

Internalization of Character Values Based on Local Wisdom in Karate

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ABSTRACT

This study aims to understand the process of internalizing character values based on Sundanese local wisdom, known as *Pancawaluya*: *cageur*, *bageur*, *bener*, *pinter*, and *singer* in karate. This research uses a qualitative method with a case study design. The data analysis technique used in this study is the interactive model by Miles & Huberman, which includes: data reduction, data display, and conclusion drawing/verification. The sampling technique used in this study is purposive sampling. The data collection techniques used in this research include interviews, observations, and documentation. The results show that the value of *cageur* is implemented through instilling discipline in physical training, hard work, and a healthy lifestyle. The value of *bageur* is manifested through habituating social care, humility, environmental awareness, and preserving local culture. The value of *bener* is reflected in religious habituation, honesty, courage, justice, sportsmanship, and love of the homeland. The value of *pinter* is implemented by developing an intelligent, wise, and creative character. The value of the *singer* is implemented by fostering integrity, responsiveness, agility, and responsibility in students. The internalization of character values based on local wisdom in karate practice can strengthen the moral, social, spiritual, and national dimensions of karate practitioners. Thus, karate is not only positioned as a sport for achievement but also as a character education vehicle that aligns with the cultural values of the nation.

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INTRODUCTION

Karate, as a martial art, not only serves as a means of developing physical skills but also as a tool for character building. Karate training is not just for competitions, but also measures the development of personal strength or skills (Amaral et al., 2022), including character formation. Character development in karate practitioners begins when they earn a white belt, primarily among the younger generation. The younger generation plays an important role in character development, namely as character builders, character enablers, and character engineers (Wage et al., 2022). This can be interpreted to mean that young karate practitioners have the potential to become agents of moral

improvement for the nation, possessing strong character rooted in local wisdom and teachings of karate that can combat moral degradation. Karateka not only build character for themselves but also pass it on to others through social interactions, whether in the dojo, school, or community. The younger generation of karateka also plays a role in creating and developing character-building patterns that are relevant to the challenges of the times. However, many coaches focus only on techniques and do not emphasize teaching character values. The karate training process does require preparation in terms of technique, tactics, and strategy (Hariadi & Winarni, 2021) to develop movement skills, attitudes, mental, and physical abilities (Kurniawati et al., 2022). However, karateka also need to have a strong foundation within themselves through the character-building process. Character serves as the foundation for thinking, perspective, attitudes, and actions that generally develop throughout a person's life (Permana et al., 2024). Character education is needed to build principles that encompass knowledge, awareness or willingness, and actions to achieve goals (Baehaqi et al., 2024). Character education is carried out to shape a person's personality to become a good individual and serve as a provision for the future (Nelliraharti et al., 2023).

Karate is a martial art that originates from Japan (Wage et al., 2022), which contains values that are highly esteemed. In the modern era marked by the rapid flow of globalization, the noble values embedded in karate are at risk of being diminished if not properly internalized. Therefore, a more relevant approach is needed, namely by integrating local wisdom as the basis for the internalization of character values. When it came to Indonesia, the values within karate were adapted and combined with the local wisdom prevailing in the areas where the training is conducted. Local wisdom is believed to be able to strengthen identity, provide meaning, and foster moral awareness in every karate learning activity. Local wisdom comes from the words 'local', meaning regional, and 'wisdom', meaning insight. Local wisdom refers to values and local perspectives that are wise, full of insight, good in nature, and embedded and followed by the members of the community (Suwardi & Rahmawati, 2019). The implementation of karate training needs to integrate local wisdom values to build national identity (Wulandari et al., 2024) and function as a filter for external values that are less compatible with the nation's culture (Mazid et al., 2020).

This research aims to reveal how the internalization of character values based on local wisdom can be realized through karate practice. The local wisdom values of the Sundanese people are Pancawaluya (five perfections): *cageur*, *bageur*, *bener*, *pinter*, and *singer* (Saraswati et al., 2025). This study is expected to contribute theoretically by enriching the literature on character education in sports, while also providing practical benefits for coaches, educators, and educational institutions in designing karate learning strategies that not only focus on physical skills but also instil moral and cultural values.

