

Building Character through Karate Martial Art

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Abstract

Indonesia is a country which has rich natural resources that require human resources whether in quantity and quality sufficiently to support the development. To meet the need of the human resource, education plays a very important role. Based on the function and purpose of national education, education in schools is not enough to achieve the goal in forming the character of the students who are able to compete, have good ethics, morals, manners, and interact with the community. Karate-do martial art, a powerful art, martial art without weapon aimed to address all forms of obstacles, which are achieved by developing a personality through certain exercises that can be used as an alternative in character formation or character building.

It can be imagined how hard and heavy obstacles to reach the perfection or success in accordance with the origin of this martial art are. Karate Martial Art has ethics and norms to be adhered to and implemented by all members / people in it despite functions as a means of communication and a place to interact with other people. Rules, etiquette, and manners contained in this martial art are based on the spirit and philosophy inherited by the people who founded. True Karate-Ka persons always try to understand and absorb every teaching that is then apply it in their everyday life as a way of life. Therefore, the purpose of character building through Karate martial art can be realized.

Keywords: Character, Karate Martial Art

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Introduction

Indonesia is a big country with its nation's natural resources which are very abundant and need human resources in quantity and quality sufficient to support its development. To meet the human resources, education has a very important role. This is in accordance with Indonesia Law No. 20 Year 2003 on National Education System in Article 3, which states that the national education serves to develop skills and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation. National education aims at developing students' potentials in order to be people who are faithful and devoted to God Almighty, noble, healthy, smart, skilled, creative, independent, and to become democratic and responsible citizens.

Based on the function and purpose of national education, it is clear that education in schools is not enough to achieve those goals. This is related to the character building of students so that they can compete, have noble ethics, morals, manners, and interact good in community. Based on a research at Harvard University in the United States (Ibrahim Ali Akbar, 2000), evidently, a person's success is not only determined solely by the knowledge and technical skills (hard skills), but also rather by the ability to manage themselves and others (soft skills). The study

revealed that success is determined only about 20 percent of the hard skills and the remaining 80 percent of the soft skills. The stories are found from successful people in the world that can succeed because of more support of soft skills ability rather than hard skills.

To view Indonesian people, especially the young generation, tends to be weak in mastering soft skills, then this suggests that character education is very necessary to be encouraged and enhanced. Therefore, the writer presumes to present a discourse formation of character through Karate martial art. Learning Karate martial art requires a lifetime and there is no limit. This means that Karate exercise covering basic movement techniques (kihon), moment (kata) and fight techniques (kumite) and takes a long process that can show a person's ability to survive. Although the movement to learn the technique is enough in a short time, the mastery and the perfection takes lifetime practice. These exercises should be done regularly, full concentration and full capabilities. You can imagine how hard this Japanese martial art is just through exercises and severe obstacles to achieve the level of perfection or success. So that we can learn how the martial art of Karate becomes one of the solutions in building character, especially in young generation who are expected to be the backbone of the nation's development in the future.

Character Education

The character is the values of human behavior related to God Almighty, ourselves, human beings, environment, and nationality embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs.

Character education is a system of development of character values to the school community, which includes knowledge, awareness or volition, and actions to implement those values, both to God Almighty, ourselves, others, environment, and nationality so a person may be a complete person. "The complete and holistic character education is not only merely developing youth to be smart and good, but also to build them to be good actors of change in life, which in turn will contribute to the change in the social order to be more fair, better, and humane." (Doni Koesoema A M.Ed)

The world of education is expected to be a driving force in facilitating the formation of character, so that the community is aware for life by acting and having a good personality, honesty, high fighting spirit in achievement, applying manners, being humble and able to put himself or herself on the changes. "Where it came from and its size is not important, but the size of the brain is important, especially the size of the heart that is very important" because the brain and heart are the most powerful to stir a person, "to speak and to act". To listen, study, and think to ourself are the medium of learning in schools that have been adequate in providing opportunities for students to be able to develop multiple intelligences and attitudes: honesty, integrity, commitment, discipline, visionary, and independence?

