



Phenomenological Review of Coach's Perceptions of the Karate Oath as an Instillation of Character Education

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Abstract

Karate is a sport that is quite popular among students, so this sport has a strategic role in educating students. One form of education in karate is character formation. This research highlights the role of the karate oath as a solution to deepen physical education by including affective attitudes. The phenomenological research method was used to understand the coach's subjective experience regarding the karate oath as a tool for forming character. Data was collected through semi-structured interviews with six experienced coaches at Chexo'z Karate Club. Data analysis was done using a data reduction, presentation, and conclusion approach. The research revealed that coaches view the karate oath as more than just a set of words but a powerful tool for forming mental attitudes, discipline, and character values such as integrity, patience, and respect. These findings provide in-depth insight into how the karate oath is internalized and applied by coaches in the context of student character formation in karate clubs. The implications of this research can contribute to developing training programs to strengthen students' character dimensions in karate training and stimulate further discussion about the role of oaths in character education through combat sports.

How to Cite

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INTRODUCTION

The problems faced by teenagers in Indonesia in terms of understanding Pancasila values, character education, as well as the impact of parental negligence in educating children, especially in the digital era filled with the use of gadgets and social media, are an important focus in the current educational context. Lack of knowledge and understanding in character education can hurt the character formation of the younger generation. Therefore, governance and pressure are needed to have an educational character and are regulated in the Government Regulation of the Republic of Indonesia No. 87 of 2017 (Lembong et al., 2023; Mansurulloh et al., 2023; Pahlawan et al., 2022; Pendidikan, 2022; Tohet & Cahyono, 2020). Education in Indonesia pays attention to character education because social changes have changed human character. In line with this, this research aims to examine coaches' perceptions regarding the karate oath in the context of student character building. The Karate Oath is a moral and ethical commitment made by every karate practitioner and is believed to have an important role in forming strong character and high integrity (Syaftrinetti et al., 2021; Turelli et al., 2020; Warchol et al., 2021). However, until now, there has yet to be much research that specifically explores karate coaches' perceptions regarding the karate oath and how it impacts the formation of the karateka character. Interview data will be evaluated to find general patterns regarding the coach's perspective on the value of the karate oath and its role in developing athlete character. Perception as an active method of data collection (Kauka, 2018). The environment in which the coach is located can contribute to these benefits (Jorga et al., 2018). One of the fundamental components of character development and teaching students through physical education is karate. Character education is needed to establish principles that include knowledge, awareness, or will and action to realize these goals (Tadyk & Club, 2017). In addition to addressing the root of social moral problems, including hostility, lies, and rudeness, children who practice karate can acquire good character qualities (Alif et al., 2020). The findings of this research will further explain the opinions of karate coaches regarding the karate oath and its significance in shaping the moral character of the younger generation. The implications of the findings of this research can be a reference for karate coaches and teachers in designing training programs that focus on character education through the values contained in the karate oath.

Apart from that, this research can also contribute to academic literature regarding character formation and moral values in combat sports, especially karate.

The results of studies on karate have been widely researched by academics in various countries, for example, in Japan, research studies (Kaneyama & Shirahada, 2022) Qualitative research methods and exploratory research design states that karate can gain the ability to develop a strong spirit to live life, contribute socially, develop character, and behave altruistically. As for studies from Brazil (Mori & de Oliveira, 2019) Using descriptive and exploratory research methods, karate means a movement towards humanizing freedom, starting with a cultural and political choice, because it calls for the principles and values of justice, solidarity, and honesty by assuming an awakened and alert critical spirit. Apart from that, studies from (Pinto-Escalona et al., 2021) Research using a literature analysis review method states karate from Spain shows that including martial arts activities, especially karate, during PE lessons may have the potential to reduce children's behavioural problems (including irritability, difficulty obeying, fighting with other children, lying, cheating and stealing) and has great potential to become a method of improving character education.

Noyet's research has examined the perceptions of karate coaches regarding the karate oath and its application in shaping students' character. Therefore, this research examines how coaches' perceptions of the karate oath are used in internalizing character education to teach students about the need to build character education. Therefore, this research will provide an answer to the research problem of how karate coaches perceive the importance of the karate oath in shaping the character of teenagers.

METHODS

The method used in this research is qualitative. Indirectly, the qualitative method is a research method used to examine objects that occur directly or naturally. Qualitative methods usually use observation and interviews (Busetto et al., 2020; Natow, 2020; Tavory, 2020). Qualitative research involves important processes, such as asking questions or procedures, collecting appropriate data, and analyzing the data inductively. (Döringer, 2021; O'Kane et al., 2021; Proudfoot, 2023; Vears & Gillam, 2022).

