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BUILDING STUDENT CHARACTER THROUGH PENCAK SILAT PAGAR NUSA: AN ANALYSIS OF EXTRACURRICULAR IMPLEMENTATION AT MADRASAH TSANAWIYAH NEGERI 5 JAMBI CITY

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ABSTRAK

Latar Belakang: Di tengah arus modernisasi yang memicu krisis moral remaja, institusi pendidikan dituntut mengukuhkan penanaman nilai karakter. Madrasah Tsanawiyah Negeri 5 Kota Jambi menjawab tantangan ini dengan mengintegrasikan aspek fisik, mental, dan spiritual melalui kegiatan nonakademik. **Kebaruan Penelitian:** Penelitian ini mengeksplorasi integrasi unik Pencak Silat Pagar Nusa sebagai instrumen pengembangan karakter yang menjembatani seni bela diri tradisional dengan pendidikan moral islami di lingkungan sekolah modern. **Tujuan:** Untuk mendeskripsikan pelaksanaan ekstrakurikuler Pagar Nusa serta mengevaluasi dampaknya terhadap penguatan karakter siswa. **Metode:** Menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi sistematis, wawancara mendalam, dan analisis dokumentasi. Keabsahan data dijamin melalui triangulasi sumber dan teknik. **Hasil:** Program Pagar Nusa dilaksanakan melalui sinergi pelatihan fisik yang ketat, prinsip Islam, dan standar disiplin tinggi, yang mencakup materi ketangkasan fisik serta olah batin. Temuan menunjukkan transformasi positif signifikan pada karakter siswa, khususnya pada peningkatan disiplin, tanggung jawab (akuntabilitas), serta penguatan etika dan rasa hormat interpersonal. **Kesimpulan:** Ekstrakurikuler Pagar Nusa terbukti menjadi instrumen pendidikan karakter yang efektif dan integratif, berhasil mencetak generasi yang tangguh secara jasmani sekaligus luhur dalam budi pekerti

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ABSTRACT

Background: In the midst of the modernization trend that triggers a moral crisis among adolescents, educational institutions are required to strengthen the cultivation of character values. Madrasah Tsanawiyah Negeri 5 Jambi City answers this challenge by integrating physical, mental, and spiritual aspects through non-academic activities. **Research Novelty:** This study explores the unique integration of Pencak Silat Pagar Nusa as a character development instrument that bridges traditional martial arts with Islamic moral education in a modern school environment. **Objective:** To describe the implementation of Pagar Nusa extracurricular activities and evaluate its impact on strengthening students' character. **Methods:** Using a descriptive qualitative approach with data collection techniques through systematic observation, in-depth interviews, and documentation analysis. The validity of the data is ensured through triangulation of sources and techniques. **Results:** The Pagar Nusa program was implemented through a synergy of rigorous physical training, Islamic principles, and high discipline standards, which included physical agility and mental exercise materials. The findings show a significant positive transformation in students' character, especially in improving discipline, responsibility (accountability), and strengthening ethics and interpersonal respect. **Conclusion:** The Pagar Nusa extracurricular has proven to be an effective and integrative character education instrument, succeeding in producing a generation that is physically resilient as well as noble in ethics

A. INTRODUCTION

Education is a very basic need for every individual in an effort to develop potential, improve intelligence, skills, and form a complete personality. Philosophically, education is not just a mechanical process of knowledge transfer, but a systematic and continuous effort to humanize human beings. Through education, a person is expected to be able to obtain and explore various information and knowledge that is useful for their survival and be able to adapt to the dynamics of the times that continue to change (Arifudin, 2022). Education is basically a conscious human effort to cultivate and develop the potentials of the endowment, both physically and spiritually in a balanced manner (BP et al., 2022). This is in line with the mandate of the 1945 Constitution article 31 which states that every citizen has the right to education.

Modernization and globalization have brought a massive paradigm shift to the lives of teenagers. On the one hand, technology offers easy access to information. But on the other hand, technology brings in external values that are often contradictory to eastern norms and Islamic teachings. Juvenile delinquency is no longer just a problem of petty delinquency, but has shifted into a systemic problem that causes public unrest. Various deviant behaviors such as brawls between students, abuse of addictive substances, and ethical degradation of parents and educators are a common phenomenon. This phenomenon suggests that the adolescent's inner defense system is currently experiencing acute fragility, where intellectual intelligence is no longer directly proportional to character maturity.

This condition is clearly reflected through the empirical reality in Jambi City. Cases of brawls between students are no longer spontaneous, but have begun to be organized through the emergence of disturbing "gangster" groups. These youth groups, which are sadly dominated by school-age children, often carry out convoy actions at night carrying sharp weapons and carrying out random acts of violence. This shows that

there is a void of positive activities outside school hours that are able to absorb the great energy of these teenagers in a constructive direction. Schools can no longer stand as ivory towers, but must be able to provide a forum that is able to balance the aggressiveness of teenagers with discipline and self-control.

