process involving bodily experience, social interaction, and the

formation of religious habitus. Thus, da'wah is no longer narrowly understood as verbal communication but as a process lived out in daily social practices. This study also has limitations, particularly regarding its specific location and the potential for interpretive bias in linking practices to the Sufi framework. Therefore, further research is needed to test these findings in a broader context and to strengthen comparative analysis with similar studies. Thus, research on the relationship between da'wah, Sufism, and culture can develop in a more critical and in-depth manner.

4. CONCLUSION

The Tapak Suci pencak silat tradition in Palembang serves not only as a self-defense activity but also represents a form of cultural da'wah through the internalization of Sufi values within the community's training practices. Unlike a mere description of findings, this study demonstrates that the internalization of values occurs through a layered mechanism encompassing ritual habituation, collective social interaction, and the exemplary role of authoritative figures, thereby resulting in the transformation of values from the symbolic realm into the daily practices of members. Practices such as prayer, zikr, the cultivation of etiquette, and training discipline are not merely symbolic but also serve as means for the gradual internalization of spiritual awareness. Theoretically, this study contributes to the development of da'wah studies by affirming that cultural da'wah functions not only as a medium for transmitting values but also as a process of embodied practice that integrates physical, social, and spiritual dimensions. These findings expand the perspective of da'wah, which has traditionally tended to focus on verbal communication toward a performative approach and culturally-based social praxis. The integration of Sufism into pencak silat practice demonstrates that spiritual cultivation can occur implicitly through cultural activities, thereby enriching interdisciplinary studies between da'wah, Sufism, and cultural anthropology. Practically, these findings imply that da'wah institutions, religious organizations, and local communities can develop more contextual da'wah strategies by utilizing cultural practices as a medium for the internalization of values, particularly in building the religious character of the younger generation and strengthening social cohesion within the community.

The limitations of this study lie not only in its restricted geographical scope but also in the potential for interpretive bias due to the dominance of the perspectives of coaches and active members, meaning it has not fully captured the variations in interpretation among less active members or individuals outside the community. Additionally, this study has not examined the extent to which the internalization of these values persists in the long term outside the training context. Future research should develop comparative studies across regions and universities, as well as employ a longitudinal approach to examine the sustainability of value internalization. Future studies may also integrate quantitative or mixed-methods approaches to measure the effectiveness of cultural da'wah in shaping religious behavior more empirically.

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