Previous research on karate has focused on efforts to achieve performance through reviews of the physical conditions and components that enable karate athletes to perform techniques (Kadir et al., 2022; Rajagukguk & Putra, 2022). However, studies

that specifically link the internalization of character values with local wisdom in the context of karate are still relatively limited. The majority of research emphasizes aspects of movement (Yasim & Amiluhur, 2024) or training models (Hariadi & Winarni, 2021), leaving ample room to examine the relationship between karate and local wisdom as a basis for character development. Thus, the novelty of this research lies in the effort to blend universal character values in karate with distinctive local cultural values, resulting in a more contextual and sustainable internalization model. Through these findings, the study is expected to address a fundamental question: how to implement effective strategies for instilling character values through karate by referring to local wisdom. In this way, karate can be positioned not only as a sport for achievement but also as a vehicle for character education that aligns with the noble values of the nation.

METHODS

This study uses a qualitative approach with a case study method, where the researcher conducts an in-depth exploration of programs, events, processes, and activities with one or more individuals (Sugiyono, 2022). The subjects of this study are karate instructors at a karate school in Indonesia. The technique used to obtain the research subjects is purposive sampling, which is a sampling technique based on certain considerations (Sugiyono, 2022). In this study, the research subjects are individuals considered to know the most about the implementation of character education in karate and who have a Sundanese ethnic background. The data collection techniques used in this study are interviews, observations, and documentation. This study uses the interactive model from Miles and Huberman, which includes: data reduction, data display, and conclusion drawing/verification (Sugiyono, 2022).

RESULTS AND DISCUSSION

This research was conducted in Sumedang, the center of Sundanese culture. The Sundanese people have local wisdom values that are still upheld today. This study focuses on the internalization of the values *cageur*, *bageur*, and *bener* as part of *Gapura Pancawaluya* (the gate of five perfections). *Cageur* refers to a state of health, both physically and mentally or spiritually. *Bageur* refers to a state or character that is kind-hearted, humble, and not arrogant. *Bener* refers to a state or character of a righteous person, meaning someone who obeys the law and practices religious teachings. *Pinter* refers to a state or character of a knowledgeable person. *Singer* refers to a state or character of a skilled or proficient person, meaning a person who is versatile or possesses many skills, active, creative, and innovative (Utami, 2021). These five *Pancawaluya* values encompass various character values that are highly compatible and suitable with the values already present in karate martial arts itself.

The research results show that simulating *karateka* into a healthy individual (*cageur*) starts by instilling discipline. Discipline is one of the basic skills needed to

achieve success in various fields. Educating for discipline can be carried out through various strategies, such as implementing regulations and developing activity programs that are relevant to the goals (Asmoro & Munir, 2024). In this case, it is done by being punctual, always participating in every training process, following the rules and instructions of the coach, and getting used to a clean and healthy lifestyle. This shapes the disciplined habits of white and yellow belt karateka. Discipline encourages a person to have internal control to behave morally. Applying discipline is very important for improving physical fitness, strength, and endurance, as well as demonstrating obedience that reflects respect for the coach as a teacher and for the tradition of karate itself. Karateka must also be diligent, never give up, and stay focused on training goals, thereby shaping a hardworking character. Hard work is a behavior that manifests sincere effort in facing various learning obstacles and performing tasks to the best of one's ability. Hard work is an attitude full of motivation to achieve what is aspired to (Febryati & Rohana, 2022). Applying hard work builds an attitude of not giving up easily when facing difficulties or failures, continuing to strive for self-improvement, as well as enhancing techniques and preparing oneself for competitions.

In karate practice for white and yellow belts, the implementation of *bageur* values is reflected by being polite, helping friends in difficulty, maintaining mutual safety, showing empathy and care, as well as cooperating in dojo activities. This can encourage karateka to have social awareness. Practising social awareness fosters empathy and solidarity among karateka, nurtures a sense of social responsibility, not only towards oneself but also towards others, and prevents violence and selfishness, making karate a means of dignified self-development. Karate practitioners must also have humility, meaning they should not boast about their abilities and be willing to accept input and criticism graciously from both coaches and fellow peers. Other values of goodness (*bageur*) applied in karate training include maintaining the cleanliness of the dojo, preserving nature, and preserving cultural values and local wisdom in the community. Through these habits, one can keep the environment clean, making it comfortable for training, avoid actions that harm the environment, and strive to protect and manage natural resources wisely. Preserving culture aims to maintain what already exists, allowing these traditions to live and develop over time. This fosters an environmentally conscious character within the karateka.

