

ESTABLISHING RELIGIOUS CHARACTER THROUGH SCOUTING EXTRACURRICULAR ACTIVITIES AMONG STUDENTS AT BONE ISLAMIC SENIOR SCHOOL

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Abstract: This article discusses the formation of the religious character of students through scout extracurricular activities where 1 Bone The type of research used by the author is qualitative research (*Field Research*). Qualitative research is descriptive, namely a form of research aimed at describing an object, existing phenomena which will then be outlined in a narrative writing. The key instrument is the researcher himself, namely the researcher as a planner, implementer in collecting data, analyzing, interpreting data, and reporting on the results of his research. In order to facilitate students so that their character can develop, the school forms many extracurricular activities to support the learning process.

Keywords: Character Building, Religious, Extracurricular

INTRODUCTION

Extracurricular activities can bridge educational problems that occur in schools and education in the family as well as the challenges of the swift current of globalization because of their nature to act as a complement to education from the cognitive level to the affective and psychomotor

aspects.¹ Extracurricular activities have added value and are a companion to lessons given intra-curricular at school.² Extracurricular activities have made a significant contribution to the formation of the character of students in schools, including the religious character of students.

In order to facilitate students so that their character can develop, the school forms many extracurricular activities to support the learning process. Among the extracurricular activities that exist in schools or madrasas and have a major role in the formation of the religious character of students are scout activities.

The Scout Movement is the only official and recognized scouting organization in Indonesia that deals with the self-development of youth and youth.³ implementation of Scout extracurricular activities is regulated in the Republic of Indonesia Law Number 12 of 2010 concerning the Scout Movement and based on the decision of the 2018 National Scout Movement Conference Number: 07/Munas/2018. The scout movement has the main task of organizing scouting education for young people with guidance from adult members, in order to grow the nation's young people so that they are able to become a much better, responsible generation, able to foster and fulfill national independence and build a better world.⁴ More fully, the purpose of Scouting

¹ Muh. Hambali dan Eva Yulianti, "Ekstrakurikuler Keagamaan terhadap Pembentukan Karakter Religius Peserta Didik di Kota Majapahit", *Jurnal Pedagogik*, Vol. 5 No. 02 (Juli-Desember 2018), p. 193. <https://ejournal.unuja.ac.id/index.php/pedagogik> (accessed 17 July 2020).

² Popi Sofiatun, *Manajemen Belajar Berbasis Kepuasan Siswa* (Bogor: Ghalia Indonesia, 2010), p. 99.

³ Ogi Rinaldi, "Kawasan Bumi Perkemahan di Kota Singkawang," *Jurnal Online*, Vo. 3, No. 2 (September 2015), p. 198.

⁴ Kwartir Nasional Gerakan Pramuka, *Keputusan Musyawarah Nasional X Gerakan Pramuka Tahun 2018 Nomor: 07/Munas/2018 Tentang Anggaran Dasar dan Anggaran Rumah Tangga Gerakan Pramuka* (Jakarta: Kwartir Nasional Gerakan Pramuka, 2018), p. 6.

in character building is contained in the Scout movement's code of honor in the form of promises called satya and moral provisions called dharma. The values of characters contained in scouting are packaged in the Scout honor code which then becomes the norm and basic benchmark when behaving or doing in everyday life.

The presence of the Scout Movement in schools is aimed at providing guidance through activities that are formed to support the teaching and learning process. Activities in scout extracurricular activities are intended to prepare young shoots or the younger generation as future leaders of the nation so that they have personality, good character and noble character and have skills.⁵ So it is very appropriate if through scout extracurricular activities at school, the religious character of students can be formed.

