

Pencak Silat As a Character Building Strategy for Madrasah Ibtidaiyah Negeri 2 Serang Students; Thomas Lickona's Perspective

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Abstract: Juvenile delinquency is currently rampant in society. There are many cases such as brawls, acts of violence, and truancy at school; for this reason, character formation in children is very important to be implemented from an early age. The study aims to analyze the strategy of instilling character values through extracurricular pencak silat at MIN 2 Serang, an Islamic elementary school in Serang, Banten. MIN 2 Serang was chosen as the location of the study because it has shown a positive impact on the formation of student character through pencak silat activities, which are part of the local culture of Banten. This study uses a qualitative approach with a descriptive case study method, and this study found that instilling character values is carried out through three stages: moral knowing, feeling, and doing. The results of the study indicate that the Character Value Instillation Strategy instilled by the trainer, namely using the Moral Knowing Strategy, fosters discipline, Moral Feeling instills empathy, and Moral Doing instills the value of responsibility, but from this instillation, there are supporting factors, including adequate facilities. At the same time, challenges such as the distance of students' homes become obstacles to character formation. This study contributes to developing a character education model rooted in local culture.

Keywords: Strategy, Character, Pencak Silat, Students.



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A. Introduction

Character education in Indonesia is currently facing serious challenges due to the influence of globalization and social change (Lalo, 2018). Juvenile delinquency is currently in the spotlight in people's lives due to moral shifts influenced by globalization and social media. Based on data from the Central Statistics Agency (BPS), there was an increase of 10.7% in cases of juvenile delinquency (Murni & Feriyal, 2024). The main cause is the negative influence of social media and lack of parental supervision (Novita, 2023). The character dilemma shows that educational institutions can shape students' characters according to outdated principles. Many examples of adolescent deviant behavior, such as brawls, drug abuse, skipping class, and other unlawful behavior, are easily seen in television shows and real life (Risnaedi, 2021). Therefore, a holistic and contextual approach is needed to instill character values by facilitating them through

extracurricular cultural activities in schools. School culture includes interactions between students, as well as between students and instructors, within their environment (Pradana, 2016).

Primary school children begin to distinguish between appropriate and inappropriate behavior. For this reason, children from the age of preschool can already be given character education by activating the child's existing sense of empathy, which is part of his nature (Bastomi, 2018). Currently, many disturbing behaviors shown by young people are reported in the news in various online and offline media. Such use of TikTok also causes adolescents to be exposed to inappropriate or unhealthy content, such as content that stimulates violence, and drug or sexual addiction (Fitriyadi et al., 2023). Technological advances that should be accepted by society have emerged as a new domain of criminal activity (Ketaren, 2017). The adverse cultural influences that permeate Indonesia often impact students due to their lack of awareness to counteract such adverse impacts (Albany, 2021). Children show disrespect towards instructors, communicating with them like talking to peers and using disrespectful language. In addition, students' respect for instructors is increasingly neglected (Saputra et al., 2019).

For this reason, a school environment characterized by discipline, honesty, and compassion is needed which will foster good character. Character development begins at an early age, especially during the school years, because character is a fundamental aspect of our existence. Character education is considered the main solution to overcome moral shifts because of its focus on the formation of basic values such as discipline, responsibility, and respect (Rusli et al., 2024). According to (Lickona, 2022) effective character education should involve three stages: moral knowing, moral feeling, and moral doing. However, many schools focus more on academic achievement than on student character development (Ahmad Rizki Muhibi & Chindi Widya Arifin, 2023).

