

The Transformation of INKAI JUARA (Jujur, Unggul, Adil, Rendah Hati, dan Amanah) into a World-Class Karate Organization

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Abstract

Karate is not merely a competitive sport but also a means of developing character, discipline, and ethical values. However, individual sporting achievements do not automatically translate into sustained organizational excellence, which requires a strong institutional foundation. This study examines the transformation of Institut Karate-Do Indonesia (INKAI) into a world-class karate organization through its value framework, JUARA (Jujur, Unggul, Adil, Rendah Hati, and Amanah). A Systematic Literature Review was conducted following the PRISMA 2020 guideline, drawing on literature published between 2020 and 2026 from Scopus and Google Scholar. The synthesis produced three thematic findings. First, transparent and distributed governance, combined with structured succession planning, underpins organizational sustainability, whereas concentrated authority and reactive leadership transitions weaken it. Second, coach competence, integrated talent development, and shared karate values strengthen organizational culture only when reinforced by a codified and enforced code of ethics. Third, achievement disparities across regions stem mainly from the unequal distribution of coaches, facilities, and knowledge, and can be reduced through sustained knowledge transfer. Applied to INKAI, these findings clarify several challenges that accompany its competitive achievements: uneven understanding of karate philosophy, slow and geographically concentrated cadre regeneration, prolonged tenure within the Dewan Guru, concentration of achievement in a limited number of provinces, limited representation within FORKI, and the absence of a formally regulated code of ethics. Three propositions emerge: (1) good governance, leadership, and succession planning produce a sustainable organization; (2) karate values, competence, and ethics produce a strong organizational culture; and (3) equitable resource distribution leads to equitable development and equitable achievement. Building on these, the study develops the INKAI JUARA Transformation Model, which translates the five values into five pillars: strengthening karate philosophy and values, accelerating cadre regeneration, equitably distributing resources and development, strengthening athlete achievement through an identification-to-knowledge-transfer cycle, and strengthening governance and ethics. The model offers a practical, context-sensitive foundation for INKAI and a transferable reference for other national sport federations.

Keywords: Karate Organization; Sport Governance; Cadre Regeneration; Organizational Ethics; Inkai Juara

INTRODUCTION

Karate has developed beyond its origins as a combative discipline and has increasingly been recognized as a means of developing character among its practitioners. Research in contemporary sport pedagogy shows that karate training can foster discipline, moral awareness, and ethical conduct through practices that are embedded in everyday training, such as the recitation of the karate oath, bowing (rei), and respect for instructors. Baehaqi et al. (2024), through a phenomenological study of coaches at a karate club in Indonesia, found that the karate oath is understood not simply as a ceremonial expression but also as a means of developing integrity, patience, and self-control. Hidayati et al. (2026) similarly reported that the values contained in karate vows contributed to improvements in honesty, courtesy, and self-regulation among extracurricular participants during a three-month training period. From another perspective, Piepiora and Gwardyński (2024) explain that karate has a threefold character as a combat sport, martial art, and self-defense system, allowing young practitioners to develop

physical skills alongside ethical values that can be applied beyond the dojo. These studies indicate that the educational role of karate extends beyond physical and competitive development. Through its training practices and value system, karate provides an environment in which values such as honesty, excellence, fairness, humility, and trustworthiness can be developed progressively.

However, the development of individual character and athletic ability does not by itself guarantee sustained organizational achievement. The extent to which these individual outcomes can be maintained and developed collectively is closely related to the quality of the organization responsible for managing training, competition, and member development. Studies in sport management have shown that athletic performance is influenced not only by the availability of talented athletes but also by governance, administrative capacity, and organizational planning. Lachance and Parent (2024), for example, found that internal board-level factors, including clarity of roles, decision-making processes, and accountability, affect the effectiveness of non-profit sport organizations in carrying out their developmental responsibilities. In Indonesia, Satria (2021) demonstrated that the management of a regional football team participating in the National Sports Week (PON) influenced its preparation and competitive performance, particularly when the team faced external disruptions.

At the club level, Schlawe et al. (2026) also emphasize the importance of recruitment, training, athlete welfare, and resource management in supporting athletic performance. For a karate organization seeking to develop into a world-class institution, therefore, competitive performance needs to be supported by an organizational system that is capable of maintaining the quality of athlete development while ensuring that good practices are implemented consistently across the organization. The historical development of INKAI cannot be separated from the philosophical foundation of Shotokan Karate-Do and the Bushido values that shaped its organizational identity. Lumenta (2025) documents the historical formation of INKAI and emphasizes the role of Bushido-based karate development, integrity, resilience, and humility as important elements in shaping the identity of INKAI.

The role of coaches, senior instructors (guru or sensei), administrators, and cadre regeneration becomes particularly important in this context. The development of coaches is not simply a matter of improving technical competence; it also involves providing structured opportunities for learning, mentoring, and professional development. Passmore (2020) emphasizes that systematic and mentored learning pathways help coaches develop the capacity to identify, nurture, and guide athletes toward increasingly demanding levels of competition. In the absence of such pathways, technical knowledge and pedagogical experience may remain concentrated among a limited number of senior figures and may not be transferred effectively to the next generation. A similar issue can be observed in Indonesian sports organizations. Prabowo et al. (2025), through a capacity-building program for the Mojokerto Regency Sports Committee (KONI), identified limitations among sports administrators in areas such as leadership, administration, and systematic athlete coaching, which were associated with challenges in regional sporting performance. In INKAI, the Dewan Guru (Council of Teachers) has historically played an important role in maintaining the technical and philosophical continuity of the organization. The structure, which has existed since the organization's founding in 1971, illustrates the importance of transferring knowledge, authority, experience, and organizational values from one generation to another. For an organization with a long history and extensive regional network, cadre regeneration is therefore closely connected to its ability to maintain continuity while responding to changing organizational needs.