MAN 1 Bone is a religion-based school in the District of Tanete Riattang, District of Bone South Sulawesi. One of the schools or madrasas that has consistency and commitment in improving, implementing the educational process that leads to the achievement of national education goals as shared expectations. The community believes that the image and reputation of MAN 1 Bone can be said to be good in terms of offering the educational process needed to prepare the next golden generation. This can be seen from the only high school / equivalent level in Bone Regency which has a CI class program (Special Intelligence). At MAN 1 Bone there are various activities carried out both outside the school environment and activities carried out within the school environment that lead to religious character values. Among them are carrying out humanitarian activities, namely helping victims of natural disasters, performing dhuha prayers before studying, playing the chanting of the holy Qur'an during recess through *speakers* that have been provided in each class, forming faith and piety of students through congregational

⁵Endang Mulyasa, *Managemen Pendidikan Karakter* (Cet.1; Jakarta: Bumi Aksara, 2011), p. 267.

prayers., then formed tutoring and extracurricular to support the education of students through positive and educational activities.

Scout activities as one of the extracurricular activities at MAN 1 Bone become a forum for fostering and developing the character of students. This school has a development in terms of the religious character education through the patterns coaching firm in particular on the activities extracurricular scouts and several activities carried out in scouting activities at MAN 1 Bone which can help the process of forming the religious character of students. Considering that MAN 1 Bone is a religion-based school, so of course the values taught are mostly oriented towards the formation of religious character, but it still requires in-depth study and thought about efforts to build religious character through extracurricular activities at MAN 1 Bone.

Departing from these explanations, the authors took the initiative to doing research titled "Formation of characters Religius participants Didik Through Extracurricular Activities Scouts MAN 1 Bone.

THEORETICAL FRAMEWORK

1. Understanding Religious Character

Etymologically, the character comes from the Latin "*character*", which means character, character, psychological traits, character, personality and morals. As for the character in terms, as human nature in general has a nature that depends on his own life. Character is a psychological, moral or character trait that characterizes a person or group of people.⁶ Character is the values of human behavior related to God Almighty, with oneself, fellow humans, the environment and nationality which are manifested in thoughts, attitudes, feelings, words and actions based on religious norms, laws,

⁶Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai dan Etika di Sekolah* (Cet.I; Jogjakarta: Ar-Ruzz Media, 2012), p, 20.

etiquette, culture and customs.⁷ Character is like a person's identity which makes each individual different from one another.

Asep Jihad et al in his book suggest that character is defined as character, character, psychological traits, morals or character that distinguishes one person from another.⁸ Character as an absolute trait that is definitely owned by everyone, there are also differences between one another, so that it becomes the hallmark of a person in behaving to live his daily life.

Furthermore, Herman Kartajaya defines character as quoted by Abdul Majid and Dian Andayani that character is a characteristic possessed by an object or individual. These characteristics are rooted in the personality of the object or individual and become a driving engine when someone behaves, acts, says and responds to something.⁹ The same thing was stated by Doni Koesoma who quoted by Hambali Alman Nasution, that character is the same as a person's personality. Personality is considered as a characteristic, characteristic, style, characteristic of the individual that comes from the formation that is obtained or received from his environment, such as family.¹⁰ Meanwhile, Imam Ghazali considers that character is closer to morals, namely when humans behave spontaneously, actions and actions have been integrated in humans themselves so that when they appear there is no need to think about them.¹¹

⁷ Jejen Mustah, *Pendidikan Holistik: Pendekatan Lintas Perspektif* (Jakarta: Preneda Media Group, 2012), p.44.

⁸ Asep Jihad, dkk. *Pendidikan Karakter Teori dan Aplikasi* (Jakarta: Direktorat Jenderal Manajemen Pendidikan Dasar dan Menengah Kementerian Pendidikan Nasional, 2010), p. 44.

⁹ Abdul Majid dan Andayani, *Pendidikan Karakter Perspektif Islam* (Cet.II; Bandung: Remaja Rosdakarya, 2011), p. 11.

¹⁰Hambali Alman Nasution, dkk, *Fisafat Pendidikan Islam* (Yogyakarta: K-Media, 2020), p. 88.

¹¹Heri Gunawan, *Pendidikan Karakter Konsep dan Aplikasi* (Bandung: Alfabeta, 2012), p. 2-3.