Pencak silat as the original cultural heritage of the Indonesian nation, should be a place in character formation. Historically, pencak silat has grown to reflect local wisdom that teaches courage, defense of the truth, and respect for others (Ediyono & Widodo, 2019). Pencak silat is a martial art inherited from ancestors that has benefits as a means to practice the moral values of society, defend oneself from enemy attacks, achieve achievements, and entertainment that needs to be nurtured, preserved, and developed (Qutrotunaini et al., 2022). However, there is currently a very worrying shift in function. Instead of being a means of practicing moral values and achievements, pencak silat is often misused as an instrument of power and violence. Competition between schools, which should be competitive, healthy on the mat of matches, has actually expanded into physical conflicts on the streets that trigger negative stigma in the eyes of the public.

The tragedy that most shakes the public conscience recently occurred in Danau Teluk District, Jambi City. The case of sexual harassment and intercourse involving a pencak silat coach against seven of his students which was revealed in November 2025 after one of the victims became pregnant is undeniable proof that physical ability without the right moral foundation is a disaster. This event shows a complete failure in internalizing spiritual values within the scope of martial training. It also provides a strong indication that many martial arts institutions focus only on mastering physical techniques such as punches, kicks, and pure locks, without providing adequate portions for moral education and ethical supervision. When a silat fighter is only equipped with fighting skills without moral awareness, then these abilities tend to be used to satisfy ego, arrogance, and even heinous criminal acts.

Facing the huge gap between physical skills and character education, the existence of Pencak Silat Pagar Nusa becomes relevant as an integrative solution. Pagar Nusa, which is an acronym for "Pagar NU dan Bangsa", was established not only to produce fighters, but as a forum for the formation of "Pendekar Santri". Pencak silat Pagar Nusa is one of the pencak silat organizations that breathes Islam that is part of Nahdlatul Ulama and has a position as an autonomous body (Sein & Thobroni, 2022). As an Autonomous Agency under the auspices of Nahdlatul Ulama, Pagar Nusa has a strategic position in supporting the organization's policies in the field of martial arts and development. Pagar Nusa has a unique identity that sets it apart from other martial arts organizations. This nusa fence is rooted in the tradition of kiai and students in Islamic boarding schools.

In every aspect of its teaching, Pagar Nusa prioritizes the basis of obedience to scholars and the cultivation of religious values (Rahmatulloh & Arkansyah, 2024). The process of hard physical exercise is always combined with spiritual strengthening through prayer, wirid, and deepening of adab. This philosophy is very suitable to answer the morality challenges of today's teenagers, because Pagar Nusa itself offers a model of discipline rooted in monotheism. Students are not only taught how to take down opponents, but more deeply, they are taught how to conquer their own desires through the principles of *tawadhu* (humility) and good manners. This is the essence of pencak

silat as a martial arts method that aims to protect safety while maintaining human dignity (Halbatullah et al., 2019).

Character development in the school environment, especially in Madrasah Tsanawiyah Negeri 5 Jambi City, requires media that is able to touch aspects of students' interests and talents. Extracurricular activities are present as a means of self-development that is flexible but still structured. In the sense of language, the word *extra* contains additional meanings or beyond the official one, while *curricular* means things related to the curriculum (Hamdiyati, 2023). Extracurricular activities are activities that take place outside of official study hours, including during holidays, and are generally carried out outside of school. This activity aims to enrich students' knowledge, help them understand the connections between lessons, channel talents and interests, and support students' development as a whole and comprehensive (Yulyanti et al., 2022). Through the Pagar Nusa extracurricular, the madrasah seeks to present an out-of-class education model that is able to transform the aggressive energy of adolescents into positive achievement energy.

Basically, coaching is an activity that is consciously, systematically, and responsibly designed to grow, improve, and develop the potential of individuals and available resources in order to achieve certain goals (Sengkoen & Pongoh, 2021). Coaching can be interpreted as an educational process that is carried out to grow and improve the knowledge, skills, and attitudes of a person or group, with the aim of increasing their capacity to achieve the desired results (Nazifa et al., 2024). It can be concluded that Coaching is an educational process that takes place in formal and non-formal channels, which is carried out consciously and planned to form a harmonious, balanced, and intact personality. Through coaching activities, a person is guided to develop his knowledge and skills in accordance with his talents and abilities, so as to be able to improve his or her quality, play a role in his social environment, and achieve greater independence and human dignity.

