

Scouting Education as A Strategy to Strengthen Nationalist Values in Indonesian High School Student

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Article Info

Article history:

Received 2025-05-08

Revised 2025-06-14

Accepted 2025-06-17

Keywords:

Character Building
Civic Education
High School Students
Nationalism
Scouting Education

ABSTRACT

This study explores how scouting education strategically strengthens nationalist values among Indonesian high school students. Employing a qualitative research design, the study was conducted at SMAN 1 Subang, Kuningan Regency, involving data collection through interviews, observations, documentation, and literature studies. The results indicate that scouting education programs at SMAN 1, Subang, are well integrated with the 2013 Curriculum, particularly in reinforcing spiritual attitudes, social attitudes, and practical skills aligned with Pancasila values. These programs are adaptively designed to respond to the dynamic needs of society, encouraging students to develop respect for religious diversity, teamwork, discipline, and social responsibility. Moreover, scouting activities such as national flag ceremonies, singing patriotic songs, and community service effectively cultivate students' sense of nationalism. The study also highlights the role of civic education as a complementary reinforcement in building nationalist character through classroom instruction and extracurricular practices. Integrating civic values in scouting education provides a comprehensive foundation for fostering civic intelligence, participation, and responsibility. Therefore, scouting education is an extracurricular requirement and vital for character-building and nurturing future citizens committed to national unity and cultural diversity. Schools are encouraged to optimize and promote scouting education as a transformative platform for strengthening national identity among students.

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1. INTRODUCTION

Article 3 of Law No. 20 of 2003 regarding the National Education System clearly states that "National Education aims to enhance abilities and shape the character and culture of a dignified nation to foster national life, to develop students' potential into individuals who have faith in God Almighty, possess ethical values, maintain health, are

knowledgeable, skilled, creative, independent, and become responsible and democratic citizens."

Sunaryo Kartadinata [1] suggested that education is closely tied to the values and cultural heritage that must be transmitted to the next generation, particularly during generational shifts. This implies that education plays a crucial role in fostering nationalism and a national identity. Consequently, today's education should focus on cultivating a sense of nationalism and national identity globally. The educational system prepares the future generation to be good citizens and global citizens who coexist harmoniously and peacefully with other nations. This suggests that education is closely tied to the promotion of nationalism and a sense of national identity.

Therefore, contemporary education must aim to nurture nationalism and national identity in the light of global circumstances. The educational mandate is to prepare the nation's youth to be exemplary citizens and global citizens capable of coexisting in an orderly and peaceful manner with other nations worldwide. Therefore, cultivating the character and civilization of a dignified nation to promote national life and nurture democratic and responsible citizens constitutes the sacred mission of civic education amid philosophical, socio-political, and psycho-pedagogical aspects. Specifically, as highlighted in the Explanation of Article 37 paragraph (1), "Civic education aims to cultivate students into individuals who have a sense of national pride and love for their homeland." In this regard, civic education fundamentally aligns with national education or national character education. All these directives necessitate a renewed understanding of civic education as a scientific framework, methodological application, and comprehensive educational practice that ultimately promotes "civic intelligence," "civic participation," and "civic responsibility" as members of the nation and citizens of Indonesia.

Enhancing student potential, as mentioned in the national education objectives, is systematically pursued through intracurricular, co-curricular, and extracurricular activities. Intra-curricular activities are implemented through organized and scheduled programs aligned with the competencies and content areas of the subjects. Co-curricular activities occur through structured assignments related to one or several content areas or subjects. Extracurricular activities consist of structured programs outside the traditional curriculum of each educational level that conceptually and practically support the attainment of educational goals.

As outlined in the 2013 curriculum, scouting education is mandated as an extracurricular activity [2]. This indicates that scouting education is an organized extracurricular activity that serves as a means to enhance psychological, social, and cultural development (reinforcement) associated with the attitudes and skills outlined in the 2013 curriculum, which are aligned with the psychological and pedagogical growth fostered by scouting education. Consequently, the attainment of Core Competencies for Spiritual Attitude (KI-1), Social Attitude (KI-2), and Skills (KI-3) receives significant reinforcement (meaningful complete learning) via a systematic and adaptive approach to scouting education within the educational environment. To achieve this objective, activities are conducted both within the school setting (intramural) and outside of it (extramural) as

part of efforts to cultivate noble character, following the values and ethics of Pancasila, thereby contributing to the formation of a nation's character.

