

## A STUDY ON THE APPLICATION OF CHARACTER BUILDING EDUCATION FOR SHORINJI KEMPO ATHLETES IN BONTANG CITY

Rizky Ramadhani Nuarham<sup>1</sup>; Wingkolatin<sup>2</sup>; Warman<sup>3</sup>

<sup>1,2,3</sup>) Pancasila and Citizenship Education, Mulawarman University

Email: [rnurham@gmail.com](mailto:rnurham@gmail.com)

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### : ABSTRACT

*Studi About the Application of Warman Education Character Building to Shorinji Kempo Athletes in Bontang City The purpose of this research is to find out how efforts are to apply character bulding education to Shorinji Kempo athletes in Bontang City. This research uses a qualitative type of descriptive research. This study was conducted from February to May 2019. The subject of the research was coach and athlete Shorinji Kempo in Bontang City. Data collection techniques use observation, interviews, and documentation. The data analysis technique uses miles and huberman models. Data validity using data triangulation. The results showed that in implementing character building education, it was carried out through daily activities such as, gashuku, late sanctions, arranging footwear, cleaning DO-JO, reading promises and Shorinji Kempo pledges. these activities can foster the character of the korsa soul, be disciplined, independent, value achievements, and be religious. In describing these activities, several obstacles were found, namely coaches who have different backgrounds and experiences, insufficient funds, places and training times complained by athletes, to the athlete himself. The kendela can hinder the achievement of the final impact to the maximum.*

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## I. INTRODUCTION

Education is a staple that surely all human beings need. In today's age of globalization, the benefits of education will be felt. With education, man will know, understand and distinguish which deeds are right and which are wrong so that it becomes a man has the knowledge to fortify himself from negative things that can damage himself and can maximize the positive things he can achieve. Education is an effort to improve human quality (Baniah et al., 2021; Hartanti, 2020). Changes in human behavior are important to be implemented through the path of education

(Rappe & Wahyuni, 2021). Education as a step in improving human knowledge and skills and forming a positive attitude (Maulidah, 2020; Mustangin, 2020; Saptadi, 2020; Widiastri, 2020). People who understand education will have the awareness to learn (Amaliah, 2020). People have the confidence to be able to change (Octavia, 2020). So that it will be able to face global competition (Safitri, 2020). Those are some of the reasons why education is so important that it makes every individual want to get as much education as possible.

Character education is an effort to help the development of a person's soul both physically and mentally, from its natural nature towards a better human civilization with a continuous and never-ending process (*never ending processes*). So as to produce continuous *quality improvement*, which is aimed at the realization of the future human figure, and is rooted in the cultural values of the nation.

There are five main character values derived from Pancasila, which are the priorities for the development of the KDP movement, namely religion, nationalism, integrity, independence, and gotongroyong. Each of the values does not stand up and develop individually, but rather interacts with each other, develops dynamically and forms a personal wholeness.

In addition to creating professional graduates of educators, the Pancasila and Citizenship Education study program at Mulawarman University also aims to create graduates who have the ability to develop innovative, creative and competitive activities through character education.

In order to improve the discipline of *kempo* athletes, it is necessary to carry out *character building* education to increase fighting power when competing, the ability to understand the nature of changes in all situations and conditions, take advantage of opportunities that arise, anticipate the erosion of the sense of nationalism and the erosion of national ideology, as well as the cultivation of the value system of the Indonesian nation.

Education aims to develop the potential to become a human being who has faith and piety in God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen as taught in *Kempo*.

*Shorinji kempo* or commonly called *Kempo* alone is a martial arts science originating from Japan which was created by Doshin So in 1947 as a system of training and self-development. The method of practice based on the philosophy of the

soul and body is an inseparable unity and trains the body and soul. In this way, *Kempo* has three benefits, namely: training and self-defense, mental training and improving health.

Based on this, the author sees it as quite important to know and examine this issue further with the title "Study on the Application of *Character Building* Education for *Shorinji Kempo* Athletes in Bontang City".

## **II. METHODS**

This research was carried out in the even semester of the 2019/2020 school year, which was between February until since the researcher made observations in the field until it was completed. Based on the understanding of the research above, the research used is qualitative descriptive research, which is a study whose purpose is to describe systematically and regularly, facts and accurately about the properties, these facts researchers are trying to describe the Process of Implementing *Character Building* Education for *Shorinji Kempo* Athletes in Bontang City.