A phenomenological research design was chosen because this research approach offers the

benefit of allowing close observation and open and closed in-depth interviews with research subjects (Andrade, 2020). In addition, the semi-structured interview method in this research has the benefit of allowing researchers to collect data directly from respondents, making it easier to obtain the necessary data (Jain, 2021).

The research subject is related to the target the researcher needs: people, objects, activity processes and places (Karnia et al., 2023). In this study, the research subject was the Chexo'z Karate Club coach. Research subjects were determined using a purposive sampling technique based on certain considerations or objectives, namely the pronunciation of the karate oath and its implementation, which the researcher observed and determined. As the main source of information, 8 (eight) karate coaches who had been training for more than eight years were selected.

The interview guide was used as a research tool. Regarding the interview guide for this research, several rubrics that adhere to the idea of strengthening character education and the karate oath are strengthened by confirmation from language experts, character education, physical education, and karate coaches who study physical education.

Planners and implementers are what researchers do. Apart from that, researchers must also handle the collected data, including evaluating, understanding and drawing conclusions from the overall data (Agustina et al., 2023).

All human senses of sight, hearing, taste, etc., are used in observational studies to collect data, and the information collected is accurate based on facts (Veflen & Gonera, 2023). Thus, this observation study activity is a procedure that can make it easier for researchers to answer the studied problems.

This interview starts with the issues covered in the interview guide. An interview guide is different from a schedule like in quantitative research. The sequence of questions is different for each participant depending on the interview process and each individual's answers. However, interview guidelines guarantee that researchers can collect the same type of data from participants. Researchers can save time in this way. Researchers can develop questions and decide for themselves which issues to raise. Interview guidelines can be quite long and detailed, although they can be followed in a variety of ways. The interview guide focuses on the particular subject area being researched but may be revised after the interview as new ideas emerge later. Although interviewers aim to obtain participants' perspectives, they must

remember that they need to control themselves so that the research objectives can be achieved and the research topic explored.

Data collection strategies used in qualitative research interviews require face-to-face communication between study participants and researchers. The goal of qualitative interviews is to fully understand each person's unique experiences, opinions, and viewpoints regarding the topic being studied (Kaharuddin, 2021; Nasir et al., 2023).

Collecting the necessary data, selecting and classifying it for processing, and then organizing it methodically so that authors and others can understand it is part of the data analysis process. The data is then analyzed to provide results that researchers or other people can easily understand. Analyzing data involves three steps: data reduction, data presentation, and conclusion (Yulmaida et al., 2023).

At this stage, the researcher collects and determines what information is needed and what is not. In addition, they concentrate and direct their attention to everything that can help them in dealing with this subject of study.

This data reduction stage is more in-depth than the previous stage. Currently, the data is presented in the form of a short definition or classification based on the findings. The goal is to make data easier to interpret and better organized.

Making conclusions is the final step in the data analysis process. After completing the first two stages, this stage can be completed. At this point, conclusions are made by the researcher using all the data they have collected so far.

RESULTS AND DISCUSSION

The actualization and formation of character education have aspects that are important to pay attention to and study in more depth. Character education, which is the focus of this study, is defined as the process of developing morals, values and good manners in order to overcome various obstacles and problems in everyday life through the karate oath. Karate is a competitive sport that upholds sportsmanship and consistently upholds the principles of the karate oath. Karate indirectly instils character values, one of which is the value of independence for its practitioners (Susila et al., 2022). Character education cultivates virtue, nurtures it, and makes it a habit. Education received outside the family has a significant impact on the development of a person's character and the increase in non-formal knowledge. Previous research revealed that an athlete's

character influences his discipline, health and physique (Yerzhanova et al., 2022). Because there is communication between the coach and students throughout the training, the coach carries out the main task of character education.

Coachs' Perceptions of the Karate Oath as an Instillation of Character Education

Maintaining Personality

In the context of the karate oath, what is meant by "Maintaining Personality" is the ability and commitment of a karateka to adhere to the moral and ethical values contained in his oath. This includes the obligation to uphold honesty, discipline, courtesy and self-control as important components in karate training.

Coach 2

"Maintaining the personality in this Karate Oath in character education is very helpful; it can become a way of life, implemented and applied to ourselves and our children, and precious capital to support future life."

Coach 6

"The karate oath is a karateka's life guideline which we practice as much as possible in our daily lives because it contains many values; by carrying out these values in our daily lives, even though not all of them are always done, I try to do my best, and I implement them. This is by educating them and setting a good example in front of them"

By understanding, appreciating and practising the principles of the karate oath, a karateka will develop a strong and responsible character. The Karate Oath is an ethical framework that guides daily actions inside and outside the dojo. The ability to uphold these values in all situations creates a positive mindset, helps overcome challenges, and shapes the character of someone with integrity and ethics.