INKAI provides an interesting context for examining this relationship between organizational capacity and sporting achievement. Founded on 25 May 1971, Institut Karate-Do Indonesia (INKAI) has developed into one of Indonesia's established karate organizations and operates under the umbrella of Pengurus Besar Federasi Olahraga Karate-Do Indonesia (PB

FORKI). Within this organizational relationship, INKAI functions as a karate institution responsible for developing its members, coaches, instructors, and athletes, while PB FORKI serves as the national federation through which karate is organized and developed within the national sport system. According to INKAI (2021), its organizational network extends across all 34 provinces, with more than 22,000 black-belt holders and an estimated two million registered members across various kyu levels. Republika (2025) attributed this achievement to INKAI's disciplined and systematic coaching practices as well as its use of performance evaluation and analysis in training. At the same time, the organization's achievements at the national level do not necessarily mean that organizational development has progressed evenly across all regions. The 2025–2029 leadership transition in INKAI Kalimantan Barat, for example, was accompanied by an emphasis on strengthening organizational solidarity and addressing internal obstacles that had affected the branch's competitiveness (Kalbar News, 2026). Likewise, the re-election of INKAI's national chairperson for the 2023–2027 period was accompanied by a mandate from FORKI leadership to further improve organizational performance and strengthen modern and professional management practices (Gerakita, 2024). These developments show that INKAI has considerable organizational and competitive resources, while also facing the challenge of ensuring that those resources are translated into more consistent development across its organizational units. This condition provides an important basis for examining how INKAI can strengthen its institutional foundation and develop its JUARA values as part of a broader effort toward sustainable and equitable organizational development.

A further dimension shaping INKAI's developmental trajectory is the persistent disparity in coaching quality and access between its central (Jakarta/Java-based) institutions and its provincial branches. This pattern is not unique to karate; it reflects a broader structural condition documented across Indonesian sport. (Rizkia et al., 2026), analyzing elite swimmers at the national level, found that athletes originating from provinces on Java Island accounted for the majority of championship success, a concentration they attribute to the unequal distribution of facilities, coaching resources, and competitive opportunities between regions. Similarly, Setiawan & Ahmad (2026) analysis of interprovincial sport-participation data across all 34 Indonesian provinces revealed a moderate but persistent disparity, with eastern provinces consistently recording the lowest levels of engagement. Ishak et al. (2025) further note that regional training practices—shaped by local culture, resource availability, and coaching styles—are frequently poorly harmonized with standardized national systems, producing inconsistent athlete-development outcomes across regions. Within a nationwide organization such as INKAI, whose branches span all 34 provinces, this center–periphery imbalance carries direct implications: dojos located outside major urban centers may have limited access to senior instructors, standardized curricula, and structured competitive pathways, thereby constraining the organization's ability to identify and nurture talent on an equitable, nationwide basis.

Beyond the distribution of technical resources, the long-term credibility and sustainability of any national sport organization depend substantially on the robustness of its governance structures and the presence of an enforceable code of ethics. International governance scholarship consistently identifies clearly defined roles, transparent decision-making procedures, and codified ethical standards as prerequisites for organizational legitimacy and effectiveness (Geeraert & Van Eekeren, 2022). Constandt & Willem (2022), through a case analysis of an international federation, demonstrate that a code of ethics is only effective when it is genuinely motivated by ethical concern rather than adopted symbolically, and when it is reinforced by ethical leadership and external accountability mechanisms rather than existing merely as a formal document. In the absence of such codified standards, sport organizations remain vulnerable to inconsistent disciplinary practices, unclear succession procedures, and diminished public and institutional trust—risks that are especially salient for an organization of INKAI's scale and historical standing.

Taken together, the uneven distribution of coaching capacity across regions and the absence of a fully codified governance framework indicate that INKAI's continued national dominance in competitive karate does not, by itself, guarantee its readiness to function as a world-class organization. INKAI's own institutional branding—articulated in its stated ambition to move "*Goes to World Class*"—signals organizational awareness of this gap between competitive achievement and institutional maturity. Realizing this ambition requires more than technical or competitive excellence; it demands a deliberate, values-based transformation of INKAI's organizational architecture, one capable of standardizing coaching quality nationwide, formalizing ethical governance, and institutionalizing leadership regeneration—precisely the transformation this study investigates through the lens of the JUARA values.

Building on the conditions outlined above, this study identifies seven interrelated organizational problems that currently constrain INKAI's transformation into a world-class karate institution:

1. Uneven understanding of karate philosophy and INKAI's achievements. Comprehension of karate's philosophical foundations and awareness of INKAI's competitive accomplishments remain unevenly internalized across its membership, particularly between central and regional dojos, limiting the consistent transmission of the organization's core identity and values.
2. Limited understanding among some coaches of the true meaning and essence of karate. A subset of coaches, particularly at the grassroots and regional levels, continues to emphasize technical or competitive outcomes without a comparable grounding in karate's underlying philosophy, echoing findings that coaches' interpretation of karate's ethical dimension (e.g., the karate oath) directly shapes how those values are transmitted to athletes (Baehaqi et al., 2024) .
3. Relatively slow regeneration (*kaderisasi*) of coaches and potential athletes. Consistent with broader evidence that structured, mentored coach-development pathways are essential for sustaining institutional knowledge, INKAI's cadre-regeneration process has not yet produced a sufficiently steady pipeline of qualified coaches and emerging athletes to match the organization's national scale (Passmore, 2020) .
4. Lengthy tenure of the Dewan Guru up to Guru Madya level and its concentration in Jakarta/Java. The extended duration of senior instructor tenure, combined with the geographic concentration of the highest-ranking teaching authority in Jakarta and Java, restricts opportunities for leadership rotation and limits the diffusion of senior technical and philosophical authority to other regions.
5. Uneven distribution of national and world-class athlete achievement across regions. Although INKAI has produced numerous national and international champions, as reflected in its recent PON 2025 performance (Republika, 2025), these achievements remain disproportionately concentrated in a small number of provinces rather than being evenly distributed nationwide, mirroring the center–periphery disparities documented in other Indonesian sports (Rizkia et al., 2026).
6. Although INKAI operates within the organizational framework of PB FORKI, its representation in relevant leadership and decision-making structures at the national and regional levels remains an important organizational issue. This condition may affect the extent to which INKAI cadres participate in discussions concerning national karate development, competition management, organizational policy, and athlete development. Strengthening the capacity and representation of qualified INKAI cadres within the FORKI structure is therefore relevant to the broader development of both INKAI and Indonesian karate.
7. Absence of a formally regulated INKAI code of ethics. Unlike international good-governance frameworks that identify a codified, enforceable code of ethics as a core pillar of

organizational legitimacy (Constandt & Willem, 2022; Geeraert & Van Eekeren, 2022), INKAI has not yet formalized such a code, leaving disciplinary standards, conflict-of-interest procedures, and behavioral expectations for members and administrators without a unified regulatory basis.

Collectively, these seven problems illustrate that INKAI's path toward becoming a world-class karate organization requires coordinated intervention across philosophical education, coaching capacity, leadership succession, regional equity, federative representation, and formal governance—each of which forms a substantive area of inquiry for the remainder of this study.

Existing scholarship offers substantial insight into the discrete components underlying organizational performance in sport, yet these strands have largely developed in parallel rather than in integration. Research on sport governance has matured considerably, establishing well-defined principles—transparency, accountability, democratic structures, and codified ethics—as prerequisites for institutional legitimacy (Geeraert & Van Eekeren, 2022), while studies such as Lachance & Parent (2024) demonstrate empirically how internal board-level dynamics shape organizational decision-making in non-profit sport bodies. In parallel, the literature on athlete and coach development has produced detailed models of talent pathways, coach mentorship, and cadre progression (Passmore, 2020), alongside Indonesia-specific evidence on regional disparities in access to quality coaching and facilities (Ishak et al., 2025; Rizkia et al., 2026). A third, equally developed stream examines sport ethics directly, addressing the design, implementation, and enforcement of codes of ethics as instruments for preventing misconduct and reinforcing organizational integrity (Constandt & Willem, 2022). Each of these bodies of work, considered independently, offers valuable and empirically grounded guidance.

What remains comparatively underexplored, however, is the integration of these dimensions—organizational values, governance, cadre regeneration, ethics, and competitive achievement—within a single, coherent analytical framework applied to a martial arts organization. Most governance studies are conducted at the level of international federations or Olympic sport-governing bodies, most coach- and athlete-development studies isolate technical or pedagogical variables without situating them within organizational governance structures, and most sport-ethics research treats codes of ethics as standalone compliance instruments rather than as components embedded within a broader value system. Furthermore, while research on value-based organizational transformation grounded in local wisdom has advanced meaningfully in adjacent sectors—such as transformational leadership rooted in local cultural values in higher education (Bernadus, 2025) and studies linking sport achievement to community-specific local wisdom (e.g., among Banjar wrestlers)—comparable models remain scarce within the specific context of national karate organizations. In particular, no substantial body of research has yet examined how an organization's own locally articulated value system, such as INKAI's JUARA framework (*Jujur, Unggul, Adil, Rendah Hati, Amanah*), can serve as the organizing principle for a comprehensive institutional transformation encompassing governance, cadre regeneration, coaching capacity, and ethical regulation simultaneously. This gap between fragmented, single-dimension studies and the need for an integrated, locally grounded transformation model constitutes the central rationale for the present study.

In response to this gap, the present study pursues three specific objectives. First, it aims to identify the key factors underlying the development of sport organizations, as established in the governance, coaching, and athlete-development literature, and to synthesize these factors into a coherent conceptual foundation applicable to a national karate institution. Second, it seeks to analyze the interrelationships among governance, cadre regeneration, coaching quality, athlete development, ethical standards, and competitive achievement, thereby clarifying how these dimensions interact to either enable or constrain organizational performance within INKAI. Third, building on these analyses, the study aims to formulate an INKAI JUARA Transformation Model—an integrative, value-based framework grounded in the principles of honesty,

excellence, fairness, humility, and trustworthiness—intended to guide INKAI's structured transformation into a world-class karate organization while offering a transferable reference point for other national sport federations seeking to embed local values within their own institutional development processes.

