

The Character Values In Minangkabau Traditional Martial Arts

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Abstract—This article aims to explore the character values that is contained in the Pauh martial arts tradition as part of the traditional martial arts in Minangkabau. The study was conducted qualitatively by interviewing martial art teachers and school teachers who applied martial art as the basis for character education in SMPN 14 Padang. The results showed that the character values in the Pauh martial arts tradition could be found at all stages of the learning process, starting from opening new locations, admissions of new students and the appointment of martial arts teachers. From the results, the author state that character values can be implementing for building character processes at the formal and informal school.

Index Terms: Character Values, Character education, Traditional Martial Art, Cultural values

1. INTRODUCTION

National cultural values tend to be ignored in contemporary society life. The uncommendable behaviors such as the waning of diversity attitude, mutual cooperation, anarchism, dishonesty, mass clash, and others are so implicated in the community. The appearance of these attitudes indicates that the nation is being caught up in the low moral values, feeling, and character (Yaumi, 2014: 43-44). Therefore, character education received serious attention from the Indonesian government to be immediately implemented in schools as an excellent program that is understood as the deterioration of moral solution. An actual phenomenon shows that many young generation who no longer understand the national cultural values, including the local culture values. It means that the young generation is less sensible to the local cultural values that should be the foundation and benchmark of the action and behaving. Whereas, in the local culture there have been embodied the values that may be invoked in the system of social life. However, these values have shifted, experienced faded, and seemed to lose the real meaning. The values fading is caused by significant influence of civilization development, science and technology or globalization, as well as the pace of development that is not based on local cultures. Therefore, today's generation in the society is no longer wholly guided by these values, there is even a tendency to be abandoned. Thus all potentials owned by the nation should be optimized, including local cultural values owned by the local community (local), because the local culture values are the large social capital, which have grown up in the form of hereditary and rooted very strongly in society (Zuhdi, 2010:169) One of the cultural values sources is contained in Minangkabau traditional martial arts, namely Silek Pauh. The martial arts traditional is a social asset of Pauh community that contains values, norms, which can build person's good character, and mental spiritual of the young generation. Martial arts serves as a place to educate the young generation in the field of martial arts skills, social customs, and as a personality moral formation, a sense of togetherness, mutual respect and cooperation between the person with others in the community, so that they feel responsible to preserve the local culture. As the personality formation, martial arts stadium also is addressed to form

mental and spiritual and various customary courtesy, Minang proverb says that "the youngest is beloved, the the most adolescent is divided, the oldest is respected". So, the martial arts serves as good values cultivation to be given to the younger generation (Jamilus, 2010: 23). The fighters show good attitudes or ethicts when meeting with other fighters both when they play martial arts and outside of the game. It is difficult to find the warriors' vanity symbol, they shook hands and mutual respect. For them, meeting in martial arts arena is a very deep friendship. Based on statement described in the research background, this article is aim to describe the implementation of the martial arts tradition as excavation of the character and preservation of cultural values, the values embodied in the Pauh martial arts traditional perceived as the source of national character education values development, and to explore the values contained in the martial arts traditional which is the source of the national character education development.

2 LITERATURE REVIEW

UNESCO reported that values are outlined in two opposing ideas, on the one hand, the value is considered as economic value that is based on the value of the product, prosperity, and price, with such a high award on material things. On the other hand, the values are used to represent ideas or meanings, which are abstract and not clearly measurable. In the local culture there are (1) concept such as ideas, cultural system; (2) behaviors such as activities, social system, and artifacts like material culture that contain useful and relevant values for the development of character education (Sedyawati, 2008:280). In every element of culture that has been mentioned along with the sub-elements can be confirmed to contain values that are relevant and useful for the development of character education.