Adhering To Honesty

The second sentence is about The obligation and commitment of a karateka to uphold and implement the values of truth as outlined in the karate oath. The second sentence in the karate oath tradition is the ability to maintain honesty, which includes honesty, faith, discipline, hard work, independence, democracy, nationalism, communication, love of peace, social care and responsibility (Susila et al., 2022). Karateka, who are "Capable of Adhering to Honesty", understands the values of integrity and honesty as a moral foundation in karate training and every-

day life. They are committed not to engaging in fraudulent or dishonest behaviour and to avoiding all forms of dishonesty in competitions and everyday encounters.

Coach 4

"All the points in the karate oath can be developed, but the most important thing is honesty and politeness, which relates to attitude. I prioritize honesty and politeness in my students before they become achievers, and my students, thank God, are getting better day by day"

A karateka tries to create an environment free from deception, increases the self-confidence of fellow karateka, and provides a positive example for future generations by understanding and upholding the values of honesty contained in the karate oath. This reflects the determination to live by the principle of honesty as an integral part of the karate journey and the life of a karateka.

Able To Increase Performance

In the context of karate, what is meant by "Able to Increase Performance" is the ability and necessity of a karateka to continue to strive to improve their skills and abilities in sparring with a partner. This strengthens the commitment to consistently develop technical, physical and mental skills to achieve higher performance.

Coach 3

"The ability to improve achievements is related to athletes in the sport of karate and achievements in other fields, be it in karate, school or other life; he will continue to develop and become better in his personality."

It is important to note that "achievement" in this context not only refers to achievements in competition but also includes character development, self-discipline, and the ability to face challenges in everyday life. By understanding and adhering to the third point of the karate oath, a karateka strives to achieve continuous progress, both inside and outside the dojo, as a form of respect for the martial art and one's efforts.

Maintaining Good Manners

This refers to a karateka's commitment to maintaining a polite, respectful, and courteous attitude in all aspects of life, especially when practising or competing in the martial art of karate. This concerns the obligation to speak politely, respect fellow karateka, coaches and authorities in the karate environment.

Coach 6

“Maintaining polite behaviour is a norm of etiquette that is very relevant and related to our cultural values, especially in the context of Indonesian culture and the dominant cultural values in the majority religion in Indonesia, namely Islam.”

Coach 2

“The principles of the karate oath can be expanded upon, but my main focus is manners because they are closely related to stance. I give high priority to the values of courtesy and ethics to my students before they achieve achievements.”

Karateka who practice this point must demonstrate high ethics during training, competition, and daily interactions. It reflects respect for traditional values and ethics in martial arts and involvement in forming good character. This oath emphasizes the importance of a friendly attitude, cooperation, and politeness in undertaking the karate journey.

By understanding and implementing the virtue of “Maintaining Good Manners” in the karate oath, a karateka is committed to becoming a member of the karate community who makes a positive contribution by bringing a polite, polite attitude into every aspect of their life, creating a harmonious and supportive environment within the dojo and outside.

Being Able To Control Oneself

A karateka who “Being Able To Control Oneself “ is expected to be able to refrain from impulsive or emotional actions that could harm himself or others. Karateka involves self-discipline and not using force or karate skills rashly or aggressively outside the appropriate training context. This includes the ability to control emotions, maintain a calm mind, and think clearly in the face of challenges or conflicts.

Coach 6

“When we are disappointed but aware of the karate oath, point 5, being able to control yourself, is one of the many remedies for athletes’ disappointment.”

Coach 1

“Maybe I have experienced and observed that when I practice the karate oath myself and am supported by other knowledge, difficulties in counting are indeed daily. However, when these difficulties exist, we can control ourselves more, as stated in the karate oath; apart from the practice, it will also benefit us in the future when we prac-

tice this karate oath seriously. Especially for athletes because they do not always succeed and become champions; when we fail, we need deep enough wisdom to deal with it, and that is contained in the karate oath of Being Able to Master Yourself.”

This understanding reflects the importance of ethics and wisdom in the application of martial arts, where “being able to control oneself” is an inseparable part of the development of character and morality. Through this oath, a karateka commits to being a responsible, calm, and wise individual, even in challenging situations, and applies these principles as part of their karate journey.

(Kamalin et al., 2024) Argues that the nine pillars of character, universal values that transcend culture, ethnicity and religion, must be included in character education. These universal values are 1) love of God and the universe and its contents; 2) responsibility, discipline, and independence; 3) honesty; 4) respect and courtesy; 5) compassion, care, and cooperation. 6) self-confidence, creativity, diligence, and never giving up; 7) justice and leadership; 8) kindness and humility; 9) tolerance; full of love, peace and unity. Moreover, the core values of the character education points are contained in the karate oath. According to FORKI, the karate oath consists of 5 sentences, namely: (1) to maintain personality; (2) able to obey honesty; (3) able to increase achievement; (4) able to maintain good manners; and (5) able to control oneself (Gede Hendri Ari Susila, 2021).