Education should be positioned in the right position, especially when faced with conflicts based on race, ethnicity, and religion. Character education is not only the discourse but the reality of its implementation, not just words but actions, and not a symbol or a slogan, but the alignments

to build character and an intelligent civilization. The habituation to behave politely and peacefully is the reflection of our determination of which once independence remains independent. (Muktiono Waspodo).

Karate Martial Art

Martial art is already known since humans existed, it can be seen from ancient relics, including: weapons of stone, paintings on cave walls depicting battles or fights with wild animals weapons such as spears, stone axes, and arrows. At that time, martial art is to defend themselves from wild animals or disturbance of the surrounding nature. Once humans evolved, troubles arises not only from wild animals and natural surroundings but also from the man himself. Before Sidartha Gautama, the founder of Buddha, was dead, his followers got the mandate to develop the Buddhist teachings to the world. Because of the difficulty impassable terrain, pastors equipped martial arts. Around the 5th century, a Buddhist monk from India named Bodhidharma (Daruma Daishi), wander to China to spread Buddhism and correct at the time who had strayed. After disagreements or differing views with Emperor Liang kingdom that time, Daruma Daishi then Shaolin Monastery in exile in Tsu and continued teaching Religion Budhanya in that parish, which then is the origin of Zen teachings. In addition to teaching religion, he also provides guidance on Physical Fitness to her students.

Karate martial art came after Sho Shin, the second ruler of the class Sho Okinawa, seized and prohibited the use of sharp weapons. Then the Shimazu family of Kyushu Island mastered Okinawa islands, but the prohibition against possession of sharp weapons still apply. As a result, people could only rely on their physical strength and skill to defend themselves. Through perseverance and practice violence, the people of Okinawa had developed similar styles and new fighting techniques, which could eventually exceed the original source of local techniques or flow from Okinawa itself, the martial arts Okinawa-te (Tode or Tote), which is the forerunner of Karate martial arts in 1905 when after the regular school and Shuri Province junior high school, establishing an official Karate as a subject for Physical Education. Okinawa people then developed a powerful martial art that was truly deadly and could be used to free them from the oppression of the time, in certain circles known as Reimyo Tote (Karate Magic) and Shimpi Tote (Karate secretive), because the secretive nature that tried to popularize in the general distress.

In 1921, Gichin Funakoshi (1886-1957), "the Father of Modern Karate" of Suri, successfully introduced martial Tote in Japan. It marked the start of a new Tote martial art experience properly and systematically. In 1929, Gichin Funakoshi taking revolutionary steps in his fight a tenacious and unyielding was to change the Tote to Karate-do, according to the character and accent of Japanese society. Thus Tote or Karate had changed in appearance and content. The original Okinawa technique became a new forceful art in Japan. From there, then it arose a new term, the "KIME" instead of "Ikken Hisatsu" or Kill with One Blow (once at collapsed).

Masatoshi Nakayama, a student of Gichin Funakoshi, also helped to popularize this martial. In teaching Karate, he used a systematic method that could be reasonable. Karate can also be

competed as other sports, while it is not ignoring the martial elements, if done correctly. In his book "The Best Karate", he advises: "when a Karate match is held, there should be implemented in accordance with the objectives and the spirit of a true desire to win the game that it simply will produce inauthenticity in learning Karate, thus it becomes fiercer and declines respect the opponent". That is what respect is the cornerstone of every game for Karate-do. Determining who is winning / losing is not the ultimate goal of *Karate-Do* but mental development through certain exercises that a Karate-ka can overcome all the obstacles of life.