The meaning of character can be reviewed from two aspects, namely etymological and terminological. Etymologically, the term *character* comes from the Latin *kharacter*, *kharassein*, and *kharax*, as well as from the Greek *charassein* which means 'to sharpen' or 'carve'. In English, *character* is defined as a disposition, trait, role, or letter (Gunawan, 2022). The concept of character has a close meaning to the term morality, which is often also interpreted as ethics or temperament that is firmly embedded in a person's self and personality. Morality reflects behavioral tendencies that arise naturally, spontaneously, and without engineering. If the action that appears is positive, then the individual is said to be of good character. On the other hand, if what appears is negative behavior, then the person is considered to have bad morals (Ningsih, 2021). Thus, through the continuous practice of Pagar Nusa, the values of discipline, responsibility, and ethics are expected to no longer become coercive rules, but rather become a self-identity that is closely attached to each student.

Madrasah Tsanawiyah Negeri 5 Jambi City is one of the educational institutions that consistently makes Pagar Nusa a pillar of extracurricular activities. However, the effectiveness of the integration of martial arts values on changes in student behavior in the field needs to be further examined. Based on the researchers' initial observations on August 3, 2025, there was a variation in the success rate of coaching. The coach noted that there were differences in character progress between students which were categorized in the range of very good to poor. This variation shows that the process of

internalizing values is not uniform and is influenced by various operational factors in the field.

Pagar Nusa at Madrasah Tsanawiyah Negeri 5 Jambi City offers uniqueness in the form of a training curriculum that not only contains physical materials, but also inserts the teaching of practical fiqh, the principle of ukhuwah (brotherhood), and monotheism. This integration is very crucial in the midst of the lack of exemplary and rampant violence involving teenagers in Jambi City. Given the complexity of the moral problems faced by students today, in-depth research on how to implement this activity in shaping students' character is very urgent to be carried out. This is important so that the practice of character education in madrasas is not just a ceremonial activity, but is really able to produce graduates who are physically and ethically noble.

Based on the background of the problems that have been described, there is an urgency to evaluate and describe the coaching process that occurs in the madrasah environment through traditional martial arts. This research is intended to provide a comprehensive overview of the synergy between physical and mental exercise in the context of formal education. Therefore, this research is explicitly asked to answer the following key questions, *How does the implementation of Pencak Silat Pagar Nusa contribute to character development in students at Madrasah Tsanawiyah Negeri 5 Jambi City?*

Through the answer to this question, it is hoped that an effective character development model can be found that can be adopted by other educational institutions in an effort to overcome moral crises in the modern era.

B. METHOD

This research was carried out in examining how things related to the extracurricular implementation of Pagar Nusa pencak silat as a means of character development. Meanwhile, the approach used in this study is a qualitative approach that is descriptive. Qualitative research is a type of research that aims to comprehensively understand various phenomena experienced by research subjects, such as behavior, views, motivations, and actions. This research is presented in the form of a descriptive narrative using words and language, and is carried out in a certain natural context by utilizing natural methods (Moleong, 2004). This type of qualitative research examines data that is not in the form of numbers, but in the form of narratives or descriptions. This method is generally used to gain a deeper and richer understanding of a problem or issue being researched. Techniques commonly used in data collection include in-depth interviews, focus group discussions, and observation with direct involvement from researchers (Sugiyono, 2020). The descriptive design allows the researcher to explain the facts in the field systematically and accurately without manipulating variables, so that the essence of the character development process at Madrasah Tsanawiyah Negeri 5 Jambi City can be captured authentically. In this case, the researcher acts as a key instrument that goes directly into observing and interpreting the data.

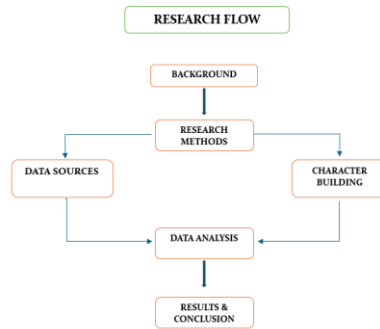


Figure 1. Research flow

The subject of this study was determined using a *purposive sampling technique*, which involved key informants such as the head of the madrasah, extracurricular coaches, Pagar Nusa pencak silat coaches, and a number of students who actively participated in training activities. In purposive sampling, samples are taken based on specific objectives so that these objectives can be met (Asra et al., 2016). The location of the research was determined at Madrasah Tsanawiyah Negeri 5 Jambi City because this school has a character development program that is integrated with traditional martial arts based on religious values, which is in accordance with the needs of students who have minimal morals.

The data sources in this study are divided into two main categories, namely primary data and secondary data. Primary data is a type of data that comes from internal sources and is collected directly through observation or field observation activities, as well as other direct methods (Siregar et al., 2022). Primary data was obtained directly from the first source through in-depth interviews with Madrasah Heads, extracurricular coaches, trainers, and students, as well as through direct observation in the field. This data includes information about the coach's strategies in instilling discipline and ethics. Meanwhile, secondary data is obtained from existing sources, such as madrasah profile documents, extracurricular organizational structures, and photos of activities that document the character development process.