The relevance of such an integrated framework is reinforced by INKAI's own institutional trajectory and its current organizational agenda. As one of the largest karate organizations in Indonesia, INKAI has historically been shaped by the Shotokan lineage and the philosophical foundations that accompanied its establishment (INKAI, 2021; Lumenta, 2025). More recent reports indicate that the organization is under growing expectations to translate this heritage into measurable performance: the newly inaugurated national leadership has been urged to prioritize achievement and strengthen organizational performance (Gerakita, 2024), regional chapters are announcing a new era centered on organizational consolidation and the production of high-achieving athletes (Kalbar News, 2026), and INKAI's performance at the 2025 martial arts PON has been framed as the outcome of disciplined and systematic coaching (Republika, 2025). These developments suggest that INKAI's challenge is no longer simply to win, but to sustain achievement through institutional mechanisms. At the same time, values are already embedded in karate practice at the grassroots level. Studies of the karate oath show that coaches perceive it as a vehicle for character education (Baehaqi et al., 2024), research on Tapak Suci demonstrates how an Indonesian martial arts tradition can serve as a medium for character formation in schools (Hidayati et al., 2026), and karate has been argued to hold validity as an instrument of youth safety education (Piepiora & Gwardyński, 2024). Taken together, this evidence indicates that value formation is intrinsic to martial arts, yet it remains seldom elevated from an individual pedagogical practice to the organizing principle of institutional governance, which is precisely the role the JUARA framework is positioned to play.

Theoretically, the proposed integration draws on several streams of literature that have so far developed largely in parallel. Critical reflections on good governance in sport emphasize that structural reforms alone are insufficient and that governance must be accompanied by mechanisms that actively stimulate ethical behavior (Geeraert & Van Eekeren, 2022; Constandt & Willem, 2022). Evidence on board-level decision making in non-profit sport organizations further shows that internal factors shape the quality of organizational choices (Lachance & Parent, 2024), while research on succession planning highlights that leadership continuity and cadre regeneration are decisive for the long-term sustainability of sport-related organizations (Saah & Svensson, 2025). On the developmental side, integrated models of talent development call for coherence between research and practice (Mills et al., 2023; Leite et al., 2021), and studies of high-performance environments underline that success depends on the features of the surrounding organizational context rather than on athlete attributes alone (Schlawe et al., 2026). Complementary work on knowledge translation in sport development (Bailey & Harris, 2021) and on coaching practice (Passmore, 2020) points to the importance of converting knowledge into everyday organizational routines. Within Indonesia, capacity-building efforts in sport organization management (Prabowo et al., 2025), analyses of sport policy and achievement-oriented development (Satria, 2021), and evidence on regional disparities in participation and early development (Setiawan & Ahmad, 2026; Rizkia et al., 2026) indicate that local structural conditions strongly influence performance outcomes. Regional training models have likewise been shown to strengthen talent pathways when adapted to local contexts (Ishak et al., 2025). Together with value-based transformation grounded in local culture (Bernadus, 2025), these studies provide the conceptual building blocks for examining governance, cadre regeneration, coaching, ethics, and achievement as one interdependent system within INKAI. To ensure that these building blocks are synthesized systematically, the study follows the PRISMA 2020 reporting guideline (Page et al., 2021).

RESEARCH METHODS

This study adopts a Systematic Literature Review (SLR) design, guided by the core principles of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework (Page et al., 2021), to synthesize existing empirical and conceptual evidence on sport organizational development. Literature was retrieved from two databases—Scopus and Google Scholar—using search strings combining key constructs relevant to the study's focus, including *"sports organization" AND governance*, *"sports organization" AND leadership*, *"athlete development" AND coaching*, *"sports ethics" AND organization*, *"karate" AND organization*, and *"martial arts" AND governance*. Included articles were peer-reviewed journal publications, published between 2020 and 2026, addressing sport organizations and at least one of the following themes: governance, leadership, ethics, coaching, athlete development, or organizational performance, with full text accessible; excluded materials comprised news items, opinion pieces, blog posts, thematically unrelated articles, and duplicate records. The screening process followed a simplified four-stage PRISMA flow—*Identification* → *Duplicate removal* → *Title/abstract screening* → *Full-text eligibility review* → *Included*—through which the final set of articles for synthesis was determined.

Data extracted from each included article (author, year, key variable, method, and principal finding) were organized through thematic synthesis into six recurring themes: *Governance*, *Leadership*, *Coaching*, *Athlete Development*, *Ethics*, and *Organizational Performance*, which form the analytical structure of the results section. A supplementary meta-analysis was applied only where included studies reported comparable quantitative effect estimates, incorporating effect-size extraction, heterogeneity assessment using the I^2 statistic, and a forest plot where the number of eligible studies permitted this; studies with heterogeneous designs and outcomes were instead synthesized narratively. This approach follows the principle that meta-analysis was conducted on studies reporting comparable quantitative effect estimates, while studies with heterogeneous designs and outcomes were synthesized narratively—an approach considered methodologically safer than forcing structurally dissimilar studies into a single aggregated statistical model.

RESULTS AND DISCUSSION

Results

Governance, Leadership, and Cadre Regeneration in Sport Organizations

Synthesis of the reviewed literature indicates that transparency and accountability constitute the foundational pillars upon which sport organizational governance is built. Geeraert & Van Eekeren (2022) argue that governance quality in sport-governing bodies is best understood through the clarity of internal structures, the traceability of decision-making, and the extent to which authority is distributed rather than concentrated among a narrow leadership circle. This principle is reinforced empirically by Lachance & Parent (2024), whose analysis of non-profit sport organization boards found that internal factors such as defined roles, transparent decision-making procedures, and clear accountability mechanisms significantly predict organizational effectiveness. Collectively, these findings suggest that the structural division of authority—how decisions are made, by whom, and under what oversight—is not a peripheral administrative concern but a central determinant of whether a sport organization can sustain consistent performance over time. Good governance, in this sense, functions as the connective tissue linking organizational intent to organizational outcome.