Literally, *Karate-Do* can be interpreted as follows: Kara = bare, horizon, Te = hand or all parts of the body that have abilities, Do = way. Thus Karate-do can be interpreted as a tactic that allows a person to defend himself with his or her bare hands without a weapon. Each body part is systematically trained so that it can be a powerful weapon and capable of conquering an opponent with one decisive motion. Martial art is a descendant of the teachings of Buddhism originating the sublime. Therefore, people who learn Karate should be humble and gentle, have confidence, strength, and self-confidence. Today, Karate is almost reached its peak perfection and spread around the world, including Indonesia.

In Indonesia, Karate gains a lot of fans. This is evidenced from the emergence of various Karate organizations with various styles adopted by their respective founders. Until now, FORKI is the only Karate association that are members of Indonesia Sport Association. Forki is collected from 25 associations with 8 genres in authority and duty to manage and improve the performance of Karate in Indonesia.

Ethics in Practicing Karate

"The Martial Arts begins and ends with courtesy"

At the time of practicing martial arts at the Karate dojo, Karate training where there are obligations and regulations that must be adhered to by all members involved in the training. The obligations and conditions are as follows:

1. Karate Apparel (Karate-gi)
 - a. Karate Apparel (Karate-gi) must be worn white and not justified use of other colors. Karate-ka must always keep themselves and exercise equipment; Karate-gi, gaiters and gloves in the state clean and not smelly.
 - b. *Karate-Gi* worn must be clean and not memorable slob. If it is broken should be sewn back. Karate training equipment and a tangle-gi, suggesting not feel like practicing.
 - c. Long-sleeve Karate gi should not mask should cover the wrist and elbow, not justified folded.
 - d. *Karate-Gi* trousers must not cover the ankles and knees should be covered, not justified folded.
2. Badge colleges shall be installed on the left chest and organizational identity Forki badge on right chest. On special occasions such as PON, PORDA or intercollegiate championship

emblem justified mamakai areas / departments / agencies as pangganti college emblem on the left chest.

3. Karate belt usage must be in accordance with the conditions set on the level of the teaching colleges and color kyu belt. Long after the end of the karate belt tied around the waist should not exceed or go beyond the knee.
4. Every member of both the coach and athlete Karate must wear Karate Karate-gi during practice, if no-gi Karate is not allowed to train or training in Karate.
5. It is not justified to correct the location of Karate-gi or karate belt / obi for training before being allowed coach. If want to fix Karate-gi/obi, do it fast and not noisy while facing backwards.
6. The students were not allowed to leave the dojo without permission from the coach. If there is an emergency and must leave immediately, do it politely and explain your exit quickly.
7. To avoid possible injury, students are prohibited from wearing jewelry, watches or other jewelry that sharp during practice, measuring glasses allowed, but during the Kumite, should be released or use contact lenses.
8. Traditionally, the *Dojo* is a revered, therefore students should not wear hats or caps or use foul language in the school environment and the Karate dojo. Also, do not wear shoes / sandals Entering the dojo. No food, drinks and cigarettes are allowed around the college Karate.
9. The students should help maintain and clean the dojo as a special and cherished before and after exercise.
10. Karate training demonstrated by providing direct (practice) and not given in writing. Training materials on Karate martial sports is only one kind of which is divided into (3) three sections, namely:
 - a. Basic Movement (*Kihon*)
 - b. Fight (*Kumite*)
 - c. Trick (*Kata*).

Three of them cannot be separated.

The Procedure for Conduct in the Martial Art of Karate

1. Procedures for the Provision of Environmental Respect in Karate

Before entering the dojo / gym exercises all participants must wear a karate-gi and paid tribute to the dojo. The students must do homage without saying "Oss" bowing when entering college or the training area (dojo). If there is already a practice, should pay homage by saying "Oss" to the front of the dojo or region "Shinzen".

Respect to the coach / senpai / friend who has been training in the dojo, or at kerateka newly arrived and entered the dojo. Replying respect if no one gives respect. Show proper respect to the seniors and older students. All students must stand up and say "Oss" when seniors or persons with a black belt enters the room.

Giving homage can be done anytime and anywhere, whether or not being dressed Karate.