Based on these insights, the author is compelled to delve deeper into the role of scouting education as a reinforcement of national values. Thus, the author has framed this issue as a research study. To thoroughly explore the problem, several research questions have been formulated: 1) How are scouting education programs designed to adapt to society's constantly changing needs and contexts? 2) In what ways does the practice of scouting education contribute to the reinforcement of national values? 3) How can enhancing Civic education material be integrated into scouting education to strengthen national values?

2. METHOD

The approach used in this study is a qualitative research method designed to describe and analyze the phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people, both individually and in groups. This follows Bog Bog and Taylor's [3] opinion that qualitative research is "a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior." This approach is used to provide an overview of scouting education as a means of strengthening nationalism values at SMAN 1 Subang Kuningan.

The data collected are in the form of words and pictures. After that, all data collected can be the key to what has been studied. The research location in this study is SMAN 1 Subang, situated on Jalan H.O. Iskandar No. 04, Subang Village, Subang District, Kuningan Regency. The data collection techniques used are (a) interviews, (b) observation, (c) documentation studies, and (d) literature studies. The information was obtained from various sources, including the principal, student affairs, curriculum, teachers, scout leaders, and students. The research object was chosen because it was considered capable of providing detailed information about scouting education as a means of reinforcing nationalist values.

Meanwhile, observations were conducted by attending scouting education activities at SMAN 1 Subang Kuningan and implementing civic education in the classroom. For documentation studies, researchers took photos of extracurricular scouting education activities and the implementation of civic education learning. Meanwhile, for literature studies, researchers selected literature that aligned with the research focus from journals and reference books.

Furthermore, the data analysis technique used in this study consisted of three closely aligned activities: data reduction, data presentation, and conclusion verification [3]. Qualitative data analysis is an ongoing, repetitive, and continuous effort. Thus, in general, the data processing process begins with recording field data (raw data), which is then rewritten in the form of unified and categorized data after the data is summarized, reduced, and adjusted to focus on the research problem. Furthermore, the data is analyzed, and its validity is checked through several techniques, as stated by Moleong [4], namely:

- a. The data obtained is adjusted with other supporting data to reveal the problem precisely.
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- b. The data collected is then discussed, criticized, or compared with the opinions of others.
- c. The data obtained is then focused on the substantive focus of the research.

3. RESULTS AND DISCUSSION

3.1 Results

Based on the problem formulation in this research, the findings can be articulated as follows:

3.1.1 Scouting education programs are developed adaptively in response to the dynamic needs of society

The normative basis of Scouting Education as a Required Extracurricular in the 2013 Curriculum lies at the conceptual-normative intersection of Law No. 20 of 2003 concerning the National Education System and Law No. 12 of 2010 relating to the Scout Movement. Substantively and pedagogically, this intersection shows that the philosophy and aims of National Education align with the objectives of the Scout Movement, which is dedicated to developing spiritual values, social attitudes, and skills/abilities as citizens [5]

Within the 2013 Curriculum, scouting education is a required extracurricular activity. This suggests that scouting education serves as an organized means for the psychological, social, and cultural reinforcement of the attitudes and competencies outlined in the 2013 curriculum, which are psychopedagogically cohesive with the development of attitudes and skills in scouting education.

Consequently, achieving the Core Competencies for Spiritual Attitude (KI-1), Social Attitude (KI-2), and Skills (KI-3) yields meaningful reinforcement (meaningful learning) through the comprehensive and adaptive facilitation of scouting education within the educational unit. To fulfill this objective, activities are conducted both within the school environment (intramural) and outside the school (extramural), aiming to strengthen the character-building process of the nation, aligned with the values and morals of Pancasila. Scouting education is deemed highly significant. It fosters a sense of belonging, mutual assistance, patriotism, and a love for the natural world.

Consequently, the Ministry of Education and Culture mandates every school to implement extracurricular scouting education. The educational programs at SMAN 1 Subang are tailored to the 2013 Curriculum, with spiritual attitudes addressed in the individual and social service program, social attitudes reflected in the program promoting social interaction with others, and skills or abilities developed in the program aimed at utilizing body parts for practical tasks in real life. (Interview with the Principal of SMAN 1 Subang, March 19, 2023).

