

The Character Values in the Karate Oath Tradition

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Abstract Strengthening character education comes from the values of Pancasila, Religion and Culture. Introducing karate to children is one of the ideal ways to develop character values so that the concept of supporting character education can be instilled through the karate oath tradition. The karate oath tradition consists of 5 sentences which include: (1) maintaining personality; (2) adhering to honesty; (3) being able to enhance achievement; (4) maintaining good manners; and (5) being able to control themselves. Knowing and understanding the content of character values in the karate oath tradition is the aim of this study. The method in this research uses content analysis with a qualitative approach, and the data source comes from a karate practice pocketbook. The content of the karate oath sentences becomes the focus of analysis in this study. The data collection was carried out by careful analysis and recording of the character values contained in the karate oath sentences. The results showed that the five sentences in the karate oath contain 18 character values: tolerance, discipline, nationalism, social care, love of peace, responsibility, independence, communication, honesty, love for the homeland, respect for achievement, creativity, and curiosity. So introducing karate from an early age (7 years old) is highly recommended. Besides that, it has a positive effect on physical development and fitness. The mental quality of children from improving character education will grow and develop.

Keywords Values, Character, Tradition, Oath, Karate

1. Introduction

Strengthening character values for Indonesia's young generation is one of the priority programs of President Joko Widodo and Vice President KH Ma'ruf Amin. In implementing the Nawa Cita concept, it is stated that the government will develop the nation's character through a movement to strengthen character education which was launched in 2016. All levels of society very much need this movement, especially to create a generation with character according to the values of Pancasila. Law Number 20 of 2003 explains that the purpose of national education is to develop students' potential to become religious, noble, healthy, intelligent, capable, creative, independent, and democratic individuals. Character values are needed in the educational process. Good character is closely related to knowing the good, loving the good, and acting like the good. The concept of children's character education affects intelligence (literacy), ethics and spirituality, aesthetics, and kinesthetic [1]. High character qualities can be realized through extracurricular, co-curricular, and extracurricular activities. The education curriculum must be synchronized with the movement to strengthen character education to realize the development of national education. In developing the educational curriculum, there are 18 character values originating from Pancasila, Religion, Culture and national education goals, namely: (1) tolerance, (2) curiosity, (3) religion, (4) caring for the environment, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) honest, (10) national spirit, (11) likes to read, (12) appreciates achievement, (13) responsibility answer, (14) loves peace, (15) loves the homeland, (16) discipline, (17) social care, & (18) friendly/communicative.

But in reality, instilling 18 character values in children is very difficult, so various strategies and approaches are needed. The concept of character education is not only limited to theory but can be directly practiced by children. Weak strengthening of character education will impact the inability of children to get along in the community. For example, cases of bullying among school children in urban and rural areas have increased dramatically. School children, most of whom come from low-income families, have to accept situations where their environment is full of bullying so that it damages the child's mentality [2]. In addition, cases of brawls between students often occur, especially in the capital city. In the case of the Purnama Vocational High School student brawl in Jakarta, there were not a few injuries and fatalities that left deep trauma for the victims and the school environment [3]. The increase in cases of child delinquency is one of the negative impacts of weak character education, so it must be addressed immediately both at the family level and in the school environment [4].

The program for strengthening character education in schools has been implemented, but efforts to develop the concept of character are still not visible. Efforts to realize the implementation of character values must be experienced directly by children so that the concept of a sports approach is needed and appropriate to be used at the stage of forming character education for children. Introducing sports, especially martial arts, is very useful in increasing self-confidence, gender equality, and preventing potential violence, especially for women [5]. The development of martial arts in Indonesia is very rapid. Many community organizations promote martial arts such as Kempo, judo, tarung drajat, taekwondo, and karate. However, of the various types of martial arts, one that adopts the concept of Pancasila, has complex techniques, and contains the principle of strengthening character is karate [6]. Therefore, the participation of children in the sport of karate is a positive breakthrough in developing the strengthening of character education in children. Educating life skills through a karate approach is one of the best alternatives for children's psychological development. Sportsmanship, cooperation, fair play, and nationalism can be built through a sports approach. These attitudes are very supportive in the formation of the nation's character. The introduction of karate can be an option in strengthening character values in children.

