



Self-Reliance Awareness Reflected in Chinese Martial Arts Children Stories

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ABSTRACT

The development of self-reliance awareness values in language learning in elementary schools is an inseparable part of character education. In this case, the skills to be self-reliant are reflected in the increased capability of children's stories that are reflected in Chinese martial arts children's stories. The purpose of this study was to find the concept of self-reliance in Chinese children's stories with the theme of self-defense. In this case, the method used is a content analysis approach from Spradley (1980). The results of this study indicate that self-reliance awareness in silat stories from China consists of (1) social order, (2) friendship (3) social solidarity, (4) loyal friends (5) acting appropriately, (6) the value of sportsmanship. These values are a reflection of speech acts performed by individuals, although taught to elementary school students. For this reason, the values in the Chinese martial arts story contain the meaning of brotherhood which is a universal value.

Keywords : Self-Reliance, Chinese Martial Arts, Content Analysis, universal norms

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I. INTRODUCTION

The ability to rely on oneself or what is called independence in decision making is an inseparable part of culture and spiritual values. Johnston (2018) explained that in line with the development of information and technology, the ability to take independent actions is an integral part of the ability to increase one's own commitment and capacity.

Storr (2020) argue that Self-Reliance skills are an inseparable part of the character education values that exist in spiritual values. A person with the

ability to practice self-reliance is an inseparable part of the martial concept in China Mainland, which means increasing culture and commitment. In this case, to increase commitment and a sense of brotherhood requires a sense of tolerance. Martial arts are reflected in various children's stories.

Reese (2017) argue that the skills to do self-defense are an inseparable part of the ability to survive while at the same time having the ability to develop the capacities and capabilities of oneself and other individuals. In this case, the skills to develop

spiritual values are a reflection of increasing individual speech acts.

Research on self-reliance in children's stories was conducted by Saunders (2018). Saunders (2018) states that even though individuals develop the ability for self-reliance in order to develop their own capacities and capabilities. For this reason, self-reliance needs to be taught from an early age. The second study on self-reliance in children's literature was conducted by Lamont (2019).

Lamont (2019) states that the development of cultural values and spirituality is an inseparable part of the skills to develop characteristics of oneself and in other individuals.

The third research on self-reliance in children's literature was carried out by Moore (2017). Moore (2017) states that the values of character education are an inseparable part of the development of the values of character education and spirituality. For this reason, it is necessary to develop commitment values and spirituality.

Based on the description above, the skills to do self-reliance are an integral part of the maturation of an individual. Children's stories are vehicles for conveying messages in self-reliance development. Based on the description above, this research takes the title *Self-Reliance Awareness Reflected in Chinese Martial Arts Children Stories*

II. METHODS AND MATERIAL

This study is used theme based analysis. This study used theme based analysis since this study is purposed to analyze the theme that is being used by the authors of the stories. The theme that is being used by the authors of the written stories could be classified into small categories. Those categories based on connotation and denotation of the phrase, clause and sentence. According to Spradley (1980),

Sources of data in this study are children's short stories over the internet., Those are Joy of Life, library of heaven is path, fearless martial god, War Soveign the Heaven, Apostle of the God, Child of Light, and Martial God Asura. Data have been collected from children's short stories are analyzed. This data analysis is using three steps. Those steps are (1) a general grouping of the information that is in the children's short stories, (2) classifying moral message in the children's short stories, and (3) the construction of object implicates moral statements that have been classified and systematized. These three steps are undertaken to obtain a moral message in the children's short stories.

III. RESULTS AND DISCUSSION

3.1. Results

3.1.1. Ability to behave in an orderly social manner

Xu (2017) argue that behaving in a social order is an inseparable part of action to develop values of commitment and spirituality. In this case, the skills to behave in an orderly manner are an inseparable part of behavior to maintain awareness in behaving in accordance with social rules and norms. The ability to behave in an orderly manner is reflected in the data and facts below:

The Lake of Comets was yet another dangerous land in the Flooding Sea. There were all sorts of rocks flying randomly in all directions, intersecting one another, forming something reminiscent of a massive formation. (Library of Heaven Path)

In the narrative above, ownership of knowledge plays a major role in increasing the role of the individual. The meaning of knowledge is the key to gaining excellence in areas of life.

