

Study of ethnography and character education values at the Situntun pencak silat college

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ABSTRACT

This study discusses ethnography and the values of character education at the Situntun Pencak Silat College in Banjar Village, Banjar District, Buleleng Regency. The Situntun Pencak Silat College is a long-established college, this makes the Situntun Pencak Silat College also known as the Traditional Pencak Silat College. However, until now there is no valid documentation and information from the pencak silat school of Situntun, so many people do not know about the existence of the Pencak Silat School of Situntun. This study aims to determine the existence of the pencak silat school of Situntun and its character education values so that it can publish or disseminate information and documents related to the Pencak Silat School of Situntun. This study uses a qualitative research method with an ethnographic approach and uses interview techniques to collect data. The discussion in this article includes knowledge of the history of the Situntun Pencak Silat College from its inception, the ethnography of the Situntun Pencak Silat College, and the values of character education contained and applied to the Situntun Pencak Silat College. The results showed that the Situntun Pencak Silat College was founded in 1879 until now. Situntun pencak silat college has spread to villages and banjar villages. The values of character education have also been instilled since the beginning of the fighter starting practice. The school of pencak silat situntun is less active and even begins to dim and many people do not know about the existence of the pencak silat school of situntun. This study was conducted to determine the profile and character education of the Situntun Pencak Silat College. With this research, the martial arts college of Situntun can be known by many people. The results of this study can be used as study material to explore the ethnography of the Situntun pencak silat college, especially for the community in the village of Banjar Buleleng, and increase the character education values of the Situntun pencak silat school fighter.

Keywords: *ethnography; character education; pencak silat*

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INTRODUCTION

The characteristics of communities with various social frameworks have quite interesting potential to be studied. Especially in people who still uphold the value of locality and traditionality. Character formation needs to be nurtured from an early age by all people because character is a person or personality characteristic that distinguishes a person from others (Mashuri, 2022). Character is the nature, character, morals, or personality of a person that is formed from the result of a combination of a virtue that is believed and used as a guide for perspectives, thinking, acting, and acting (Nur, 2019).

Character education is a system of inculcating values. the character that includes components of knowledge, awareness or willingness (without coercion), and actions to implement these values (Mashuri & Pratama, 2019). Instilling moral values plays a role in shaping one's character to become a person with noble character and virtuous character. The character has three most basic components, namely moral knowledge, moral feelings, and moral action (Harun, 2013).

Character education is formed based on national culture for the continuation of civilization. Culture is the whole of human behavior that is obtained by learning and everything is arranged in people's lives (Ediyono & Widodo, 2019). Character education is based on culture, one of which can be realized in martial arts which have certain characteristics and are behavioral codes that reflect the society that is concrete and observable, namely pencak silat (Widyalaksono, Mashuri, & Lusianti, 2020). Therefore it is also necessary to know the origins of pencak silat as a cultural heritage that upholds character formation.

In the heyday of the Sriwijaya kingdom, martial arts already existed, this can be proven by those who have warriors and soldiers who are already proficient in self-defense. Raden Wijaya, who was accompanied by a warrior and his soldiers with superior tactics and self-defense abilities, was able to overthrow the Tartar army's defense so that it could be eradicated back to China. Then Raden Wijaya with his warriors and soldiers founded the independent and sovereign Majapahit kingdom. Pencak silat in general can be interpreted as a method of self-defense created to defend oneself from various kinds of dangers that can threaten safety from the environment or the surrounding nature and pencak silat as a self-defense skill that uses the ability to defend oneself, fend off attacks and ultimately attack the enemy, with or without weapons. Pencak Silat is a self-defense movement to defend oneself from the surrounding environment by studying the formation of attack and defense movements. Pencak silat is one of the original cultures of the Indonesian nation (Lubis & Wardoyo, 2014). According to Pencak silat is the result of Indonesian human culture to defend and maintain its existence and integrity to the environment and natural surroundings to achieve life harmony to increase faith and piety in God Almighty (Spyanawati, 2017). Pencak silat has begun to be known in various foreign countries. In Indonesia itself, it has even become the center of the establishment of martial arts, so it is not surprising that pencak silat in Indonesia is in great demand. One area where the community is very interested in martial arts is Buleleng Regency. The development of pencak silat in Buleleng is very rapid, this makes Buleleng one of the areas that have quite a lot of pencak silat colleges. In Buleleng district, there are 19 martial arts colleges, one of

which is the situntun pencak silat college. Situntun Pencak Silat is one of the martial arts colleges that has been around for a long time. This makes the Situntun Pencak Silat College also known as the Traditional Pencak Silat College. However, currently, the Situntun pencak silat college is less active and almost non-existent. Many people are not aware of the existence of this martial arts situtun. This happened because there was no documentation related to the martial arts college of Situtun.

Describing ethnography is a very important basis for understanding it more deeply. Ethnography comes from the Greek, *ethnos* which means people, and *graph* which means writing (Nitip & Hum, 2010). Another meaning has the same meaning, where in simple terms, ethnography can also be interpreted as writing or a report about an ethnic group written by an anthropologist on the results of field research. The essence of ethnography is an attempt to show the meanings of actions from events that befall the people we want to understand (Marzali, 2006).

