



Instilling Moral Education Values Through Scouting and Its Significance to Islamic Teachings

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Informasi artikel	ABSTRACT
Sejarah artikel: Diterima 14 Maret 2024 Revisi 21 Maret 2024 Dipublikasikan 2 April 2024 DOI	The moral education values contained in scouting are apparently significant with Islamic teachings. This qualitative descriptive research using literature studies explores the moral foundations and values of scouting and their significance to Islamic teachings. The data analysis technique is by sorting the data according to the research objectives. This research found the following two things. First, the ideal basis for scouting is Pancasila, the constitutional basis for scouting is the 1945 Constitution, especially article 31 paragraph 1 and Presidential Decree No. 238 of 1961. Second, the moral education values contained in scouting activities are piety to God Almighty, which is significant in QS. Al-Baqarah: 3-4, QS. Al-Hujurat: 13, and QS. Ali Imran: 102; love of nature and compassion for fellow humans are significant to QS. Al-Baqarah: 29, QS. Al-Hujurat: 10, and QS. Ar-Rum: 41; polite patriot and significant knight with QS. Surah Ibrahim: 35 and QS. Lukman: 6; obedient and likes to have significant discussions with QS. An-Nisa: 59 and QS. Ali Imran: 159; willing to help and steadfast significantly with QS. Al-Maidah: 2, QS. Al-Baqarah: 153, and QS. Al-Baqarah: 155; diligent, skilled and significantly happy with QS. An-Najm: 39 and QS. Al-Insyirah: 5-6; frugal, careful, and modest are significant with QS. Al-A'raf: 31 and QS. At-Takasur: 2-3; disciplined, brave, and significantly loyal to QS. An-Nur: 64; responsible and can be trusted significantly with QS. Al-Mukminun: 8, QS. Al-Ahzab: 72, and QS. Al-An'am: 164; holy in thoughts, words and deeds significant to the QS. Al-Hujurat: 12 and QS. Al-Ahzab: 58.
Kata kunci:	ABSTRAK
Moral Education Values Scouting Islamic Teachings	
Keyword:	
Nilai Pendidikan Moral Kepramukaan Ajaran Islam	Nilai-nilai pendidikan moral yang ada dalam kepramukaan ternyata signifikan dengan ajaran Islam. Penelitian deskriptif kualitatif dengan studi kepustakaan ini menggali tentang landasan dan nilai-nilai moral kepramukaan dan signifikansinya dengan ajaran Islam. Teknik analisa datanya dengan memilah-milah data yang sesuai dengan tujuan penelitian. Penelitian ini menemukan dua hal berikut. Pertama, dasar landasan ideal kepramukaan adalah Pancasila, landasan konstitusional kepramukaan adalah UUD 1945 khususnya pasal 31 ayat 1 dan Keputusan Presiden RI No. 238 tahun 1961. Kedua, nilai-nilai pendidikan moral yang ada dalam kegiatan kepramukaan adalah takwa kepada Tuhan Yang Maha Esa signifikan dengan QS. Al-Baqarah: 3-4, QS. Al-Hujurat: 13, dan QS. Ali Imran:

102; cinta alam dan kasih sayang sesama manusia signifikan dengan QS. Al-Baqarah: 29, QS. Al-Hujurat: 10, dan QS. Ar-Rum: 41; patriot yang sopan dan kstaria signifikan dengan QS. Surat Ibrahim: 35 dan QS. Lukman: 6; patuh dan suka bermusyawarah signifikan dengan QS. An-Nisa: 59 dan QS. Ali Imran: 159; rela menolong dan tabah signifikan dengan QS. Al-Maidah: 2, QS. Al-Baqarah: 153, dan QS. Al-Baqarah: 155; rajin, terampil dan gembira signifikan dengan QS. An-Najm: 39 dan QS. Al-Insyirah: 5-6; hemat, cermat, dan bersahaja signifikan dengan QS. Al-A'raf: 31 dan QS. At-Takasur: 2-3; disiplin, berani, dan setia signifikan dengan QS. An-Nur: 64; bertanggungjawab dan dapat dipercaya signifikan dengan QS. Al-Mukminun: 8, QS. Al-Ahzab: 72, dan QS. Al-An'am: 164; suci dalam pikiran, perkataan, dan perbuatan signifikan dengan QS. Al-Hujurat: 12 dan QS. Al-Ahzab: 58.

