

Ethnography and Values of Character Education at Kompas Academy (Combination of Pencak Sitembak)

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Abstrak

Masalah karakter manusia khususnya generasi muda dalam hal ini siswa telah menjadi perhatian utama bangsa Indonesia. Hal ini tidak hanya terkait dengan kondisi empirik karakter bangsa yang memprihatinkan saat ini, tetapi juga terkait dengan kondisi nilai-nilai Pancasila yang seharusnya menjadi identitas karakter bangsa. Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan karakter di Akademi Pencak Silat Kompas. Penelitian ini menggunakan pendekatan kualitatif. Sumber informasi dalam penelitian ini dapat diklasifikasikan menjadi 2 (dua) jenis, yaitu data primer yaitu kumpulan informasi yang diperoleh langsung dari lokasi penelitian melalui sumber pertama (responden atau informan, melalui wawancara) dan data sekunder yaitu data yang digunakan untuk mendukung data primer. Tahapan teknik analisis data dalam penelitian ini adalah reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan nilai-nilai karakter dalam pencak silat dengan cara merawat tempat latihan terlebih dahulu, memastikan tempat latihan bersih dari sampah atau sebagainya sebelum dan sesudah latihan, merapikan barang-barang yang telah digunakan ke tempat semula. Dalam pendiriannya, Perguruan Tinggi Kompas ini mengalami pasang surut pada tahun 1990-2000-an dan perguruan tinggi ini tetap menjunjung tinggi nilai-nilai karakter

Kata kunci: Nilai-nilai Pendidikan karakter, Pencak silat, Studi etnografi.

Abstract

The problem of human character, especially the younger generation, in this case students has become the main concern of the Indonesian nation. It is not only related to the sad empirical condition of the current national character, but also to the condition of the values of Pancasila, which should be the identity of the nation's character. The aims of this study to analyze the values of character education at the Kompas Pencak Silat Academy. This research uses qualitative approach. Sources of information in this study can be classified into 2 (two) types, namely primary data, namely a collection of information obtained directly from the research location through the first source (respondents or informants, through interviews) and secondary data, namely data used to support primary data. The stages of data analysis techniques in this study are data reduction, data display, and drawing conclusion. The results of the study show character values in pencak silat by caring for the training ground first, making sure that the training area is clean of garbage or so on before and after training, tidying up the items that have been used to their original places. In its establishment, this College of Kompas experienced ups and downs in the 1990-2000s and this college still upholds character values.

Keywords: Character Education Values, Pencak silat, Ethnographic Studies.

1. INTRODUCTION

Education plays an important role in realizing the goals and ideals of the Indonesian nation. The life of the nation aims to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, healthy, knowledgeable, capable, independent, and become democratic and responsible citizens. The basis for developing thinking skills and forming the character of students in national education to form a dignified nation. The world of education needs serious attention in dealing with the problems of character education so that education can be at the forefront of dealing with the character crisis that is rampant in the life of the Indonesian nation (Elisa et al., 2019; Sasmito & Mustadi, 2015).

So there is a need for serious handling in an effort to strengthen national character education through the world of education. Character education is an integral part of building

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the nation's character towards the formation of dignified Indonesian citizen (Ghufronudin, Zuber & Demartoto, 2017; Yuniartik et al., 2017). The implementation of character education that can be applied in schools is by integrating character education into all subjects taught, both through a learning process that facilitates the application of character values in every learning activity indoors and outdoors (Elisa et al., 2019; Fitria & Juwita, 2018). Not only that, character education can also be integrated into the implementation of extracurricular activities at school. This situation makes educational institutions, in this case schools or madrasas, have the responsibility to facilitate students by providing knowledge, skills and developing them both through co-curricular, intra-curricular and extra-curricular activities.

However, the world of education in Indonesia is still faced with various problems in all its aspects, especially in character crises and moral degradation (Annisa et al., 2020; Singh, 2019). The problem of this moral crisis is marked by increasing acts of crime and violence, as well as the outbreak of corruption in government institutions in all sectors carried out by educated people. Other problems that arise can be seen from the increasing cases involving students such as brawls between students, sexual harassment, students fighting against their teachers, bullying cases, and students consuming alcohol, even drugs (Bavel et al., 2020; Fitria & Juwita, 2018). The problem of human character, especially the younger generation, in this case students, has become the main concern of the Indonesian nation. Not only related to the unsatisfactory empirical condition of the current national character, but also related to the condition of the values of Pancasila, which should be the identity of the national character. The problem of human character, especially the younger generation, in this case students, has become the main concern of the Indonesian nation. Not only related to the unsatisfactory empirical condition of the current national character, but also related to the condition of the values of Pancasila, which should be the identity of the national character (M. Martono, 2019; Mazid et al., 2021; Prasarti & Prakoso, 2020). The phenomenon of the disappearance of moral values and the crisis of character in people's lives which is increasingly rampant is the benchmark for the world of education in its implementation in Indonesia. Education is the main tool in advancing the nation and building the character of the nation's generation.

