



## Through Ethnographic Studies and Character Education Values to Introduce the Teratai Putih Pencak Silat College

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# 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 fighter of the Teratai Putih Pencak Silat College became the subjects of this research in order 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 which 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, with the hope that the character of the Teratai Putih fighter can be a guide both within the university and in the midst of society.

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

## I. INTRODUCTION

Along with the development of the times and technological advances, where humans can easily know everything that exists. No exception to know the development of culture in Indonesia. 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.

Ethnography is one of the approaches in qualitative research methods that seeks to explore a culture or society where data collection is carried out by means of researchers observing and interacting with the subjects studied in their real-life environment can also be done through interviews, questionnaires, etc. in accordance with opinions William, (1998) (in Yasin, Anas. 1999:7) ethnography is research carried out in the field (not in the laboratory) using naturalistic methods (observation, interviews, thinking, reading, writing) by someone who has a natural interest (i.e. practitioners such as teachers, counselors and administrators in addition to researchers and evaluators) of what they research. Ethnography is often used to collect empirical data

on human society and culture. Data collection is usually carried out through observation, participants, interviews, questionnaires, etc. This science is designed to explain to society what it has learned, such as explaining a person's ethnicity through writing.

Ethnography is also said to be a science that is description (description) meaning that it carefully records cultural phenomena that are seen, read, through anything including official documents, then combines, abstracts and draws conclusions so that it can be used to explain to the public regarding the subject under study. Thepe that confirms this is (Hanurawan. et al, 2016: 88) The ethnographic model is a qualitative research model whose purpose is to describe the cultural characteristics found in individuals or groups who are members of a cultural community group.

References or related studies on ethnography as a method of extracting cultures that exist in a community are (Noor M. et al, 2013) research findings entitled "Changes in the traditional residence of the Bukit Daya tribe in South Kalimantan". Based on the focus of the research carried out, this study describes and explains the ways in which a group of people organize culture and apply it in their lives, so this research is more suitable using an ethnographic approach. The analysis of ethnographic data in this study focuses on territorial analysis to obtain a comprehensive picture of change.

Ethnography is used to understand certain forms (shaping) or case studies where attention must focus on emic views, meaning that the researcher must pay attention to the important issues under study and not from ethics. For example, the history of the martial arts college in Buleleng Regency, where this article was made to explain to the people who read it.

Studies that emphasize the social life of society in recent times are getting more and more attention. The characteristics of a society with its various social frameworks have quite interesting potential to be studied. Especially in communities that still uphold the values of locality and traditionality.

Character building needs to be cultivated early by all societies because character is a self or personality characteristic that distinguishes a person from others. According to the Ministry of National Education (2010), states that character is a person's trait, character, morals, or personality that is formed from the results of a combination as kindness that is believed and used as a guide for perspective, thinking, behaving and acting.

Character education is a system of instillation of character values that includes components of knowledge, awareness or will (without coercion), and actions to carry out these values. The cultivation of moral values, plays a role in shaping a person's character into a person with a noble and virtuous character. Character has the three most basic components, namely moral knowledge, moral feelings and moral actions.

Pencak silat is a martial arts science that has developed since prehistoric times and is the legacy of our ancestors. Pencak silat is also one of the cultures of the Indonesian nation that must be preserved and disseminated. Pencak silat is strongly believed by warriors that the Malay community at that time created and used pencak silat as a way of protecting and defending their lives from natural challenges, so that the martial arts movements that existed in various regions there were some that imitated the movements of animals in the surrounding nature, such as: tiger movements, apes, snakes, eagles, etc. Pencak silat also developed from the skills of indigenous Indonesian tribes in terms of hunting and fighting using spears, shields, and machetes.

In the colonial era, warriors and heroes had to be secretive and stealthy in learning martial arts because at that time martial arts was used to fight the invaders. During the Japanese colonial period, martial arts, which is a national martial arts science, was encouraged and developed only for Japan's own interests. Meanwhile, during the Dutch colonial period, martial arts did not have a place to develop, but young people who wanted to learn and explore martial arts could go to martial arts teachers and practice secretly and secretly or could study for generations in the family environment. After the proclamation of independence in 1945 the martial arts science of martial arts was increasingly paid attention to and utilized to the fullest for Indonesian youth to improve their abilities.

On the eve of the first National Sports Week, in Solo on May 18, 1948, martial arts warriors gathered to form a national martial arts organization and could unite martial arts universities in Indonesia, so the Indonesian Pencak Silat Association (IPSI) was formed which was initiated by Mr. Wongsonegoro who at that time served as the head of the cultural center. On December 31, 1967 IPSI became a member of the Indonesian National Organization Committee (KONI) until now, in 1980 IPSI was recognized as a member of the Indonesian National Arts Coordinating Board (BKKNI) and in the same year the Inter-Nation Pencak Silat Fellowship (PERSILAT) was formed which was founded on the initiative of Eddie M. Nalapraya, an organization that accommodates and facilitates martial arts groups in various countries consisting of the Indonesian state, Malaysia, Singapore and Brunei Darussalam. Martial arts colleges not only teach about martial arts but also instill a spirit of nationalism and patriotism and are able to rally unity and close brotherhood.