Ethnography provides an understanding of the cultural knowledge people want to know. The form of the results of ethnographic research reports is so different or distinctive, that the term ethnography is also used to refer to research methods for producing reports. In classification, ethnography is included in qualitative research. The field of study of qualitative research is quite diverse and spread in various disciplines, especially the social sciences. Various qualitative research methods have developed from time to time to understand various phenomena and social phenomena that exist in human society and culture. Understanding human society is an effort that is always interesting to do.

Documentation is very necessary for today's technological era. In general, documentation has a function to provide users with information related to the contents of the document, evidence, and accurate data related to document descriptions, protect and store the physical contents of the document, and also avoid document damage. Documentation can be proof that the martial arts school is true.

METHODS

This research is quantitative research with an ethnographic approach. In this study, the researcher did not give treatment, but directly took data from the data source. This study was designed to describe and explain the values of character education at the Situtun Pencak Silat College in Banjar Village through ethnographic studies. This research is quantitative research with an ethnographic approach. This study uses interview techniques in data collection, so the

data sources are called respondents. Research Subject or respondent is the term of an informant. According to [Arikunto \(2006\)](#), respondents are people who respond to or answer the questions of researchers, either written or oral questions. The research subject is people who are used as sources of information and can provide data according to the problem to be studied. The subjects in this study were Silat fighters, coaches, teachers' councils, and referees' councils from the Situntun Pencak Silat College. The method of data collection is by using the survey method and there are three data collection techniques used by researchers in this study, to obtain valid data. The data collection techniques, namely: Observation Techniques, namely the techniques used to collect data by observing and recording the symptoms studied systematically. In this study, researchers used direct observation techniques in a systematic or structured way. This means that in the observation process, the researcher has determined what will be observed, and the area and scope of observation have been strictly limited following the problem and research objectives. This technique is used by researchers to see historical evidence or historical relics left by characters when they were still active. For example, college logos, college flags, and so on. Interview Technique That is a technique of collecting data through the submission of several questions orally to the subject being interviewed. In this study, the researcher used a structured interview technique, which was to prepare a question guide before the interview was carried out. Subjects targeted in this study consisted of silat fighters, coaches, teacher councils, and referee boards from the pencak silat school of Situntun.

Documentation Techniques, namely the technique of collecting research data through some documents (documented information) both in the form of written and recorded documents. The written documents include archives, diaries, biographies, and so on. While the recorded documents include: video recordings, microfilm, photos, and so on. In this study, the instruments used were observation, interviews, and documentation, and only focused on information relevant to the theme. Then the researcher simplifies the data carefully, especially convoluted data, and then the researcher describes the data descriptively as it is in the field. The data analysis technique used is the discourse data analysis technique with direct interviews with informants. At this stage, the researcher analyzes the data that has been obtained, both from informants and documents in the previous stage.

RESULTS AND DISCUSSION

Result

Situntun Pencak Silat College was founded by Ida Ketut Lodra in 1879. Starting from Ida Ketut Lodra, Ida Made Witara (child), to Ida Bagus Ganda Susila (grandson) to this day still maintain and preserve the Situntun Pencak Silat College. So that the Situntun pencak silat college has spread to Ayar Village and Banjar Mundur, Banjar Village. The name Situntun is interpreted as consecutive attacks, with the intention that before the referee gives the signal to stop the athlete must not stop attacking. The Situntun pencak silat college has its stance called the Nine Directions of the Wind. The move was obtained by Ida Ketut Lodra through a dream, in which Ida Ketut Lodra was visited by a black shadow as high as a bottle. Through this dream, the Nine Directions of the Wind were formed. Like other pencak silat colleges in general, the martial arts college also uses black pencak silat clothes. But not with the belt level, the Situntun pencak silat college has a belt level and the belt used is red. Each college must have its logo so that it can be easily remembered by many people. The school of pencak silat situntun also has a logo with its meaning.



Figure 1. Situntun Pencak Silat College Logo

Logos have an important meaning for every college and other sports, logos include documentation because they can be used as evidence that the martial arts college is true. A logo is a symbol that contains an image or just a sketch with a certain meaning and represents a meaning of a company, region, organization, product, country, institution, and other things that

need something short and easy to remember as a substitute for the real name. The meaning of the Situntun martial arts college logo is as follows.

Table 1. The Meaning Of The Symbol Of The Martial Arts College Situntun

<i>Symbol of</i>	<i>Meaning</i>
The Circle	The chain that never breaks
Chakra	Four points of view or four dimensions
Color Red	Courage
White Color	Honesty
Pencak Silat image	Instills a warrior spirit

Apart from the different belt levels from other universities, the training methods of the martial arts school are also different. If at other colleges the training method is more focused on sports or sports (games and arts), the Situ Tuntun Pencak Silat College is more focused on spiritual mental training by practicing breathing which is done through the Nine Eyes of the Wind practice. The Nine Winds Kick is done by exhaling the breath on every movement that is pounded on the Nine Winds stance. Sports training or sports (matches and art) are also still carried out, but if they are approaching a certain championship.

