

## Through ethnographic studies and character education values to introduce the Teratai Putih martial arts college

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### ABSTRACT

*This study aims to reintroduce the profile and history of the Teratai Putih Pencak Silat College located in Sukasada Village, Sukasada District, Buleleng Regency to the wider community as well as the implementation of character education values at the Teratai Putih Pencak Silat College. This type of research is qualitative research using an ethnographic approach. The professors, trainers, and fighters of the Teratai Putih Pencak Silat College became the subjects of this research to obtain valid data. Data collection techniques were carried out by triangulation of data using 3 techniques, namely the participatory observational process, in-depth interviews, and document research. The research tool uses interview guidelines. The stages of data analysis techniques include data collection, data reduction, data presentation, and validation. The results showed that the Teratai Putih pencak silat College had existed since August 1971 and was chaired by professor Jero Nyoman Sudiadnyana along with 3 other people, namely Komang Pica, Made Duara and Gede Sujayasa, who in 1980 was officially registered at IPSI Buleleng. The application of the values of character education at the Teratai Putih Pencak Silat College has been realized since the beginning of the establishment of this college.*

**Keywords:** *ethnography, character education, pencak silat*

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## INTRODUCTION

Along with the development of the times and technological advances, where humans can easily know everything that exists. The use of technology covers all levels and subjects/objects (Artanayasa, Kusuma, Satyawana, & Mashuri, 2023). No exception to knowing the development of culture in Indonesia. Indonesia has a diversity of cultures from all over the archipelago (Fatmawati, 2021). The culture that exists in every region in the archipelago is diverse as a form of the identity of the area that has existed since ancient times. One example of culture in the archipelago is in the form of art where there have been many media that expose the development of Nusantara art culture so that the younger generation today can still know and be able to develop the development of Nusantara culture more broadly than today.

The diversity of Indonesian culture needs to be maintained and preserved as a national identity that can be an attraction for other nations to visit Indonesia so that it becomes a superior and strong nation. (Fatmawati, 2021). Indonesia is plural, rich in languages, social and economic stratification, and various religions (Martins, 2017). Therefore, many cultural heritages of the archipelago are diverse and become a solid foundation for the nation and state. One of the cultural heritage of the archipelago is pencak silat which teaches self-defense techniques and Islamic values such as worship, aqidah, and morals (Hadiana et al., 2022).

Pencak silat is a work created by humans to protect themselves or others from the threat of danger posed by animals or humans, as a means of spiritual calm, mental strength will increase, and create a feeling of security. (Rahman & Yoesoef, 2022). The development of pencak silat as a martial art has two directions, firstly as a sport that is competed at the international level, and secondly, as a martial art that preserves the purity of the traditional teachings of pencak silat. (Rahman & Yoesoef, 2022). Pencak silat is an art and entertainment that must be preserved as a cultural heritage because there are noble values that can shape the character of the nation's children (Widyalaksono, Mashuri, & Lusianti, 2020).

The formation of national character begins with the formation of the character of the nation's next generation, namely Indonesian children and youth. The formation or strengthening of character through education begins with the formation of individual character as an educational actor who shapes the character of a group within the scope of the family to the community, to a wider group, namely the nation, and state. (Mashuri & Pratama, 2019). Through sports education, the characteristics that will be instilled are respect, responsibility, caring, honesty, fairness, and citizenship (Maksum, 2009).

The formation of character needs to be nurtured from an early age by everyone because the character is a person's characteristics or personality that distinguishes one person from another (Mashuri, 2022). Character building needs to be instilled early on by all groups of people because the character is a self or personality trait that distinguishes a person from others. Strengthening the character of students has been mandated by the Ministry of Education and Culture through Strengthening Character Education with the main values being religion, nationality, independence, cooperation, and integrity (Kemendikbud, 2017). 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 et al., 2020). To explore the cultural

heritage of pencak silat and introduce the Teratai Putih martial arts school, it is necessary to conduct ethnographic research from the point of view of noble values as character education in the Teratai Putih martial arts school.

## **METHODS**

This research is a type of qualitative research using an ethnographic approach. This ethnographic approach method aims to observe and decipher a culture in society and can dig up data information thoroughly from several sources and is expected to get the best results later. Ethnographic research is one of the qualitative research strategies in which researchers investigate a cultural group in a natural environment over a long period in the collection of key data, observational data, and interview data (Cresswell, 2012; Creswell, 2007). The type of research approach is presented descriptively. There is a process of implementing this ethnographic research in which the focus is the absence of mass media or researchers who write and publish information about the ethnography of the Teratai Putih h martial arts college in Sukasada Village, Sukasada District, Buleleng Regency and how the values of character education are in it.

The place where this research was conducted was in the padepokan of the Teratai Putih martial arts college located in Sukasada village, Sukasada district, Buleleng Regency with a period of May 2022 to June 2022. The subjects in this study were professors, trainers, and martial artists from the Teratai Putih pencak college in Sikasada Village, Sukasada District, Buleleng Regency. The data collection technique in this study was carried out by collecting data in the field or participant observations (observations), interviews (interviews), and documentation studies. The research instrument uses interview guidelines, where the questions asked to informants are open-ended so that the answers obtained are factually based on actual events (Sugiyono, 2015, 2016, 2018).