Luckily, in his previous life, Fan Shen was bedridden for many years due to a neuromuscular disease called myasthenia gravis. Compared with his miserable former life, the slight difficulty in moving now was nothing at all. Though living in the body of a child, he had adapted well to his current life. (Joy of Life)

In the narrative above, it is said that the Fan Shen character gets a second chance. The narrative above shows that the soul or idea will always be immortal. Ideology will never disappear, but will continue to exist.

As soon as Tu Yuanyuan and her master left, Ouyang Che immediately stepped forward and tried persuading Chu Feng once more, not willing to give up on the gem before him. (Martial God of Asura)

In the narrative concept above, the values of commitment and loyalty are inseparable parts of the importance of the concept of character education. This concept is an inseparable part of the values of national education.

3.1.2. Ability to develop friendship values

Bratton (2017) Behaving in developing friendship values is an inseparable part of actions for self-reliance and spirituality. In this case, the skills to behave to develop spiritual values are an inseparable part of actions to fulfill general rules and social norms. The ability to behave to build friendship values is reflected in the data and facts below:

"What's truly frightening in the Lake of Comets is not the comets themselves nor their collision. It is the everchanging gravity within that space," Ao Feng explained grimly. "Those comets are unbelievably heavy despite their relatively smaller size, and due to their random movements, the

gravitational field within the area changes chaotically!" (Library of Heaven Path)

In the narrative above, it is told that future leaders need to have the ability to develop spiritual values. This activity has a positive role in fostering a spirit of learning.

Nevertheless, the other elders, including those from the West Tiger Hall and South Vermilion Hall, were still unwilling to give up. They tried their best to convince him into choosing them, hoping that they would luck out. (Martial God of Asura)

In the narrative above, the concept of equality is an inseparable part of the spirit of friendship. This concept is an inseparable part of the values of spiritual education.

After Xia Jie sent everyone else away from the Divine Offering Realm, Li Fei was the only one who was sent to the Purple Spike Realm. As she wandered around the Purple Spike Realm in search of her son, her beauty had, naturally, attracted unwanted attention. Fortunately, the lecherous men were no match for her strength. To avoid trouble, she decided to wear a veil as she wandered around the Purple Spike Realm. (War Sovereign Soaring the Heavens)

In the narrative above, it is told that the development of a social circle is part of life skills to develop honesty values for situations that occur in the field optimally.

"Yes, of course it's because of you two, but also for our family's harmony. It is like this, think about it, if I chose the water element, dad would be upset. If I chose the wind element, then mother would have

certainly killed me, so I didn't choose either of them. Fire magic and mom's water magic mutually suppress each other, so for my gentle, beautiful and kind mom, I couldn't possibly choose it. (Child of Light)

In the narrative above, it is told that the value of spirituality towards community is part of life skills to develop a business circle related to spiritual values.

"Young friend Chu Feng, Duan Liufeng is just an outer elder right now. Going by the rules of the Hidden Dragon Martial Sect, even if you take Duan Liufeng as your master, given his identity, he can only bring you into the North Tortoise Hall. (Martial God of Asura)

In the narrative concept above, spiritual values are an inseparable part of the values of character education. In this case, the skills for self-transformation are important.

3.1.3. Ability to develop social solidarity values

Storr(2020) argue that the behavior of developing social solidarity values is an inseparable part of actions to develop social values. In this case, the skills to behave in developing a social spirit are an inseparable part of the action to fulfill the norms of social behavior. The ability to behave to build social solidarity values is reflected in the data and facts below:

Danzhou Harbor lay to the east of the state of Qing, near the sea. Since the recent completion of the ports in the South, and with the sea route to the West that was opened up early on, the state's center of trade had moved south. As a result, Danzhou Harbor was gradually forgotten. The formerly

bustling port had quieted down years ago. (Joy of Life)

In the description above, it is told that Danzhou harbor is a place where social interactions occur. In this case, Danzhou harbor lost influence as a result of the disruption, the movement of the trading center to the south.

Chu Feng had already turned down the invitations from three of the halls. At this rate, unless he changed his mind, otherwise the only place he could go to was the North Tortoise Hall. (Martial God of Asura)

In the narrative above, it is understood that the concept of studying culture is a technique for building narratives. This concept is an inseparable part of the values of character education.