Respect addressed to:

- a. All senior Karateka, or a higher belt level, both the level and rate of kyu or her.
- b. All Karateka ever or first Karate training, but for some reason can not continue the exercise, or keep exercise but do not take the test rate increases, with no mamandang kyu level or senior, and that carried included.
- c. To those who are not Karateka, but actively devoted himself to karate organization, or any person older age and experience, which helps the development of Karate.

The term to call other Krate-Ka:

- o *KOHAI* = For younger fellow in a club
- o *SENPAI* = or all karateka who have either kyu belt level or higher and, and seniors who do not / still practicing.
- o *SENSEI* = designation for all karateka and IV to VIII or Councillor Dan Karate Master..
- o *SIHAN* = the professor in Karate

2. Various Ways How to Give Respect

a. Standing Position

Feet together, palms open beside the body (for men) and the palm of the hand against the thigh (for women), then the body slightly bent (30 degrees) to the front as he nodded his head.

Note:

- o Respect is directed to the flag, emblem Forki, or other symbols that need to be honored.
- o To tribute to fellow Karateka (teachers, coaches, senpai, peers) while saying "Osh" derived from the word "Osshinobu" which means unyielding spirit or persist.

b. Sitting Position

Both hands placed in front of your knees, bend forward with your head does not touch the floor, still looking at a given respect. Respect is aimed just as they stand.

3. The Tradition Order in Martial Arts Karate

Provisions order tradition in martial arts Karate applies to all activities Karate training. Tradition in the Martial Arts Karate performed at the start and end of exercise. Sitting or standing at the time of the tradition in martial arts Karate adapted to the teaching or trainer at the time, if the board of teachers / trainers take a sitting position then all participants must attend the ceremony seated. Trainees must not precede the seat, so if the council teacher / trainer in a standing position then paserta exercise should be followed.

Before performing tradition one senior / training captain immediately arrange and compose the line, as follows:

1) Teachers Council.

Taking the forefront, after neat row and after training captain reported that the ceremony is ready to begin.

2) *DAN* IV and above.

Occupying the second row after the Board of Teachers.

3) *DAN* III, II, I.

Occupying the third row and the far right *AND* III being.

4) Colored Belts

Occupying the fourth row of the array: brown belt, blue, green, yellow, and white, with a brown belt far right.

The sequence of the tradition in martial arts of Karate, as follows:

- a. All participants tradition prepared Karate led by captain twig / branch / regional / central board appointed teacher / coach then.
- b. Oath Pronunciation Karate, which consists of:
 - 1) Able to maintain personal
 - 2) Able adhere to honesty
 - 3) Able enhance achievement
 - 4) Able to be polite
 - 5) Able to master self
- c. Mokuso/Calming the mind (just close your eyes, do not bow your head) with the command "start" and ends with the command "completed".
- d. Respect to the flag and symbol of college without saying "Oss".
- e. Homage to the Board of Teacher/coach to say Oss
- f. Respect to Senpai, fellow karateka and gym (dojo) by saying "Oss" (Council Teachers do not respect).
- g. Board teachers / coaches appointed one to lead the warm-up, in order of the color belt ranks or Dan from front to back.
- h. When finished warming up and preparing to lead trainees then report to the Board of the teacher / coach.
- i. Exercise led by a board of teachers or trainers.

20 Principles of Karate Martial Art

During the time of practicing Karate, in addition to get the movement technique material of the martial art, there has always been given moral , ethics, spirituality and philosophy values -the philosophy contained in the Karate Martial Art. This is in accordance with the objectives set out in Karate swear. The principles contained in the martial art of Karate must be submitted to the members, whether those who will learn or to members who have long practiced.

