



Revitalization of the Character Values of Pencak Silat Pagar Nusa and Its Relevance to Social Studies Learning

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Abstract

This research aims to analyze the character values that develop in Pencak Silat Pagar Nusa activities and its revitalization strategies in supporting social studies learning. The research uses a descriptive qualitative approach with the research location at Padepokan Pencak Silat Pagar Nusa, Ngluyu District, Nganjuk Regency. Data were obtained through observation, interviews, and documentation, then analyzed using the Miles and Huberman model with validity tests through triangulation techniques. The results of the study show that the character values that develop include religious, discipline, responsibility, honesty, tolerance and social concern, as well as hard work and never giving up. Revitalization of character values is carried out through example, habituation, giving advice, enforcing organizational rules, and strengthening solidarity between members. These values have a strong relevance to social studies learning, especially in socialization and personality formation materials, so that they can be used as contextual learning resources based on local wisdom that support the strengthening of students' character.

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Introduction

The development of globalization and advances in information technology have brought significant changes to the lives of adolescents, both in social, cultural, and character formation aspects.

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Ease of access to information and the influence of outside culture have a positive impact as well as challenges in the process of forming adolescent personalities. Various social phenomena such as declining adherence to norms, low social responsibility, lack of tolerance, and increasing deviant behavior show that character education is still an important need in adolescent life today (Febrian & Harmanto, 2022; Rohana et al., 2022). In addition, the process of forming adolescent character is greatly influenced by the social environment, including family, school, peers, and society which act as socialization agents in instilling moral and social values (Khairani et al., 2022).

Ngluyu District is one of the areas that faces challenges in fostering adolescent character. Conditions in the field show that adolescents are still low in participation in constructive social activities, limited ability to manage emotions, and weak awareness of the values of togetherness in community life. This situation indicates the need for a character building strategy that is not only carried out through formal education, but also through social and cultural activities that are close to the lives of adolescents (Syifa et al., 2022). Therefore, learning and character building media are needed that are able to provide direct social experience so that moral values can be internalized more effectively.

A form of local wisdom that has great potential in the formation of adolescent character is Pagar Nusa pencak silat. As the nation's cultural heritage, Pagar Nusa not only teaches martial skills, but also instills religious values, discipline, responsibility, hard work, sportsmanship, self-control, and respect for others. These values are internalized through the process of training, compliance with rules, and social interactions that occur in the padepokan environment (Nafi'a, 2025). Through these social experiences, adolescents get the opportunity to practice character values in real life in daily life.

In the context of education, especially Social Sciences (IPS), the character values that develop in Pagar Nusa pencak silat have a strong relevance to socialization and personality formation materials. Social studies learning not only aims to provide a conceptual understanding of social life, but also to shape students into individuals who have social sensitivity, responsibility, and good character. The integration of character values based on local wisdom into social studies learning can make the learning process more contextual, meaningful, and close to students' real experiences (Lestari et al., 2024).

Based on various previous studies, studies on Pencak Silat Pagar Nusa generally still focus on aspects of sports, martial arts, and character formation in general. Research that specifically examines the character values that develop in Pagar Nusa and its revitalization strategy in supporting social studies learning is still relatively limited. This research is important to identify character values that develop in adolescents through Pencak Silat Pagar Nusa activities in Ngluyu District and analyze the revitalization strategy of these values in strengthening the understanding of the concept of socialization and personality formation in social studies learning (Pia et al., 2025).

Methods

This study uses a qualitative approach with the aim of understanding and describing in depth the character values that develop in adolescents through Pencak Silat Pagar Nusa activities in Ngluyu District. The qualitative approach was chosen because it was able to reveal the meaning, experience, and process of internalizing character values that occurred in the social life of padepokan members. The focus of the research is directed at character values formed through exercise activities and their relevance in Social Sciences (IPS) learning (Sopia et al., 2025). The research data was obtained through observation, interview, and documentation techniques by involving trainers and members of Pencak Silat Pagar Nusa as research informants. Furthermore, the data is analyzed descriptively through the process of data reduction, data presentation, and conclusion drawing to produce a comprehensive picture of the strategy for revitalizing character values in strengthening the understanding of the concept

of socialization and personality formation in social studies learning based on local wisdom (Lestari et al., 2024).