Additionally, the Scout Leader, Mr. Hartoyo, mentioned that scouting education programs are developed adaptively to meet the ever-changing needs of society. He said: "Numerous educational programs in scouting are created uniquely to suit the context of ongoing societal changes. Teamwork, collaborative efforts, and instilling a sense of discipline are aspects of scouting education that can adjust to a dynamic environment." (Interview with Mr. Hartoyo, Scoutmaster of SMAN 1 Subang Kuningan, March 20, 2023) Mr. Hartoyo, serving as the Scoutmaster at SMAN 1 Subang, further described: "The

scouting education programs at SMAN 1 Subang Kuningan are aligned with the 2013 curriculum, incorporating three key aspects: the spiritual aspect, the social aspect, and the skills aspect. This year, the scouting program emphasizes fostering student teamwork, discipline, and tolerance." (Interview with Mr. Hartoyo, March 20, 2023)

Supporting Mr. Hartoyo's views, the vice principal for student affairs also shared: "The educational programs at SMAN 1 Subang are tailored to the 2013 Curriculum. This includes fostering spiritual attitudes through individual spiritual and social piety programs, promoting social attitudes through initiatives that encourage kindness towards others, and enhancing skills and capabilities through practical applications. Students participating in scouting activities receive education programs that can adapt to a dynamic environment. Collaborative efforts among student groups, teamwork between upper and lower class students, and instilling discipline in students are programs intended to be responsive to a constantly changing context." (Interview with Mr. Dian Budiantoro, Vice Principal for Student Affairs of SMAN 1 Subang, Kuningan, March 20, 2023)

Meanwhile, Mr. Andika Manggala, a Civics Teacher, commented: "The scouting education programs at SMAN 1 Subang Kuningan are crafted to respond to the dynamic societal needs. Students displaying teamwork, engaging in cooperative activities, and collaborating with peers are part of the programs designed to prepare them for this evolving environment." (Interview with Mr. Andika Manggala, Civics Teacher of SMAN 1 Subang Kuningan, March 20, 2023)

The statements above are corroborated by observational data collected during scouting training on March 10, 2023. A student group was observed collaborating effectively on group assignments. The ability to work as a team, collaborate with others, and engage in cooperation are qualities that are adaptable to the dynamic needs of society.

Therefore, under its philosophical foundation and fundamental framework, the 2013 Curriculum exhibits characteristics that embody a very significant spiritual attitude, social attitude, and skill content. The attitude and skill content is packaged generically in KI-1, KI-2, and KI-4. K-1 Content (Spiritual Attitude) Relates to the appreciation and practice of religious teachings that are believed in. Examples include being grateful for God's gifts, being obedient in worship, praying before and after activities, and showing tolerance in worship. KI-2 Content (Social Attitude): Relates to the social behavior of students in interacting with their social environment. Examples: honest, disciplined, responsible, polite, cooperative, tolerant, respecting the opinions of others. KI-4 Content (Skills): Relates to students' abilities in applying, processing, and presenting the knowledge they have mastered. Examples include critical thinking skills, problem-solving, presenting, conducting experiments, and creating works.

In the meantime, based on the documentation conducted by the analyst during preparation, there appears to be a range of participation, teaching, and resistance among SMAN 1 Subang Kuningan students during the scout preparation. The arrangement of this state of mind is part of the Scout instruction program, which adapts to the constantly evolving needs of society.

3.1.2 Scouting education practices in strengthening nationalist values

Patriotism is (1) an understanding (instructing) to adore one's own country and state, national character; (2) mindfulness of participation in a country that possibly or together accomplishes, keeps up, and gives the character of the astuteness, thriving, and quality of the country, the soul of patriotism [6]. Patriotism may be a mental indication of a sense of unity among a group of individuals that gives rise to a sense of national identity. Patriotism results from the impact of political, financial, social, and mental components within the social environment through the chronicled handle.

In this way, it can be concluded that patriotism is a national understanding that unites individuals and yearns to establish, maintain, and uphold national autonomy while endeavoring to defend the national interest. Jamal Ma'mur Asmami [7] states that cherishing the country is a state of mind and behavior that shows pride, devotion, care, and tall appreciation for dialect, culture, economy, legislative issues, and so on, so it is not simple to acknowledge offers from other countries that can hurt one's possess country. By ingraining a love for one's nation, it is believed that one will develop a genuine affection for one's immediate environment, including family, school, and the broader community.

