

Strengthening Pancasila Values Through Scouting SMP Terpadu Al-Farabi

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ABSTRACT

This study addresses the problem of declining internalization of Pancasila values among students, particularly in the context of character education. The objective is to explore how Scout extracurricular activities at SMP Terpadu Al-Farabi, Tanjung Anom, Deli Serdang, North Sumatra, serve as a medium to strengthen these values. The research specifically aims to examine how the principles of Pancasila—belief in God, humanity, unity, democracy, and social justice—are applied through Scouting activities and to identify the supporting and inhibiting factors affecting their implementation. A qualitative descriptive method was employed, using observation, interviews, and documentation as data collection techniques. The participants included the school principal, two Scout mentors, and ten eighth-grade students actively participating in the Scout program. The data were analyzed using the Miles and Huberman interactive model, involving data reduction, display, and conclusion drawing. The results indicate that Scout extracurricular activities significantly shape student character by embedding Pancasila values into daily practice. These are evident in students' discipline, teamwork, leadership, patriotism, and responsibility. However, the implementation faces obstacles, including limited facilities and inconsistent mentoring. Despite these challenges, the study finds that scouting remains a highly effective platform for civic education when properly supported and aligned with character-building goals.

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1. INTRODUCTION

Pancasila, the philosophical foundation of Indonesia, serves as a moral compass and ideological guide for national life. Its five principles, belief in God, humanitarianism, unity, democracy, and social justice, are intended to be internalized by all Indonesian citizens, especially the younger generation [1]. However, these values are increasingly absent in students' behavior. Various social problems such as brawls, moral degradation, bullying,

intolerance, and drug abuse reflect the weak internalization of Pancasila among youth [2], [3].

This issue is partly rooted in the formal education system, particularly in the delivery of Civic Education (PPKn), which emphasizes cognitive learning rather than real-life application. As a result, students often memorize the five principles without practicing them in daily interactions [4], [5]. To bridge this gap, non-formal educational platforms, such as extracurricular activities, have emerged as important supplements to classroom learning. Among them, the Scout Movement (Pramuka) is considered one of the most strategic vehicles for character education in alignment with Pancasila values [6], [7].

Despite this potential, implementing Scout programs in many schools remains superficial. At SMP Terpadu Al Farabi, for example, scouting is active but often ceremonial and disconnected from deeper value integration [8], [9], [10]. There is limited contextualization, minimal reflection on values, and a lack of alignment with national character education goals. Activities are often repetitive, outdated, and lack engagement with contemporary adolescent realities. This raises the research problem: *To what extent do Scout extracurricular activities at SMP Terpadu Al Farabi contribute to internalizing Pancasila values, and how can their educational role be strengthened?*

To address this issue, the researcher plans to evaluate the current Scout program, analyze how each principle of Pancasila is reflected (or not) in practice, and identify supporting and inhibiting factors [11], [12]. Using a qualitative case study method, this research will explore student and teacher perspectives to propose an improved model for integrating Pancasila into Scout activities [13], [14].

The objective of this study is threefold: To analyze the extent of integration between Scout activities and Pancasila values at SMP Terpadu Al Farabi, To identify which types of Scout activities best support the internalization of each principle, To explore the challenges and opportunities in implementing character education through scouting [15], [16].

This study is grounded in theories of character education and the experiential learning model, which emphasizes learning through reflection and direct experience [17], [18]. The Scout Movement, which incorporates outdoor activities, teamwork, and civic engagement, aligns well with these pedagogical models. Additionally, Pancasila education theory suggests that values are best transmitted through contextualized, participatory learning rather than didactic instruction [19], [20].

Several previous studies have explored Pancasila-based character education. Astuti investigated how Pancasila values were integrated through classroom learning but did not address non-formal activities [21]. Prasetyo and Nugroho examined scouting in public schools but focused primarily on skill-building, not ideological reinforcement. Meanwhile, Sari explored students' national awareness but did not connect this to specific educational programs [22], [23]. What distinguishes this research is its focus on a single school case (SMP Terpadu Al Farabi) and its aim to evaluate scouting as a structured medium for Pancasila value internalization, which is still underexplored.

This study will contribute practical insights for educators, school administrators, and Scout leaders. If Scout programs are strategically designed and values-based, they can become powerful tools for national character development. The research also provides

recommendations for improving Scout curricula, integrating reflective practices, and enhancing leader capacity in value-based instruction.

This study hopes to generate a practical framework for strengthening the link between Scouting and Pancasila, ensuring that extracurricular activities can truly support the formation of responsible, ethical, and patriotic young citizens. This is essential for the well-being of schools and preserving the nation's foundational values in a changing world [24].