"Why me? " Li Fei asked as she looked at the translucent figure. She did not think she was outstanding, so why did the Purple Spike Supreme Celestial choose her to be her successor? Based on the Purple Spike Supreme Celestial's words, she was now a Ten Directions Celestial Emperor. (War Sovereign Soaring the Heavens)

In the narrative above, it is told that pro-social community development is part of the skills to develop a circle of friends that aims to develop values of commitment to situations and conditions. Earth magic and dad's wind magic also mutually suppress each other, so for my handsome, charming and powerful dad, I couldn't possibly choose it either. So I chose the light magic which doesn't oppose anyone else's magic in the family. Because I was thinking about our whole family's happiness, this is what I chose! " (Child of Light)

In the narrative above, it is told that the value of gardening towards the community is part of the willingness to develop a social circle related to the values of love for the country.

3.1.4. Ability to develop friend's loyal values

Mar (2018) argues that behaving in developing the loyal value of friends is an inseparable part of acting to develop the values of being loyal to friends socially. In this case, the skills to behave in developing a spirit of friendship are an inseparable part of the action to fulfill the rules of good behavior. The ability to behave to build social solidarity values is reflected in the data and facts below:

The small child, Fan Xian, stood up from the stone steps, patted the dust off his rear, turned around, and ran into the courtyard. Before he closed the door, he glanced with his clever eyes at the young, blind boss of the grocery store across from the house, displaying a complexity of emotion that did not match his age. He then gently closed the door. (Joy of Life)

In the description above, it is told that there is a social conflict between the owner of the trade and the community of workers. From this it can be seen that there are power relations that try to interact with one another.

Following Dura's guidance, we proceeded to the back and went through a large door which was connected to another room. (Apostle of the Gods)

All along, he and Ye Mo didn't interact much and Ye Mo often stayed outside Glory City. They seldom had reunions. He never expected their last meeting

to become a parting of life and death. (Tales of Demon and God)

In the narrative above, the character is said to be trapped in Limbo. There is a limit between positive and negative ideas, which means that there is a deadlock in the thoughts of the characters.

In the narrative above, it is told that the development of a friendly community is part of the skills to develop a learning community that aims to develop values of commitment to obedience to situations and conditions.

My mom is an intermediate water element mage and dad is an intermediate wind mage. Since the moment I have been born, they have been arguing about what magic element I should choose as my major. (Child of Light)

In the narrative above, it is told that obedience to parents is part of life skills to develop loyalty values. Obedience to social circles becomes dominant.

There are plenty of people like him in the Hidden Dragon Martial Sect who have shown their edge, only to swiftly spiral into decline. None of these people have managed to rise back up once more afterward. (Martial God of Asura)

In the narrative concept above, friendship values are part of the skills to add spiritual value. In this concept, the narrative to develop character education is superior.

3.1.5. Ability to develop value acting appropriately.

Fernandes(2017) argue that behaving to develop loyal values, acting appropriately is an inseparable part of action to develop values of acting socially. In

this case, the skills to behave to develop a spirit of friendship are an inseparable part of the action to fulfill the rules of behaving in accordance with community guidance. The ability to behave to build appropriate value is reflected in the data and facts below:

"The others, you can leave. The Ruler has no time to talk to you," said that person, waving them. The others left, but they didn't feel safe at all. Lin Feng might still intend to settle accounts at some point. One thing was sure, they wouldn't offend the Fortune Shrine again! (Peerless Martial God)

In the narrative above, it is told that to develop spiritual values is an inseparable part of the ability to develop the values of a friend's loyalty to the social environment.

"Seeing my little Ye Zong makes me feel like I've returned to my younger days. Ye Zong, do you want some candy?" Ye Mo chuckled and said, "I'll get someone to prepare it now." (Tales of Demon and God)

In the narrative above, it is told that the character experiences an attachment to the environment in the past. Characters have a role in past lives that provide opportunities for survival.

"Chu Feng, you might be lacking in understanding of Duan Liufeng. He's indeed incredibly talented back then, but he's not the same man he used to be. Three thousand years have already passed, and his era is pretty much over. (Martial God of Asura)

In the narrative concept above, the character is told has an advantage in the field of skills to build a circle of friends. The key to success according to the narrative above is a circle of friends.

Over the years, he had become accustomed to his identity. Still, the soul of an adult trapped in the body of a child has to withstand experiences completely different both physically and psychologically. A normal person would probably go insane. (Joy of Life)

In the narrative above, it is told that the character experiences reincarnation. This shows the spiritual values that exist in the character, which is trapped in the conflict of emotional fixation that occurs in the character's thinking.