The state of mind of adore for the country or patriotism was communicated by the Central of SMAN 1 Subang Kuningan as takes after: "Cherish for the country that's ingraining through Scouts, when going to the hail ceremony efficiently and gravely, singing the tune Indonesia Raya accurately and genuinely, increasing in value the administrations of heroes by recognizing, recollecting, and proceeding the battle. One of them is holding a Heroes' Day ceremony" (Meet with the Foremost of SMAN 1 Subang Kuningan, March 20, 2023)

Moreover, Mr. Andika Manggala, as a Civics Educator, too expressed that: "Cherish for the country that's ingraining through Scouts is to salute the ruddy and white hail seriously when going to the hail ceremony, singing the melody Indonesia Raya with a culminating state of mind, memorizing national melodies, memorizing national occasions, increasing in value the administrations of heroes" (Meet with Mr. Andika Manggala, March 20, 2023)

In the meantime, Mr. Hartoto, as a scout pioneer, said: "Among them are as expressed within the SKU, specifically saluting the treasure hail, ceremonies hail, opening and closing roll call, singing national melodies. Admiring the nation's culture and endeavors to promote autonomy and respect the environment. Typically expressed within the scouting preparing program" (Meet with Mr. Hartoto, March 20, 2023)

In line with the supposition of the scout pioneer over, the bad habit central for understudy issues moreover expressed the taking after: "cherish for the country through Scouts, for the case at the schedule Siaga opening ceremony, a carnival with a courageous topic for Siaga Scouts, Scout propensities each Saturday, singing the melody Indonesia Raya, the Scout Psalm" (Meet with Mr. Dian Budiantoro, March 20, 2023)

This is often reinforced by perceptions made by analysts within the field amid scout preparation. The understudies were seen holding a hail ceremony during the lesson to memorize the history of scouting in Indonesia. These two exercises are a medium for shaping a nationalistic state of mind.

3.1.3 Strengthening civic education material developed in scouting education to strengthen nationalist values.

In common, Civic Instruction aims to cultivate the potential of Indonesian citizens who possess a satisfactory understanding, mindset, and mental and social citizenship abilities, which empower them to participate in scholarly activities and contribute meaningfully in various aspects of community, national, and state life, as well as the world. In addition to having objectives, Civic Instruction serves as a vehicle for shaping well-rounded, gifted, and characterful citizens who are steadfast in their loyalty to the Indonesian country and state by reflecting themselves in the principles of considering and acting in accordance with the command of Pancasila and the 1945 Constitution. [8]

Pancasila and Citizenship Instruction is expected as an exertion to shape understudies into human creatures who have a sense of patriotism and cherish their country motivated by the values of Pancasila, the 1945 Structure of the Republic of Indonesia, the soul of Bhinneka Tunggal Ika, and the commitment of the Unitary State of the Republic of Indonesia.

Reinforcing of Civic Instruction fabric in scouting instruction in making strides patriotism values at SMAN 1 Subang Kuningan was communicated by Mr. Andika Manggal, S. Pd as the agent of Civic Instruction Educator as takes after: "Reinforcing Civic Instruction fabric in scouting instruction in making strides patriotism values is reflected in two fortifications, fabric or hypothesis executed within the classroom and hone carried out exterior the classroom. For hypothesis, students are prepared with concepts or theories about patriotism or love for the nation. In contrast, for hone, understudies carry out exercises that appear to be a state of mind of cherishing the nation or a state of mind of patriotism, such as hail ceremonies, singing national tunes, and relinquishing time, vitality, and cash to form the movement a victory" (Meet with Mr. Andika Manggala, Civic Instruction Educator at SMAN 1 Subang Kuningan, March 20, 2023).

Moreover, Mr. Hartoyo, as the Scout Pioneer clarified, takes after: "Fortifying Civic Instruction fabric in scouting instruction in moving forward patriotism values is reflected in two fortifications, fabric or hypothesis executed within the classroom and hone carried out exterior the classroom. For hypothesis, students are prepared with concepts or theories that examine patriotism or love for the country. In contrast, for hone, understudies carry out exercises that illustrate a state of mind of cherishing the country or a demeanor of patriotism, such as hail ceremonies, singing national melodies and relinquishing time, vitality and cash to form the movement a victory "(Meet with Mr. Hartoyo, Scout Pioneer of SMAN 1 Subang Kuningan, March 20, 2023).