Local culture has a strategic role in character education because it contains time-tested wisdom values. Pencak silat, as part of Banten's local culture, not only teaches martial arts techniques, but also emphasizes values such as discipline, cooperation, and respect (Mardotillah & Zein, 2017). Pencak silat has an important role in improving the attitude, mentality, and quality of the younger generation (Kholis, 2016). It is also explained that pencak silat focuses more on the formation of traits and character personalities of fighters. Pencak silat extracurricular activities in schools are contained in Governor Regulation Number 8 of 2018, which shows the importance of pencak silat in the formation of student character. Pencak Silat's extracurricular activities at MIN 2 Serang were chosen as the object of research because they have shown a positive impact on student character building. Theoretically, this research contributes to developing local culture-based character education models, especially through pencak silat extracurricular programs. Practically, the findings of this study can serve as a reference for other schools that want to implement a similar program to shape the character of students who are resilient and have integrity. This research contributes to the literature by enriching local culture-based character education models, particularly through

pencak silat. In addition, this study explores aspects of character building through local wisdom values contained in pencak silat, complementing previous research that focuses more on the physical aspects of pencak silat (Rachmawati, 2016), by exploring aspects of character building through local wisdom values contained in pencak silat.

B. Method

This research uses a qualitative approach with a field research model and a descriptive case study. This approach was chosen because it can provide an in-depth understanding of the strategy of instilling character values through extracurricular pencak silat at MIN 2 Serang. The research is based on the philosophy of postpositivism, which views reality as something complex and needs to be understood through Contexts. The research subjects consisted of students who participate in pencak silat extracurricular activities, pencak Silat extracurricular Coach/trainer, school members associated with extracurricular activities.

This research involved 15 students, 5 coaches, and 4 school members as informants. The selection of informants was based on their active participation in pencak silat extracurricular activities. Data were collected through semi-structured interviews, and participatory observation for 4 weeks, which is once a week with a duration of 40 minutes. With researchers directly observing the basic pencak silat techniques performed during training. And documentation of activities. Data analysis was conducted using thematic analysis, where data was reduced, and presented in narrative form, and conclusions were drawn based on emerging patterns and themes. The coding process was carried out iteratively to ensure data validity, drawing conclusions based on emerging patterns and themes.

C. Results and Discussion

Results

Stages of Instilling Thomas Lickona's Character Values in Silat Kaserangan to Students of MIN 2

Moral Knowing

Based on the results of interviews conducted with the coach, namely S as the pencak silat coach of MIN 2 Serang, said "The pencak silat teaching applied at MIN 2 Serang emphasizes a sense of responsibility and discipline, our coaches teach a disciplined attitude by starting the exercise with prayer and prioritizing a sense of responsibility when they come late by giving punishment for those who are late". (Interview with initials S, January 22, 2025). According to what is applied. This explains that the first step instilled in extracurricular pencak silat is character cultivation through discipline, which teaches that morality in practicing must be instilled to form a spiritual and disciplined attitude. That way, planting through the realm of knowledge carried out by the coach as an effort in character building, namely, students are introduced that students must start something by praying, and will make students start something with good and positive things.

Similar to what members of Pencak Silat say, there are character values based on interviews with MIN 2 Serang students. According to them, before carrying out training activities, they always start with prayer and are always taught to remind their friends to be disciplined on time and be responsible in training. We also often remind our friends who are often late for Exercise and apologize if we make mistakes. We also practice independently, which makes us happy in practicing. We are also taught responsibility and discipline in training. The coach also allowed us to teach our younger siblings freely which made us not awkward in practicing.

Furthermore, the coach's efforts in fostering character values indirectly foster the capacity for self-assessment of one's actions. It is affirmed that punishing students for tardiness encourages them to assess their behavior, promoting punctuality and effective time management to avoid tardiness in the future. The previous explanation clarified that, in the domain of moral cognition, the trainer's strategy should be to integrate a gradual methodology by upholding religious values, ensuring that students not only understand pencak silat practices but also effectively embody the character values inherent to Pencak silat in their daily lives, both in the academic environment and in their wider society. By conducting activities at school that integrate behavior with the surrounding environment to foster positive attitudes.

So the conclusion that is done at the moral knowing stage is that the trainer emphasizes the importance of discipline and responsibility through practices such as starting the exercise with prayer and providing punishment for students who are late. Students are also taught to remind their friends to be disciplined and responsible during practice.