Karate is an empty-handed martial art that adheres to the principles of its founder Gichin Funakoshi [7]. The image of karate that was once full of violence has changed now. Karate is an achievement sport that upholds the value of sportsmanship and always practices the values of the karate path. Karate indirectly instills character values, one of which is the value of independence for those who follow it [8]. The value of independence will impact the ability of children to try to solve problems by maximizing their abilities. Karate sports activities have a big role in shaping

character as an effort to solve problems and improve the quality of life [9]. In addition to developing independent values, karate can improve children's social skills [10]. Introducing the sport of karate not only makes children's physical qualities better, but the most important thing is the realization of character education goals through the values contained in the karate oath tradition. One of the mandatory activities in karate is implementing the karate oath tradition. Introducing the concept of the karate oath tradition from an early age is the right step to realize the strengthening of character education. The karate oath tradition is an activity that must be carried out before and after the karate training process, both in practicing basic movements (Kihon), fighting movements (Kumite), and artistic movements (word). In this session, all participants will line up neatly according to their belt/kyu level and continue with someone who leads the pronunciation of the five sentences of the karate oath, while other participants follow. The five sentences in the karate oath read as follows: (1) Able to maintain personality; (2) Able to obey honesty; (3) Able to enhance achievement; (4) Able to maintain good manners; and (5) Able to control oneself. The practice of values in the karate oath sentences will affect aspects of life and personality for those who practice them [11].

In addition to the karate oath tradition, there are karate principles by Gichin Funakoshi which include: (1) starting and ending everything with respect; (2) karate does not precede the attack; (3) karate is part of upholding justice; (4) control oneself before controlling others; (5) every mastery of technique is preceded by an attitude of enthusiasm; (6) always ready to free the mind; (7) carelessness is a source of trouble; (8) karate training can be done anywhere; (9) there is no time limit in learning the meaning of karate; (10) hidden secrets (myo) will be obtained from practicing the values of the karate vows; (11) karate must be practiced regularly; (12) do not keep thinking of winning, but think of not losing; (13) the skill to find weak points is the key to victory; (14) the basis of the struggle is caution in moving; (15) arms and legs in your mind are weapons; (16) when leaving the house, stay alert to the surrounding environment; (17) master the posture; (18) words are combat training but actual combat is a different situation; (19) maintain the advantages and disadvantages of strength, combat, and reaction bodies; and (20) always try to find ways to adapt to the above rules in everyday life (Susila & Sukadiyanto, 2015). The existence of 20 principles of karate by Gichin Funakoshi is very influential in the effort to develop 18 character values originating from Religion, Pancasila and Culture. Studying karate shows children's beneficial physiological and psychological benefits [12]. However, not many parents know and understand the character values of the karate oath tradition. This condition resulted in the low interest of parents in motivating their children to practice karate.

2. Method

Analysis of character values in the karate oath tradition is carried out through a qualitative approach. This type of research will focus on studying karate texts, documents, and books to determine conclusions according to the context [13]. The triangulation technique validated the data in this study. The triangulation method was used to analyze the traditional karate oath document. Part of the document analyzed includes the character values in the karate training manual, which contains five sentences of the karate path. The subject and unit of analysis are the data sources in this study. The research subject is a karate practice pocketbook published by the Karate-do Institute's Central Management (PP) (INKAI). It is a handbook for coaches and children participating in karate training.

The data in this study were collected using careful recording and analysis of the five sentences of the karate oath that must be pronounced at the beginning and end of the karate practice process. The main instrument in this research is the human instrument, which is none other than the researcher himself, by including it in the analysis rubric, based on theoretical foundations related to the character values contained in the karate path. The analytical procedure in this study consisted of 6 steps, including (1) unification; (2) sampling; (3) recording; (4) reduction; (5) drawing conclusions; and (6) storytelling [14]. In addition, the data procurement stage consists of three parts, including determining the unit of analysis, determining the sample, and recording. Data reduction will be carried out if things are contrary to the analyzed character values. The inference is made by using criteria to determine the

characters' value in the text, while the data analysis stage is the stage of describing the analytical data obtained by qualitative analysis.

3. Result

These research results are the grouping of character values contained in 5 sentences of the karate oath tradition. The five contents of the karate oath tradition include: (1) being able to maintain personality; (2) being able to obey honesty; (3) being able to enhance achievement; (4) being able to maintain good manners; and (5) being able to control themselves. Each part of the sentence in the karate oath tradition that is analyzed has different results, and this can be seen from the focus on developing the character values contained in it.