Introduction

There are many ways to instill moral educational values in a school institution, one of which is through scouting. In the Big Indonesian Dictionary, the term "moral" is defined as teachings about good and bad that are generally accepted regarding actions, attitudes, obligations, morals, manners and morals (Depdikbud, 1989). Moral education can also be called education of morals, values, and the like. Because basically, moral education aims to improve the morals and values of students.

According to Korhlberg (1995), a person's level of moral development can be divided into three levels, including: pre-conventional, conventional and post-conventional. According to Saladin (1991), there are two types of factors that influence morals, namely: common experiences, namely experiences that are shared by almost all people in general; and unique experiences, namely experiences that only oneself specifically experiences.

To achieve goals in moral education, a method is used by providing examples to students. This example is no different from example in teaching manners and behavior at the dinner table (Duska & Whellan, 1975). From here, the exemplary method is a very appropriate method for instilling moral education in students. In relation to scouting, Daradjat (1995) stated that success in this matter can be achieved when leaders and

members are very intimate and free like brothers.

In scouting, moral education of students is carried out at every age level so that it is in harmony with the growth and development of students. Alert level aged 7-11 years. Raising level is 12-16 years old. The enforcement level is 17-20 years old. The age group is 21-25 years old. The level of enforcers are those who are in the final stages of adolescence (Farida, 2003). From this it is clear that moral education through scouting has been neatly organized from the alert age onwards.

Based on the description above, researching moral education through scouting is something very interesting. Therefore, this research will focus on the following problems. First, what is the basic basis of scouting? Second, what are the moral educational values contained in scouting activities? By finding two answers to this problem, it is hoped that it will be able to contribute to teachers, lecturers and researchers who want to conduct similar research.

Research methods

This qualitative descriptive research uses literature study in conducting its research. Literature study is a study of theories, references and other scientific literature on the situation being studied (Sugiyono, 2012). The data analysis technique uses content analysis to obtain valid conclusions that can be re-examined based on the context (Krippendorff,

1993). With this analysis technique, the results obtained will be valid and measurable in accordance with applicable theory and studies.

Literature studies can also study previous reference books to obtain a theoretical basis for the problem to be researched (Sarwono, 2006). Thus, as stated by Nazir (2003), literature studies can be carried out by reviewing books, literature, notes and various papers that are appropriate to the objectives and problems to be studied, namely storytelling techniques for teachers and parents for early childhood.

Results and Discussion

The Essence, Basics, Goals, Functions and Characteristics of Scouting

According to Powell, as quoted by Farida (2003), scouting is: (1) an educational process in the form of fun activities for children and youth under the responsibility of adults; (2) an educational process carried out outside the school educational environment and the family educational environment; and (3) an educational process carried out using the basic principles and methods of scouting.

The process of instilling moral educational values in student activities occurs when students enjoy engaging in activities that are interesting, fun, creative and challenging. It is at this time that scout leaders provide character guidance to students (Kardjani, 2000). This character guidance is called the process of instilling moral educational values in students.

Based on the Resolution of the World Scout Conference in Copenhagen, Denmark in August 1945, it was stated that scouting was national. Thus, the ideal foundation for scouting is Pancasila. This is explained in the AD and ART of the Scout Movement Chapter II article 3 which reads, "The Scout Movement is based on Pancasila" (AD and ART of the

Scout Movement, 1999). Meanwhile, the constitutional basis for scouting is as follows.

First, the 1945 Constitution, especially article 31 paragraph 1 which reads, "Every citizen has the right to receive instruction" (Amendment to the 1945 Constitution, 1999). With the understanding that all Indonesian citizens have the right to receive education, whether formal, informal, non-formal, and others.