The development of martial arts in Indonesia is very rapid, reported from the official IPSI website, there are 840 martial arts universities in the country. Where almost every martial arts college in the country has its own flow. Some martial arts colleges that have been officially registered and registered in the IPSI organization are Bhakti Negara colleges, Holy Sites, Self-Shields, PSHT and several

others. In Bali, martial arts is also growing very rapidly and is in great demand by the community, not even a few schools and universities in Bali choose martial arts as one of the extracurriculars. So that several martial arts colleges were formed native to Bali. There are ten martial arts colleges in Bali that are known and exposed, namely Bhakti Negara, Gobleg, Sitembak, Dewa Kunto, Abusuja, Kertha Wisesa, Perisai Diri, Mepantingan, Putra Jenggala and Panca Bela colleges. Actually, there are still many martial arts universities in Bali that have not been exposed to their profile and history, especially in Buleleng Regency.

Buleleng is one of the regencies in the province of Bali that has produced many tough martial artists so that the former chairman of the IPSI management of Buleleng regency, Drs. Nyoman Serengen, said that Buleleng can be said to be the warehouse of martial arts warriors in Bali. However, the media only raised the success stories of martial arts colleges that are often exposed even though there are still many universities that have not been exposed to their existence by the media because of the lack of information related to the martial arts college.

One of the martial arts colleges that is rarely exposed to its existence, namely the Terai Putih martial arts college, this college has been officially registered with IPSI but there is no information related to the history and detailed documentation of the Teratai Putih college.

There are five pillars of character education in martial arts according to Mulyana (2013:101) The fifth includes: taqwa, responsiveness, toughness, tanggon and trengginas. Through martial arts, people can cultivate and cultivate character building from an early age. The main purpose of doing martial arts is to educate about how to have a harmonious life with others. This situation automatically increases the spirit of sportsmanship, honesty, self-confidence, tolerance between people, as well as mutual respect.

## II. RESEARCH METHOD

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 is able to dig up data information thoroughly from several sources and is expected to get the best results later. This is reinforced by (Creswell, 2012) defining ethnographic research as one of the qualitative research strategies in which researchers investigate a cultural group in a natural environment over a long period of time in the collection of key data, observational data, and interview data. The type of research approach is presented descriptively. There is a process of implementing this ethnographic research which is the focus is the absence of masaa 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 questions, so that the answers obtained are factual based on actual events (Sugiyono, 2017).

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 (Sutopo) H.B, 2006), 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 (Sutopo H.B, 2006), 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 (Martono, 2015).

### III. RESULT AND DISCUSSIONS

#### Profile and History of the Formation of Teratai Putih Pencak Silat

The Teratai Putih martial arts college is one of the old and original colleges of 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 that 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 and 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.

Jero Nyoman Sudiadnyana he is a professor of the Teratai Putih martial arts college where he does have *the basic martial arts of kung fu*, so it is no wonder that the moves in the Teartai Putih martial arts college have similarities with kung fu skills and he has spiritual knowledge, but this knowledge is not taught in general to his students.

Entering the 1990s, the Teratai Putih martial arts college began to experience a decline because the executives of this college had begun to be busy on their own busy lives. As for the successor of this college, he did not continue to run this college so that the Teratai Putih gradually became dim, plus other new martial arts colleges were emerging that were increasingly developing. Until now, it has been 30 years since the Teratai Putih college was not operating or not running, plus the professor who was getting older with the presence of ears and mouths that had begun to lose their function. However, this Teratai Putih martial arts college is still registered with IPSI Buleleng.

The Teratai Putih martial arts college has 11 moves, namely: Bear, Scissors, Tempang, Two fingers, Tiger, Crane, Snake, Garuda, Monkey, Drunk and Fan.

Symbols are an important thing for a community, because the symbol is able to reflect an identity of the community itself and indicate that the community is true. As for the following, the picture and meaning of the emblem of the Teratai Putih martial arts college, yes it is:

Fig 1. Visualization of the Teratai Putih college Emblem



Table 1. The Meaning of the Teratai Putih College Emblem

Symbol	Meaning
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

Symbol	Meaning
	heart because although it grows in the mud it still blooms beautifully without any blemishes
Reverse Limas	Symbolizing the five precepts of Pancasila, that 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.

### Implementation of Karakter Educational Values at the Teratai Putih Pencak Silat College

Table 2. Character Education and Application at Tearatai Putih College

Character Education Values	Understanding	Implementation
Religious	Religion is an attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to, is tolerant of 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 on efforts establishes himself as a person who can always be trusted in words, actions and work.	Dtrain so that in behaving able to admit mistakes, not lie and not to take or disturb something that is not his right so as to 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.	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

Character Education Values	Understanding	Implementation
		to always respect and respect differences with others.
Discipline	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 are in accordance with 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 a high initiative, is very diligent, has motivation, is proactive, always reliable to his colleagues and committed to his goals.
Creative	Reative K is an attitude that produces a new way or result of something that has been owned.	Pesilat is able to think about conveying new ideas and taking advantage of new opportunities, dares to make decisions quickly and precisely and is able to solve problems innovatively, flexibly and critically.
Self-sufficient	Independent is an attitude and behavior that is not easily dependent on others in complete tasks.	have your own initiative of cleaning and guarding 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	Applying training innovations that are always varied, giving appreciation for achievements,

Character Education Values	Understanding	Implementation
	an activity so that something can be directed to the direction of potential that can give rise to, animate, cultivate a high level of desire.	providing constructive advice for athletes to be able to do training well and always be optimistic.
Cinta Tanah Air	Love of the homeland is an attitude of loving one's own 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 itself 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	Socialcare 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 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.

Character Education Values	Understanding	Implementation
	himself, society, the environment (natural, social and cultural), the country and God Almighty.	

#### IV. CONCLUSION AND SUGGESTIONS

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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