Ultimately, this research aims to provide schools, educators, and Scout leaders with informed recommendations on better utilizing Scout activities as a medium for national character building. Strengthening the connection between Scouting and Pancasila education is relevant to student development and the broader objective of nurturing responsible, moral, and patriotic citizens who embody the spirit of Indonesia's founding philosophy.

2. METHOD

This study employed a qualitative approach with a descriptive design to illustrate and comprehensively understand the phenomenon related to strengthening Pancasila values through the Scout extracurricular program. This approach was chosen because it enabled the researcher to explore the meanings and perceptions of the participants regarding their social experiences and to uncover various factors influencing the internalization process [25], [26].

The research was conducted at Yayasan Pendidikan SMP Terpadu Al-Farabi, located on Jl. Perjuangan, Desa Tanjung Anom, Kecamatan Pancur Batu, Kabupaten Deli Serdang, North Sumatra. The school was selected purposively due to its culturally diverse student population and the implementation of scouting as a mandatory extracurricular activity. This diversity contributed meaningfully to the dynamics of value reinforcement within the school environment.

The research subjects consisted of three categories of informants:

- a. Primary informants: two Scout instructors and twelve active eighth-grade students,
- b. Key informants: the school principal, and supporting informants: ten other students actively involved in Scout activities.

These individuals were selected because they played central roles in observing, implementing, and experiencing character education practices through the Scouting program. Data collection techniques included observation, semi-structured interviews, and documentation. Observations were conducted during Scout activities to record interactions, behaviors, and participation patterns. In-depth interviews explored informants' understanding, perceptions, and lived experiences related to the values of Pancasila. Documentation involved the collection of school records, photographs, and activity archives to support and enrich field data.

In the data analysis phase, the researcher applied the Miles and Huberman interactive model, which involved three concurrent flows of activity: data reduction, data display, and conclusion drawing. Data reduction was conducted by selecting relevant interview transcripts and observational notes. These were then organized into thematic matrices for systematic analysis. Although no specific qualitative analysis software was used, manual coding and categorization were applied to identify patterns and draw meaning from the data [27].

To ensure the validity and credibility of findings, the study utilized triangulation across data sources, methods, and time. Additional strategies included prolonged engagement, persistent observation, and member-checking, where selected informants were invited to verify the accuracy of transcribed statements and preliminary interpretations.

Ethical considerations were observed throughout the research process. All participants provided informed consent before data collection, and anonymity and confidentiality were guaranteed. The principal and relevant institutional authorities obtained approval to conduct research at the school.

Through this methodology, the study aimed to provide empirical insights into how the Scout extracurricular program served as a medium for internalizing the values of Pancasila among junior high school students. The findings are expected to offer practical recommendations for school administrators and Scout leaders to optimize the role of Scouting in building national character and citizenship education.

3. RESULTS AND DISCUSSION

3.1. Results

The results of this study indicate that the Scout extracurricular activities at SMP Terpadu Al-Farabi have been implemented systematically and are integrated into the school's broader character education framework based on Pancasila values. The program includes weekly Scout meetings, marching practices, group discussions, camping, flag ceremonies, and community service projects that actively involve students. Based on field observations and in-depth interviews with 22 eighth-grade students, two Scout instructors, and the principal, it was found that students showed high enthusiasm for participating in Scout activities and experienced significant character development, particularly in terms of discipline, responsibility, and cooperation.

The value of Belief in the Almighty God was instilled through regular opening and closing prayers and the reinforcement of interfaith tolerance. In interviews, one student stated, "We always start with a prayer. Even though we have different religions, we still respect each other." This statement shows that religious values are understood theoretically and practiced regularly. Furthermore, the value of Just and Civilized Humanity was reflected in student involvement in social service activities such as cleaning school grounds, helping the local community, and organizing solidarity actions. One instructor explained, "We want the students not just to know the meaning of helping others from books, but actually to experience it themselves."

The principle of Unity of Indonesia was strongly observed in activities that encouraged students from different ethnic and religious backgrounds to collaborate. Random group formation allowed them to work together regardless of their differences. A student shared, "I began to understand my friends from other cultures better after camping and working together." Democratic values were also reinforced through group deliberation, the election of team leaders, and collective decision-making processes. The principal emphasized that such democratic experiences are not always gained through classroom learning, but are effectively taught in practical settings like Scout activities.

The principle of Social Justice for All Indonesians was realized through equal opportunities for all students to lead, participate, and contribute. Activities were designed to ensure inclusion and prevent domination by particular individuals or groups. Even students who were previously passive began to develop confidence after being entrusted with responsibilities. One student admitted, “I used to be shy, but after becoming a team leader, I became more confident and brave.”