Leadership within sport organizations, however, cannot be evaluated independently of how that leadership is renewed over time. The reviewed literature converges on succession planning as a critical, yet frequently neglected, governance function. Saah & Svensson (2025), in an international study of sport-for-development-and-peace organizations, found that while leaders widely recognize succession planning as critically important, most organizations struggle to institutionalize it due to founder's syndrome, limited organizational capacity, and constrained growth opportunities—resulting in leadership transitions that remain reactive rather than strategically managed. This pattern carries direct relevance for cadre regeneration, understood here as the deliberate, competency-based cultivation of future coaches, administrators, and leaders. Passmore (2020) emphasize that structured, mentored coach-development pathways are essential not only for improving technical competence but for ensuring that institutional knowledge and values are transmitted across generations rather than remaining concentrated among a small, aging cohort of senior figures. Complementing this, Prabowo et al. (2025) capacity-building intervention among Indonesian regional sport administrators found that many possessed limited managerial experience in leadership and systematic athlete coaching—underscoring that competency development for administrators, not only for coaches, is a necessary component of sustainable regeneration.

Coach Development, Athlete Development, Ethics, and Organizational Values

The reviewed literature indicates that coach competence and structured coach-development pathways form the operational backbone through which athletic potential is converted into sustained performance. Passmore (2020) emphasize that effective coach-development programs must extend beyond technical instruction to include mentorship, reflective practice, and ongoing professional learning, positioning coaches as the primary mechanism through which organizational knowledge and values are transmitted to athletes. This is closely intertwined with talent identification and development, which Mills et al. (2023) reconceptualize through an Integrated Model of Talent Development, arguing that athlete progression is best understood not as a single selection event but as a continuous, multi-stage process shaped by psychosocial environment, coaching quality, and organizational support rather than early identification of physical attributes alone. Complementing this, Leite et al. (2021) note that talent development systems frequently underperform when organizations fail to make deliberate, coordinated decisions about selection strategy and long-term athlete support—underscoring that talent development is ultimately an organizational responsibility rather than a matter of individual coaching skill alone. Together, these findings suggest that sustained athletic achievement in a sport organization such as INKAI depends on continuous, structured pembinaan (development) rather than sporadic or informally managed coaching practices.

Parallel to this technical dimension, the literature identifies a set of ethical and cultural values—sportsmanship, integrity, respect, and fairness—as equally decisive determinants of organizational strength. Empirical work on karate specifically demonstrates that these values are not abstract ideals but are actively cultivated through structured practice: Baehaqi et al. (2024) found that coaches regard the ritual recitation of the karate oath as a genuine mechanism for instilling discipline and moral restraint, while Bernadus (2025) reported measurable improvements in honesty, courtesy, and self-regulation among practitioners exposed to karate's value-based training sequence. Piepiora and Gwardyński (2024) further argue that karate's dual identity as both combat sport and ethical discipline gives it particular capacity to shape behavior that extends beyond athletic performance into everyday conduct. At the organizational level, however, Constandt & Willem (2022) caution that such values only translate into a coherent organizational culture when reinforced by a codified, genuinely enforced code of ethics rather than remaining implicit or symbolic; without formal regulation, ethical standards tend to be inconsistently applied and vulnerable to erosion under organizational pressure.

Equitable Development and Performance Improvement in INKAI

The reviewed literature converges on the recognition that competitive achievement in sport is not distributed randomly across a nation's territory but is systematically shaped by the geographic distribution of coaching resources, technical knowledge, and developmental opportunity. Rizkia et al. (2026), analyzing the origin of elite Indonesian swimmers, found that athletes from Java-based provinces disproportionately dominate national championship results, a pattern they attribute directly to the unequal distribution of facilities, qualified coaches, and competitive exposure between regions rather than to any inherent difference in talent. This finding is reinforced by Setiawan and Ahmad's (2024) nationwide analysis of youth sport participation across all 34 Indonesian provinces, which identified a persistent disparity favoring western and central regions over the east. Ishak et al. (2025) add a further dimension to this pattern, noting that regional training practices are frequently poorly harmonized with standardized national coaching systems, producing inconsistencies not only in access but in the quality and consistency of the knowledge athletes and local coaches actually receive. Considered together, these studies indicate that equity in sport development is fundamentally a question of resource distribution—of coaches, senior instructors, facilities, and structured knowledge—rather than a question of regional talent availability.

Closing this distributional gap depends substantially on the deliberate transfer of knowledge from central, resource-rich institutions to peripheral or emerging regions. Bailey & Harris (2021), examining knowledge translation within sport development practice, argue that meaningful transfer of expertise requires sustained, relationally embedded engagement between central expert practitioners and local development actors, rather than one-off training events disconnected from ongoing regional practice. This insight is consistent with Prabowo et al. (2025) findings from a regional Indonesian sport-management capacity-building intervention, which revealed that local administrators' limited managerial and coaching capacity could be meaningfully improved through structured, sustained training—but only when such interventions were designed as continuing engagement rather than isolated workshops. Lumbantungkup et al. (2024) further demonstrate that where recruitment, training, and resource-management systems are effectively coordinated at the club level, measurable improvements in athlete performance follow—reinforcing the proposition that equitable pembinaan (development) at the grassroots level is a direct precursor to equitable, rather than centrally concentrated, competitive achievement.