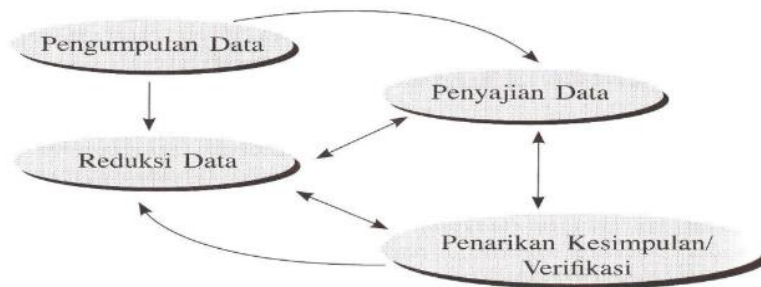


Figure 1. Data Analysis Flowchart

Results and Discussions

1. Overview of Research Locations

a. Geographical Location of Ngluyu District

Based on data from the Central Statistics Agency of Ngluyu District, Nganjuk Regency (East Java), it is located in the Kendeng Mountains area with an area of 86.14 km². This area is about 35 km north of the city center of Nganjuk. As the least populated sub-district in Nganjuk, Ngluyu is inhabited by 14,518 people (density 168 people/km²) spread across 6 villages. The Ngluyu District area is dominated by rural areas with the main livelihood of the community in the form of agriculture, plantations, and livestock. The social conditions of the community that still uphold the values of mutual cooperation, religiosity, and the preservation of local culture make this sub-district a conducive environment for the growth and development of various social and cultural activities of the community.

The characteristics of the people of Ngluyu District, which are still strong in maintaining local traditions, also affect the sustainability of various community organizations, including religious organizations and cultural arts. One form of cultural preservation that is still developing in the community is pencak silat activities. Pencak silat is not only understood as a martial art, but also as a means of moral education and character formation of the younger generation. The existence of pencak silat schools in Ngluyu District is a forum for teenagers to develop their potential, expand social relationships, and internalize various noble values that live in society.

The social conditions of the religious community are also a supporting factor in the implementation of pencak silat activities that are oriented towards moral development. The majority of the people of Ngluyu District have a strong religious background, so Islamic values become an inseparable part of daily life. This situation provides space for Nahdlatul Ulama-based pencak silat organizations, such as Pagar Nusa, to develop and be widely accepted by the community. Thus, Ngluyu District has characteristics that are relevant to the research focus on revitalizing character values through Pagar Nusa pencak silat activities.

b. Profile of Padepokan Pencak Silat Pagar Nusa

The Pagar Nusa Pencak Silat Padepokan which is the location of the research is one of the training units under the auspices of the Pagar Nusa Pencak Silat Association (IPSNU). This padepokan is a forum for children, teenagers, and the general public who have an interest in learning the martial art of pencak silat while exploring Islamic and national values. The existence of the padepokan not only

functions as a place for physical training, but also as a non-formal education space oriented towards the formation of students' character.

Padepokan aims to produce a generation that is physically tough, emotionally mature, and has good morals in accordance with the teachings of Ahlussunnah wal Jama'ah. The learning process that is carried out not only focuses on mastering martial techniques, but also emphasizes the importance of discipline, responsibility, honesty, religiosity, and respect for others. Through various activities that are carried out regularly, padepokan members are guided to be able to apply these values in their daily lives. Padepokan Pagar Nusa is also one of the means of socialization for teenagers in Ngluyu District. The interaction between coaches, administrators, and members creates a social environment that supports the process of personality formation. Teenagers not only learn about pencak silat techniques, but also learn about norms, ethics, and manners in social life. Thus, the padepokan acts as a secondary socialization agent that contributes to the development of the character of its members.

c. Brief History of the Establishment of Pagar Nusa

Pagar Nusa is a pencak silat organization under the auspices of Nahdlatul Ulama. This organization was officially established on January 3, 1986 at the Lirboyo Islamic Boarding School, Kediri, East Java. The formation of Pagar Nusa was motivated by the desire of Nahdlatul Ulama scholars to unite the various pencak silat schools that developed in the pesantren environment into one organizational forum that was structured and had the same vision. The name "Pagar Nusa" has the meaning of being a fortress or guardian of the nation, which reflects the organization's commitment to maintaining Indonesia's religious, national, and cultural values.