With another clarification, it can be stated that the support of the Civic education fabric has been linked to extracurricular scout activities at SMAN 1 Subang Kuningan. The perceptions that analysts have developed as of March 10, 2023, can strengthen this. Analysts have seen students participating in scout training, singing national anthems together, and recently concluding the scout movement with a flag ceremony.

3.2 Discussion

3.2.1 Scouting education programs adapt to the context of needs and society, which are always dynamic.

Instruction can be a deliberate effort made by a teacher to guide their students to develop all the potential within themselves. This understanding aligns with the conclusions of a few specialists regarding education. Agreeing with Hasbullah [9], instruction can be viewed as a preparation of direction, heading, or authority, which comprises components such as teachers, students, objectives, etc. The foremost considered angles incorporate mindfulness, illumination, strengthening, and behavioral alteration. Based on the clarifications of the two specialists, it can be concluded that instruction is one of the foremost critical things in life. Instruction is additionally an imperative vehicle for building the country. In turn, people who are the result of instruction become advancement assets. Hence, in carrying out their obligations, teachers are not expected to create botches in teaching.

Additionally, Danim [10] clarifies that scholastic instruction has several objectives. To begin with, the cognitive, emotional, and psychomotor potential of understudies should be optimized. Moment, passing on social values from era to era to dodge as many children as possible being evacuated from the roots of culture and national and state life. Third, creating students' flexibility to confront future circumstances that may change, both in terms of escalating and the necessities required in line with advances in science and innovation. Fourth, making strides and creating students' ethical obligation within the capacity to recognize the difference between correct and incorrect, with the will or conviction to select and maintain it. Hence, it can be concluded that the primary purpose of instruction is to transform undesirable habits into positive habits that persist throughout life, thereby enhancing the quality of self and enabling individuals to cope with and respond to various challenges in the future.

Scouting is an instructive preparation exterior of school and exterior of the family that's carried out within the open discussion within the shape of engaging, challenging, fun, solid, deliberate, and coordinated exercises by applying the Fundamental Standards of Scouting and Scouting Instruction Strategies, the extreme objective of which is the arrangement of identity, character, respectable ethics and having life abilities [11]. Scouting is an instruction in character improvement, authority, organization, mental, physical, fellowship (Survival), and issue tackling or SWOT investigation. In the meantime, Kristiono [12] noted that scouting is a shortened form of Praja Muda Karana, which implies a society characterized by inventiveness. Essentially, scouts are "the individuals." The definition of scouts is also communicated by Abas [13], who states that scouts are affiliated with a non-governmental status (not a government agency) and operate within the framework of a unit. Scouting exercises are organized according to equitable rules, with its directors (National Central Station, Department Central Station, and Sub-Branch Base Camp) chosen in an assembly.

The Scout Development in Indonesia is the title of a non-formal instructional organization that organizes scouting instruction. Law No. 12 of 2010 clarifies that "scouting is all perspectives related to scouting." In the meantime, Azwar [14] clarifies that

scouting is an instructive handle outside of school and family within the framework of engaging, fun, healthy, traditional, organized, and practical activities. Scouting exercises are conducted in an open discussion with the Fundamental Standards of Scouting and Scouting Strategies. Agreeing with Ritzer [15], a framework must address pressing needs outside situational. The framework must, moreover, be able to adjust to its environment and adjust the environment to its needs. The Scout Development can play a part in instructing its members to adapt to various social circumstances and community needs. Through scouting exercises, people are prepared to develop social skills, empathy, and awareness of social issues that empower them to become well-rounded individuals.

Based on the clarification over, it can be concluded that scouting is an affiliation that's not a government body, and it has activities carried out within the open discussion, within the frame of curious, challenging, fun, solid, regular, and coordinated exercises, by actualizing the Essential Standards of Scouting and Scouting Instruction Strategies, which have the reason of shaping a person's character and identity. The capacities of the Scout Development are As a non-formal instructive institution, as the exterior of school and exterior of the family, and as a gathering for cultivating and creating youthful individuals, based on the fundamental standards of scouting carried out through scouting strategies, interface and advancement of society, country, and state in Indonesia [16].