The next *bener* value is honesty. Honesty is one of the main foundations in shaping the character of students. Honesty forms the basis of healthy and trusting interpersonal relationships. Without honesty, personal, professional, and social relationships tend to be fragile and unstable due to distrust (Rokhim et al., 2024). In karate, honesty is highly prioritized: "Honesty is the highest achievement." The application of honesty values is carried out by: 1) not reducing the number of repetitions of movements (kihon, kata, or kumite) set by the sensei, even when tired, 2) acknowledging weaknesses or mistakes in techniques and striving to correct them instead of hiding them, 3) accurately reporting physical condition, for example if injured or sick, so the sensei can adjust the training load, 4) not pretending to master certain techniques, but being willing to learn with humility, and

5) during sparring (kumite), not carrying out unfair attacks that endanger friends. The application of the values of courage is carried out by: 1) facing training challenges: daring to try new movements even if difficult and persevering during intense physical training, 2) bravely facing opponents with confidence and sportsmanship during sparring (kumite), not backing down just out of fear of losing, 3) acknowledging weaknesses, that is, honestly admitting technical mistakes or when hit by an opponent's attack, 4) self-control by being brave to remain calm and not provoked in tense situations.

Justice is one of *bener* values instilled in karate martial arts training. The implementation of justice in karate practice is demonstrated by controlling one's strength to avoid injuring opponents during sparring and treating all training partners equally. The value of justice is also shown by all karateka, both junior and senior, receiving training portions according to their abilities. This habituates karateka to be fair to themselves, their friends, and their opponents. Another *bener* value is sportsmanship. Sportsmanship shapes karateka who are not only skilled technically and physically, but also possess noble mental and moral attitudes. In practice, the formation of sportsmanship character is shown by the sensei evaluating based on real ability, not favoritism. Karateka must also respect the results of a match, whether they win or lose. The value of patriotism is realized by fostering a spirit of struggle and nationalism. Another manifestation of patriotism is participating in competitions as an effort to bring honor to the nation.

The smart (*pinter*) character values implemented in karate training include: intelligent, wise, and creative. Developing an intelligent character in karate training is done by getting accustomed to understanding martial arts deeply, not only physically but also philosophically. In addition, a smart individual must also be wise. To stimulate karatekas to become wise individuals, it is necessary to nurture patience, maturity, and responsibility in using martial arts skills, including accepting the coach's decisions. Moreover, karatekas must also be creative by encouraging them to be more adaptive in facing challenges and developing innovative personalities.

The character values of a *singer* that are implemented in karate training involve fostering a sense of belonging to the dojo, the environment, and the homeland, thereby stimulating the karateka to have high integrity. A karateka must be responsive and sensitive to situations and the environment. In addition, the value of responsibility must be embedded within the karateka. Responsibility starts from oneself, such as preparing everything needed for oneself, as well as in relation to tasks that involve other people.

The internalization of the values of being *cageur*, *bageur*, *bener*, *pinter*, and *singer* is implemented through daily karate practice and other activities such as competitions and events. The results show a meeting point between Sundanese local wisdom and the character values contained in karate, reinforcing the idea that the preservation of local culture can go hand in hand with the development of modern or global sports activities. According to Lickona's theory, character education must encompass the aspects of moral knowing, moral feeling, and moral action in order to help the process of internalizing local wisdom values, which are an important part of character (Wulandari et al., 2024). As stated by the theory, the training process emphasizes understanding the

character values being taught. In addition, coaches also need to nurture sensitivity so that karateka not only know the values but also have the motivation to practice them. These values are then implemented in daily life, both during training and at home. Character education is carried out through continuous practice and habituation of behavior (Sudarsih & Widisuseno, 2019), so that it becomes ingrained in the students.

Thus, karate becomes a medium for preserving the values of Pancawaluya, which are part of Sundanese cultural heritage. The values of cageur (health), bageur (goodness), and bener (rightness) are not only introduced as theory but are lived out in the daily practice of karateka. Karate, as an international sport, remains capable of adapting to local wisdom without losing its identity. This integration demonstrates that character education based on sports can be both universal and contextual.

CONCLUSION

The internalization of character values based on local wisdom is reflected in the daily training process at the dojo as well as in activities conducted together. Research conducted in Sumedang, as the center of Sundanese culture, shows that the internalization of the values cageur, bageur, bener, pinter, and singer in karate training can be realized in a tangible way and is relevant to the character development of karate practitioners. The value of cageur is implemented through instilling discipline and hard work. The value of bageur is reflected in fostering social care, humility, and environmental awareness. This makes karate not just a physical exercise, but also a medium for fostering social and ecological awareness. The value of being righteous is manifested in religious, honest, brave, fair, sportive attitudes, and love for the homeland. The value of being intelligent is implemented in smart, wise, and creative character traits. The value of being skilled is reflected in the implementation of integrity, responsiveness, and responsibility. The application of these values nurtures the morality, integrity, and national spirit of karate practitioners, while also strengthening the spiritual dimension in karate training.

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