What is called as the principle is essentially the basic beliefs and is based on the expected underlying reality, and supported by the philosophy of science to achieve a particular goal. In addition to the existing five vows pf Karate, there are 20 principles in Karate that should be communicated to its members to be reflected upon, internalized and applied in everyday life. The principles are:

1. Karate begins and ends with respect gesture or respect as well.

The meaning: If you want to be respected by other people then you have to respect other people first. Obedience and respect are things that should be done everyone to others. Respect for opponents is very important in every demonstration of Karate-Do. A karate-ka

should be able to run ethical manners during practice and games anywhere, anytime and to anyone.

2. There is no first attack in karate.

Meaning: Karate is a defensive art of peace, not to attack first before being attacked. The doctrine of "Fight yourself before fight others" influences on basic techniques in this martial art, so the beginning of the movement always starts with the basic techniques of defense techniques first, and then adjusted according to the need to be trained at the time.

3. Karate is a supporting tool in justice.

Meaning: The power is used as a last option where humanity and justice cannot be overcome, but when the fist is used without consideration, then who will lose self-esteem in the face of the other. So, people are supposed to prepare a better and wiser medium to address the truth and justice. The sentence is quoted from the speech Gichin Funakoshi.

4. First control yourself before attempting to control others.

Meaning: Before control and fix the mistakes of others, Karateka shall control and restrain yourself first, self-correction before another correction. In every demonstration of Karate movement techniques, not only denounced the movement of others, see themselves first movement, is correct and in accordance with existing techniques or still need correction. Get ahold of yourself and keep control emotions and attitudes towards others as a form of practice Karate Oath "can control myself."

5. Spirit first then Technique

Meaning: In any practice or compete Karate, it should be done with the right spirit. To lust to beat an opponent or win a game sometimes gives results sebaliknya. Selama practice, karate-ka should focus on techniques of movement and do not let your mind wander or eyes. Show respect and sincere appreciation to the coaches and fellow students. Do not practice without passion and sincerity.

6. Always be ready to free your mind.

Meaning: Before the exercise begins, the Karate-ka must have a positive mind and be prepared for anything that will happen during exercise. The mind must be free from prejudice and self-interest. Only with a free spirit and a good awareness to be able to understand things properly. Karate-ka must be humble, be gentle, had faith, strength, courage, and confidence.

7. Accidents caused by carelessness.

Meaning: A Karate-ka must always be ready and vigilant in the face of obstacles and challenges that lie ahead, whenever and wherever. Accident or injury is often caused by the negligence and carelessness made or under conditions not readily accept the attacks and resistance from others.

8. Do not think that karate training can only be done in the *dojo*.

Meaning: Exercise is not only in Karate *dojo*, but also can be performed and displayed whenever and wherever we are. Karate teachings can be applied through the attitudes,

- behaviors, and actions everyday, starting from the treat and respect for others in the family, neighbors / community to move our bodies every movement.
9. Studying Karate needs a lifetime and there is no limit.
Meaning: Karate training which includes; engineering basic movements (kihon), stance (kata) and technique fight (kumite) and takes a long process that can show a person's ability to survive. Although the movement enough to learn the technique in a short time, but the mastery and perfection takes practice lifetime. These exercises must be done regularly and with full concentration and full capabilities.
 10. Put Karate in daily life, then you will find Myo (secrets).
Meaning: The more diligent we learn Karate sciences, the more we find ignorance, and lack of hidden secrets in it. Karate science can be applied not only in training at the dojo, but also can be applied in everyday life and will be useful for health and personal perfection, both mind and body.
 11. Karate is like boiling water, if not heated on a regular basis would be cold.
Meaning: continuous exercise on any part of the body is penting. Latihan weight alone is not enough to transform the body into a weapon. A technique has been mastered good, strong, steady and powerful of a Karate-ka will easily and quickly disappear / vanish if not trained regularly and continuously. Regular exercise, continuous and sustainable way is a good way to hone and grow the weapons we have.
 12. Do not think you have to win, but think you should not be lost.
Meaning: Too stressed to victory in every game will result in the opposite, and will change the existing techniques, and even tend to be wild (uncontrol) and forget about the respect for the opponent. If that happens then we've already lost. Determining who is winning / losing is not the end goal / the height of learning martial arts karate but lies in the perfection of the person.
 13. Victory depends on the skill of distinguishing the points and not vulnerable.
Meaning: In the martial arts of Karate, the techniques are controlled in accordance with the wishes of Karate-ka, directed at the right targets, spontaneously, the proper distance and time (timing) right, launched with maximum strength (controlled) and mindfulness (zanchin) in order not to injure the opponent and is not considered respectable. Find an easy target to reach and attack and do not endanger the safety of an opponent or yourself so easily controlled.
 14. The fight is based on how to move carefully, not moving according to opponents.
Meaning: In a battle Karateka to be really careful and cautious move, sending and receiving attack. Perform the attack at every opportunity, always ready to accept any resistance. Consider each step / movement made, not to be fooled by a trick opponents. One wrong move and attack the opponent easily defeat us.
 15. Think of your hands and feet as swords / weapons.
Meaning: Karate is a martial art without weapons bare hands, arms and legs are trained in such a way as to resemble a weapon. With rigorous training, regular, continuous, systematic