As a form of scientific responsibility, researchers apply strict ethical considerations in the data collection process. Before the data collection began, the researcher took care of official research permits from the Madrasah and informed *consent* to the informants. The researcher explained the purpose of the research and ensured the *anonymity* and privacy of the subjects, especially for students, to ensure that their participation was voluntary without any coercion or risk of intimidation.

Data collection techniques are carried out through three main methods, namely observation, interviews, and documentation. Observation is a means used to assess individual behavior or monitor the course of a process, both in the natural environment and under specially created conditions (Suhailasari et al., 2021). Participatory observation is carried out by directly observing the routine practice process to see the discipline and interaction of students. An interview is a process of face-to-face communication between two or more parties, in which one party plays the role of the interviewer and the other party as the respondent, which is carried out for specific purposes such as data collection or information retrieval (Rahmawati et al., 2024). In-depth interviews were conducted with coaches and coaches to explore character development strategies. Meanwhile, documentation is used to collect supporting data

to obtain written, visual, and archival data that supports the results of interviews and observations. Documentation is a systematic process in providing documents by referring to valid evidence and sourced from various records. In addition, documentation also includes the activities of recording, archiving, and grouping information in various media, such as text, photos, images, and videos (Hasan, 2022). Documentation is an important process as evidence or definitive records and is used to complement the data obtained through observation and interviews.

After the data is collected, the researcher uses a flowing model data analysis technique consisting of three main stages: data reduction, data presentation, and conclusion drawn. At the data reduction stage, the researcher selects, focuses, and simplifies the raw data. At this stage, a thematic coding process is carried out, where data is grouped based on certain themes such as "time discipline", "respect", and "responsibility". Data that is not relevant to the focus of character development is set aside to keep the analysis sharp. Furthermore, at the data presentation stage, information is systematically arranged in the form of a descriptive narrative so that the relationship between phenomena can be clearly seen. The last stage is the drawing of conclusions or verification, where the researcher seeks the meaning of the data that has been presented to answer the formulation of the problem regarding the effectiveness of Pagar Nusa as a character-building instrument. The validity of the data in this analysis is also tested through triangulation, to ensure that the research findings are truly valid and scientifically accountable.

To ensure the validity of the data, the researcher used triangulation. First, source triangulation is carried out by comparing the data from interviews between school principals, coaches, and students. Second, technical triangulation is carried out by checking the correctness of the data obtained from interviews through direct observation (observation) and written evidence (documentation). This ensures that research findings are objective, valid, and scientifically accountable.

C. RESULT AND DISCUSSION

Strategic Analysis of the Selection of Pagar Nusa as a Typical Identity of Madrasah Tsanawiyah Negeri 5 Jambi City

The selection of Pencak Silat Pagar Nusa as an extracurricular at Madrasah Tsanawiyah Negeri 5 Jambi City is certainly based on strategic reasons that combine physical, mental, and religious aspects. Here are some of the reasons why Pencak silat Pagar Nusa was chosen as an extracurricular at Madrasah Tsanawiyah Negeri 5 Jambi City (Faisol, personal interview, 2025) the main reason for this election is the position of Pagar Nusa as an autonomous body of Nahdlatul Ulama that carries the mission of fortifying students from radical ideas: *"As an institution under the Ministry of Religion, we are responsible for maintaining the tradition of Aswaja. Pagar Nusa is not just a sport, but a means of cultivating faith so that students have a strong mentality but remain humble in the midst of the challenges of hard urban society."*

As a result of this statement (Fuadi, personal interview, 2025) regarding Pencak Silat, he explained *"Many schools in Jambi are open to martial arts such as Taekwondo or Karate, and that is good. But Pagar Nusa has a different 'content', namely the spiritual foundation of the students. Unfortunately, these great benefits have not been well educated to parents and students. In fact, if they know how this silat forges the mind, they will see that Pagar Nusa is not only about winning matches, but about shaping the character of Jambi City teenagers who are more civilized."*

Table 1. Extracurricular participant statistics of Madrasah Tsanawiyah Negeri 5 Jambi City.