Moral Feeling

Students when practicing still need the protection of the coach, and in line with what S said during the interview, namely "Teaching them to be honest and that lying is not good, no matter how tough the situation is, they must still tell the truth. Then nurture them first to make them comfortable and of course, they also practice well. Then practice seriously, don't joke around a lot"(Interview with initials S January 22, 2025). These efforts are made by the coach by prioritizing empathy and compassion to promote a sense of caring for others.

At this time many students feel a lack of affection in their environment which makes students silent and moody in the school environment, therefore, there needs to be an effort, especially among teachers and trainers terms of being an educator and second parents so that students can understand how moral feelings must still be applied by maintaining the feelings of others both during training such as not saying harsh words, not spreading hatred, and respecting the opinions of others. As R said during the interview, namely "If there are our students who are arguing, one of the children is asked what the problem is, let's talk about it nicely so that it stays good in training and does not interfere with the focus of training (Interview with initials R January 22, 2025) From the explanation above, it can be written that in the realm of *moral feeling*, the strategies carried out by the coach in implementing this character must focus on developing

empathy, care, and a sense of responsibility for students both in the real world and the digital world. Through methods such as modeling, approaching, and teaching empathy and ethics to students in training students can be strengthened in their moral feelings, so that they can act by values and care for others.

So at the moral feeling stage, trainers teach values such as honesty, empathy, and compassion. Students are taught not to lie and take care of other people's feelings during training. Trainers also provide nurturing so that students feel comfortable and motivated.

Moral Doing

As explained earlier, educators at the moral feeling stage seek to present role models to foster students' knowledge of the benefits and importance of having morals. This section discusses the tactics used by educators in extracurricular pencak silat assault to instill character qualities in the psychomotor/moral action domain. During extracurricular pencak silat instruction, instructors instill moral principles such as honesty, discipline, responsibility, and empathy in individuals from a young age. By understanding these ideals, individuals can distinguish between appropriate and inappropriate behavior. Fostering the character of discipline can be achieved through various coaching activities that promote discipline. Instilling these character values can be achieved through extracurricular activities at school. In an interview with students from MIN 2 Serang, they stated, "We were taught about discipline and responsibility during the training and helped our friends who had not mastered the techniques." (Interview with initials A, January 20, 2025) Empathy and compassion behaviors are demonstrated when students show concern for their peers, both in understanding the training techniques and during practice, reflecting mutual respect and care. Furthermore, trainers foster a healthy training atmosphere by fostering student development. Educating students with a family ethos while applying assessment and supervision in the training process. So at the moral doing stage, students are taught to apply moral values in everyday life, such as helping friends who are having difficulty in training and showing mutual respect. Trainers also create a healthy training atmosphere and encourage students to be independent.

Supporting and inhibiting factors in the cultivation of character values through Pencak Silat's extracurricular activities at MIN 2 Serang.

Supporting Factors: Adequate training facilities, availability of trainers, achievements in competitions, students' enthusiasm and spirit in practicing.



Figure 1. Extracurricular Achievements



Figure 2. Introducing the Culture of Pencak Silat to Students



Figure 3. Pencak Silat Training with Companions

Inhibiting Factors: The distance of students' homes from the training location, influence of the play environment, student self-awareness, and device use at home.

Discussion

Analysis of Character Value Planting Stages

The cultivation of character values through extracurricular pencak silat at MIN 2 Serang is carried out through three stages adapted from Thomas Lickona's theory, namely *Moral Knowing, Moral Feeling, and Moral Doing*