Second, RI Presidential Decree No. 238 of 1961 which decided as follows, among others: (1) the implementation of scouting education for Indonesian children and youth was assigned to the Scout Movement association; (2) throughout the territory of the Republic of Indonesia, the Scout Movement association with its Articles of Association as stated in the attachment to this decision is the only body permitted to provide scouting education; and (3) other bodies of the same nature or that resemble Scout Movement associations are prohibited (Advice and ART of the Scout Movement, 1999).

Meanwhile, the operational basis for scouting is as follows: (1) laws and regulations regarding education; (2) Scout Movement deliberation decisions; and (3) the decision of the Kwarnas Scout Movement (Farida, 2003).

The objectives of the Scout Movement have been stipulated in the Scout Movement's Articles of Association Chapter II article 4 which states that the Scout Movement educates and develops young Indonesians with the following objectives (AD and ART of the Scout Movement, 1999), namely:

First, educate and develop young people to become human beings with noble personality, character and character who have faith and devotion to God Almighty, are mentally strong and have high morals; high intelligence and quality of skills; and strong and healthy physically.

Second, educate and develop Indonesian citizens who have a Pancasila spirit, are loyal and obedient to the Republic of Indonesia and become good and religious members of society, who can develop themselves independently and are jointly responsible for the development of the nation and state, have concern for their fellow citizens and nature, environment, both local, national and international.

Apart from that, the task of the Scout Movement is to organize scouting for young people in order to grow the nation's buds, so that they become a better generation, capable of responsibility, and able to foster and fulfill national independence (AD and ART of the Scout Movement, 1999).

The function of scouting in a moral education process has three functions, including: (1) interesting activities for children and youth; (2) service for adults; and (3) tools for communities and organizations (AD and ART of the Scout Movement, 1999).

In Articles of Association no. 6 stated that, "The Scout Movement functions as an educational institution outside the school and outside the family as well as a forum for the use and development of the younger generation, which is the basic function of scouting and scouting methods and among systems, the implementation of which is adapted to the circumstances, interests and development of the nation and society. Indonesia" (Farida, 2003).

The nature of scouting based on the Resolution of the World Scout Conference in 1945 in Copenhagen Denmark was stated to have three characteristics (Kwarnas Pramuka Movement, 1983), including:

First, national, namely an organization that organizes scouting in a country must adapt to the conditions, needs and interests of the community, nation and state. The implementation of scouting in Indonesia,

which is vast, must be adapted to local conditions and interests. This is the difference between Indonesian scouting and other countries.

Second, international, namely the international nature of scouting which was initiated by Mr. Scout Boden Powell from England. From Mr Pandu Dunia, scouting spread throughout the world as an international activity.

Third, universal, namely that scouting organizations anywhere in the world always use universal basic principles and scouting methods. In the Articles of Association of the Scout Movement, Chapter I, article 7, paragraph 2, it is stated, "The Scout Movement is an educational organization whose membership is voluntary, without distinction between ethnicity, race, class and religion (AD and ART of the Scout Movement, 1999).

The Value of Moral Education in Scouting

The main moral value in scouting is the Tri Satya Promise as follows, "For the sake of my honor I promise to be serious: (1) carry out my obligations towards God and the Unitary State of the Republic of Indonesia and practice Pancasila; (2) helping others in life and preparing to build society; (3) comply with the principles of dharma. The Dasa Dharma referred to is as follows, among others:

1. Fear of God Almighty
2. Love of nature and compassion for fellow humans
3. Polite and knightly patriot
4. Obedient and likes deliberation
5. Willing to help and be steadfast
6. Diligent, skilled and happy
7. Frugal, careful and modest

8. Disciplined, brave and loyal
9. Responsible and trustworthy
10. Be pure in thoughts, words and deeds

Thus, these are actually the main moral education values in scouting and must be considered and realized by scout members at all levels. Meanwhile, the basic principles of scouting are explained by Farida (2003) as follows, among others:

1. Faith and devotion to God Almighty
2. Care about the nation and homeland, fellow humans and the like
3. Care about oneself
4. Obey the scout code of honor

Apart from that, in scouting there is an among system. Namely, a coach and scout member must be able to develop by implementing the following leadership principles: (1) *Ing ngarsa sung tuladha*, meaning that at the front they must be able to be an example; (2) *Ing madya mangukarsa*, meaning in the middle you must be able to build your will; and (3) *Tut wuri handayani*, meaning in the background you must be able to follow leadership, motivate and have a good influence on others.