3 METHOD

This study conducted qualitatively, based on traditional understanding of investigation that analyzes the social and humanitarian issues, builds a holistic picture, reports informants view in detail based on the natural setting (Creswell, 2008: 5). The data collected throughout observation, interview, and document study. In naturalistic study, there is no other choice than to make researcher as the main research instrument (Nasution, 2003:55-56). In this study, the researcher used human approach that means during the research process the research just contacted with people around the location; the martial arts arena and state

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- Firdaus is currently senior lecturer of Sociology education department at STKIP PGRI Sumatera Barat, Indonesia. E-mail: firdaus@stkip-pgri-sumbar.ac.id Value is also seen as an abstract reality in

junior high school 14 of Padang. In this study, the researcher used several techniques of data collection that consisted of in-depth interview, observation, documentation study, and the study of literature, as well as a small survey. The data analysis used in this research was qualitative data analysis model developed by Miles and Huberman, which consisted of three fundamental activities; data reduction, data display, and conclusion drawing/ verification (Sugiyono, 2007:246). To test the validity of the data, the researcher refer to the Satori and Komariah's view who stated that the measurement is valid if it has a degree of credibility, transferability, dependability, and confirmability (Satori & Komariah, 2011: 146-167).

4 RESULT AND DISCUSSION

4.1 The Values Embodied in the Pauh Martial Arts Tradition

The martial arts tradition of Pauh is one of the cultural forms out of various types of the existing cultural forms in West Sumatera. It is found that there are many different traditions dealing with martial world in Pauh society such as the traditions of opening new martial arena, new students' entrance, and teachers' designation. This tradition is usually done in the form of ceremony is an activity that arises in the middle of the community and initiated by the community. Implementation of the Martial Arts Tradition The martial arts tradition of Pauh is one of the cultural forms out of various types of the existing cultural forms in West Sumatera. It is found that there are many different traditions dealing with martial world in Pauh society such as the traditions of opening new martial arena, new students' entrance, and teachers' designation. This tradition is usually done in the form of ceremony is an activity that arises in the middle of the

community and initiated by the community. In opening new martial arena, a ceremony tradition is conducted. The goals are to evoke the spirit of regionalism, love the local culture and symbol of pride, solve problem, provide media of friendship, build commitment and cultivate spirit of independence. According to the prevailing custom in Pauh there are rules that must be shared with indigenous density of Pauh village and have been passed down from generation to generation. The rules are relating to the equipment that must be completed before the ceremony. The fixtures are cooking equipment, chickens blood for wetting the arena, chickens to be slaughtered (cooked and eaten together), aqueous material, incense, and a sword (machete) to serve as the property in the show of martial of Padang. In accepting and selecting new students, the martial arts of Pauh must have their own traditions. Anak Sasian is a local language phrase that means student, namely students who learns and study with a teacher in a martial arts Arena. In the tradition of martial arts of Pauh, pupils are accepted as students at the martial arts arena through democratic process that is called accepting new students tradition. The purposes of accepting and selecting new students are to legate martial knowledge and values contained in it to the next generation with some of the requirements include the existence of family relationships, physical requirements, and materials. The relationships means that the the students' arena is intended to educate children who have immediate family that aims at maintaining martial knowledge and skills not to those who are not responsible for the martial of Pauh. Physical requirements are very important and personal. This can only be known by teachers who assess (lower level of teacher, high level of teacher, martial traditional leader, and professional teacher) as strong physics mental, and must be aged 8 years and above.