- and programmed will be able to transform the body into an effective and dangerous weapon to kill. So, use it properly and carefully.
16. If you leave home, think there are numerous opponents waiting. Behavior / actions we are inviting trouble for them.
 Meaning: Whenever and wherever located, should always maintain an attitude and behavior. Attitudes and behavior that are less good would be a boomerang for ourselves and invite trouble with others. Be fair and respect the existence of those around us.
 17. Beginners must master low stance and posture, natural body positions are for the experts.
 Meaning: To become an expert Karate-ka and tough, need to practice the basic techniques of Karate is right first, step by step. Start practicing from the most basic techniques, good horses and proportionate to support the engineering on it. Improve posture and body position in any movement, be reasonable, natural (shizen-tai). Karate-ka beginners will find it difficult and awkward to do, practice and feel every movement that had justified the expert trainer.
 18. Practicing kata is one thing, engaging fight is another.
 Meaning: The word or stance is a form of official practice basic techniques blocks, blow, jolt, or a beat and kicks, which are arranged in such a way in a unified form of the round and in accordance with the way of thinking that makes sense (logical). In the battle, the face and display techniques is the application of the basic principal contained in the moment with exertion as strong as possible, controlled (controlled), as well as the target, distance and time.
 19. Demonstrate the proper use of power, stretching and contraction of the muscles of the body, as well as how quickly the movement technique.
 Meaning: When a series of karate movements, both words and kumite, karate-ka must use the power of the attention, and set stretching / muscle contraction. By contracting the muscles relax and the body fully and harmoniously in a timely manner will result in perfect technique. Strength will increase with increasing speed. Speed and power will increase according to the arguments of action and reaction. Appearance Karate-ka who is an expert not only looks powerful but also very rhythmic and beautiful. Rhythm permeates the movement correctly is the best way of achieving optimal progress.
 20. Always think and try to find a way to live with the rules on a daily basis.
 Meaning: true Karate-ka will apply the rules and vows spoken Karate as a way of everyday life right. However, for the affairs of the principles of the spiritual life is certainly not acceptable and swallowed up. But more needs to be emulated and studied the teachings of heroic heritage of Indonesia.

Conclusion

The Indonesian people need character education aimed at developing moral , personality, honesty, ethics, manners, spiritual values and have a high fighting spirit in achievement. This one can be done through Karate martial arts training at length as have been presented above.

Character development which is done completely and thoroughly through practicing Karate martial arts is not just for young people from who are physically tough to face changes and challenges in recent time but can also be personalized intelligent, good personality, honest and decent persons who have the power and perseverance and are able to master themselves, which in turn can contribute to changes in the social order for the better and conducive.

If the character development has been successful, there is no doubt that the future of the Indonesia nation will undergo changes to its triumph and if it is a failure of character education, it is definitely the impact that will be huge for this nation, our country will be left behind from other countries.

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