The Curriculum Center of the Ministry of National Education describes the definition of character that character is a person's character, character, morals or personality which is formed from the internalization of various *virtues* that are believed and used as the basis for thinking, viewing, acting and acting.¹²Continued Qomari Anwar also defines the notion of character that character is related to morals which connotes positive things.¹³ Based on the previous explanation, character can be interpreted as a basic value to build a person's personality, character is formed either because of the influence of heredity or biology or the influence of the environment, which makes him different from others.

To clarify some definitions of character, these two definitions of character are expected to represent those described as follows: first, "character shows how a person behaves and behaves in public life". If someone behaves badly that is not in accordance with the order of norms in society, then that person is considered not to have a good character. Conversely, if someone behaves well in accordance with the order of values and norms, then that person is considered to have good character. Second, "character is very closely related to "*personality*" that a person can be said to be a person of character if his attitude, behavior or behavior is in accordance with the moral rules that apply in the order of community life".¹⁴

Character education does not only talk about right and or wrong issues, but involves a process in its implementation. In the school environment, the higher the level of the education unit taken by students, the less part or portion given to develop personality or things that lead to the affective

¹²Asmaun Sahlan dan Angga Teguh Prasetyo, *Desain Pembelajaran Berbasis Pendidikan Karakter* (Yogyakarta: Arruz Media, 2012), p. 13.

¹³Suparlan, *Praktik-Praktik Terbaik Pelaksanaan Pendidikan Karakter* (Yogyakarta: Hikayat, 2012), p. 21.

¹⁴Suparlan, *Praktik-praktik Terbaik Pelaksanaan Pendidikan Karakter*, p. 21.

domain of students. While cognitive knowledge is given more. The section on personality development should be more dominantly given to students than the provision of knowledge that leads to the cognitive domain. Considering that most children spend their time in school, the school environment is a strategic place or place to carry out character education.

Religious value is one of the values contained in character education. In the Big Indonesian Dictionary (KBBI), the word religion means belief in God, belief in the existence of supernatural powers above humans, belief (animism, dynamism) of religion. While religion itself is religious, religious in nature that has to do with religion.¹⁵

Based on the various descriptions above, it can be concluded that religious character education is a form of teaching effort that is planned on an ongoing basis, which is then expected to produce virtues in students who have religious values and of course come from the teachings of the religion they adhere to. Such as good worship, have good morals and be an example. The formation of religious character can make students as a person of character and become a quality human being physically and mentally and will become people who are beneficial to society. Therefore, students can be used as good role models if they already have a religious character.

2. Foundation of Religious Character

The character of the nation is an important aspect of the quality of human resources because the quality of the character of the nation will determine the progress of the nation. Indonesia is currently facing several major challenges such as decentralization or regional autonomy that is already underway. This challenge must be passed and faced by this nation, the key to success in dealing with it lies in improving

¹⁵Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Kamus Besar Bahasa Indonesia* Daring (Badang Pengembangan dan Pembinaan Bahasa, 2016) <https://kbbi.kemdikbud.go.id/entri/religius>. (accessed 22 September 2020)

the quality of human resources which needs to be considered continuously and seriously. Therefore, the character of the nation needs to be fostered from an early age.

The basis for implementing religious character education is seen in Law no. 20 of 2003 concerning the National Education System Article 3 which states:

National Education is functioning develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe, fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.¹⁶

By referring to the article, it can be understood implicitly that national education has the aim of forming and developing the character of the nation's children or students who are able to recognize, care and apply values so that students are able to behave as perfect human beings (*insan kamil*). Although the word religious is not explained textually, the basis for the implementation of religious character is contextually interpreted in the article. Religious character is one of the character values of the 18 values contained in character education and ranks first out of the 18 values. The basis for implementing religious character education is also seen in Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education Article 3 which states:

PPK is implemented by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national

¹⁶Republik Indonesia, “Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional” dalam Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia* (Cet.I; Jakarta: Kencana, 2012), p. 16.

spirit, love for the homeland, respect for achievement, communicative, love peaceful, likes to read, cares about the environment, cares about social and is responsible.¹⁷

Thus, the juridical basis for the implementation of religious character education is the law and the presidential regulation. From this basis, it can be understood that national education has a noble goal, namely to shape the character of students and be able to apply character values in behaving in everyday life.