The data analysis technique used in the study is a discourse analysis technique by focusing on the social context where there is direct communication or interview between the researcher and the resource person. The stages of data analysis techniques in this study are 1) Data collection, which is an activity carried out by researchers and is related to the collection of various kinds of information and facts needed in answering research problems, 2) Data reduction, which is the first component in the analysis which is a selection process, focusing, simplification and abstraction of all types of information written completely in fieldnotes, 3)

Presentation of data, that is, an assembly of information organizations, descriptions in the form of a complete narrative that further allows the conclusion of research to be carried out, 4) verification, that is, from the beginning of data collection the researcher must understand what the meaning of the various things he encounters by recording regulations, patterns, statements, possible configurations, causal directives, and various propositions.

## **RESULTS AND DISCUSSION**

### ***Result***



**Figure 1.** Visualization of the Teratai Putih College Emblem

The Teratai Putih martial arts college is one of the old and original colleges of the Buleleng Regency. The beginning of the formation of the Teratai Putih martial arts college began with an association of 4 groups consisting of Jero Nyoman Sudiadnyana, Komang Pica, Made Duara, and Gede Sujayasa in August 1971 located in Banjar Bale Agung, these 4 originators already had basic martial arts, namely kung fu and martial arts. It was from the association that the four of them finally agreed to open or give martial arts training to the children around the college. Training continued and more and more new athletes joined so at that time the Teratai Putih martial arts college was getting bigger and bigger. However, at that time this college still did not have a name so it was only called a martial arts padepokan.

After 6 years of existence and already considered big, in 1977 it was ratified its establishment as well as giving the name of the college, namely " Teratai Putih Pencak Silat College". The development of this college is getting bigger and wider marked by the participation of this college in various competitions at that time and its athletes always won in every game. In 1980 finally, the Teratai Putih College was officially registered at the IPSI of

Buleleng Regency. The peak of the glory of the Teratai Putih martial arts college was in 1982.

The development of the Teratai Putih College continues to run rapidly until this Teratai Putih College has several chains of colleges located in Tejakula village, Suwug village, Kalibukbuk village, Paketan Banjar, Petandakan village, and centered in Banjar Bale Agung.

**Table 1.** The Meaning of the Teratai Putih College Emblem

<b>Symbol</b>	<b>Meaning</b>
People meditation	symbolizes the spiritual soul, because the father of Jero Nyoman Sudiadnyana is a spiritual man who likes to meditate in the big temple.
Teratai	is symbolized as resurrection because at night (when it is dark) the Lotus flower will stalk and will bloom again after being exposed to the first rays of the sun
Putih	symbolizes the purity of the heart because although it grows in the mud it still blooms beautifully without any blemishes
Reverse Limas	Symbolizing the five precepts of Pancasila, this college remains guided by Pancasila.
Red and White	Symbolizes the flag of Indonesia, where red is bold and white itself is interpreted as chastity.

**Table 2.** Character Education and Application at Tearatai Putih College

<b>Character Education Values</b>	<b>Understanding</b>	<b>Implementation</b>
Religious	Religion is an attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to, is tolerant o the implementation of other religions, and gets along well with followers of other religions	pray before and after carrying out both training and during the game according to their respective beliefs.
Honesty	Behavior-based efforts establish him as a person who can always be trusted in words, actions, and work.	So that in behaving able to admit mistakes, not lie, and not take or disturb something that is not his right so as become a trustworthy person.

Tolerance	Tolerance is an attitude and action that values the Differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others that are different from himself. an activity so that something can be directed to the direction of potential that can give rise to, animate, and cultivate a high level of desire.	Implementing a system of mutual respect and love will create an atmosphere of close tolerance and be followed by the spiritual spirit of the athletes of the Teratai Putih martial arts college. The pessimist is obliged in every attitude and action providing constructive advice for athletes to be able to do training well and always be optimistic.
Love the motherland	Love of the homeland is n attitude of loving one's nation with the emergence of feelings of love by citizens for their country by being willing to serve, sacrifice, maintain unity and unity	Behave and behave that shows loyalty, care, and high respect for the language, physical, social, cultural, economic, and political environment of his nation.
Rewarding Achievements	Appreciating achievements is an attitude and action that encourages one to produce something useful for society, and recognizes, and respects the successes of others	Give appreciation to friends who participated in the match and who won the match.
Caring for the Environment	Caring for the environment is an attitude and action that always seeks to prevent damage to the surrounding natural environment, and develop efforts to repair the damage to nature that has occurred.	Always try to protect the environment we live in, prevent damage to the surrounding environment and develop efforts to repair environmental damage that has occurred.
Social Care	Social care is an attitude and action that always wants to give help to others and communities in need.	Actions that always want to give help to others and communities in need.
Responsible	Responsible is the attitude and The behavior of a person to carry out his duties and obligations, which he is supposed to perform, towards	Responsible in duty responsible for oneself, college, society, environment, country, and God Almighty
Discipline	A discipline is an act that shows orderly behavior and complies with various provisions and regulations.	Come to the training ground on time, following The exercises following the rules and directions of the coach.
Work Hard	Working hard is a behavior that shows earnest effort in overcoming various learning barriers and tasks, as well as completing tasks to the best of your ability.	Does not waste time, has high initiative, is very diligent, has motivation is proactive, always reliable to his colleagues, and committed to his goals.
Creative	Reactive is an attitude that produces a new way or result of something that has been owned.	Atlets can think about conveying new ideas and taking advantage of new opportunities, dares to make decisions quickly and precisely, and can solve problems innovatively, flexibly, and critically.