Moral Knowing

This stage focuses on introducing moral values such as discipline and responsibility. Trainers use approaches that are consistent with religious values, such as starting the exercise with prayer. The findings on the *Moral Knowing* stage are in line with the theory (Lickona, 2022) which emphasizes the importance of moral knowledge in character building. In the context of this study, trainers instill moral values such as discipline and responsibility through daily practices, such as starting the exercise with prayer and providing punishment for students who are late. This shows that moral knowledge is not only taught theoretically, but also through consistent concrete actions. This finding also reinforces research (Farhurohman et al., 2024). which shows that the integration of religious values in character education can improve students' moral understanding. In this study, religious values such as praying before practice were used as a means to instill discipline and responsibility, which suggests that a faith-based approach can be effective in shaping students' character. At the Moral Knowing stage, trainers emphasize the importance of discipline and responsibility through practices such as starting practice with prayer. This is in line with Kohlberg's theory which emphasizes the importance of social rules and norms in moral formation. Kohlberg emphasized that the key to understanding moral development is moral reasoning and that this reasoning goes through several stages. Kohlberg identified three levels of moral development namely pre-conventional, conventional, and post-conventional, with two stages in each level. As individuals pass through the three levels, their moral thinking becomes increasingly internalized, which means a developmental shift from externally controlled behavior to internally controlled behavior (Ibda, 2023).

Moral Feeling

This aspect is the practice and knowledge aspect of learners' emotions to become human beings with character. This reinforcement is related to the attitudes that must be felt by learners, namely awareness of identity (conscience), trust (self-confidence), sensitivity to others (empathy), love of truth (love of goodness), self-control (self-control), and humility (humility) (Nurhisam, 2018). At this stage, the findings on *Moral Feeling* can be linked to Kohlberg's theory of moral development, specifically the conventional stage, where individuals begin to understand the importance of social relationships and empathy. In this study, trainers taught values such as honesty, empathy, and compassion, which helped students develop positive moral feelings and understand the importance of maintaining harmonious social relationships. The findings of this study complement research (Rachmawati, 2016) which focused more on the physical aspects of pencak silat. This research shows that pencak silat not only teaches self-defense techniques, but can also be an effective means of instilling moral values such as discipline, responsibility, and empathy. Trainers try to foster positive moral feelings such

as empathy and honesty. This finding is also relevant to Skinner's theory of reinforcement techniques which differ in concept from reward and punishment techniques. This technique is more emphasizes the principle of giving reinforcement or encouragement to individuals when doing something as it should or doing a good by way of giving praise or gifts and not giving punishment when making mistakes but forgetting mistakes made by individuals without repeating the mistakes they have made. The mistake he/she has made. This technique is based on giving reinforcement (reinforcement) when the child does something good and ignores or does not mind the mistakes made (trying to forget the mistakes made) so that the good actions performed continue to be put forward (Latief, 2020). Trainers not only teach pencak silat techniques but also build emotional relationships with students through nurturing and compassion. This is by the theory (Nurhovivah, 2024) which states that moral feelings can be built through positive interactions between educators and students. In addition, coaches also emphasize the importance of honesty, which is a core value in student character building.

Moral Doing

This stage shows how students apply moral values in everyday life. Students are not only taught to be disciplined and responsible during the exercise but also invited to help their friends who are struggling. This finding supports Bandura's theory of social learning, where students learn through observation and imitation of positive behavior from others (Kurniawan et al., 2024). This shows that the moral values taught have been internalized well. Research (Mainuddin et al., 2023) also supports this finding, which states that the habituation of positive behavior can form a strong character.

The Influence of Pencak Silat Culture on Children's Character Patterns

Pencak silat as part of Banten's local culture not only teaches self-defense techniques but also instills moral values and strong character. Based on the results of interviews and observations, it was found that pencak silat has a significant influence on children's character building, especially in terms of discipline, responsibility, and empathy

Discipline

Pencak silat coaches at MIN 2 Serang emphasize the importance of discipline through practices such as starting training with prayer and the character value of discipline seen from the arrival of students to the training ground extracurricular pencak silat. Students always come to the practice site before praying asr and perform asr prayers in the mushola of MIN 2 Serang before pencak silat practice begins. This is in line with the culture of pencak silat which prioritizes punctuality and commitment, obeying the rules, discipline, and obligations instructed by the leader (Mufarriq, 2021). Students who take part in this activity show improvement in time management and awareness of the importance of discipline in everyday life. In line with research conducted (Deri, 2024). Pencak silat is not only viewed as a martial art, but also as a symbol of traditional values such as discipline, respect, and cooperation, which are highly valued in cultural diplomacy. These cultural diplomacy activities often involve pencak silat demonstrations at various diplomatic events, cultural festivals, and exchange programs aimed at promoting understanding across cultures between Indonesia and the United States.

