

## THE ROLE OF PENCHAK-SILAT IN THE FORMATION OF THE PSYCHO-PHYSICAL QUALITIES OF THE PERSON

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### Annotation

This article discusses combat sports in the modern world, including such a sport as pencak-silat. Theoretical aspects of the formation of psychophysical and personal qualities of athletes in combat sports are revealed.

**Keywords:** pencak-silat, combat sports, martial arts, martial arts, psychophysical qualities, personal qualities.

### Introduction

Today, thanks to the media, cinema, the Internet, everyone knows about martial arts. Unfortunately, most of the knowledge is a colorful myth about indestructible superheroes. In fact, the world of martial arts is very deep and multifaceted [1]. Most often, the concept of "martial art" refers to a number of combat techniques without the use of weapons [2]. But, contrary to the prevailing stereotype, there are schools in which they study the technique of working with weapons. And, on the contrary, not every school deserves to be called an art [3].

Penchak-silat is not only a method of human physical development, but also a deep philosophical system of knowledge and values. By studying close combat techniques, martial arts improve the body and personality [4, 5]. They are based on traditions that have deep roots. Penchak-silat is based on the preparation of the effective implementation of certain tactical tasks related to forceful counteraction.

From time immemorial, each nation had its own type of martial arts, as well as traditions, rituals, folklore [6, 7, 8]. In the Middle Ages, a student of traditional schools fought not to win competitions, but to survive. Schools of martial arts initially focused on working not with bare hands, but with weapons that were common at that time [9]. Contrary to the cinematic stereotype, even the toughest superhero can't stand up to even an inferior knife or sword. In the Middle Ages, only wealthy citizens could have weapons, ordinary people used ordinary knives, spears, clubs and sticks [10, 11]. Many of the ancient martial arts retain traces of weapon handling. This is clearly seen in the technique of strikes, blocks and movements. For



example, the karate tsuki strike was originally delivered with weapons such as the tonfa (the ancestor of the modern police baton). In some styles of traditional Chinese Wushu, the punching technique also involves the use of a blade.

"Honest" sparring was not arranged before. A fighter needed to be able to fight against several people at once, or in a group against a group [12, 13, 14]. All traditional martial arts pay a lot of attention to the technique of collective combat, which could not but affect the styles. The focus on fighting against a group can be clearly seen in many kata (shadow boxing) of traditional schools.

The martial arts of the past were not divided into shock and wrestling, as they were subject to exclusively applied requirements [15, 16, 17]. The fighter had to be ready to hit and throw at the same time. For example, many traditional Chinese styles contain quan fa (strike technique) and qing na (throw and submission technique), which are equivalent sections of the same kind.

The only technique that is missing in the ancient schools of wrestling is the prone wrestling, since it is not acceptable in real combat conditions [18, 19]. Students of the old schools often tested their skills in real life and in practice demonstrated the merits of various systems of education.

Over the centuries, most schools have lost their applied effectiveness. With the change in the surrounding world and the way of life, the need for old skills has disappeared, and the need for new types of martial arts has appeared [20]. Today, promoting the ancient styles of martial arts, they often teach a kind of gymnastics, sports choreography or esoteric heresy of an incomprehensible direction. Modern action films, using special effects, greatly embellished the abilities of karatekas and Shaolin monks. Even the ancient great masters could not measure the strength of their bare hands with an armed crowd of samurai. Since ancient times, people have competed in strength, agility, speed and prowess. Many modern competitive styles emerged between the 1920s and 1970s. This time is also marked by the fact that many traditional fighting styles have changed in accordance with the requirements of the new time and quickly evolved towards sports. Currently, the main goal of a sports duel is not the death or injury of an opponent, but to obtain the maximum number of points for the number and quality of strikes, and the correct execution of techniques. This is the main rules of duels today.

The rules limit the combat arsenal, dictate the technique, tactics and methods of training an athlete. From the point of view of applied training, many of the rules look a little ridiculous. For example, in pencak silat, points are awarded for the difficulty of pirouettes and spins, so the fighters jump in front of each other more than they



fight. In Brazilian jiu-jitsu, the main points are earned for positional ground fighting on soft ground and without time limits. It is clear that such views are more of a spectacle than a fight, and the tactics of these fights are unlikely to bring victory in a real battle. On the other hand, in such fights there is an element of the game. Such "games" gather crowds of fans, and athletes have been preparing for such competitions for many years.

The rules are designed in such a way that the injury rate is very low. The opponent can only lose combat capability for a few seconds, but never gets injured. Of course, spectators and fans are much more pleased to see such a victim than mutilated meat. By changing the amplitude, speed of movements, increasing or decreasing the number of repetitions, changing the sequence of exercises, positions during sparring, the use of burdening and shock-absorbing devices, the load on the body is regulated. Compliance of the load with the level of preparedness of children ensures progress in their psychophysical development and improvement.

With the help of a comprehensive impact on the human body, penchak-silat classes contribute to the harmonious formation of physique, posture, and coordination of movements. Combat sports contain great opportunities for self-expression, self-affirmation and self-improvement. They bring up the ability to overcome difficulties, form important strong-willed qualities, personal character traits: courage, determination, determination, perseverance, self-control, as well as moral qualities: respect for an opponent, honesty, nobility towards the weak.

The variety of complexly coordinated movements contributes to the intensive formation of coordination abilities. So, for example, during sparring, athletes have to perform complex attacking actions with lightning speed (often from unusual starting positions), anticipating enemy attacks and repelling them. They require high coherence and coordination of movements, the ability to navigate and make the right decisions in unexpected and complex dynamic situations.

### **Conclusions**

The results of the research have reliably confirmed the position that practicing combat sports has a positive effect on the formation of the psychophysical and personal qualities of a person. In addition to the development of psychophysical qualities, martial arts training benefits mental health, promotes self-esteem, self-control, emotional and spiritual well-being.



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