No	Extracurricular Activities	Percentage
1.	Pramuka	65%
2.	Palang Merah Remaja (PMR)	20%
3.	Pencak silat	15%

This table shows that the extracurricular activities of Pencak silat Pagar nusa at Madrasah Tsanawiyah Negeri 5 Jambi City are in the minority, but its influence and impact on progress in Madrasah Negeri 5 Jambi City is very extraordinary. Often also representing competitions or championships in Jambi City which makes the name of the school famous and admired by the community

Dynamics of Implementation and Coaching Patterns of Pencak Silat Pagar Nusa

Activity management involves determining a consistent schedule, namely every Saturday afternoon from 15.30 to 17.30 WIB and Sunday morning from 07.00 to 10.30 WIB. The selection of this time is carefully considered so as not to clash with the main academic hours, but still maintain sufficient intensity of the meeting to form habituation or habituation of discipline. Based on attendance data, the average student participation reaches 85-90% every week, which shows high enthusiasm as well as a strict attendance commitment as a form of initial responsibility exercise.

Ritual and the Integration of Spiritual Values in Practice

One of the aspects that most distinguishes Pencak Silat Pagar Nusa from other martial arts in character formation is the strong element of religious ritual in each session. The exercise does not begin with direct physical stretching, but is preceded by a spiritual opening ritual performed in a one-shaf formation. Students are required to perform tawasul, send prayers to the founders of Pencak Silat Pagar Nusa, Nahdlatul Ulama scholars, ancestors of the nation, and do not forget to send prayers to all parties involved in the establishment of Madrasah Tsanawiyah Negeri 5 Jambi City.

Field data shows that the exercise does not start with a physical warm-up, but through a *ritual of tawasul* and prayer for 5-7 minutes. This is confirmed by Fajri (2025), one of the practitioners in the field: *"Before touching the mat, their hearts must be cleaned first. Tawasul is not just a prayer reading, but a way for us to respect the sanad of knowledge from the kiai. I always told them, 'If you feel strong without Allah's help, then you are not a warrior of Pagar Nusa, but an arrogant person'. The slogan 'Laa Ghaaliba Illa Billah' must be permeated in the chest of every student".* Through this practice, students are accustomed to remembering the historical roots and services of teachers, so that a sense of belonging to the school and organization grows. By starting the practice through prayer, students are taught that the physical strength they learn is entrusted to Allah swt. which should be used for benefit, not arrogance. This is in accordance with the slogan of Pencak Silat Pagar Nusa which reads "Laa Ghaaliba Illa Billah" which means "There is no true victory except with the help of Allah SWT". This slogan was made by KH. Sansuri Badawi (Adhim, 2020).

This spiritual dynamic creates a calm yet disciplined atmosphere of practice, where students feel watched over by transcendental values. On-site observations show that before starting the core material, the trainer often instructs the students to be in a state of purity (ablution), which indirectly forms the habit of maintaining physical and

mental cleanliness. The integration of the values of *Ahlussunnah wal Jamaah* (ASWAJA) is inserted through short lectures or *mau'izah hasanah* on the sidelines of training breaks, which discuss the importance of maintaining the oral, respecting the teacher, and maintaining brotherhood.

Pattern of Coaching Through Exemplary Behavior

The pattern of character development at Madrasah Tsanawiyah Negeri 5 Jambi City is very much based on the exemplary method shown by the coach figure. In a qualitative context, Pencak Silat Pagar Nusa coaches are not only seen as technical instructors, but as moral guides. Every movement, speech, and attitude of the coach becomes the standard for students. This is in line with the concept of transformative education in which moral values are not only conveyed theoretically, but are manifested through real actions that can be directly observed by students.

This dynamic can be seen when the coach shows discipline by arriving early, at least 10 minutes before the scheduled schedule at 15.30 WIB. Based on observations in the field, the coach always dressed neatly according to the attributes of the organization complete with a belt and peci as the identity of the students, and used polite but firm language when giving instructions. This example creates a positive imitation effect on students. The data shows that the rate of student tardiness has decreased drastically since the coach implemented the "present before practice starts" system, where students feel reluctant to arrive later than their teachers. The example of coaches is the key to changing students' character. One of the students (Novi, personal interview, 2025) testified about how the coach's discipline affected him: *"At first, I was often late for school, Kak. But when I joined silat, the coach always came before us. He also wore peci and his greetings were very polite. We were reluctant if we wanted to do something or came late. It's a shame if our students are louder."*

Internalization of Discipline Through Engineering and Physical

Technically, the physical coaching pattern in Pagar Nusa is designed to build sustainable mental toughness. Every martial arts technique, from horses to moves, requires a high level of concentration and excellent physical endurance. Sturdy horses, for example, are studied not only as a defensive position, but as a symbol of the steadfastness of the principles of life so as not to be easily shaken by the negative influence of the environment. At Madrasah Tsanawiyah Negeri 5 Jambi City, the training of horses (*pairs*) is often carried out with a duration that is gradually increased, starting from 3 to 5 minutes without breaking, in order to test the limits of patience and determination of students.