As it develops, Pagar Nusa is not only known as a martial arts organization, but also as a character education institution that instills various noble values in its members. These values include religiosity, discipline, responsibility, respect for teachers, love for the homeland, and the spirit of brotherhood. These various values are instilled through a continuous training process and supported by the example of the coaches. In Ngluyu District, Pagar Nusa has developed as one of the youth organizations that is active in social and religious activities. Its presence received a positive response from the community because it was considered to be able to be a means of fostering the younger generation in the midst of various challenges of the times. Through training and coaching activities that are carried out regularly, Pagar Nusa seeks to produce a generation that not only has martial arts skills, but also has a strong character and is based on Islamic values.

d. Padepokan Management Structure

To support the smooth implementation of activities, Padepokan Pagar Nusa has a management structure that is systematically arranged. The structure generally consists of caregivers, chairmen, secretaries, treasurers, trainers, and several members who assist in the implementation of administrative and technical training activities. A clear division of tasks aims to ensure that each coaching program can run effectively and be well organized. The chairman of the padepokan has the responsibility of coordinating all organizational activities and establishing communication with various related parties.

Coaches play a central role in the process of coaching members because they not only teach martial arts techniques, but also become role models in the application of character values. Through intensive interaction during the training process, the trainer has a great influence on the formation of members' attitudes and behaviors. The existence of the management structure also shows that Pagar Nusa applies the principles of responsibility, cooperation, and democracy in running the organization. Each administrator has duties and obligations that must be carried out in order to achieve common

goals. This condition is also a learning tool for members to understand the importance of organization, leadership, communication, and active participation in social life.

e. Training Activities and Character Building Programs

Pagar Nusa training activities are carried out regularly in accordance with the schedule that has been set by the padepokan management, namely on Saturday nights, Sundays, and Wednesday nights, Thursdays when the Maghrib prayers are over. The training material not only focuses on mastering basic pencak silat techniques, such as punches, kicks, parries, and moves, but also includes mental and spiritual coaching of members. Before starting the exercise, members are usually invited to pray together as a form of instilling religious values and awareness of the importance of asking for protection from God Almighty. During the training process, the coach always emphasizes the importance of discipline, both in terms of attendance, the use of training attributes, and compliance with applicable rules. Members who arrive late or violate the rules are given reprimands and coaching as an effort to foster a sense of responsibility for their obligations. Training activities are also designed to foster a hard work attitude, never giving up, and the ability to control oneself in facing various challenges.

2. Description of Research Informant

The research informants were selected using the purposive sampling technique, which is based on the consideration that they have knowledge and direct involvement in Pencak Silat Pagar Nusa activities in Ngluyu District. In qualitative research, informants play the role of the main data source that provides information according to the focus of the research. The research informants consisted of trainers, administrators, and adolescent members of Pagar Nusa and Social Studies teachers. Coaches are chosen because they play a role in fostering and instilling character values in members. The management was chosen because they understood the organization's programs and policies in supporting character building. Meanwhile, the youth members of Pagar Nusa became the main informants because they experienced firsthand the process of internalizing character values through training activities and social interaction in the padepokan environment. Social studies teachers have an important role as a link between the character values obtained by students through Pagar Nusa activities and learning materials in the classroom. The number of informants is determined based on the principle of data saturation, which is until the information obtained is considered adequate and no significant new data is found. To maintain the confidentiality of the identity of the source, each informant is given a special code during the research process. The description of the research informant can be presented in the form of a table as follows.

Tabel 1. Profil Informan Penelitian

No	Informan	Usia	Keterangan
1	Kang Sg	63 Year	Caregiver and administrator of Padepokan Pencak Silat Pagar Nusa, Ngluyu District
2	Kang Bdk	45 Year	Chairman of Padepokan Pencak Silat Pagar Nusa, Ngluyu District
3	Kang Ty	17 Year	Coach of Padepokan Pencak Silat Pagar Nusa, Ngluyu District

4	Kang Dms	17 Year	Coach of Padepokan Pencak Silat Pagar Nusa, Ngluyu District
5	Kang Ftr	18 Year	Coach of Padepokan Pencak Silat Pagar Nusa, Ngluyu District
6	Kang Sny	13 Year	Students of Padepokan Pencak Silat Pagar Nusa, Ngluyu District
7	Kang Dno	14 Year	Students of Padepokan Pencak Silat Pagar Nusa, Ngluyu District
8	Kang Yga	13 Year	Students of Padepokan Pencak Silat Pagar Nusa, Ngluyu District
9	Kang Glg	14 Year	Students of Padepokan Pencak Silat Pagar Nusa, Ngluyu District
10	Mbakyu Fna	13 Year	Students of Padepokan Pencak Silat Pagar Nusa, Ngluyu District
11	Bapak And	27 Year	Social Studies Teacher
12	Ibu Ftr	35 Year	Social Studies Teacher