Responsibility

Pencak silat teaches students to be responsible, both for themselves and for their peers. For example, senior students are given the responsibility to help their younger classmates in training. This reflects the cultural values of pencak silat that teach leadership and social responsibility. In line with research conducted (Belladonna & Adha Septiana, 2022) pencak silat forms responsibility in every pencak silat exercise in speech or action. Two factors influence responsibility in pencak silat students, namely internal and external factors. The internal factors that influence the value of responsibility are students since the beginning of learning pencak silat already commit to being responsible for every movement pencak silat that will be learned only used for positive things such as sports and martial arts, do not let the pencak silat become arrogant people and be used for negative things such as fighting. The external factors are the family environment, school, and community.

Empathy

Through pencak silat, students are taught to care about others. Trainers often teach students to help each other and respect the feelings of others. This can be seen when students show an empathetic attitude by helping friends who are having difficulty in training or resolving conflicts in a good way. In line with research conducted by (Santika et al., 2024). Pencak Silat is more able to appreciate both respect for themselves and others, hard work, able to understand the importance of dedication, courage, and honesty to achieve their goals, to process emotions.

Analysis of Supporting and Hindering Factors

Adequate training facilities and the availability of competent coaches are major supporting factors in the cultivation of character values. However, it is questionable whether these facilities are truly adequate for all students, or whether there are inequalities in access to these facilities. For example, students who live far from the school may have difficulty accessing the training facilities, so efforts need to be made to ensure that all students have equal access to the facilities. (Nugraha & Rahmatiani, 2019) The distance of students' homes from the training location can be a serious obstacle, especially if students have to make a long journey after school. This can reduce students' motivation to participate in extracurricular activities. Therefore, schools can consider providing transportation or arranging a more flexible training schedule, such as holding training on weekends or after school hours for a shorter time. This is to the theory (Pridayani & Rivauzi, 2022), which states that the play environment and the use of technology can affect the development of a student's character.

Critical Analysis of the Effectiveness of Character Value Planting Strategies

Punishment for Late Students

While punishment for tardiness can be effective in instilling discipline, it is important to consider its psychological impact. Punishments that are too harsh can create fear or pressure on students, which can reduce their motivation. Therefore, trainers can consider other more constructive alternatives, such as providing rewards for students who arrive on time, thus creating a more positive and supportive environment.

Influence of Play Environment

The negative influence of the play environment, such as excessive use of gadgets, is one of the inhibiting factors in instilling character values. This shows that the cultivation of character values does not only depend on the school environment but also on the family and community environment. Therefore, there is a need for collaboration between schools, parents, and communities to create a supportive environment for students' character building. For example, schools can hold parenting programs to raise parents' awareness about the importance of limiting the use of gadgets and encouraging physical activities such as Pencak Silat.

Practical and Theoretical Implications

This research provides practical implications for schools and coaches in designing effective extracurricular programs to instill character values. In addition, this study also strengthens Thomas Lickona's theory of the three stages of instilling character values, namely Moral Knowing, Moral Feeling, and Moral Doing. The findings can be a reference for other researchers who want to further explore local culture-based character education.

D. Conclusion

From the results of the explanation above, this study found that there is a close relationship between the values of pencak silat and the character education of students. At this stage, this study went through three stages of instilling moral character values, feeling, and moral doing. From the results of the study, it was concluded that pencak silat fosters character by instilling the values of discipline, responsibility, and empathy. From the results of this study, the relationship between character values and pencak silat can be considered as a learning method that can support the strategy of forming student character. So in this case, this study will strengthen previous findings in the realm of education and children's character. Although the results of this study indicate a relationship between the values of pencak silat and character education, this study has a limited scope and is only in a small sample. So the author hopes that this study can provide data for further research.

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