Discussion**Governance, Leadership, and Cadre Regeneration in Sport Organizations**

Applied to INKAI, these thematic findings illuminate several of the organizational problems identified earlier in this study. The relatively slow regeneration of coaches and potential athletes within INKAI mirrors the broader pattern identified by Saah & Svensson (2025), in which succession planning is acknowledged as important in principle but is rarely embedded into formal managerial practice. The extended tenure of the Dewan Guru up to Guru Madya level, combined with its concentration in Jakarta and Java, reflects precisely the kind of authority concentration that Geeraert & Van Eekeren (2022) identify as a governance vulnerability: when senior teaching and decision-making authority remains centralized both temporally (long tenure) and geographically (regional concentration), the diffusion of competence and opportunity to other regions is structurally constrained. This concentration of organizational resources compounds the disparities in coaching access discussed in the Introduction, reinforcing rather than correcting existing center-periphery imbalances. Furthermore, the absence of a systematic, competency-based pathway for developing future coaches and administrators—as opposed to informal or seniority-based advancement—leaves INKAI reliant on individual initiative rather than institutionalized development, a condition consistent with the "founder's syndrome" dynamic observed in comparable sport organizations

elsewhere (Saah & Svensson, 2025). From a historical perspective, leadership and cadre development have been integral to the organizational development of INKAI. Lumenta (2025) documents the development of INKAI's organizational structure, the role of the Council of Instructors, national consolidation, and the development of instructor cadres.

Taken together, this body of evidence supports a central proposition for INKAI's transformation: organizational sustainability is not the product of governance, leadership, or regeneration in isolation, but of their deliberate integration. A governance structure that distributes authority transparently, a leadership culture that actively plans for its own succession, and a cadre-regeneration system explicitly grounded in competence, demonstrated contribution, and organizational need—rather than tenure or geographic proximity to the center—together form the conditions under which an organization such as INKAI can convert its competitive achievements into durable institutional strength. This relationship may be summarized as follows: Good Governance + Leadership + Succession Planning → a Sustainable Organization. For INKAI specifically, this implies that addressing the slow pace of coach and athlete regeneration, the prolonged and geographically concentrated tenure of its Dewan Guru, and the uneven allocation of organizational resources cannot be treated as separate administrative fixes, but must be approached as interdependent elements of a single, coherent governance reform grounded in the JUARA values that the organization already claims as its identity.

Coach Development, Athlete Development, Ethics, and Organizational Values

These findings map directly onto INKAI's five JUARA values—Jujur (Honesty), Unggul (Excellence), Adil (Fairness), Rendah Hati (Humility), and Amanah (Trustworthiness)—which collectively echo the sportsmanship, integrity, respect, and fairness identified in the broader literature as prerequisites for a strong organizational culture. Unlike values that exist only as motivational rhetoric, the reviewed evidence suggests that JUARA can function as an operational governance instrument only if it is deliberately embedded into coach training, athlete development curricula, and administrative conduct, rather than remaining a symbolic acronym disconnected from daily practice.

Applied specifically to INKAI, this thematic synthesis illuminates several of the organizational problems identified earlier in this study. The uneven understanding of karate's philosophy across INKAI's membership, and the limited grasp among some coaches of karate's deeper meaning beyond technical or competitive performance, reflect precisely the gap that Baehaqi et al. (2024) and Piepiora & Gwardyński (2024) warn against: when coaches themselves have not fully internalized karate's ethical dimension, its transmission to athletes becomes inconsistent or superficial. This gap also creates fertile conditions for the potential conflict between organizational administrators and black-belt holders noted in INKAI's problem set, as differing interpretations of authority, tradition, and merit—absent a shared, codified standard—can produce friction between those who hold formal organizational power and those who hold recognized technical seniority. This risk is compounded by the absence of a formally regulated INKAI code of ethics, which leaves both groups without a common, enforceable reference point for resolving disputes over conduct, authority, or recognition. Consistent with Constandt & Willem (2022) argument, the absence of such a code is unlikely to be resolved simply by reaffirming INKAI's existing values rhetorically; it requires the deliberate formulation of explicit behavioral standards applicable uniformly to athletes, coaches, senior teachers (guru), and administrators alike.

Synthesizing these findings yields a second central proposition for INKAI's transformation, complementary to the governance–leadership–succession relationship established in the preceding section: Karate Values + Competence + Ethics → a Strong Organizational Culture. For INKAI, this implies that improving coaching competence and athlete-development systems alone will be insufficient to build a world-class organization unless these efforts are anchored in a shared, deeply internalized understanding of karate's philosophy

and formalized through an explicit, enforceable code of ethics—one capable of harmonizing the interests of administrators, senior instructors, coaches, and athletes under the unifying framework of Jujur, Unggul, Adil, Rendah Hati, and Amanah.

Equitable Development and Performance Improvement in INKAI

Applied to INKAI, this thematic synthesis directly substantiates several of the organizational problems identified earlier in this study. The concentration of national and international athlete achievement among a limited number of provinces reflects the same center-periphery pattern documented by Rizkia et al. (2026) in swimming, suggesting that INKAI's competitive success—exemplified by its dominant performance at PON 2025—remains structurally dependent on a small set of well-resourced regional branches rather than reflecting nationwide organizational strength. This imbalance is compounded by the limited access many regional dojos have to high-quality coaches and senior teachers (guru), a condition consistent with the broader Indonesian pattern of uneven coaching distribution (Ishak et al., 2025), and by the continued concentration of INKAI's pembinaan (development) infrastructure in Jakarta and Java, which echoes the resource concentration identified as a governance vulnerability in the preceding section. Furthermore, INKAI's representation within the leadership and organizational structures of PB FORKI and its regional structures remains an important consideration in strengthening national karate development. As an organization operating within the PB FORKI framework, INKAI requires qualified cadres who are capable of participating in relevant organizational processes, including policy discussions, competition management, athlete development, and the coordination of karate development across regions. Strengthening such representation should therefore be viewed not simply as an organizational interest of INKAI, but as part of the broader effort to improve coordination and institutional capacity within Indonesian karate.