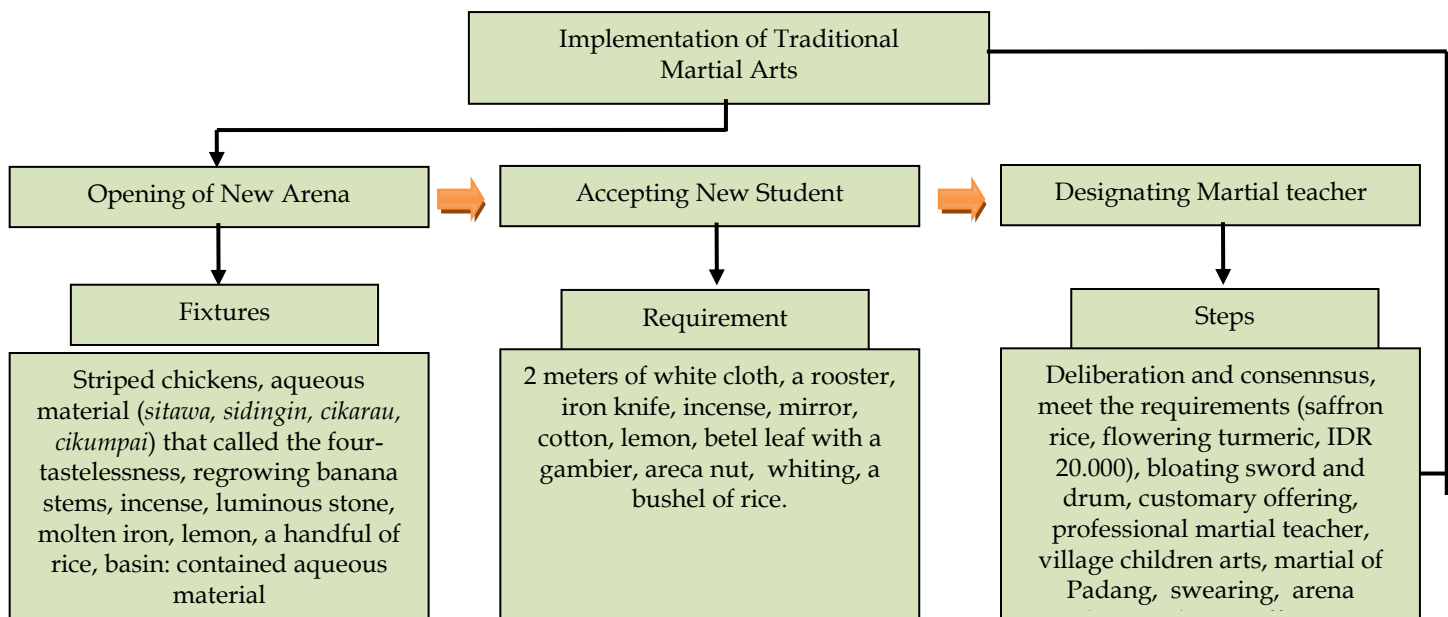


Fig1. Implementation of Pauh Martial Art

Furthermore, students in martial arts arena should complete the material requirements posed by the lower level of teacher at the stadium where the pupils are accepted as new students. Through this material requirements, the teachers can know the character of the students who would be a member of the martial arts of Pauh at the certain arena, for example rooster is

the symbol brave character, agile in martial arts like the fighting of the cocks. This is because the process of receiving students cannot be separated from their roles symbol. The ceremony of designating martial arts teacher is the event of appointing lower level of teacher in martial arts tradition of Pauh. In this ceremony, the best students are appointing to be

lower level teachers, the lower level teachers to become high level teachers, the high level teacher to become professional teacher. The process of appointment the martial arts teachers showed that the high level teachers can directly be a senior teachers. The ceremony of designating martial arts teacher conducted by making the agreement between traditional leader, Islamic leader, lower and high level teachers, and professional or senior teachers, and other martial arts teacher in Pauh.

4.2 The Values Embodied in the Pauh Martial Arts

The local cultural values can be constructed from the traditions opening new martial arts arena, accepting new students, and designating teachers. To construct the values contained in the opening new martial arts arena, it can be seen from the aspect of equipment used in the ceremony. Whereas the values embodied in the tradition of acceptance new students can be seen from the requirements aspect. The local cultural values embodied in the tradition of appointing teachers can be seen from the aspect of the stages (procession) done in the ceremony. First, the values contained in opening new martial arts arena derived from the fixtures fulfillment can be seen at the following figure:

TABLE 1
CHARACTER VALUES IN OPENING MARTIAL ARTS

Fixture	Character Values
1. Aqueous Material	1. Patient, clean, cool
2. Rooster	2. Brave, self esteem
3. Incense	3. Religious, togetherness
4. Luminous stone	4. Smart, clean, good attitude
5. Molten iron	5. Ready, careful, brave
6. Lemon	6. Clean, selective
7. Rice	7. Affluent, prosperous