Character education is essentially a process of internalizing values from various worlds, namely symbolic, empirical, ethical, aesthetic, synoptic and sinnoetic which can change every behavior and make students have good character. Judging from the philosophical foundation of education, it is revealed that education basically aims to develop a complete personality and create good citizens.¹⁸ Sociological basis, that humans live in heterogeneous or different societies that live side by side with various tribes, ethnicities, religions, classes, social status and various economic strata and live side by side and associate with other countries. So that developing the character of mutual empathy, sympathy, mutual respect, helping others and being tolerant of the various differences that exist in society is very important.¹⁹ From the basis of religious character education above, it can be understood that national character education is very important to be maintained, especially in improving the quality of human resources with good character.

Knowing the concepts and characteristics of religious character behavior will provide self-reinforcement for

¹⁷Presiden Republik Indonesia, *Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 tentang Penguatan Pendidikan Karakter*, pasal 3.

¹⁸Novan Ardy Wiyani, *Membumikan Pendidikan Karakter di SD: Konsep, Praktik dan Strategi* (Jogjakarta, Ar-Ruzz Media, 2013), p. 33.

¹⁹Novan Ardy Wiyani, *Membumikan Pendidikan Karakter di SD: Konsep, Praktik dan Strategi*, p. 35.

students to further improve their religious character behavior. True character education must be formed through logical, rational and democratic ways. For this reason, religious values are not enough if they are only given through explanations in learning. However, the formation of this religious value requires guidance, in the sense of guiding, directing and assisting in certain matters. Religious character is considered successful if students have shown habits or behavioral habits that reflect the religious character itself.

4. Formation of Religious Character

The discussion on the formation of religious character means talking about the efforts and efforts made in order to form a religious character. The formation of religious character is a conscious, planned, directed and systematic process to build and develop a religious character whose quality is much better. The formation of religious character is basically that there is potential in students who are educated, trained so that they can change and improve the nature or behavior of students towards a better direction.

a. Method of formation of religious character

Each school, of course, has its own program as an effort to shape the character of its students. Character building programs, especially religious characters, must be designed and run properly and directed, so that they can advance the quality of students who are capable of character and obedient to religious teachings. The formation of the religious character of students can be carried out in various ways or methods. Among them the method of forming religious character is described as follows:

1) Exemplary

One way that is considered effective in shaping the religious character of students is through example. An example is something or someone that deserves to be imitated and imitated.²⁰ Efforts to change the nature, mindset, actions

²⁰Hambali Alman Nasution, dkk, *Fisafat Pendidikan Islam*, p. 94.

or behavior that are not good can be done by giving good examples or imitations to students. If in the school environment, then the teacher should be an example. Like the Messenger of Allah, before sending his students or anyone else, he first became a good model and role model and no one was even able to match him.

An example will be a success factor in shaping character if the educator shows good behavior,²¹ stay away from things that are contrary to religion, polite in action, polite in speech. So by itself, students will act not much different from the behavior shown by the teacher. On the other hand, the formation of religious character will be difficult if teaching good values to students, but he sees that those who direct or guide him do not practice it.

The emergence of attitudes and behavior of students is one of the reasons for seeing and imitating the treatment of teachers and education personnel in schools or madrasas. In line with what Ramayulis stated which was later quoted by Halid Hanafi, La Adu, H. Muzakkir that in presenting an example, it can be done directly and indirectly. Directly, namely by creating intimate social conditions between personal at school and the behavior of educators that reflect morals. Indirectly, it can be done through the provision of illustrations in learning in the form of exemplary stories.²² From here, it becomes a great hope and a great responsibility for teachers to have good character. The existence of the basic nature of human nature, namely the desire to imitate and imitate, both in good and evil and example is very effective in character building, this shows the importance of example in life.

2) Habituation or habituation

²¹ Eliyyil Akbar, *Metode Belajar Anak Usia Dini* (Cet.I; Jakarta:Kencana, 2020), p. 42.