Ethnography is one of the studies of theory that uses a qualitative approach. Ethnography is used to analyze human behavior in 32 specific natural environments (Mulyana, 2018; O et al., 2021). In general, ethnography is used to obtain data on a culture as a whole, in the form of matters related to culture. Ethnography focuses on describing a culture (Irawan, 2018; O et al., 2021). The main objective of this activity is to understand a way of life from the point of view of the indigenous people. The essence of ethnography is an attempt to pay attention to the meanings of the actions of the events experienced by the people we want to examine. Some of these meanings can be expressed directly through language, namely through words and actions. In every society, there is still a complex system of meaning which aims to regulate people's behavior, to understand each other, and to understand the world in which they live. The system of meaning is part of culture and culture is a study of ethnography. There are various types of research using ethnography. Conventional ethnography resides in a community for a long time. Therefore, the development of the nation's character, the younger generation and students has become a necessity that cannot be avoided anymore.

The urgency of developing national character, the younger generation and students have a strong background, both philosophically, ideologically, normatively, historically and socioculturally. Personality with superior character, including proficient in living life. The ability to live life has the meaning of strength, resilience, and skills that a person has in living his life. The development of the world of sports is currently experiencing a very rapid increase, especially in the field of sports coaching (Hanief & Sugito, 2015; Suwiwa et al.,

2014). Sports coaching is a very important factor to improve sports achievement. The increase or decrease in sports achievement itself depends on whether the sports coaching itself is running or not, both coaching in the community, school, regional, national and international levels. The development of sports achievements must be carried out optimally so that the goals achieved can be carried out properly (Mali, 2020; Maulana et al., 2021). The sport of pencak silat is an ancestral cultural heritage from Indonesia, pencak silat has long been known by the public since long ago before this nation and state were founded. Pencak silat has become part of the people's lifestyle at that time. Every teenager at that time must have the ability in the field of pencak silat, at least in self-defense. This study aims to analyze the values of character education at the Kompas Pencak Silat Academy, an ethnographic study of the existence of the Kompas Academy (Sitembak Pencak Association).

2. METHODS

The approach used in this research is a qualitative approach. A qualitative approach is an inquiry strategy that focuses on finding meaning, concepts, characteristics, meanings, symptoms, symbols, and descriptions of a phenomenon. Focus and multi-method are natural and holistic by prioritizing quality, using several methods, and presented narratively (Hasan et al., 2021; Maxwell & Reybold, 2015). Kompas Academy (Combination of Pencak Sitembak) located in Banyuatis Village, Banjar District, Buleleng Regency. The subjects in this study were General Chairmen, Coaches' Council and Members of the Silat College Trainers in Banyuatis Village, Kec. Banjar, Kab. Buleleng. The object of this study is the Ethnography of the Kompas Pencak Silat Academy in Banyuatis Village. Sources in this study, the information obtained while helping to find various kinds of facts for the purpose of answering research problems can be classified into 2 (two) types, namely primary data, which is a collection of information obtained directly from the research location through the first source (respondents or informants, through interviews) or through observations made by the researcher himself, and secondary data, namely data used to support primary data. Secondary data does not come from the first source, which means that researchers do not collect data directly. The stages of data analysis techniques in this study are data collection, data reduction, data display, and drawing conclusion (verification) (N. Martono, 2015).

3. RESULTS AND DISCUSSION

Results

Pencak Silat Kompas is a martial arts organization founded by Mr. Ketut Nica in the village of Banyuatis which was founded in 1976. Around the ages of the independence movement there was a warrior from Banten named Warjimin who taught martial arts in the villages of Goblek, Munduk and Gesing. Pak Ketut Nica as a student founded a martial arts academy called Combination of Pencak Silat (KOMPAS). KOMPAS is expected to become a semi-modern pencak silat, no longer traditional. To make this happen, people from junior and senior high schools who have membership in it are chosen. The logo of the Kompas Pencak Silat school is shown in [Figure 1](#).