Whereas scouting instruction, according to Saedi [17]: "to make each Scout member have a steadfast identity, devout, has respectable ethics, encompasses an enthusiastic soul, complies the law, is taught, maintains the values of the country, and has life aptitudes as a cadre of the country, in keeping up and building the unitary state of the Republic of Indonesia, practicing Pancasila, and protecting the environment. Like the characteristics of scouting, scouting also has three capacities: a) It is a curious activity that involves instructing children, youngsters, and young individuals. b) It may be a devotion (Job) for grown-up individuals, which may be an errand that requires truthfulness, readiness, and commitment. c) It may be a device (implies) for society, the state, or an organization to meet societal requirements, an apparatus for organizations or nations to achieve their objectives. Instruction organized by the Scout Development is non-formal instruction. This implies that this instruction is carried out outside of school and family instruction.

In any case, instruction organized by the Scout Development significantly underpins instruction within the school and family environment. Call it instruction closely related to teaching, encompassing abilities, brotherhood, dedication to society, and character building. All of that can be obtained from Scouting exercises. Based on inquiries within the field, specifically at SMAN 1 Subang Kuningan, and subsequently reinforced by the theoretical premise, it can be concluded that Scouting instruction programs are designed adaptively to meet the needs of a continuously evolving society.

3.2.2 Scouting education practices in strengthening nationalism values.

Scouting may be a fun activity in open discussions, where adults and children come together to cultivate well-being, happiness, skills, and a desire to help those in need [18].

The Scout Development was affirmed as the body was allowed to organize scouting instruction throughout Indonesia. The reason the Scout Development in Indonesia agrees with the choice of the National Scout Development Central command number 203 of 2009 concerning the fundamental statutes and by-laws: The realization of Indonesian youth arranged to end up: a) People with character, respectable ethics, tall insights and abilities and physically sound. b) Citizens who have the soul of Pancasila, are faithful and respectful to the unitary state of the Republic of Indonesia and end up great and valuable individuals of society who can construct themselves freely and together are capable of the advancement of the country and state, have concern for individual human creatures and the typical environment at nearby, national and worldwide levels. According to the National Scout Development Base camp [16], the work of the Scout Development is As a non-formal instructive institution, exterior of school and exterior of the family and a gathering for cultivating and creating youthful individuals, based on the fundamental standards of scouting carried out through scouting strategies, the interface and improvement of society, the country and state in Indonesia [16]. Whereas scouting instruction, according to Saedi, 2012 is: "to make each Scout part to have a loyal identity, devout, has noble ethics, includes an energetic soul, complies the law, is taught, maintains the values of the country, and has life abilities as a cadre country, in keeping up and building the unitary state of the Republic of Indonesia, practicing Pancasila, and protecting the environment [19].

Cherishing the country may be a way of considering, carrying on, and acting that embodies dependability, concern, and appreciation for the country's dialect, environment, physical, social, economic, and political aspects. Cherish for the country within the see of Daryanto and Darmiyantun [20] may be a way of considering, carrying on, and acting that appears devotion, concern, and tall appreciation for the dialect, physical environment, social, social, financial, and political of the country. Cherish for the country could be a sense of pride, a sense of having a place, a sense of appreciation, a sense of respect, and devotion that's reflected within the behavior of protecting one's country, willing to give up for the interface of one's country and nation by protecting nature and its environment. People have had plans for a long time in the time of globalization. Naim [21] expressed that the plan of humankind going forward is to construct a modern world based on common understanding, shared resistance, mutual fondness, and collective agreement. What Naim specified as learning to know one of the four columns of instruction at the side of learning to be, learning to do, and learning to live together is fundamentally a sign of the essential nature of people to be a portion of society. Moreover, we ought to be mindful that, in substance, Scout Development is rooted in instruction. Uncommon truthfulness is required to plan for the younger generation, plant, nurture, and instill the values of life that they will use as guides to navigate this life. Civic education development, as a support of patriotic values, plays a vital part in shaping the younger generation so that people can participate in various activities within society.

Typically in line with what was communicated by Sapriya [22], the Civic education program within the measurement of patriotism values incorporates exercises to instill national knowledge, socio-politics, national defense, patriotism, and progress the values and ethics of citizens through different community organizations that are efficiently and

comprehensively orchestrated with the target of all citizens which are executed synergistically and persistently. This is where the imperative part of scout development in society lies. Scouts must be the driving drive of society. In his discourse, Soekarno [23] expressed that "scouts must be obliged to be pioneers of the individuals within the usage of communism. Scouts in North Korea are a case of individuals in development, attracting people to build. The youth development must spearhead advancement through scouting instruction. Based on the inquiries about SMAN 1 Subang and fortified with the hypothetical premise, it can be concluded that honing scouting instruction reinforces patriot values.