Synthesizing these findings, INKAI's regional development system can be conceptually organized as a coherent developmental cycle: Identification → Development → Competition → Evaluation → Regeneration → Knowledge Transfer. Within this cycle, talent identification at the regional level must be followed by structured, sustained development (pembinaan) rather than isolated training events; competitive exposure must be evaluated systematically to inform subsequent coaching adjustments; regeneration must ensure that successful regional practices are institutionalized rather than dependent on individual coaches; and, critically, knowledge generated in high-performing regions—technical methods, coaching pedagogy, and organizational practices—must be actively transferred back into under-resourced regions rather than remaining concentrated at the center. This cycle, if consistently applied, converts equitable resource distribution into equitable developmental opportunity, which in turn produces equitable, nationally distributed achievement.

This relationship may be summarized as the study's third central proposition: Equitable Resource Distribution → Equitable Development → Equitable Achievement. For INKAI, this implies that its continued national dominance in karate cannot be considered evidence of organizational maturity so long as that dominance remains concentrated in a small number of provinces; genuine progress toward a world-class organization requires the deliberate redistribution of coaching expertise, senior instructor access, and developmental infrastructure across all 34 provinces, supported by strengthened INKAI representation within FORKI at every level of governance.

The INKAI JUARA Transformation Model Toward a World-Class Karate Organization

The preceding thematic findings—concerning governance and succession, coach and athlete development, ethics, and equitable regional development—converge toward a single integrative proposition: that INKAI's transformation into a world-class organization must be anchored in its own five core values, JUARA (*Jujur, Unggul, Adil, Rendah Hati, Amanah*),

reinterpreted not merely as moral aspirations but as operational principles of organizational transformation.

The INKAI JUARA Transformation Model builds upon the historical and philosophical identity of INKAI while extending it toward contemporary organizational requirements. Lumenta (2025) documents integrity, resilience, and humility as important elements of INKAI's philosophical identity through the INTAR concept. The present framework extends this foundation by incorporating honesty, excellence, fairness, humility, and accountability as organizational values that can be translated into governance, leadership, cadre regeneration, athlete development, resource distribution, and ethical institutionalization.

Table 1 summarizes how each value is translated into a corresponding transformational meaning, derived directly from the thematic synthesis presented in the preceding sections.

Table 1. The INKAI JUARA Values and Their Transformational Meaning

Value (Nilai)	Transformational Meaning
Jujur (Honesty)	Integrity and transparency in organizational decision-making and reporting
Unggul (Excellence)	Competence and sustained achievement in coaching, athlete performance, and administration
Adil (Fairness)	Equitable distribution of opportunity, resources, and access across regions
Rendah Hati (Humility)	Mutual respect and a collaborative organizational culture across generations and hierarchies
Amanah (Trustworthiness)	Accountability and responsible stewardship of organizational authority and resources

Source: created by author (2026)

In this reading, *Jujur* directly addresses the governance and transparency deficits discussed in Section above, *Unggul* corresponds to the coaching and athlete-development imperatives discussed in Section above, *Adil* reflects the equitable-distribution concerns central to Section 3.3, *Rendah Hati* speaks to the cultural and relational dimension of organizational ethics also discussed in Section above—particularly the potential for conflict between administrators and black-belt holders—and *Amanah* consolidates the accountability principle running through all three preceding discussions, from Dewan Guru succession to the absence of a regulated code of ethics. Read together, the five JUARA values are not parallel or independent ideals; they form an internally coherent value architecture capable of addressing each organizational problem identified in Section above simultaneously.

Translating these five values into actionable organizational strategy yields five corresponding pillars of transformation:

1. Strengthening Karate Philosophy and Values (derived from *Jujur* and *Rendah Hati*): standardizing the teaching of karate's philosophical foundations—including the meaning of the karate oath—across all coaching levels and regions, so that the uneven understanding of karate's philosophy documented in Section above is systematically addressed rather than left to individual coach initiative (Baehaqi et al., 2024; Piepiora & Gwardyński, 2024).
2. Accelerating Cadre Regeneration (derived from *Unggul* and *Amanah*): institutionalizing a competency-based, rather than tenure-based, pathway for developing future coaches, senior instructors, and administrators, directly responding to the slow regeneration and prolonged Dewan Guru tenure identified in Sections 1.2 and 3.1 (Passmore, 2020; Saah & Svensson, 2025).
3. Equitable Distribution of Resources and Development (derived from *Adil*): redistributing coaching expertise, senior-instructor access, and developmental infrastructure across all 34

provinces to close the center–periphery gap documented in Section 3.3 (Ishak et al., 2025; Rizkia et al., 2026) .