3.1. Character values can maintain personality in the karate oath tradition

As shown in figure1, the sentence capable of maintaining personality in the karate oath tradition implies that all karateka are guided to maintain a good personality that must be highlighted, such as warrior, humble, noble character, upholding sportsmanship, and not being arrogant. In addition, the first sentence in the karate oath tradition, namely being able to maintain one's personality, contains the character values of tolerance, discipline, hard work, democracy, nationalism, communication, peace-loving, social care, and responsibility.

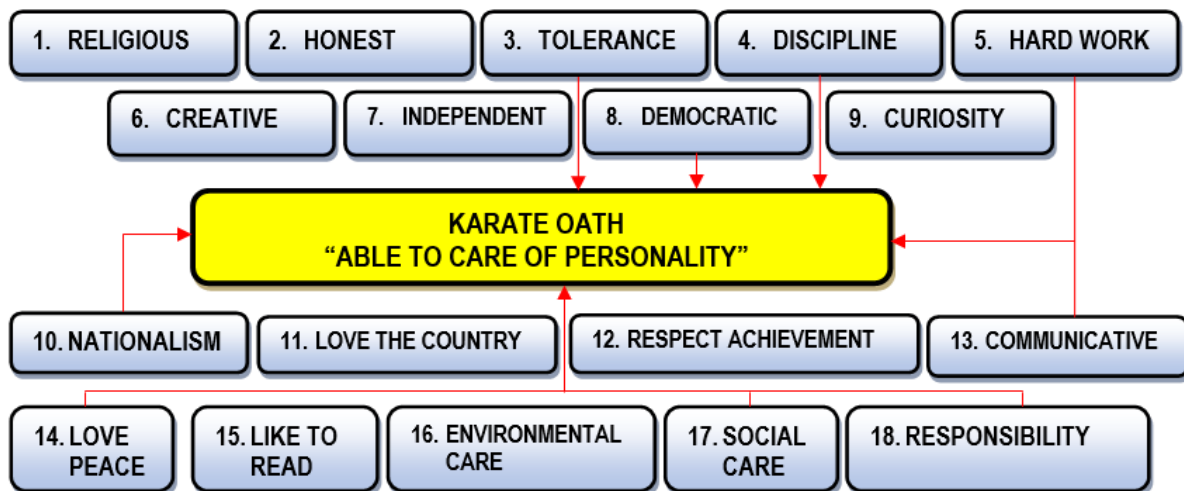


Figure 1. A load of character values in sentences can maintain the personality

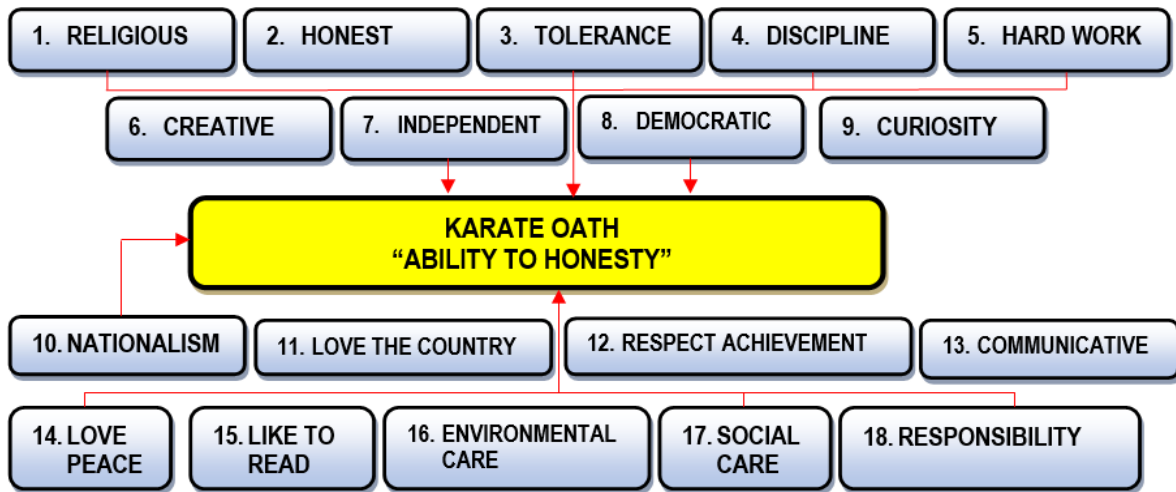


Figure 2. A load of character values in sentences can obey honesty

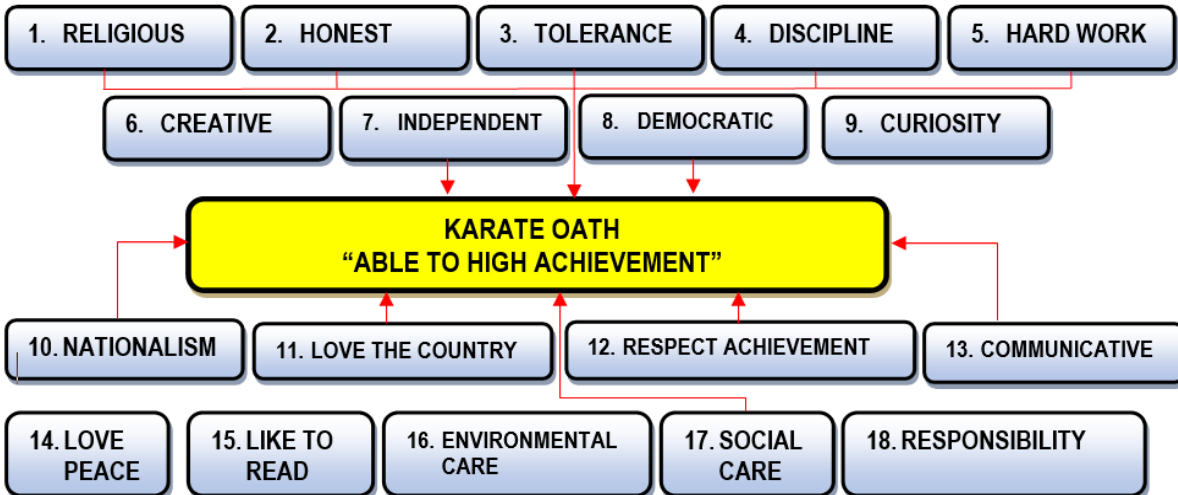


Figure 3. A load of character values in sentences can enhance achievement

3.2. Character values can obey honesty in the karate oath tradition

As shown in figure2, the phrase "able to be obedient to honesty" in the karate oath tradition implies that all karateka is made to always uphold an attitude of honesty, not to be dissolved in lies and cunning. Obedience to honesty is a very heavy attitude, considering the value of honesty contains principles that can shape other people's beliefs about a karateka. In addition, the second sentence in the karate oath tradition, namely being able to obey honesty, contains the character values of honesty, religion, discipline, hard work, independence, democracy, nationalism, communication, peace-loving, social care, and responsibility.

3.3. Character values can enhance achievements in the karate oath tradition

As shown in figure 3, the phrase "capable of enhancing achievement" in the karate oath tradition means that all karate is expected to be able to improve self-quality. In terms of grades (kyu), karate belts are known to have white, yellow, green, blue, brown, and black belt levels. Apart from having an impact on improving the quality of physical and mental health, karateka is expected to be able to win and increase the ranking of champions in competitions. In addition, the third sentence in the karate oath tradition, namely being able to improve achievement, contains the values of a religious character, honesty, tolerance, discipline, hard work, independence, democracy, nationalism, love for the homeland, respect for achievement, communicative, social care, and responsibility.