The dynamics of repetitive training (repetition) function as a means of habituating discipline. Students are taught that to master one move, they must be patient and consistent in repeating it hundreds of times so that the movement becomes a perfect reflex. Here, the value of patience and hard work is deeply internalized. Based on observation data, one technical training session usually includes the repetition of 8 basic Pagar Nusa moves that must be done in full synchronization between team members. This not only trains physically, but also builds collective discipline and sensitivity to group rhythms.

If students make mistakes or show a lack of discipline, such as arriving late, not wearing a full uniform (sacred attributes), or joking when instructions are given, coaches apply educational sanctions, such as repetition of movements or additional physical tasks in the form of *push-ups* or running around the school field. This sanction

is given not as a mere physical punishment, but as a reminder of the importance of focus. This measurable *pattern of reward and punishment* educates students to understand the consequences of each of their actions, which ultimately fosters a high sense of personal responsibility.

Field data shows that Physical exercise is used as a medium to forge patience. The repetition of tiring moves is aimed at training focus. Regarding educational sanctions, (Fajri, personal interview, 2025) added "*If someone jokes during training or their attributes are incomplete, I sanction push-ups. But I make it clear, this is not to torture, but to exercise responsibility for one's own mistakes. On the mat they learn that every action has consequences.*"

Fostering Manners and Ethics of Social Interaction

Interaction between members in the Pagar Nusa extracurricular is governed by strict ethics called the adab of pesilat. In field observations at Madrasah Tsanawiyah Negeri 5 Jambi City, it can be seen the dynamics of a very respectful relationship between junior and senior students, as well as between students and coaches. The tradition of shaking hands by kissing the hands of coaches and teachers when coming and going from training is a form of real habituation of manners. Observational data show that this culture is not only carried out in the practice arena, but is also carried over when students meet teachers of other subjects in the madrasah corridors, creating a consistent atmosphere of respect throughout the school environment.

This coaching pattern trains students to suppress the ego. Although a student may have superior physical abilities or have reached a higher level of belt, they are still required to obey instructions and respect their peers regardless of social or academic background. Brotherhood dynamics (*ukhuwah*) are also built through collective activities, such as cleaning the joint training area or group discussion sessions that are carried out in a circle after physical training is over. Based on interview data, this collective activity instills a sense of togetherness, where heavy tasks feel lighter when done in mutual cooperation.

This significantly reduces the potential for *bullying* behavior in schools, as students feel part of one big family that protects each other. Data from the student section shows the lack of involvement of Pagar Nusa members in cases of disputes between students, which confirms that martial arts training is actually a deterrent to aggression. The transformation of character from an individual who may initially be temperamental to a more controlled and calm person is a direct result of the consistent pattern of ethical coaching in Pagar Nusa.

The use of the greeting "Kang" or "Mbak" to seniors and other polite calls is arranged in such a way as to maintain harmony. This interaction pattern is based on the principle of *Ngajeni* (respecting others) which is an important pillar in the Pagar Nusa tradition. Thus, this extracurricular succeeded in changing the martial arts paradigm, which is often considered as a place to show off strength, into a means of ethical maturation and strengthening social cohesion at Madrasah Tsanawiyah Negeri 5 Jambi City.

Coaching Synergy with Schools and Parents

Finally, the dynamics of this implementation are strengthened by the harmonious synergy between extracurricular managers and school policies. Madrasah Tsanawiyah Negeri 5 Jambi City facilitated this activity by providing adequate facilities, such as the provision of standard match mats, equipment storage rooms, and the use of

the main school yard as a representative training area. In addition to physical facilities, the school also gives appreciation to students who excel in the Pencak Silat Pagar Nusa route, in the form of an award certificate for those who manage to win the tournament. This support provides additional motivation for students to take practice seriously and feel that their talents are valued academically.

Communication patterns are also built intensively with students' parents through regular meeting forums and digital communication groups, where the character development of students at school (especially for those active in Pagar Nusa) is communicated periodically. It is important to ensure that the values of discipline taught in the field are in sync with the behavior at home. Parents reported positive changes at home, such as children becoming more diligent in helping their parents without being ordered, more disciplined in praying five times, and more polite in speaking to older people.

Discussion

The Process of Implementing Pencak Silat Pagar Nusa Extracurricular Activities in a Review of Character Education Values

Character education is a teacher's effort to form and instill character values in students so that they have an honest, caring, responsible, diligent attitude, and respect for others. Teachers can be a real example for students through the way they teach, speak, and tolerate attitudes shown in the learning process (Salim et al., 2022). Character education can be interpreted as a systematic effort designed to instill an understanding of behavioral values in students. These values are related to human relationships with God Almighty, oneself, others, the environment, and the nation, which are expressed through attitudes, thoughts, feelings, speech, and actions in accordance with religious, legal, cultural, manners, and customs norms (Fadilah et al., 2021). It can be concluded that character education is an activity carried out by teachers in a planned and directed manner to help students know good and noble things in growing and developing into useful human beings.