Figure 1. Logo of KOMPAS Pencak Silat Academy

Figure 1 shows the symbol of the KOMPAS pencak silat academy, each of which has its own meaning and significance. The color red means courage. Yellow color has a meaning as a symbol of glory. The green color has a meaning as the origin of Sitembak which comes from Java. Segilima Foundation of the state (Pancasila). Wings with eight feathers mean the eight qualities of leadership. A weapon with 2 branches means that this pencak silat has many branches. 1976 means that this year was the founding of the KOMPAS martial arts organization. The six circles have a meaning as a symbol of the brotherhood of fellow martial arts. Then the moves taught at the Kompas Pencak Silat Academy (Combination of Sitembak Pencak Silat) are presented in Table 1.

Table 1. Movement of Kompas Pencak Silat Academy (Combination of Sitembak Pencak Silat)

Movement	Description	Figure
Movement 1	Step back left foot, right dive attitude, Step forward with your left foot, clap your feet together, move your right foot, smash Right catch pulls to the right ribs, Lift your left knee with two hands, Straight/forward right jump kick Put your right foot on the right side, turn your body to the left, hit the right front, left hand parry the side, Reject left hand, lower left leg in front.	
Movement 2	Interval back to the left, the attitude of the horse back, Move right foot, catch right elbow left sideways, slewah leg, kick with left, Pancer left foot, right forehead, left hand side parry, slewah front left foot, Step forward right foot, catch right hand, elbow up left, Turn your body to the left and sit down, right knee below.	

Movement	Description	Figure
Movement 3	Interval cross steps in front of the right foot, left foot step backwards, reverse the direction of the attitude of raising the right leg, Pancer right foot, right side gedig, Right side forward, right side punch, Front left crescent kick, Pancer left leg sweeps down backwards	
Movement 4	Upper right side stance interval, Deflect swing, folding steps, Left side shot, Right parry elbow slips, left foot forward, Forward right “t” kick, Right plug, The response to the top bar, the position of the fingers is open.	
Movement 5	The interval towards the left side, the attitude of the oblique tide is past, Step forward with the right foot, hit the right acupressure, Egos right foot punches left pendulum, Egos left foot, stance in the middle of a fierce parry, Feet meeting right punch, Open the left leg of the middle stance avoid backwards.	

Based on the results of the interviews, the training method in pencak silat is carried out 3 times a week, then every year it have to prepare facilities and infrastructure such as mats, punching bags, and others because without tools and facilities it is impossible for academy to progress and develop. 100% of KOMPAS students have a bachelor's degree. In the 2000s, karate was aggressively entering the villages (elementary, junior high, high school) from here, Mr. Ida Bagus Purwantha was concerned, if this continued our culture died because of it, it was dammed, both in elementary, middle and high school. In 2010, Mr. Ida Bagus Purwantha started to coordinate with the chairman. The identity of the fighter, in terms of the quality of the fighter, but in this case he has not designed it. Because it's not from the goal that matters readiness. The color of the clothes follows the national standard, which has been black and black for a long time and each logo has its own meaning. The pentagon has the same meaning as the basis of the state, under the frame contains the words NKRI, in the middle there is a green color which can be interpreted as Shiva Sangkara. There are yellow, red which means courage where a warrior must be brave. With regard to the initial training, it must be from the basics such as physical development (horses) this is the same as elements of physical fitness such as speed, strength, agility, flexibility, enthusiasm. The duration of this exercise is 1-2 hours under normal circumstances and for championship readiness at least 4 times a week.

Elementary, junior high and high school students do not attend breathing training (inner strength) because that is the last method or training. Breathing training is done by

means of modern sports. Breathing techniques (inner power) are usually given for the stage of becoming a trainer. If for athletes it cannot or does not have time because students to be taught to pencak silat have many obstacles such as learning at educational school. But in the past they focused on learning pencak silat to completion. Apart from going through extra martial arts activities, you can do it independently and you can also use social media such as Facebook to join the KOMPAS martial arts school. In the previous year for SD, SMP and SMA there was no registration administration and all costs such as trainer fees and competitions were borne by the school. But for now for elementary schools there is a new rule that requires students to pay in order to be able to take part in the training until it is finished because it is paid. KOMPAS already has branches for training at SMP N 2 Banjar Tabuh, SMA N 1 Banjar, Umajero, Panji Sri and have started to spread and have different trainers. In 2010, he was given responsibility by a friend who is the head of the school for procuring clothes every year and was given 8-10 million rupiahs each year and from there you bought the facilities needed later for training. In 2012 it already had 100 mattresses, 20 hand boxes, 7 pairs of body protectors, 6 bags, 7 swords, 1 package of gongs and for now the facilities are complete.