There was something like a round basket with a diameter of about 15 meters in that room. The huge basket contained a futon-like soft material. (Apstole of the Gods)

In the narrative above, it is told that social community is part of the ability to develop learning skills that aim to develop abilities in reasoning and narrating.

"Your body is reconstructed using the Spring of Life. After slowly gathering into a physical body, there will be excess water that will be expelled from your body. It's inevitable for you to pee your pants when you sleep," said Nie Li with a sigh. (Tales of Demon and God)

This concept is a dream concept, the meaning of the narrative above is that every individual has the opportunity to dream of the ideal conditions of a circle of friends.

3.1.6. Ability to develop sportsmanship values.

Reese(2019) stated that behaving in developing the value of friendship to act in a sporting manner is an inseparable part of action to develop socially shared

values. In this case, the skills to behave to develop scientific principles are an inseparable part of the action to fulfill the rules of behaving in accordance with the guidance of the community. The ability to behave to build a sportsmanship value is reflected in the data and facts below:

Where the Fortune Shrine used to be, a new Fortune Shrine returned, and a passage to Lin Feng's world was created. They were both the Fortune Shrine. People from inside could go there as they wished, but people from outside needed authorization. (Peerless Martial God)

In the narrative above, it is told that to develop the values of character education is an inseparable part of the ability to develop values of commitment to the community.

However, if the mage's ability is high enough, it will be possible to detect you even if your where does not react. (Apostle of the Gods)

In the narrative above, it is told that the learning community is part of the ability to develop work skills that aim to develop skills in critical thinking. "Li Yunji, is there any news about Yun Zhongzi?" After recovering his composure, Crown Prince Chang Ying waved his hand, asking the official to return to his team. Closely after that, he fixated onto Li Yunji, the president of the supreme court. (Castle of Black Iron)

In the narrative above, the concept of justice is part of the values of character education. An individual even though has ideas and ideas to be fair in thoughts and deeds.

At this moment, Crown Prince Changying had already regretted that he followed Meng shi + dao's words and declared Yun Zhongzi guilty too early. If he followed Mr. Fang's opinion, namely not to declare Yun Zhongzi guilty too early; instead, owe Yun Zhongzi's vengeance to the three major sects to the old scores between the two parties. (Castle of Black Iron)

In the narrative above, it was told that it is very important to have positive words. The meaning, even though someone develops an opinion and thinks positively. Promoting the presumption of innocence is part of spiritual values.

3.2. Discussion

The ability of an individual to function himself in social life is called a social function. These skills mean that someone has awareness in behaving and speaking in accordance with the environment in society. Gajete (2017) argues, the skills of an individual to adapt and adapt to the environment play a major role in developing the ability to function oneself according to environmental demands. In this case, the skills to adapt in accordance with the demands and developments of the times are an integral part of an individual's maturity.

Newberry(2017) stated that mental awareness is a key factor in developing one's own ability to carry out activities related to the skills and abilities of an individual to develop the ability to carry out mental activities according to the individual's own needs. An individual even though has the ability to carry out activities that adapt to activities that adapt to environmental activities and the independence of himself or others. Thus, mental awareness, which

means increasing independence and individual awareness to function socially in society.

Meadow(2020) states that self-defense is an activity that is carried out simultaneously, in self-defense values are taught to educate awareness so that an individual has awareness in terms of his abilities and skills to transform himself and the environment. Overall, the learning of self-defense which is rooted in Mainland Chinese culture, is fulfilled by a request for mental awareness to be able to carry out activities in accordance with cultural developments and the times that give birth to the ability to teach and educate so that they are able to behave socially well.

Johnston(2018) stated that legends about martial arts figures are usually taught in various kinds of children's stories. In general, children's stories based on martial arts figures are skills for self-exploration and independence. With the ability to portray martial arts legend figures in children's stories, the individual's ability will be more accustomed and trained, to instill the values of character education individually and thoroughly. Besides that, it is also necessary to teach the ability to carry out cultural transformation in order to be able to adapt to the cultural behavior of each individual. Thus, the existence of pro-social characters in martial arts children's stories is an inseparable part of the values of character education.

IV. CONCLUSION

The ability to do self-reliance is an inseparable part of the ability to improve behavioral and cultural skills. In this case, the skills to develop the values of character and spiritual education are an inseparable part of culture and character education values. For

that we need spiritual values that are used to develop the values of character education

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