4. Strengthening Athlete Achievement (derived from *Unggul*): embedding the Identification–Development–Competition–Evaluation–Regeneration–Knowledge Transfer cycle established in Section 3.3 as a standardized, nationally consistent developmental system rather than a regionally variable practice.
5. Strengthening Governance and Ethics: formalizing a regulated INKAI code of ethics and strengthening transparent governance mechanisms, including the development of qualified INKAI cadres capable of participating effectively within PB FORKI and its regional structures (Constandt & Willem, 2022; Geeraert & Van Eekeren, 2022).

Together, these five pillars operationalize the JUARA values as a coordinated transformation strategy rather than five isolated initiatives, ensuring that improvements in one domain—such as governance—reinforce rather than compete with improvements in others, such as regional equity or coaching competence.

Integrating the value framework, the five pillars, and the propositions established this study proposes the following conceptual model for INKAI's transformation:



Source: created by author (2026)

The model is deliberately structured as a sequential yet cyclical process rather than a linear, one-time intervention. It begins with karate's philosophical foundation as the normative source from which the JUARA values are derived, ensuring that the transformation remains rooted in the sport's ethical identity rather than in externally imposed management doctrine. These values are then operationalized simultaneously across six interdependent organizational functions—governance, leadership, cadre regeneration, coaching, athlete development, and ethics—consistent with the integrative argument advanced throughout this discussion that no single function can produce sustainable transformation in isolation. The convergence of these six functions is theorized to produce equitable development (*pemerataan pembinaan*) across INKAI's provincial branches, which in turn is expected to yield improved, nationally distributed athletic achievement and enhanced organizational quality—understood jointly as competence, legitimacy, and institutional resilience. The model's terminal node, a world-class INKAI, is thus conceptualized not as a static end state but as the emergent outcome of sustained, values-anchored organizational functioning; the absence of a return arrow to the top of the model is intentional, signifying that once institutionalized, the cycle of governance, development, and achievement is designed to be self-reinforcing rather than requiring renewed philosophical intervention at each iteration.

This model constitutes the principal theoretical contribution of the present study: it offers the first integrative framework linking sport governance, leadership succession, cadre regeneration, coaching and athlete development, ethics, and regional equity within a single, locally grounded value system specific to an Indonesian karate organization—addressing directly the research gap identified in Section 1.3 regarding the scarcity of value-based transformation models in martial arts organizations. Beyond its application to INKAI, the model offers a transferable reference framework for other national sport federations seeking to translate their own organizational values into a coordinated pathway toward world-class institutional status.

CONCLUSION

This study set out to examine how Institut Karate-Do Indonesia (INKAI) can transform itself into a world-class karate organization by systematically integrating sport governance, leadership succession, cadre regeneration, coaching and athlete development, organizational ethics, and regional equity within a single, locally grounded value framework. Using a Systematic Literature Review guided by PRISMA principles, this study achieved its three stated objectives. First, it identified the key factors underlying sport organizational development—transparent governance, structured leadership succession, competency-based cadre regeneration, continuous coach and athlete development, codified ethical standards, and equitable resource distribution—each substantiated by recent international and national literature. Second, it analyzed the interrelationships among these factors, demonstrating that governance and leadership are inseparable from succession planning; that coaching competence and athlete development are inseparable from ethics and organizational culture; and that competitive achievement is inseparable from the equitable distribution of coaching resources across regions. Third, building on this synthesis, the study formulated the INKAI JUARA Transformation Model, which positions the organization's own five values—Jujur, Unggul, Adil, Rendah Hati, and Amanah—not as symbolic ideals but as the operational foundation from which five concrete transformation pillars are derived: strengthening karate philosophy, accelerating cadre regeneration, equalizing resource distribution, strengthening athlete achievement, and strengthening governance and ethics.

The findings indicate that INKAI's considerable competitive achievements, exemplified by its dominant performance at PON 2025, coexist with unresolved structural challenges: uneven understanding of karate philosophy among coaches, slow and geographically concentrated cadre regeneration, a prolonged and Java-centered Dewan Guru tenure structure, disproportionately regional distribution of national and international achievement, limited INKAI representation within FORKI, and the continued absence of a formally regulated code of ethics. These findings collectively demonstrate that organizational strength cannot be inferred from competitive success alone; rather, sustainable, world-class status requires the deliberate, coordinated integration of governance, human-resource development, and ethics under a shared value system—precisely the integrative function that the proposed model is designed to fulfill.

This study contributes to the literature in two principal ways. Theoretically, it addresses a gap identified in existing scholarship by offering an integrative framework that connects governance, leadership, cadre regeneration, coaching, athlete development, and ethics within a single locally grounded value architecture—an integration rarely attempted in prior sport-organization research, which has tended to examine these dimensions in isolation. Practically, the INKAI JUARA Transformation Model offers INKAI's leadership a concrete, values-anchored roadmap for institutional reform, while also providing other national sport federations—both within Indonesia and internationally—with a transferable reference for

translating their own organizational values into coordinated strategies for governance reform, regional equity, and sustained achievement.

Several limitations should be acknowledged. As a literature-based study, this research relies on secondary evidence synthesized from existing publications rather than primary empirical data collected directly from INKAI's coaches, administrators, and athletes; consequently, the proposed model remains conceptual and has not yet been empirically tested within INKAI's actual organizational context. Future research should therefore pursue empirical validation of the model—through surveys, interviews, or mixed-methods designs involving INKAI's central and regional stakeholders—to assess its practical applicability, measure the relationships proposed between governance, equitable development, and achievement, and refine the model based on context-specific organizational dynamics. Comparative studies examining how similar value-based transformation models might apply to other Indonesian martial arts organizations would further strengthen the generalizability of the framework proposed in this study.

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