In the study conducted, the authors used interview, observation and documentation methods during the collection of data in the field. The author analyzes the data and summarizes it by choosing the main things and focusing on the things you want to research.

## **III. RESULT AND DISCUSSION**

### **1. Efforts to implement *character building* education for *shorinji kempo* athletes in bontang city.**

*Shorinji Kempo* as a martial arts science not only prioritizes physical and technical development but also prioritizes character building in athletes / *khensi*. Based on the results of *Shorinji Kempo's* research, it can form the character of the korsa soul, discipline, independence, respect for achievements, and religion. This is in line with the purpose of being created by *Shorinji Kempo* by Dhosin So, namely training and self-development. Training is an effort in the context of self-

development (Dewi, 2020). Based on the results of this study, there are several activities that can shape character:

#### A. Korsa soul

The soul of the corps can be interpreted as respect, loyalty, awareness, and a spirit of togetherness towards something, which is often addressed to the country, corps, or association. The soul of korsa can also be interpreted as a sense of harmony, a sense of solidarity. The soul of korsa is important for an athlete to have so that they have the same goals as their fellow athletes and have the same sense of responsibility.

To cultivate the soul of korsa can be done through *Ghasuku activities*. In language *Gashuku* means to study and stay overnight. *Gashuku* is a learning activity while staying in one particular place. In *Shorinji Kempo* itself *Gashuku* is an activity that is carried out once a year, which aims to increase understanding of techniques that may change. In this activity, there are also exams, both in theory and practice. This activity can last for two or three days, *Gashuku* can be carried out within the city, or outside the city with a combination of several cities.

*Gashuku* can increase the sense of community or soul of the korsa between fellow athletes or *Khensi*, which of course is much needed in a team. So when they leave for the game, they are already a *solid* team, and can support each other. The support obtained from fellow teams will certainly be very helpful and can increase the sense of enthusiasm and confidence. Apart from *Gashuku's activities*, the korsa spirit is also formed through daily atihan activities, where all athletes get the same treatment by coaches. This aims to provide a sense of equality between senior and junior athletes. The formation of the korsa soul also has an impact during the match and after the match, so that what is obtained becomes a shared responsibility whether it is victory or defeat.

## B. Discipline

This can be interpreted to mean that discipline grows from an obedient attitude in a person to follow the applicable rules. Instilling a disciplined attitude from an early age helps children to obtain obedience, feelings of satisfaction, loyalty, and get children used to practicing regular thinking so as to increase the development of their potential, character and the right decision making (Agustina et al., 2021). Planting To form a disciplinary attitude is carried out through late sanctioning activities. Late sanctions are penalties given to athletes or *khensi* who come not in accordance with the specified time. The sanctions given are in the form of *push ups*, the amount also varies depending on who is leading the training. Apart from being a form of *push up* punishment, it can also have a positive impact, namely training them physically.

With the sanctions for delays, it is hoped that athletes or *khensi* can become disciplined individuals, especially in time discipline. In terms of time discipline, there is no difference in treatment, whether it is *senior* or *junior*.

## C. Self-sufficient

Independent is an attitude and behavior that does not depend on others in solving various tasks and problems. But in this case, it does not mean that it should not cooperate collaboratively, but rather that it should not throw tasks and responsibilities to others. Mandiri is also one of the characters formed in the application of *character building education*. The crust is formed through the habituation of the coach to assign seniors to help train, besides that the character is formed by the concentration of training that is far away from parents, so that athletes who take part in training must be able to take care of and prepare their blindness independently. In addition, *Shorinji Kempo* formed the self-confidence of the *Khenshis* by leading warm-ups or basic movements alternately, so that with the

growth of self-confidence, he was able to cultivate a sense of not being dependent on others.

#### D. Rewarding Achievements

Appreciating achievements is an open attitude towards the achievements of others and acknowledging one's own shortcomings without compromising the spirit of higher achievement. In the game, of course, there are wins and losses, athletes who will compete must be prepared for these two things. Having a sense of readiness to win will make the athlete a person who can appreciate what he has achieved and not make himself arrogant for what has been achieved, and vice versa when an athlete gets defeat he is required to be able to accept it and admit the opponent's victory. This is inseparable from the effort made during training, so whatever results are obtained are the fruits of the exercises that have been done.