²²Halid Hanafi, La Adu, H.Muzakkir, *Profesionalisme Guru dalam Pengelolaan Kegiatan Pembelajaran di Sekolah* (Cet.I; Yogyakarta: Budi Utama, 2018), p. 112.

Habituation is one of the practical and effective efforts in fostering or forming the religious character of students. According to Mulyasa, quoted by Eliyyil Akbar, he explained that habituation is something that is done intentionally, then it is repeated so that it becomes a habit.²³ And the habit can only become a character, if someone is willing and happy with something that has been used to it, there is a desire to continue to do it and repeat it too.²⁴

RESEARCH METHOD

The type of research used by the author is to use the type of qualitative research or field research (*Field Research*) . Qualitative research produces descriptive data in the form of written or spoken words from people and the behavior being observed.²⁵ This research was conducted through direct observation to the location that was used as the object of research oriented to findings or natural phenomena, interpreting a phenomenon, an event and an incident about something experienced by the research subject.

RESULTS AND DISCUSSION

1. The Reality of Scouting Extracurricular Activities at MAN 1 Bone

Scout extracurricular activities are one form of the educational process that can complement education in the school environment and in the family environment, packaged in the form of activities that are interesting, able to be fun, healthy, organized, directed, practical, which are carried out in the open by using the basic principles of scouting education. . The ultimate goal of scouting activities is the formation of character, morals and noble character.

²³Eliyyil Akbar, *Metode Belajar Anak Usia Dini*, p. 48.

²⁴Hambali Alman Nasution, dkk. *Fisafat Pendidikan Islam* , p. 94.

²⁵Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Rosdakarya, 2012), p. 6.

In implementing the 2013 curriculum, scout extracurricular activities are currently one of the extracurricular activities that must be followed by all students from elementary school (SD) to middle or high school / vocational / MA levels. This has been explained in the Regulation of the Minister of Education and Culture Number 63 of 2014 concerning Scouting Education as a Compulsory Extracurricular Activity in Primary and Secondary Education. So there is nothing wrong if schools start implementing it, not least at MAN 1 Bone which has a special policy related to scout extracurricular activities in madrasas. The policy in question makes the scouting movement a mandatory extracurricular activity and an optional extracurricular activity.

Based on the results of an interview with Mr. H. Abbas as the head of the madrasa as well as the Gugus Front (Mabigus) Advisory Council, he stated that:

“The scout extracurricular at this madrasa is applied as a mandatory and optional extracurricular activity. In the implementation of scouting activities as extracurricular activities, it must be organized only in the form of a block model, namely block camp activities. We carry out this block camp activity at the beginning of the new school year, it is mandatory for all students, so it must be followed by all students at school, except for those who are unable or certain circumstances that allow students to be unable to participate due to illness or whatever. It can be excluded. The implementation of the block camp itself is still managed by the school and I as the principal of the school are in charge of these activities. The implementation of scouting activities as an extracurricular option is a regular model. This means that it is not mandatory, only on a voluntary basis and is followed by students who are interested in extracurricular scouts. The implementation itself is fully regulated and managed by the MAN 1 Bone scout extracurricular. So the optional extracurricular scouts are compared to other elective

extracurriculars in the madrasa. Considering that in this madrasa there are also many extracurricular activities such as PMR, Rohis, Sispala, Paskibraka, PKS as an additional insight for students".²⁶

Based on the statement above, it is understood that this policy was taken by the head of the madrasa because of the many extracurricular activities at school that are provided and offered to students. Given also every student has different needs and interests. However, on the other hand, it is realized the importance of scout extracurriculars in shaping the character of students.

Every activity that will be carried out or that has been carried out is not only the responsibility of the scout coach but also needs awareness among students. Synergy between the coaches, the board of enforcement agencies or administrators and with the scout members is very much needed in order to achieve the vision and mission of the scouting movement at MAN 1 Bone. Scout extracurricular can play a role in instilling positive values in children and adolescents. This can be done through the scout activity program in schools.