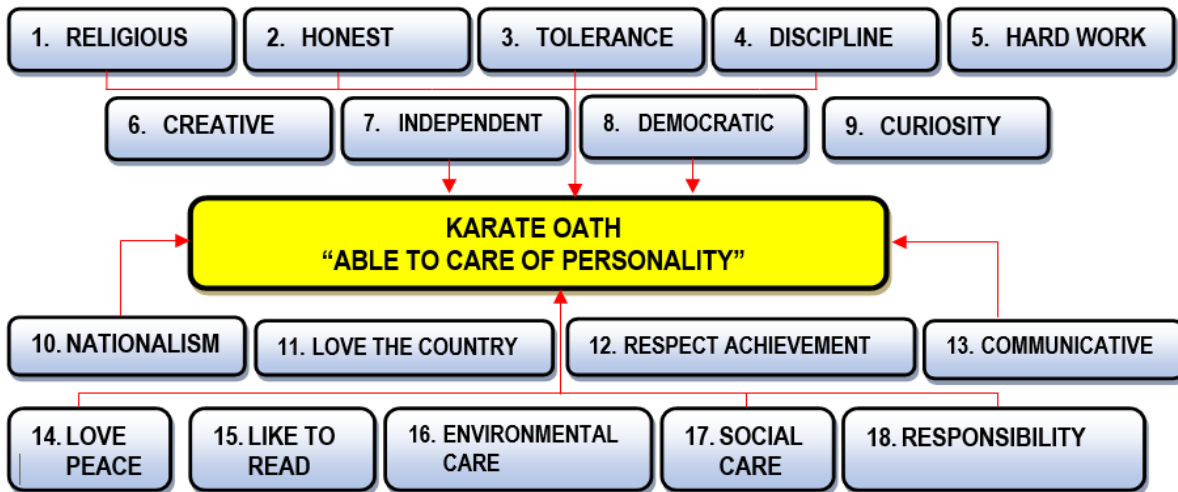


Figure 4. A load of character values in sentences can maintain good manners

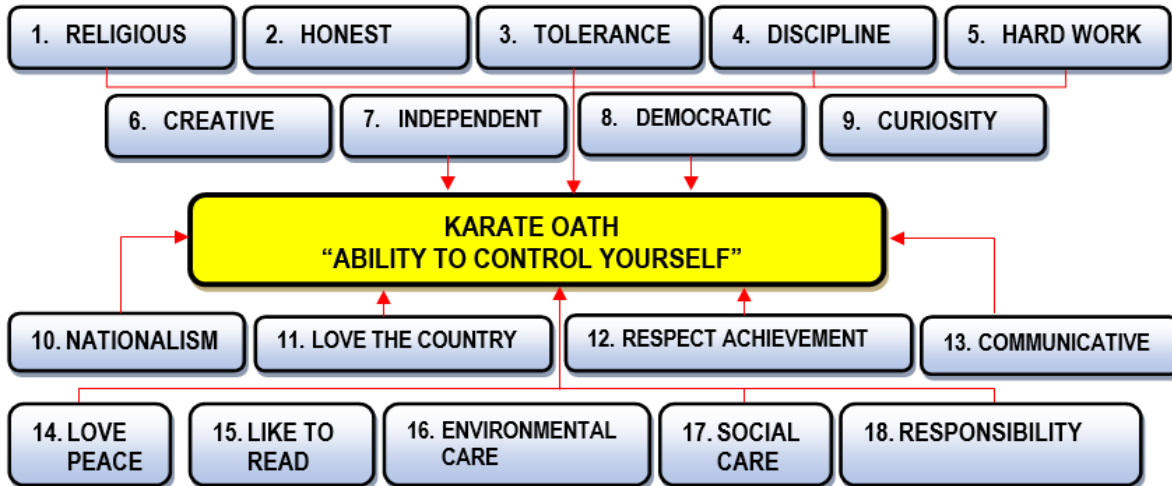


Figure 5. A load of character values in sentences can control oneself

3.4. Character values can maintain good manners in the karate oath tradition

As shown in figure 4, the sentence "able to maintain good manners" in the karate oath tradition means that the value of courtesy is the hallmark of a karateka. By the principles of the founder of karate, Gichin Funakoshi states that the ability to have a polite attitude is one of the secrets contained in the practice of the karate oath and has a great influence on oneself, family, and society. In addition, the sentence "able to maintain good manners" contains values of a religious character, honesty, tolerance, discipline, independence, democracy, nationalism, respect for achievement, communication, peace-loving, social care, and responsibility.

3.5. The character value of being able to control oneself in the Karate Oath Tradition

As shown in figure 5, the phrase "capable of

self-control" in the karate oath tradition means that all karateka are trained to control themselves and direct themselves in a better direction. At this stage, a karateka is expected to be able to solve problems through deliberation and peace. By the philosophy of Gichin Funakoshi, the highest ability in self-mastery is the ability of a karateka to defeat opponents without fighting, which is very difficult for people to do. In addition, the fifth sentence in the karate oath tradition, namely being able to control oneself, contains the values of a religious character, tolerance, discipline, hard work, independence, democracy, nationalism, love for the homeland, respect for achievement, communicative, peace-loving, social care, hard work, democracy, and responsibility.