#### E. Religious

Religious is obedience and obedience in understanding and carrying out the religious teachings (aliran kepercayaan) that are adhered to, including in this case a tolerant attitude towards the implementation of worship of other religions, as well as living in harmony side by side. Religious character is grown through the activity of reading prayers together before starting the practice and through *the activities of congregational prayers*. Through these activities, it is hoped that athletes can become religious persons and can become a habit so that they continue to worship even though they are not on the training ground.

In addition, in *Shorinji Kempo* there is a tradition of reading promises and pledges. A promise is a psychological contract that signifies a transaction between 2 or more people where the first person tells the second person to provide a service or provision that is valuable to him now and whether it will be used or not. Meanwhile, the pledge according to the KBBI is an earnest promise. The recitation of promises

and pledges is carried out before the start of the practice, the recitation of promises and pledges are aimed at reminding them that they have an obligation to be devoted to the one true god and also to increase the love of the motherland. At the end of the promise and pledge there is the sentence "for the sake of the motherland, for the sake of brotherhood, for the sake of humanity", the sentence provokes a sense of love for the motherland, shows a sense of brotherhood and still cares about humanity.

The promises and pledges in *Shorinji Kempo* itself are considered sacred, and can be the controller for those who follow the martial arts. This activity itself is adapted from Japan which is the place of origin of *Shorinji Kempo*, this is done so that the content of the promise and pledge can adapt to the beliefs and culture in Indonesia.

## **2. Obstacles in the application of *character building* education for *shorinji kempo* athletes in the city of Bontang.**

In making efforts in implementing *character building education*, of course, there are obstacles so that the desired goals can be achieved optimally. Based on the results of the study, there are several obstacles in implementing *character building* education:

### **A. Coach**

In addition to physical training the coach is also in charge of shaping the mentality of an athlete, an athlete must have a strong mentality in order to be ready to accept whatever results are obtained after the game, victories and defeats in sports are common, therefore a coach or athlete must be able to accept it with gratitude that everything that happens is indeed God's will, so that at the time of obtaining victory there is no need to brag and at the time of getting defeat can accept it with sincerity and airy the chest does not harass others. In

addition, the coach is also tasked with regulating tactics, strategies, and also providing moral support to the athletes.

Each coach certainly has their own way of coaching, of course this is because the background of each coach is different, and also the experience when the coach is still an athlete. In *Shorinji Kempo* , Bontang city itself, several coaches come from former athletes, ranging from athletes who have competed between cities and nationally. Of course, this is what makes the way coaches are different. In addition to the experience of busyness outside of training activities also affects such as, busy work and school. This makes the coaches take turns to be present at the time of conducting training to get to the championship.

This is an obstacle for athletes, this is because the coaches sometimes change, considering that the coaches still have responsibilities outside *the kempo* itself. Coaches are the same as educators in educational activities. Educators are an important element in achieving educational success including training (Wahyuni, 2021). Educators are also at war in delivering learning materials for students (Ghufron & Saraka, 2021). So that what the previous coach taught can be different from what the next coach taught. These complaints come from athletes especially those who will play in *the embu* (art) match numbers. They feel that what has been memorized can change when the coach changes, but something like this does not happen to all coaches.

## B. Funds

Funds are one of the factors in the success of an activity, funds play a role in supporting the completeness of training equipment and to finance trips while leaving for competitions. Lack of funds can affect the program, as the unavailability of team uniforms, multivitamins, and exercise tools that have



begun to break down cannot be replaced with new ones. Of course, this deficiency can reduce morale and effectiveness in practicing.

#### IV. CONCLUSION

Based on the results of research and discussion, the author draws the conclusion that the implementation of *character building* education that occurred at *DO-JO* SD II YPK Bontang City, was carried out through daily activities such as, *gashuku*, late sanctions, compiling footwear, cleaning *DO-JO*, reading promises and pledges *shorinji Kempo*, this activity can cultivate the character of the korsa soul, disciplined, independent, appreciative of achievements, and religious. With this character, it will certainly be able to have a good effect on all of us. There are obstacles in implementing *character building* education starting from coaches, funds. Of course, these constraints cannot fully affect, but can affect the final result to be achieved cannot be achieved optimally.

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