In the implementation of character education in schools, there are a number of main values that need to be instilled in students, including religious values, honesty, tolerance, discipline, hard work, creativity, independence, democratic attitude, curiosity, national spirit, love of the homeland, appreciation for achievements, friendship, love of peace, love of reading, concern for the environment, social concern, and responsibility (Daryanto & Darmiatun, 2013). The extracurricular implementation of Pencak silat Pagar Nusa at Madrasah Tsanawiyah Negeri 5 Jambi City is not just a transfer of martial arts, but the process of instilling the nation's character values through a pesantren cultural approach.

The following is the Implementation of Pencak Silat Pagar Nusa Extracurricular Activities in a review of character education values. Here are five values of character education.

1. Religious Values

Religious values are the spirit of Pencak silat Pagar Nusa. At Madrasah Tsanawiyah Negeri 5 Jambi City, this value is implemented through spiritual habituation before and after physical exercise. For example, students are taught that pencak silat is a means of "da'wah through movement." Activities such as joint prayer, tawasul to the scholars, and dhikr are routines that instill

awareness that true power only belongs to Allah SWT. This forms the character of students who are obedient in worship and humble.

2. Discipline values

Discipline in Pencak silat Pagar Nusa is formed through strict rules and consistency in practicing techniques. For example, through regular practice at school, students are required to be on time, use complete uniforms, and follow the coach's instructions without complaints. Physical discipline in repeating drills directly forms mental discipline, so that students tend to be more orderly in following the rules of the madrasah and other academic schedules.

3. The value of love for the homeland

As an organization born from the womb of Nahdlatul Ulama, Pencak silat Pagar Nusa has the motto "NKRI Price Mati." For example, Pencak silat is Indonesia's original cultural heritage. By learning Pencak silat Pagar Nusa, students of Madrasah Tsanawiyah Negeri 5 Jambi City are actively preserving the nation's culture. In addition, character development emphasizes the role of warriors as the front line in maintaining the integrity of the nation from the threat of radicalism, which strengthens the spirit of student patriotism from an early age.

4. The value of peace love

Despite learning deadly martial techniques, Pagar Nusa's philosophy prioritizes peace and self-defense, not aggression. Like, students are taught the principle that "the enemy is not sought, but if there is one does not run." In the madrasah environment, Pencak silat Pagar Nusa students are fostered to mediate conflicts between friends and are strictly forbidden to start fights. Martial arts skills actually provide mental peace that makes them not easily provoked, so as to create a harmonious and anti-bullying madrasah environment.

5. The value of hard work

Pencak silat requires physical endurance and repetition thousands of times to master one move perfectly. For example, the process of leveling up and mastering techniques in Pencak silat Pagar Nusa at Madrasah Tsanawiyah Negeri 5 Jambi City is a medium for students to appreciate the process. There is no instant success, students have to sweat and struggle to overcome fatigue. This hard-working mentality is very relevant to motivate students to never give up in facing the challenges of learning at school.

This research makes a significant theoretical contribution to the discourse of character education, especially in the context of the integration of local wisdom into the formal education system. Here are some of the points of the resulting theoretical contribution:

Expansion of the Thomas Lickona character implementation model

In Lickona's theory, character education can be understood as a deliberate attempt to lead individuals to understand, care for, and implement core ethical values (Loloagin et al., 2023). There are three character educations, according to Lickona, namely involving knowledge, moral knowing, and moral action. These three aspects are coherent and comprehensive. The three are interconnected and used together. If there is only one aspect, then character education cannot be said to be successful

(Damariswara et al., 2021). This concept, if associated with the Implementation of Pencak Silat Pagar Nusa extracurricular activities, can be illustrated below:

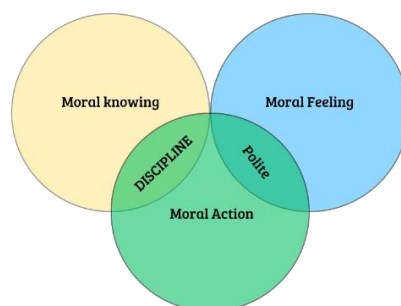


Figure 2. *Transforming Students' Character Through Thomas Lickona's Approach*

From the diagram above, it can be explained about the Transformation of Student Character Through the Thomas Lickona Approach which is associated with the implementation of Pencak silat Pagar Nusa extracurricular activities at Madrasah Tsanawiyah Negeri 5 Jambi City. Based on Thomas Lickona's theory, the formation of a whole character cannot be done just by teaching theory, but must involve the mind, heart, and deeds. The following are three character education according to Thomas Lickona according to the diagram above, Moral Knowing, Moral Feeling, and Moral Action. His theoretical contribution lies in the discovery that spiritual rituals (such as tawasul and wirid) in Pagar Nusa serve as a catalyst that accelerates the transition from *Moral Feeling* to *Moral Action*. If in many studies this transitional character education is often hampered, this study proves that the spirituality approach based on the tradition of students is able to create "inner obedience" that makes students perform ethical actions spontaneously and consistently.