4. Discussion

The discussion is based on the results of the analysis of 5 sentences of karate oath, which include: (1) being able to

maintain personality; (2) being able to obey honesty; (3) being able to enhance achievement; (4) able to maintain good manners; and (5) being able to control themselves. In addition, the five sentences of the karate oath contain character values, such as tolerance, discipline, nationalism, social care, love of peace, responsibility, independence, communication, honesty, love for the homeland, respect for achievement, creativity, and curiosity. The meaning contained in the five sentences of the karate oath tradition is part of the need to socialize in social life. From these five aspects, if analyzed into Banks theory, the contents of the karate oath have been integrated and meet five criteria, including (1) content integration, in the form of material in delivering the karate oath and a pocketbook containing a reflection of character values in cognitive, affective, and psychomotor aspects; (2) the value of a strong cognitive and affective construction; (3) psychological strengthening; (4) generating motivation; and (5) strengthening identity towards a better direction [15].

The content of character values in sentences capable of maintaining personality is interpreted so that children always direct themselves to maintain and show good attitudes. This meaning is in line with the results of research, which reveals that virtuous attitudes and self-motivation have a strong correlation in forming a strong personality [16]. When children take karate training, one of the formed characteristics is tolerance and democracy. For example, when children are faced with a new environment, most children adapt more quickly and actively discuss their experiences.

While the sentence capable of being obedient to honesty will shape the children not to lie or be cunning, obedience to honesty is one of two character values besides responsibility which is the initial foundation for the advancement of education. The value of the character of responsibility and honesty is considered the main basis of character that must be instilled in students at the elementary school level [17]. The growth of the character values of responsibility and honesty will make it easier to develop other character values. Growing an honest attitude will indirectly impact the emergence of intelligent characters [18]. For example, when a child can practice the concept of the karate oath, attitudes will emerge that shape the child to be ready to provide information according to what he knows.

The attitude of being able to improve achievement is a form of self-motivation to be better than before. Sulistiyono stated that a high achievement drive would create positive character strengths [19]. According to the contents of the karate oath tradition, efforts to increase achievement have a major impact on the development of the children's personality. For example, in the even semester, the average academic score of a child is 7 when the child's academic score increases to 8 in the odd semester, this is a small form of the child's ability to realize the concept of ability to improve achievement in academic

and non-academic fields.

The attitude of maintaining good manners is a great support in the formation and strengthening of character education in children in the karate training process. This attitude will grow by the karate tradition, which always practices mutual respect. The principle of mutual respect (*rei*) is one of the hierarchies that must be maintained [20]. For example, one form of polite behavior in a karate environment is the culture of bowing your head and saying the word out. Children's habit of respecting each other in the training environment will directly impact children's positive attitudes in society.

The attitude of being able to control oneself has a very high meaning and is in line with the concept of Pancasila and Religion. Religious values are unique and affect self-control [21]. Not many people can master this attitude, considering that it takes support from various parties, including parents, to jointly ensure that children develop this character [22]. For example, children who are trained and practice character values in the karate oath tradition will be able to control themselves from intimidating situations and are not easily provoked and emotional. Remember that self-control is part of the process of strengthening principles in everyday life [16].

5. Summary and Suggestions

5.1. Summary

Strengthening character education through karate training is an ideal strategy in developing 18 character values. All of this started with traditional karate oath activities and continued with physical exercises, which included: (1) Kihon technique; (2) Kumite technique; and (3) word technique. Children recommended by their parents to practice karate will benefit positively from the children's physical and mental development. In general, the karate training process begins with the karate oath tradition, warm-up, technical and mental training, evaluation, cooling down, and ends with the karate oath tradition. Systematic activities in the karate training process will indirectly develop character values such as: (1) tolerance; (2) curiosity; (3) religious; (4) environmental concern; (5) hard work; (6) creativity; (7) independence; (8) democracy; (9) honesty; (10) nationalism; (11) likes to read; (12) rewarding achievements; (13) responsibility; (14) longing for peace; (15) love for the homeland; (16) discipline; (17) social care; (18) communicative; (19) integrity; and (20) works together.

5.2. Suggestions

Karate can be ideal for parents who think their children can develop character values. In karate, in addition to increasing physical development, fitness, and movement

skills, the values contained in the karate oath tradition will shape children's mental health so that children have physical and mental readiness in associating and socializing in the school and community environment.

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