Significance of Dasa Dharma with Islamic Teachings

The significance of dasa dharma with Islamic teachings can be explained as follows, among others:

First, fear God Almighty. What is meant by piety is carrying out all God's commands and avoiding all His prohibitions. The significance of piety to the teachings of Islam is found in the words of Allah SWT: "Those who believe in the unseen, who offer prayers, and spend some of the good fortune that We have bestowed upon them. And those who believe in the books that have been

revealed to you and the books that were sent down before you, and they believe in the existence of the life of the hereafter" (QS. Al-Baqarah: 3-4). Furthermore, the significance of the position of piety is mentioned in the words of Allah SWT: "Indeed, the most noble people in the sight of Allah are those who are devout among you" (QS. Al-Hujurat: 13). Meanwhile, the significance of the command to fear Allah is found in the words of Allah SWT: "O you who believe, fear Allah with true piety" (QS. Ali Imran: 102).

Second, love of nature and compassion for fellow humans. The purpose of this dharma is to know, maintain and preserve the environment and its natural contents, strengthen ties of brotherhood, and be responsible for managing the universe. The significance of love of nature and compassion for fellow humans is found in the words of Allah SWT: "He is Allah who runs everything on earth for all of you" (QS. Al-Baqarah: 29). Including love of nature is love for animals (animated creatures) and physical nature such as earth, water and plants (Mubarak, 2001). Meanwhile, the significance of love for others is found in the words of Allah SWT: "Indeed, believers are brothers. Therefore, make peace between the two" (QS. Al-Hujurat: 10). The word of Allah SWT: "There has been visible damage on land and at sea caused by the actions of human hands so that Allah will show them some of their actions so that they return to the right path" (QS. Ar-Rum: 41).

Third, polite and knightly patriots. Namely, scouts must be able to develop national and state awareness (Kardjani, 2000). The significance of the polite and chivalrous patriot is found in the words of Allah SWT: "And remember when Abraham prayed, 'O Allah, make this country (Makah), a safe country, and keep me and my children and grandchildren from worshiping idols'" (QS. Surat Ibrahim: 35). The Word of Allah SWT: "And among humans there are people who use empty conversations to lead people astray

from His path without knowledge and make a mockery of it. They will suffer a humiliating punishment" (QS. Lukman: 6).

Fourth, be obedient and like deliberation. The significance of obedience is found in the words of Allah SWT: "Obey Allah and His Messenger, and those in authority among you" (QS. An-Nisa: 59). Meanwhile, people like to consult significantly with the words of Allah SWT: "And consult with them in all matters" (QS. Ali Imran: 159).

Fifth, be willing to help and be steadfast. A scout member must get used to providing help and be patient. The significance of being willing to help is found in the words of Allah SWT: "And help each other in goodness and piety, and do not help in committing sins and evil" (QS. Al-Maidah: 2). Meanwhile, the significance of steadfastness or patience is found in the words of Allah SWT: "Indeed, Allah is with those who are patient" (QS. Al-Baqarah: 153). The Word of Allah SWT: "And give good news to those who are patient" (QS. Al-Baqarah: 155).

Sixth, diligent, skilled and happy. The significance of being diligent is found in the words of Allah SWT: "And that a human being does not obtain anything other than what he has worked for" (QS. An-Najm: 39). Those who are diligent will gain significant ease with the words of Allah SWT: "Indeed, after difficulty there is ease" (QS. Al-Insyirah: 5-6).