3. Research Results

a. Institutional Context of Character Formation in Pagar Nusa

The findings show that Pagar Nusa Pencak Silat in Ngluyu District operates as a structured organisational system in which character formation is embedded within routine training practices. The institution applies a regulated system consisting of training schedules, behavioural rules, and hierarchical instructor authority. These structural components constitute the operational framework for value transmission. Religious practices are institutionalised through mandatory collective prayer before and after training sessions. Organisational discipline is enforced through punctual attendance requirements, uniform regulations, and compliance with instructor directives. These elements represent the foundational structure of behavioural regulation within the organisation.

b. Typology of Character Values Embedded in Training Activities

The study identifies eight core character values embedded within training activities. These values are operationalised through repetitive practice and structured social interaction.

Table 2. Typology of Character Values and Operational Mechanisms

Value Category	Operational Mechanism	Observable Behavioural Indicator
Religiosity	Collective prayer routine	Participation in ritual compliance
Discipline	Attendance & timing rules	Punctual presence in training
Responsibility	Task assignment system	Completion of assigned duties

Honesty	Self-reporting errors	Admission of mistakes
Tolerance	Mixed-ability training groups	Respectful peer interaction
Social Care	Peer assistance system	Helping weaker members
Hard Work	Repetitive drills	Continuous engagement in training
Perseverance	Progressive skill repetition	Persistence under difficulty

c. Social Interaction Patterns in Training Activities

The data indicate that training activities are characterised by structured peer interaction patterns. Members engage in cooperative learning during physical drills, particularly through assistance-based interaction when difficulties in movement execution occur. Interaction is regulated informally through peer collaboration norms, where members are expected to assist others without instructor intervention. This establishes a horizontal learning structure within a formally hierarchical organisation.

d. Behavioural Output of Training Regimes

The training system generates observable behavioural outputs characterised by repeated participation, task adherence, and compliance with organisational rules. Members demonstrate sustained engagement in physically intensive training routines that require repetition and endurance. Behavioural consistency is observed in attendance records, participation in drills, and adherence to instructor instructions. These behavioural outputs represent the measurable outcomes of the training structure.

e. Mechanisms of Character Value Implementation

The implementation of character values occurs through three structured mechanisms: habituation, modelling, and regulatory reinforcement.

Table 3. Implementation Mechanisms of Character Formation

Mechanism	Description	Function in Training System
Habituation	Repeated structured routines	Behaviour standardisation
Modelling	Instructor behavioural example	Behaviour imitation process
Reinforcement	Corrective feedback system	Behaviour regulation

Habituation is implemented through repeated ritual and disciplinary routines. Modelling occurs through instructor behaviour observed directly by members. Reinforcement is applied through corrective instructions during training sessions.

f. Organisational Reinforcement Structure

The organisation maintains behavioural consistency through a structured reinforcement system involving instructors and senior members. Feedback is delivered directly during training sessions to correct deviations from expected behaviour. Motivational instructions are systematically provided during moments of difficulty in skill acquisition. This reinforcement system ensures continuity in behavioural alignment with organisational expectations.

g. Consolidated Empirical Pattern of Findings

Across all data sources, the findings demonstrate a consistent empirical pattern in which character formation is embedded within structured training routines, regulated interaction, and hierarchical instruction systems.

Table 4. Consolidated Empirical Patterns

Analytical Dimension	Empirical Pattern Observed
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*Revitalization of the Character Values of Pencak Silat Pagar Nusa and Its Relevance....
(Saputro & Imron. 2026)*

Institutional Structure	Hierarchical training system with strict rules
Value Transmission	Embedded in routine physical training
Interaction Model	Peer-based cooperative learning
Regulation System	Instructor-led behavioural control
Output Pattern	Consistent disciplined participation

4. Discussion based on Thomas Lickona's theory

The theory of character education put forward by Thomas Lickona is one of the relevant foundations in analyzing the results of research on the revitalization of adolescent character values through Pencak Silat Pagar Nusa activities. Lickona explained that good character is not only related to a person's ability to know moral values, but also involves aspects of appreciating and implementing these values in daily life. According to Lickona, character is composed of three main components, namely *moral knowing*, *moral feeling*, and *moral action* (Saiful et al., 2022). The three components are interrelated and form a complete unity in the character education process. Based on the results of the research, the process of revitalizing character values in Pagar Nusa activities not only emphasizes on providing an understanding of values that are considered good, but also encourages members to live and habituate these values through real actions. Thus, the findings of this study show that there is a compatibility between the practice of character development in Pagar Nusa and the concept of character education proposed by Thomas Lickona.