3.2.3 Strengthening civic education material developed in scouting education to strengthen nationalist values

Agreeing with Chabib Thoha [24], the instruction may "be a prepare for exchanging knowledge or creating the possibilities of understudies to realize ideal advancement, and to develop people through changing essential values. The instructional approach comprises formal instruction (tutoring), non-formal instruction (in society), and informal instruction (family) [25]. Three instructive targets are conveyed through the exchange of information or advancement of students' possibilities, specifically: first, practical knowledge and information; second, direct skills; and third, mental restoration and improvement.

Achieving these goals is essential to changing behavior, which is the primary objective of education. Achieving these goals is essential to changing behavior, which is the primary objective of education. The most challenging of the three educational goals are guidance and role modeling, as well as planting, fertilization, and developing a mental attitude of renewal through development. The implementation of value education, which is highly decisive and distinguishes successful education from less successful education, is where we are most closely related to values. This is because delivering knowledge, functional information, and relevant knowledge depends on this mental attitude, which is the education of values that someone uses to guide their action or direct their behavior. Civics is one of the lessons that directly connects to community life and is often an effective form of education [26].

To produce individuals with high moral standards, civic education is a discipline that incorporates Pancasila values. The next generation, particularly those in elementary school, will have solid guidelines to progress and honor the nation and state under Pancasila and the 1945 Constitution, thanks to Civic Education. Students who take the Civic Education course are expected to (1) think critically, logically, and creatively when responding to citizenship issues; (2) use information and communication technology to interact with other countries directly or indirectly; (3) develop positively and democratically to form themselves based on the characteristics of Indonesian society in order to coexist with other countries; and (4) participate actively, responsibly, and act intelligently in community, national, and state activities, as well as anti-corruption efforts [27].

Additionally, the Civic Education Movement strategically trains the next generation to engage in social activities by reinforcing nationalism principles. This is consistent with what Sapriya [22] stated, which is that the Civic education program's nationalism values dimension includes activities to instill national insight, sociopolitics, national defense, and patriotism and to improve citizens' morals and values through a variety of community organizations that are comprehensively and methodically organized with the goal of all citizens and that are carried out continuously and synergistically. This is where the Scout Movement's significant social significance lies. In his 1964 speech, Soekarno emphasized that the Scout movement plays a crucial role in promoting societal progress. He stated that Scouts must be pioneers in helping people realize the ideals of socialism. This suggests that Scouts serve not only as a vehicle for character education but also as agents of social change, responsible for national development [23]. In North Korea, scouts serve as a model for those in development, inspiring others to build upon their achievements. Through scouting education, the youth movement must lead the way in development. It is possible to conclude that the Civic education material created in scouting education strengthens nationalism ideals based on the findings of research conducted at SMAN 1 Subang Kuningan and supported by theoretical evidence.

4. CONCLUSION

Based on the formulation of the problems that have been determined and the description of the discussion and research findings that have been described above, the following conclusions can be determined:

- a. The scouting education programs at SMAN 1 Subang follow the 2013 Curriculum. Adapting the scouting education program to the dynamic context and society is reflected in attitudes that are adjusted to the program: spiritual, social, and skill attitudes. For example, a spiritual attitude that adapts to the context of dynamic needs and society involves teaching students about the concept of respecting and appreciating the religious beliefs of others, both through speech and writing on social media. In addition, students are also taught to promote peace through both speech and writing on social media.
 - b. Scouting education can foster a sense of nationalism. For scouting education to strengthen the values of nationalism, students are theoretically given materials about nationalism and its advantages. In practice, students are invited to participate in activities that demonstrate nationalistic attitudes, such as ceremonies, both on national holidays and at every scout training. 3) The Civic Education Movement, as a reinforcement of national values, has a strategic role in preparing the younger generation to participate in all types of activities in society. In addition, the Civic Education program, in the dimension of national values, includes activities that instill national insight, socio-politics, national defense, and patriotism and improve the values and morals of citizens through various community organizations systematically and comprehensively arranged to target all citizens, implemented synergistically and continuously. 4) The school should pay attention to this extracurricular scouting activity because it serves as a medium to strengthen the values of nationalism for the
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next generation of the nation and also gives more emphasis to extracurricular scouting activities by socializing them with the parents of students.

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