The table 2 shows that the materials like four-tastelessness, implies that the students who learns the martial arts at at the stadium will be in cool conditioning for themselves and others, both in speech and in behavior. Besides, the earth and soil of the arena gets cool that makes students eager to study and the teachers who can teach martial arts knowledge and skills in the form of coolness. Similarly, the three striped rooster means that the new martial arts stadium will produce the brave students who dare to do and dare to be responsible, persistent in demanding martial arts, so with the knowledge they have will make valuable and useful for the others, then they have sense of swordman. Frankincense means that with the opening of this new martial arts stadium, the students will be able to bring forward a pride for the name of the martial arts arena who can create unity, camaraderie as students in demanding martial arts. It would also develop the good teachers and coaches who willingly give their knowledge to the students that symbolizes that the need of the students to have a religious nature, fragrances, togetherness, equality of status. The luminous stone indicates the light, where the presence of the martial arts arena can appear to glow for others, and become a torch to open the hearts of people in the dark, inner condition. The molten iron signifies vigilance, prudence, and courage in which the students who are studying in this arena cautious and alert to all possibilities that will happen. The lemon means cleaning, avoiding the bad thing where the students, teachers, and coaches are cleaned with water. In the inner, they are clean and can surrender to God in order to have a holy thing. The handful of rice means prosperity where in the group life the reward that is obtained is equally enjoyed.

Second, the material requirements for the students in obtaining martial arts knowledge and skills contains the characters values as below.

TABLE 2
CHARACTER VALUES FROM REQUIREMENTS

Requirement	Character values
1. With cloth	1. Sincere
2. Iron knife	2. Smart, strong, sharp
3. Incense	3. Solidarity, compacted
4. Mirror	4. Introspective, reflective
5. Cotton	5. Diligent, sincere, clean
6. Lemon	6. Clean, sincere
7. Betel leaf	7. Compacted, solidarity
8. A bushel of rice	8. Prosperous, rich, fair

The character values constructed from the requirements of becoming new students can be assessed through the meaning of requirements materials. The 2 meters of white cloth means the cleanliness and sincerity in which the students candidate must be sincere in meeting and provide all the requirements given by the lower level teachers. The teachers should provide knowledge with the sincere and pure heart. The iron knife is a symbol of sharpness and strength, in which a candidate students should have the sharpness of thinking in order to master the martial arts knowledge and skills. If the martial arts have been well mastered, then the students should not use to injure others, instead of for the benefit of others. A student candidates must be strong and strengthen their unity in their stadium as strong as iron. In addition, frankincense symbolizes fragrance, unification, and solidarity. It is expected that the students not allowed to act and fight, that should give the fragrance and good name for themselves, teachers, coaches, and martial arts stadium. The students should compact and mutually protect among the colleague. Similarly, the mirror glass symbolizes introspection, self-reflection in which each student should be able to look him or herself, and not to blame and look for the weaknesses of others. Each student should reflect each other after doing everything whether related to the errors and mistakes or positive things that have been well done. Cotton symbolizes white, clean and light. It means that martial arts knowledge obtained through the teaching and practicing should be used to relieve and help, not to harm others. The students must be clean, sincere, and not just tired legs light hand (Padang Proverb) but must be light in terms of intelligence and mind, light in receiving other minds. Lemon used to clean bad and ugly behaviors done before being a students of martial arts. In the physical form, the students should be clean and neat and in mental form, they have to clean soul and wispy to surrender to Almighty God. Before doing sincere things, it is expected to first eliminate malice in the heart that symbolizes sincerity. Furthermore, 1 bunch of betel leaf with a gambier, areca nut, and whiting symbolizes courage and solidarity. Students should show their courage in learning martial arts. A bundle of betel leaf is a symbol to express the unity of the same members including to unify between spiritual-material aspects. A student who seek martial arts knowledge should not be arrogant, but he has to give his knowledge to the future generations and should not forget where he or she comes from and the place of study. Finally, a bushel of rice symbolizes prosperity where students' life in their arena, and their sustenance obtained through different ways should be enjoyed together. The maximum knowledge should be gained and the large and width of bushel symbolizes the place and container to put knowledge and sustenance. Third, the character values are constructed from designating

martial teachers' ceremony, where its implementation should take time and stages. The character values are as follows.