Character values in pencak silat by caring for the training ground first. This relates to ensuring that the practice site is clean of rubbish or the like before and after practice, tidying up used items to their original places. Then teach after eating, take the food wrapper and throw it in the trash that has been provided. The way to appreciate achievement is to remind how these athletes go through a training process that is considered very long to make themselves champions so that they can appreciate the achievements they get without necessarily staying in their comfort zone. Thus the athletes will appreciate the achievements they have achieved when they remember the process they have gone through so far. Just like maintaining cleanliness is the responsibility of students or athletes. In addition, if there are damaged goods or if you want to buy goods, it is everyone's responsibility by way of a joint fee. Guiding younger siblings is the responsibility of a senior inside or outside the academy. How to instill character values in social care, ways to form creative athlete characters in training, and ways to form independent athlete characters. The trick is to give full authority in training, after that later an evaluation of the deficiencies will be given and directed to provide a portion of training according to the level (beginner or senior). Giving full time and space to students can foster independent character naturally in developing and being creative in terms of practice. In this way can foster a sense of leadership from an early age. In loving our homeland, we can make it happen by loving our own region, such as participating in carnivals held in our respective regions. Apart from that we have to fulfill IPSI programs such as enlivening championships for an event and participating in any activities related to silat. By doing thanksgiving, it is an appreciation for the students who won the championship and do not ask for or deduct the money they get when they win.

Discussion

Ethnography is referred to as a special method in which there are many forms and certain characteristics, including the involvement of ethnographers (ethnographers) in understanding and following the daily life of a person over a long period of time, seeing what happens, hearing what is said, asking questions them, and in fact collect whatever data it gets. Ethnography is a written description of social organization, social activity, symbols and material sources and characteristics of the interpretation practices of a particular group of people. Basically the main concern of ethnographic research is about how to live in a society (Irawan, 2018; Narimo & Sanusi, 2020). This explanation tends to stick to ethnographic concepts through its framework approach, this view emphasizes cultural elements based on their levels as socially agreed sequences in these community groups. Character education is

something that must be instilled early on by every individual. Starting from the smallest thing, namely building one's self to become a person of noble character and virtuous character (Haq et al., 2022; Muhtar, 2016; Suwiwa et al., 2022).

Character education is a system of naming character values which includes components of knowledge, awareness or willingness, and action to carry out these values, both towards the Creator, oneself, fellow human beings, the environment in which residence and homeland (Saputro & Murdiono, 2020; Sulistyowati et al., 2018; Wakhidah & Adiarti, 2014). Pencak silat is part of Indonesian culture that has existed since ancient times. Pencak silat is a branch of martial arts that has its roots in the Malay nation (Halbatullah et al., 2019; Suwiwa et al., 2014). Pencak silat is a self-defense system that has four values as a whole, namely ethical, technical, aesthetic and athletic values (Amri, 2022; Marheni et al., 2019). Pencak silat is one of the original cultures of the Indonesian nation, where it is strongly believed by the warriors and experts in pencak silat that the community (Ediyono & Dzakiria, 2016; Hidayat et al., 2020). The Malays at that time created and used this martial art since prehistoric times. Pencak Silat is a form or method of self-defense which is the cultural heritage of the Indonesian nation in order to defend itself from threats or dangers that will befall the safety or survival of that person (Aguss & Fahrizqi, 2020; Halbatullah et al., 2019). Pencak Silat is also understood as a method or martial arts that has developed in the midst of the social life of the Indonesian people by adhering to teachings influenced by the philosophy, culture, and personality of the Indonesian people themselves.

4. CONCLUSION

Perguruan pencak silat Kompas (Kombinasi Pencak Silat Sitembak) Di Desa Banyuatis, Kecamatan Banjar, Kabupaten Buleleng. There are several character education that must be instilled from an early age by each individual. Starting from the smallest thing, namely building one's self to become a person of noble character and virtuous character. Character education is a system of naming character values which includes components of knowledge, awareness or will, and action to carry out these values. Likewise with the pencak silak academy which will create good relations with the creator, oneself, fellow human beings, the environment in which we live, and the homeland. Where in running this college it still upholds high character values.

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