a. The Character Values of Pagar Nusa in the Perspective of Thomas Lickona

The results of the study show that the character values developed in Pagar Nusa include religious, discipline, responsibility, honesty, tolerance, hard work, and respect. In Lickona's perspective, these values reflect the integration between moral knowing, moral feeling, and moral action. The moral knowing aspect can be seen from members' understanding of the importance of moral values through the direction of the coach, training rules, and understanding the purpose of pencak silat as a means of moral formation, not just self-defense (Arlini, 2025). The moral feeling aspect can be seen from the growth of respect for the coach, concern for fellow members, solidarity, and feelings of guilt when breaking the rules. Meanwhile, moral action is manifested through tangible behaviors such as discipline, attending training, obeying rules, being responsible for tasks, being honest, respecting differences, and practicing earnestly. These findings show that Pagar Nusa plays a role as a non-formal educational environment that supports the formation of adolescent character as a whole.

b. Character Value Revitalization Strategy in the Perspective of Thomas Lickona

The results of the study show that the revitalization of character values in Pagar Nusa is carried out through the example of coaches, habituation, giving advice, law enforcement, religious activities, and evaluation of member behavior. The strategy reflects a systematic effort in developing three character components according to Lickona. The moral knowing aspect is built through the delivery of advice and understanding the importance of character values in daily life (Akimas et al., 2022). Moral feeling is developed through a harmonious relationship between trainers and members, joint activities, and the formation of a sense of care and social responsibility. The moral action is realized through the habituation of positive behavior such as being present on time, respecting the coach, maintaining good manners, and upholding sportsmanship. When a violation occurs, the coach provides coaching as a form of self-evaluation and reflection. Based on these findings, the revitalization of character values in Pagar Nusa is in accordance with Thomas Lickona's theory because it includes aspects of knowledge, appreciation, and moral action in an integrated manner. Pagar Nusa not only serves as a forum for the

development of martial arts skills, but also as a means of character education that contributes to forming teenagers who are disciplined, responsible, noble in character, and have high social concern (Thomas & Asmuni, 2022).

5. Data Triangulation

The validity of the data in this study was tested using triangulation techniques. Triangulation is a way to check the validity of data by comparing the results obtained from various data collection techniques so as to increase the credibility of research findings and reduce the subjectivity of researchers (Miles & Huberman, 1992). In this study, data was obtained through interviews, observations, and documentation from the same sources, namely administrators, trainers, members of Pagar Nusa, and social studies teachers. The results of triangulation showed that there was a data suitability between data collection techniques. Interviews with administrators, coaches, and members of Pagar Nusa show that the dominant character values instilled include religious, discipline, responsibility, honesty, tolerance, social care, and hard work.

These findings were strengthened by the results of observations during the training activities, such as the habit of praying together, obedience to the rules, mutual assistance between members, and seriousness in practicing. In addition, documentation in the form of photos of activities, training schedules, and attendance records shows that these character values have become part of the organization's culture. The data is also strengthened by the information of social studies teachers who stated that students who actively follow Pagar Nusa tend to have a better attitude of discipline, responsibility, cooperation, and social concern at school. Based on the results of the triangulation of the technique, it can be concluded that religious values, discipline, responsibility, honesty, tolerance, social concern, and hard work are character values that are consistently instilled in Pagar Nusa activities and are relevant to be revitalized in social studies learning based on local wisdom.

Conclusion

Based on the results of the research, Pencak Silat Pagar Nusa in Ngluyu District not only functions as a means of martial arts, but also as a medium for shaping the character of teenagers. Character values that develop include religious, discipline, responsibility, honesty, tolerance, social concern, as well as hard work and never giving up. These values are instilled through habituation, coach examples, and social interactions that occur during training activities. The results of the study also show that the character values of Pagar Nusa are relevant to social studies learning, especially in socialization and personality formation materials. The use of these values as a source of contextual learning can strengthen students' understanding of values, norms, and social life. Thus, Pagar Nusa can be a form of local wisdom that supports character education in social studies learning. Social studies teachers are expected to be able to integrate the values of Pagar Nusa's character into learning to make it more contextual and meaningful. Schools also need to support the strengthening of character education based on local wisdom through extracurricular activities, especially Pagar Nusa. The management and coaches of Pagar Nusa are expected to continue to maintain character development through positive example and habituation. Meanwhile, students need to apply the character values obtained in daily life. For future researchers, this research can be used as a reference to develop a character education study based on local wisdom with a broader scope and approach.

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