TABLE 4
CHARACTER VALUES IN MARTIAL TEACHERS' DESIGNATION CEREMONY

Process	Character Values
1. Deliberation	1. Democratic
2. Fulfilling Requirements	2. Sincere
3. Bloating sword and drum	3. Careful, cautious
4. Customary offering	4. Opened
5. Professional martial teacher	5. Respectful
6. Village children arts	6. Self confident
7. Martial arts of Padang	7. love, respectful
8. Swearing	8. Loyal, committed
9. Closing arena	9. Responsible
10. Closing offering	10. Esteem, accolade

Character values that are constructed from martial arts designation ceremony shows that the advantages of local values contribute greatly in building values in general. In tradition of Pauh martial arts, these values are highly appreciated because they become customary binders and pride Pauh community. The meaning contained in the local culture can be understood that the deliberations to reach a consensus implies when getting an agreement would be a pride for the community, and if there is a misunderstanding in the consensus will make the society fragmented and can be interpreted as a symbol of democracy. Similarly, bloating sword and drum tradition implies sincerity of the teachers who will be confirmed in submitting all the requirements to all guests and public that are present as a symbol of sincerity. The tradition of bloating sword and drum also implies that the use of the sword is necessary to be careful and not to make mistakes that will hurt themselves and others. Each decision that will take has been thought about the negative consequences that will occur and already have a way how to solve it. This is the meaning of prudence. The appearance of customary offering implies that in order to obtain an agreement in determining whether the stadium can begin and tell that about the person who will be appointed, or the person who will do martial arts of Padang because the decision that has been taken is a shared responsibility. The agreement as a result of consultation is to be accepted unanimously with a sincere heart. Furthermore, the results of these deliberations should be communicated to all the parties that symbolize the respect and openness. The appearance of village children arts means that every opening step should be started by older to demonstrate the good move in martial arts steps, then followed by the younger that symbolizes respect and appreciation. The village children arts performances at the ceremony is a preservation of the art village children as a community cultural assets of Pauh that contains high artistic value that indicates entertainment and hustle for showing their pride together to foster a sense of togetherness. The appearance of martial arts of Padang shows that the importance of giving an honour. The purpose of students going to the arena is to salute or congratulate to lower level teacher to be designated. Like the expressions that is stated that "Tiered uphill down with a ladder, little loved, same big same word, the elderly respected." This indicates there is a respect. Swearing indicate the commitment, loyalty, or fidelity, which means that (1) the martial teacher should be loyal with friends and feel camaraderie, (2) the designated teachers in martial arts teacher designation ceremony should not make wrong

and have wrong intention that creates disputes, and (3) martial arts teachers must not misuse the knowledge to hurt and injure another person, but for the positive things, such as establishing the truth. In addition, arena closing means that foreign dance that is called *biyang tabuk* is done by Nanggalo and Lubuk Kilangan. However, if they are not present, the dance for closing the arena can be changed by those who know well the dance because of the decision of dance should be recognized officially. It is a part of responsibility for the coming designation. The closing offering is a tribute and homage in which agreement has been obtained from cultural about appointment of martial arts teachers should be given a respect and appreciation.

5 CONCLUSION

The implementation of martial arts tradition of Pauh as the excavation of character and preservation of cultural values carried out from generation to generation. Implementation is carried through three channels: (1) opening new martial arena, (2) accepting new students, and (3) martial arts teacher designation. Each channel has a fixtures, requirements, and processes which contains cultural and character values that can be constructed into the national cultural values. The martial arts tradition of Pauh contains cultural values that are very high, as the source of local wisdom values, and are constructed as an important pillar in the development of character education in schools. Those values include patient, clean, cool, bold, persistent, religious, intelligent, considerate, careful, selective, prosperous, democratic, sincere, vigilant, open, respect, confidence, affection, loyal, commitment, cooperation, responsibility, respect, strong, reliable, loyal friend, a compact, introspective, reflective, tenacious, diligent, compact, care, and fair. The tradition of martial arts of Pauh should be preserved in order to develop local cultures into the national culture. The values contained in the martial tradition should be integrated into the school culture and become consideration in the curriculum development and implementation of instruction

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