Despite the many successes of the Scout program at the school, several challenges were also identified. These included limited facilities such as camping gear, irregular attendance due to weather conditions, and scheduling conflicts with academic activities. Nevertheless, efforts by the school, instructors, and parents played a crucial role in maintaining the program's continuity. The school responded to these issues by collaborating with parents, adjusting schedules, and diversifying activities to sustain student engagement.

Documentation revealed that Scout activities were ceremonial routines and a meaningful learning space that holistically shaped student character. Photographs of community service, campfire events, group discussions, and leadership practices reinforced that these experiences effectively internalized Pancasila values. Student testimonies also showed behavioral changes, including increased religious awareness, mutual respect, social concern, and patriotism.

From these findings, it can be concluded that the Scout program has served as a relevant and powerful medium for character development that is aligned with the values of Pancasila. The internalization of these values occurred not through lectures or memorization, but through real-life activities that engaged students emotionally and socially. Scout activities helped bridge the gap between cognitive understanding and practical application of values in daily life. Therefore, the program's sustainability and improvement are essential, supported by collaboration among schools, families, and communities.

As a practical contribution, the researcher recommends that schools strengthen instructor training to embed Pancasila values more explicitly in each activity, develop value-based Scout activity modules, and expand cooperation with parents and community members. These findings support national efforts to develop the Pancasila Student Profile through contextual and sustainable non-formal educational approaches.

3.2. Discussion

The findings of this study affirm that Scout extracurricular activities at SMP Terpadu Al-Farabi significantly reinforce Pancasila values among students. These activities serve as complementary educational practices and participatory learning environments where students internalize national ideals through practical engagement. This supports the broader educational argument that character formation becomes more effective when values are taught theoretically and embedded in experience-based learning. Scout programs enable students to develop critical life competencies—discipline, teamwork, empathy, and leadership—that align closely with the five principles of Pancasila.

The first principle, belief in the Almighty God, is cultivated through opening and closing prayers and reflective moments, emphasizing spiritual awareness and religious tolerance. Students are taught to respect peers of different faiths, and this attitude is evident

in their interactions. The principle of just and civilized humanity is instilled through service-oriented projects such as community clean-ups, donation drives, and helping the elderly, which nurture empathy and social responsibility. These activities are not mere routines but meaningful acts that foster moral development through practice.

Unity in diversity, the third principle of Pancasila, is strengthened as students from various cultural and religious backgrounds collaborate harmoniously. The inclusive nature of the program fosters social cohesion and enhances appreciation for pluralism, a value essential in a nation as diverse as Indonesia. Meanwhile, democratic values are practiced during Scout sessions through deliberations, team elections, and group decision-making. These democratic practices encourage respect for others' opinions, critical thinking, and a sense of shared responsibility.

The fifth principle, social justice, is promoted through inclusive participation. Scout activities are designed so that every student can engage equally, regardless of social or academic standing. This emphasis on equality gives students real-life exposure to the principles of fairness and justice, which are often challenging to convey through traditional classroom instruction.

However, this study also identified several limitations. These include inadequate infrastructure, such as the lack of camping equipment, occasional student absenteeism due to weather or conflicting academic schedules, and varied levels of student motivation. Beyond these technical and logistical issues, methodological limitations must be acknowledged. As this study employed a qualitative descriptive approach and was confined to a single institution, the findings are not intended to be broadly generalizable. They offer rich, contextual insights that could inform future research or similar case studies in different educational settings.

Teachers and instructors at SMP Terpadu Al-Farabi were found to play a vital role in translating abstract Pancasila values into practical lessons. Their dedication to integrating values into every stage of Scout activities—through modeling, mentoring, and direct engagement—was instrumental in fostering student understanding and value internalization. These efforts suggest that well-prepared and value-conscious educators are crucial to the success of character-based programs.

Based on the findings, several practical recommendations are proposed. First, school administrators and policymakers should consider allocating sufficient resources to support Scout activities, including materials, training, and facilities. Second, schools should develop a standardized module that explicitly incorporates Pancasila values into Scout programs. Third, partnerships with local communities, parents, and alumni should be encouraged to sustain student engagement and support logistical needs.

Furthermore, curriculum developers and national education authorities should integrate experiential value education into the broader educational policy framework. This can be accomplished by recognizing structured extracurricular programs like scouting as core components of character development, rather than optional add-ons. National educational goals, such as the Pancasila Student Profile, require implementation strategies that reach beyond textbooks and exams.