Self-sufficient	Independent is an attitude and behavior that is not easily dependent on others to complete tasks.	have the initiative to clean and guard the safety of the environment around the training ground independently.
Democratic Values	Democratic values are a way of thinking, behaving, and acting that equally assesses the rights and obligations of himself and others	There is a sense of integrity and honesty in respecting opinions and accepting airily the results of decisions.
Spirit	Passion is a very strong feeling experienced by each person, it can be seen as a fundamental part of himself, society, the environment (natural, social, and cultural), the country, and God Almighty.	Applying training innovations that are always varied, giving appreciation for achievements,

### **Discussion**

Teratai Putih Martial arts school was established based on cultural preservation, of course, its training practices always adapt to regional history and its development always adopts regional culture. This is following the results of research by [Khairunnisa \(2016\)](#), the findings show that martial arts schools originating from the local area will always adjust and adapt to the history of the area. This fosters the character of the logo and the basic techniques that are typical of the region, even in the arts of pencak silat having to go through rituals accompanied by regional musical instruments and special clothing.

Pencak silat as an Indonesian cultural heritage has the noble values of the nation's uniqueness. The teachings of pencak silat contain a national philosophy capable of revitalizing the nation's character. The research results of [Mufarriq \(2021\)](#) show that pencak silat can foster a spirit of youth nationalism which consists of an attitude of brotherhood for unity, art and culture, spirituality in religion, sports achievements, and self-defense as a form of defending the country. Teratai Putih College as one of the colleges that upholds the values of nationalism, through the practice of pencak silat always installs a spirit of nationalism by continuing to accustom students to prayer, increasing piety, practicing discipline, and applying teaching values to students' lives.

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students to prayer, increasing piety, practicing discipline, and applying teaching values to students' lives. These national values are carried out with physical activity (pencak silat) with great enjoyment so that these national values are embedded in the perpetrators of physical activity (fighters) (Mashuri, 2019).

Teratai Putih College as a place for building character through physical activity, namely pencak silat also upholds religious values. As the basis of the life of the Indonesian nation, namely Belief in the One and Only God, pencak silat is a means that is by basis of the nation's life. The teachings of the Teratai Putih martial arts school are no different from other martial arts schools, so the teachings of the Teratai Putih martial arts are generally martial arts by always upholding spiritual values (Karo-Karo, 2018).

The implementation of the values of pencak silat at the Teratai Putih pencak silat College focuses on the social context, meaning that the sacred values implemented in the practice of pencak silat are always associated with environmental conditions and harmonious relations among human beings. The social context that is implemented is religious values, honesty, tolerance, discipline, hard work, independence, creativity, democratic values, enthusiasm, love of the motherland, mutual respect, achievement, environmental care, social care, and responsibility (Barlinty, Artanayasa, & Suwiwa, 2022).

Popularizing the Teratai Putih martial arts school, which is a means of forming a national civilization, needs cultural diplomacy (Catur Sutantri, 2018). Cultural diplomacy is carried out by academics for the preparation of scientific texts and practitioners to perfect the practice of pencak silat. The role of regional actors is to speak out to the community and government. In addition, the strategy for the existence of the Teratai Putih martial arts school is by showing concern for the community as a consequence of being part of society, establishing a formal, law-based organization to support community involvement in the action of forming civilization through pencak silat, synergizing the structure and culture of universities in supporting the development of pencak silat and involvement in the economic sector (industry) to strengthen its existence in society (Ratnasari & Setiawan, 2019).

## **CONCLUSION**

Based on the description of the research results and the discussion in the study, a conclusion was obtained. The conclusion of this research, namely the history of the beginning of the formation of the Teratai Putih martial arts college was founded by 4 people chaired by



Jero Nyoman Sudiadnyana in 1971 in the main chain, namely in Banjar Bale Agung. Its development at that time was arguably rapid and had many athletes both in the main branch and in the chain of branches. Until finally the Teratai Putih college experienced a decline and vacuum until now. The application of character education values in the Teratai Putih martial arts college has been realized by athletes both at the training ground and outside the training ground at that time. Although it is hoped that the Teratai Putih college can be known and it is known that it is true that there was once its existence.

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