Assessment of Character Education Values of Situntun Pencak Silat College The values of character

Character education is the main goal of education by developing the potential of students (Huda, 2018). Education is things that need to be instilled in every college to reflect good behavior. Situntun pencak silat colleges also apply character education in their way. The following is how Situntun Pencak Silat College applies character education to each member and athlete.

Table 2. Character Education Values of Situntun Pencak Silat College

<i>Character Education Values</i>	<i>Implementation</i>
Religious	Implemented through prayer before the training begins and after the training is finished.
Honest	Applied through the attitude of sportsmanship in every athlete.
Tolerance	Applied by respecting fellow friends of different religions

Discipline	Applied by coming to the training ground 30 minutes before training starts
Working Hard	Stamped by strenuous exercise so that at the time of competition athletes can compete well
Creative	Applied by providing opportunities for athletes to develop their techniques
Independent	Applied by providing opportunities for adult athletes to train their younger siblings
Democracy	Implemented by inviting athletes or members to discuss matters related to the selection of organizational structure
Spirit	Applied by always motivating athletes not easy to give up
Love for the Motherland	Applied through a performance held on the 17th of August in the village of Banjar by performing the art of
Appreciating Achievements	Applied by holding a thanksgiving after the athletes have finished competing.
Environmental Care	Implemented by always reminding athletes or members to maintain cleanliness in the training ground and surroundings
Social Care	Implemented through small things first, namely by helping fellow friends who have difficulties or problems
Responsible	Implemented through infrastructure that must be maintained so as not to be damaged or lost like a matching tool.

Discussion

Pencak silat has many moves and noble values which are manifested in good personality and behavior (Ediyono & Widodo, 2019). Good behavior from an athlete is obtained by how the coach instills character education values from the start of the athlete entering college. This needs to be done so that athletes are not arrogant when outside the training ground and can maintain the good name of themselves, their families, and their colleagues.

Character education in pencak silat includes mental and physical aspects with the hope of forming a quality whole human being (Mulyana, 2014). The formation of a complete human being must be following the norms of culture and nation whose hope is to build a nation to compete side by side in advancing world civilization. Therefore, pencak silat can contribute to this civilization by forming spiritual mental aspects, cultural arts aspects, martial arts aspects,

and sports aspects. (Kholis, 2016). More in-depth, the results of studies from Karo-Karo (2018) & Kholis (2016) pencak silat teach the nature and attitude of *taqwa* (loyalty to God Almighty), responsiveness, toughness, *tanggon*, and *trennginas*.

The practice of pencak silat cannot be separated from cultivating noble character based on culture. Research result by Jannah & Khikmah (2018) states that character education through pencak silat is essentially the reculturation of local wisdom as an effort to improve the character of students. Thus, pencak silat as the nation's cultural heritage has a strategic position to instill and strengthen the character of the nation's human resources by preserving the nation's culture.

Character education has been implemented by the pencak silat Situntun College since its inception. This is done so that the character or personality of the fighter can be formed from the beginning of entering the martial arts college. The most important character education according to the coach is honesty, disciplined, and responsible. Through these three character educations, the fighter will have a noble personality, and other character education will grow over time.

Ethnographic studies provide a real and in-depth picture of exploring the history of the profiles of pencak silat schools. This ethnographic study is a real effort to popularize and preserve the Situntun martial arts school. This study takes the point of view of character education so that pencak silat needs to be integrated into subjects in schools and in tertiary institutions with methods that can add to the academic writings of pencak silat (Mashuri, 2023) and/or teachers create digital teaching materials that students can use for independent study (Mashuri, Gunarto, Adi, Mappaompo, & Purwanto, 2022).

The integration of pencak silat into educational material in schools or colleges opens opportunities to preserve the nation's cultural heritage and absorb the nation's noble values. These efforts are designed using a creative approach to physical education to shape students' healthy lifestyles (Mashuri, Mappaompo, Gunarto, & Herpandika, 2021). One of the learning methods that can be used in project-based learning (Guo, Saab, Post, & Admiraal, 2020; Mursid, Saragih, & Hartono, 2022; Vogler et al., 2018) or peer tutors with a jigsaw cooperative model (Artanayasa, Suwiwa, & Mashuri, 2023; Jariono, Fachrezzy, & Nugroho, 2020; Rahmadhani & Sudarso, 2019).

CONCLUSION

The Situntun Pencak Silat College in Banjar Village, Banjar District, Buleleng Regency was founded by Ida Ketut Lodra in 1879 in Banjar Village. It is one of the traditional martial arts colleges in Buleleng Regency and has been established since 1879. Ida Ketut Lodra always has dreams that show that he must establish a college with the moves he got through his dreams. The school of pencak silat situntun places more emphasis on spiritual mental practice. However, they still uphold the values of character education. It is hoped that in running this college in the future it must continue to be emphasized with character education for every student who learns silat later, so that unwanted things will not happen, for example, such as misusing silat for crime.

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