A study conducted by Risalatul Meiana Putri and Minsih demonstrated that scouting extracurricular activities at the elementary school level effectively strengthened the Pancasila Student Profile across multiple dimensions. Using a qualitative descriptive approach with data triangulation techniques, interviews, documentation, and observations, the research revealed that cooperation, discipline, responsibility, and love for the homeland could be instilled through hands-on, enjoyable scouting activities. Students were found not only to understand Pancasila values theoretically but also to practice them in daily life through group exercises, flag ceremonies, teamwork, and outdoor exploration. This study is highly relevant, as it confirms that even from an early age, students can be guided to become Pancasila-minded citizens through non-formal means such as scouting [22].

Another study by Nadya Huda et al. expanded the scope by exploring character development in an Islamic boarding school, Al Falah. Using a qualitative approach involving interviews and direct observation, the study found that extracurricular activities such as Scouting, Pagar Nusa (traditional martial arts), Red Cross Youth, rebana (traditional music), and calligraphy play a vital role in shaping students' character. These activities promote leadership, empathy, discipline, and social responsibility, especially when character education is integrated into the extracurricular curriculum. Furthermore, support from teachers, parents, and the wider community proved essential for program success. The findings suggest that structured, purpose-driven extracurricular activities are powerful tools for fostering the Pancasila Student Profile even in faith-based educational environments [21].

In addition, Abd Rahman et al. examined the implementation of noble character education through scouting activities at Islamic Senior High Schools (MAN). Using a case study design, the researchers gathered data via interviews, observation, and documentation. The results indicated that scouting activities were systematically implemented and notably impacted character development, especially in fostering values such as honesty, independence, and cooperation. However, they also highlighted a limitation: the effects of character building were observable primarily within the school setting, and less so outside of it. This underlines the need for continuous policies and structured SOPs to ensure the sustainability of character formation beyond school hours [27].

These three studies support the idea that extracurricular scouting can be a strategic platform for strengthening the values of Pancasila at various educational levels and contexts. They demonstrate that values such as unity, responsibility, tolerance, and patriotism are more effectively instilled when embedded in real-life activities, rather than merely taught through textbooks. The interactive and experiential nature of scouting creates meaningful learning moments that shape students' intellect and moral compass.

Therefore, these prior studies provide a crucial reference in explaining the importance of promoting Pancasila values through extracurricular activities. Their findings align with national educational policy efforts aimed at producing a generation of students who are not only intellectually competent but also morally grounded and civically engaged. As a result, the reinforcement of character-based extracurricular programs like scouting should be continuously supported and enhanced through school and government

collaboration, ensuring the realization of the Pancasila Student Profile across Indonesia's educational landscape.

This study also highlights a need for further research. Future studies could explore comparative implementations of Scout programs across different regions, types of schools (public vs. private, secular vs. religious), or student demographics. Moreover, mixed-methods research could help quantify behavioral changes over time, complementing the qualitative findings. Longitudinal studies could also track how participation in Scout programs influences students' civic behavior beyond school years.

The Scout extracurricular program at SMP Terpadu Al-Farabi is more than a co-curricular activity; it is a transformative space where Pancasila values are internalized through lived experiences. As civic education in Indonesia continues to evolve, strengthening and expanding such programs is vital to nurturing future generations who are academically competent, morally grounded, and nationally committed.

4. CONCLUSION

This study has demonstrated that Scout extracurricular activities at SMP Terpadu Al-Farabi are a meaningful medium for instilling Pancasila values in students through action-based and experiential learning. Rather than merely transferring knowledge, these activities have fostered value internalization by engaging students in collaborative, service-oriented, and reflective tasks aligned with the five principles of Pancasila. The structured integration of these values in non-formal settings contributes positively to developing student character and civic responsibility.

The implications of this research suggest that character education, particularly the reinforcement of national values, should be approached holistically—beyond the classroom—by incorporating extracurricular platforms like scouting into the school's moral and civic education strategies. Schools that optimize such programs are more likely to produce academically competent, ethically grounded, and socially aware students.

However, this study is limited by its qualitative design and single-site focus, so the findings may not be universally generalizable. The depth of insight offered here is contextual and should be interpreted considering the cultural and institutional setting of SMP Terpadu Al-Farabi.

Future research is encouraged to expand this investigation across diverse school types, regions, and student demographics. Comparative or longitudinal studies could assess the long-term impact of scouting on students' civic behavior beyond school years. Mixed-method approaches may offer a more comprehensive understanding by combining qualitative depth with quantitative measurement.

As a contribution to public knowledge, this study reinforces the importance of integrating Pancasila education into daily student experiences. It encourages educational stakeholders—especially teachers, school leaders, and policymakers—to view Scout programs not as supplementary, but as essential components of national character development. This perspective can enrich civic education practices and inspire broader adoption of values-based learning across Indonesia's educational landscape.

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