Seventh, thrifty, careful and modest. The significance of thrift is found in the words of Allah SWT: "O son of Adam, wear beautiful clothes every time you enter the mosque, eat and drink and do not be excessive. Indeed, Allah does not like excessive people" (QS. Al-A'raf: 31). The significance of the value of moderation (simple) is found in the words of Allah SWT: "Praising has neglected you until you enter the grave. Don't do that, later you will know the consequences" (QS. At-Takasur: 2-3).

Eighth, discipline, courage and loyalty. Mubarak (2001) states that the term discipline means actions carried out because of following a commitment. Meanwhile, Suseno (1987) stated that the term courage is defined as daring to side with the weak against the strong. The significance of discipline is found in the words of Allah SWT: "Know that indeed, to Allah belongs whatever is in the heavens and the earth. Indeed, He knows the situation you are in right now. And knowing that the human heart will be returned to Him, then it will be explained what you are doing. And Allah is All-Knowing of everything" (QS. An-Nur: 64).

Ninth, be responsible and trustworthy. The significance of responsibility is found in the words of Allah SWT: "And those who keep the mandates (which they bear) and their promises" (QS. Al-Mukminun: 8). Another word of Allah SWT: "Indeed, We have said to the heavens, the earth and the mountains, so all of them are reluctant to carry the mandate, and they are afraid of betraying it, and the mandate is carried by humans" (QS. Al-Ahzab: 72). The Word of Allah SWT: "And no one commits a sin but the harm returns to himself and a sinner will not bear the sins of others" (QS. Al-An'am: 164).

Tenth, be pure in thoughts, words and deeds. Purity in thoughts, words and deeds is significant with the words of Allah SWT: "O you who believe, stay away from most prejudices, indeed some prejudices are sins, and do not find fault with others, and do not let some of you backbite others. another. Would one of you like to eat the flesh of his dead brother? So of course you feel disgusted with it, and fear Allah. Indeed, Allah is the Most Accepting of repentance, the Most Merciful" (QS. Al-Hujurat: 12). The Word of Allah SWT: "And those who hurt believers, both men and women without any fault they have committed, then indeed they have carried lies and real sin" (QS. Al-Ahzab: 58).

Conclusion

Based on the description above, this research can be concluded as follows. First, the ideal basis for scouting is Pancasila. Meanwhile, the constitutional basis for scouting is the 1945 Constitution, especially article 31 paragraph 1 which reads, "Every citizen has the right to receive instruction" and Presidential Decree No. 238 of 1961 which decided that the implementation of scouting education for Indonesian children and youth was assigned to the Scout Movement association; and others. The operational basis for scouting is the legal regulations regarding education, the decisions of the Scout Movement deliberations, and the decisions of the Scout Movement Kwarnas.

Second, the moral education values that exist in scouting activities are devotion to God Almighty, which is significant with QS. Al-Baqarah: 3-4, QS. Al-Hujurat: 13, and QS. Ali Imran: 102; love of nature and compassion for fellow humans are significant to QS. Al-Baqarah: 29, QS. Al-Hujurat: 10, and QS. Ar-Rum: 41; polite patriot and significant knight with QS. Surah Ibrahim: 35 and QS. Lukman: 6; obedient and likes to have significant discussions with QS. An-Nisa: 59 and QS. Ali Imran: 159; willing to help and steadfast significantly with QS. Al-Maidah: 2, QS. Al-Baqarah: 153, and QS. Al-Baqarah: 155; diligent, skilled and significantly happy with QS. An-Najm: 39 and QS. Al-Insyirah: 5-6; frugal, careful, and modest are significant with QS. Al-A'raf: 31 and QS. At-Takasur: 2-3; disciplined, brave, and significantly loyal to QS. An-Nur: 64; responsible and can be trusted significantly with QS. Al-Mukminun: 8, QS. Al-Ahzab: 72, and QS. Al-An'am: 164; holy in thoughts, words and deeds significant to the QS. Al-Hujurat: 12 and QS. Al-Ahzab: 58.

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