A country can progress to a certain point and continue to exist in the eyes of the world if its people meet the criteria for success (Muslim, Abd Qadir & Suci, 2020). Character-based education is needed to foster moral traits, personality, and a sense of belonging (Julia & Supriyadi, 2018; Muhtar et al., 2020, 2021). Moreover, religious values can influence people’s attitudes and behaviour towards the environment (Taja et al., 2021). Social action refers to individual actions with their subjective meaning regarding the actions of other people (living creatures), while individual actions towards inanimate objects are not included in social action.

The karate oath has a significant role in maintaining the personality of the karateka, with “Able to Maintain Personality” referring to the karateka’s commitment to following the moral and ethical values in the oath. This oath includes the obligation to observe honesty, discipline, de-

gency, and self-control as integral to karate practice. A karateka develops a strong and responsible character by understanding and practising the points of the karate oath (Dayana & Helmanto, 2020). The karate oath becomes a moral guide in daily actions, forms a positive mindset, and helps face trials, creating a personality of integrity and ethics. The first karate oath reflects a dedication to maintaining and developing moral and ethical aspects, forming a solid character and positively impacting daily life (Bozkurt, 2022).

“Able to Adhere to Honesty” in the context of the karate oath is the duty and dedication of a karateka to respect the ideals of honesty outlined in the karate oath. This includes a commitment to always speak and act honestly in relationships with fellow karateka and everyday life (Hendratmoko & Mutiarawati, 2023). Karateka adheres to the value of honesty, emphasizes moral integrity, avoids cheating, and creates an environment free from fraud. By understanding and following the value of honesty in the karate oath, they contribute to the formation of an environment filled with trust, provide a positive example, and demonstrate the determination to live by the principles of honesty as an integral part of the karate journey and the life of a karateka (Cynarski & Niewczas, 2019).

“Capable of Increasing Achievement” means a karateka’s commitment and enthusiasm to continue improving his abilities and achievements in the martial arts of karate. This involves committing to continuously improving one’s technical, physical, and mental abilities to achieve more tremendous success. Karateka, which adheres to these values, is committed to learning, training, and honing its skills in every aspect of karate training. They accept that the journey to excellence requires dedication, perseverance and a high fighting spirit (Bittmann, 2022; Wile, 2020). This oath reflects the determination to achieve peak achievements in martial arts. It is important to note that “achievement” in this context not only refers to accomplishments in competitions but also includes character development, self-discipline, and the ability to face challenges in everyday life (Werdhiastutie et al., 2020). By understanding and adhering to these values in the karate oath, a karateka strives to achieve continuous progress inside and outside the dojo as a form of respect for the martial art and one’s own efforts.

The fourth point of the karate oath shows a karateka’s commitment to upholding civilized, polite and respectful behaviour in all areas of life, especially when practising or competing in kara-

te. This involves polite communication skills and respecting the teacher, other karateka, and the karate organization. Karateka, who adhere to these values, are expected to demonstrate high levels of ethics during practice, competition, and everyday interactions. This reflects respect for traditional values and ethics in martial arts, as well as engagement in forming good character (Frigout et al., 2020; Weiss, 2010). This oath emphasizes the importance of a friendly attitude, cooperation, and politeness in undertaking the karate journey. Through understanding and practising the value of “being able to maintain good manners” in the karate oath, a karateka is committed to becoming a member of the karate community who makes a positive contribution by bringing a polite attitude into every aspect of their life, creating a harmonious and supportive environment within the dojo and outside.

In the last karate oath, “being able to control yourself” refers to a karateka’s determination to have good self-control in any situation, especially in karate training and competitions. This oath includes the ability to control emotions, maintain a calm mind, and think clearly in the face of challenges or conflicts (Frigout et al., 2020; Weiss, 2010). A karateka who applies this is expected to be able to refrain from impulsive or emotional actions that could harm himself or others. This oath involves self-discipline not to use force or karate skills rashly or aggressively outside the appropriate training context (Vveinhardt & Kaspars, 2022). This understanding reflects the importance of ethics and wisdom in applying martial arts, where these vows are an integral part of the development of character and morality. Through this oath, a karateka commits to being a responsible, calm, and wise individual, even in challenging situations, and applies the principles of the karate oath as part of their karate journey.

CONCLUSION

Based on the research results, the Karate Oath is proven to influence karate students’ character positively. With its original principles emphasizing virtues such as discipline, honesty, self-control, and respect for others, the Karate Oath has become a formal ritual in the dojo and a valuable foundation of character for karate practitioners. Karate coaches state that the Karate Oath effectively instils high moral standards and ethical values in students and contributes to positive changes in students’ attitudes and behaviour towards karate. Therefore, the Karate Oath

is recognized as a character-based teaching method that is relevant and important in producing a generation of superior, responsible, and noble karateka.

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