The result of the synergy between *moral knowing* and *moral action* in the implementation of Pagar Nusa at MTs Negeri 5 Jambi City is the formation of Measurable Social Discipline. Moral knowledge provides a cognitive foundation on which students understand the rules, laws, and ethical values that apply, while moral action ensures that such understanding does not stop at theory, but rather manifests itself in real, consistent behavior. When a student knows that discipline is the key to success (knowledge) and then he practices it by being present on time and following the coach's instructions precisely (actions), then the character of integrity is formed.

In the context of pencak silat, this relationship results in the ability to control physical strength, students not only have fighting skills, but also have an awareness of when the knowledge can or should not be used. Knowledge of the dangers of violence and the responsibilities of being a warrior encourage students to act responsibly in the school environment, such as avoiding fights and obeying school rules. The end result is the creation of positive habituation, where ethical behavior becomes an automation because it is driven by a strong intellectual understanding, thus giving birth to students who are not only technically skilled, but also socially orderly.

The result of the synergy between *moral feeling* and *moral action* in the implementation of Pencak silat Pagar Nusa at Madrasah Tsanawiyah Negeri 5 Jambi City produced the character of students (Polite Warriors). This relationship goes beyond mere adherence to rules, as the actions that arise are driven by inner impulses and love for good values. When students' moral feelings have been touched through spiritual rituals such as prayer and wirid, they will have high empathy and emotional control, so

that the real actions taken in the madrasah environment reflect tenderness of heart and maturity of the soul.

The tangible result of this combination is the birth of sincere and sustainable ethical behavior. Students no longer refrain from bullying just because they are afraid of punishment, but because their conscience feels guilty if they hurt others. Their physical abilities (actions) are completely controlled by affection and humility (feelings), so that their presence in the midst of madrasah friends becomes a protective figure that brings peace. This is what constitutes inner integrity, where every martial movement and social interaction of students is a radiance of a spiritual character that has been firmly rooted in their hearts.

Reconceptualization of Extracurricular as a vehicle for "Habituation of values"

Theoretically, this study supports the view that extracurricular activities are not just extracurricular activities, but behavioral laboratories. This research contributes to the idea that effective character formation occurs through a kinesthetic physical approach. In contrast to character education in the classroom which is cognitive, the integration of Pencak Silat Pagar Nusa offers a model of "body discipline" (through horses and repetition of moves) as a means of internalizing the value of hard work and patience. This provides a new theoretical argument that moral values are more effectively embedded when tested through controlled physical endurance and mental distress.

Integration of Local Culture in Character Education

This research contributes to the literature on culture-based pedagogy. By integrating Pencak Silat Pagar Nusa, this study proves that traditional martial arts are not only physical defense instruments, but also a complete ethical system. This contribution clarifies the relationship between cultural identity (Pencak Silat) and moral identity (Aswaja), which shows that character education in the madrasah environment will reach an optimal point if it is aligned with the cultural roots and religious traditions of students.

Conclusion

The extracurricular implementation of Pencak Silat Pagar Nusa at MTsN 5 Jambi City has proven to be an effective instrument of character development through the integration of physical, mental, and spiritual dimensions. The success of this program lies in the synergy between disciplined physical training and religious rituals (such as tawasul and dhikr) and the trainer's exemplary methods. This research shows that the character of students is transformed in its entirety including three domains of Thomas Lickona: Moral Knowing (understanding martial philosophy), Moral Feeling (emotional maturity and empathy), and Moral Action (disciplined and humble actions in daily life).

For other educational institutions, this research suggests that traditional martial arts can be adopted as a strategic model of non-formal character education. The combination of local wisdom with spiritual values has been proven to be able to dampen adolescent aggressiveness and turn it into positive social behavior. The synergy between madrasah policies, the example of trainers, and parental support is the main key in creating the "Warriors with Moral Karimah" ecosystem.

The researcher realized that this study has limitations, including the focus of observation that is only limited to one institution (MTsN 5 Jambi City), so the results may have different dynamics if applied to schools with different cultural backgrounds. In addition, due to the qualitative approach used, the evaluation of the long-term impact of students' character after graduating from the madrasah cannot be monitored

thoroughly. Future research is expected to cover a wider scale of locations and use longitudinal studies to look at the consistency of alumni characters.

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