The results of the interview by Nur Amalia Ashari Mansur as the pradani or head of the girl scouts regarding the work program planning are:

"The work program planning is done once during the service period. So when there is a new board of directors elected, then a work program presentation will be held in which the reasons for choosing the work program are also discussed. The scout activity program at this madrasa is divided into three, namely short-term programs that are weekly, medium or monthly in nature and long-term programs we call annual sis. Activities or work programs that include short-term activities such as weekly training and

²⁶H. Abbas, Kepala Madrasah MAN 1 Bone, *interview*, Watampone, 21 June 2021.

regular training. Medium, such as monthly social services, which are held once a month, while long-term work programs such as camps and community service activities are also available. So the program or activity that will be carried out has been planned by us, the administrators. Even though in the scouting movement there are separate units for boys and girls, we still carry out the work program together. In addition, there are also incidental work programs. Our incidental work program is carried out according to conditions as well. Such as activities to help fire victims, feel it is very important and useful so that our initiative emerged from the management to implement the program”²⁷.

Based on the results of the interviews above, that the work program planning at MAN 1 Bone, was formed in a long-term activity program or an annual program, a medium or monthly program and a short-term or weekly program, there is also an incidental work program which is carried out by MAN 1 Bone scouts if any. chance. Planning the work program that is designed is also not limited to just designing, but also pays attention to all aspects starting from the program's objectives, the results or outputs that will be obtained from the program, and funding from anywhere. The work program that has been compiled by the scout management of MAN 1 Bone with the name of the men's arm, namely Ali Bin Abi Talib and the daughter of Fatimah Az-Zahra, and a combination of the two is called Al-Fatihah's armband:

Table 4.5. Al-Fatihah Ambalan Work Program for the 2020/2021 Term of Service

Work program	Time		Information
	planning	Implementation	

²⁷Nur Amalia Ashari Mansur, Pradani or Ketua Pramuka Putri MAN 1 Bone, *interview*, Watampone, 19 May 2021.

Annual Proker			
Scout Orientation	November 2020	November 13 2020	Implemented
Reception Ambalan (PTA)	November 2020	November 20, 2020	Implemented
Block Camp	August	-	Not Implemented
Airport Pick Up	December-January	-	Not Implemented
Harla	May 2021	May 8, 2021	Implemented
Clothes Pick Up PDL	March-April 2021	-	Not Implemented
Badge Collection Ambalan	November 2020	October 1, 2021	Implemented
Group Transfer	December-January	-	Not Implemented
Al-Fatihah Share	May	May 8, 2021	Implemented
Longmarch	April	April 25, 2021	Implemented
Inter-Contest Raiser	December	-	Not Implemented
History Tour	November	-	Not Implemented
Camping Follow-up Material Block	August	-	Not Implemented
Monthly Program			
Farewell	Quarter	-	Not Implemented
Go Green	Quarter	-	Not Implemented
Administration Training	Quarter	-	Not Implemented
Evaluation	Quarter	-	Not Implemented
Ambalan Art	Quarter	-	Not Implemented
Social service	Quarter	March 24, 2021	Implemented

Weekly Proker			
Regular Meeting	Every week	Every Friday	Implemented
Mading Replacement	Every week	Every Saturday	Implemented
meatball	Every week	After apple Friday morning	Implemented
Duha prayer	Every week	After Saturday morning apple	Implemented
Secret Repair	Every week	Every Friday	Implemented
LKBB	Every week	After lunch	Implemented

Source: Archives of the Al-Fatimah Ambalan Management Service Period 2020/2021.

In essence, enforcement activities come from enforcers and enforcers because in planning and preparing work programs independently, those who manage even though they are still coaches as consultants can offer new programs that are more meaningful, interesting and useful and remain under the responsibility of the coach.

In every activity, a plan cannot be underestimated considering its indispensable nature. The goal is that activities can be carried out as expected and of course get satisfactory results as well. Therefore, if the planning in an activity is solid, then of course the implementation will not be confusing.

At the enforcement level, the material that will be given is basically all related to aspects of life in the form of values and skills. As stated by Badel Powell that the enforcement material must be packaged so that it fulfills the four H's, namely: *Health* (physical and mental health) , *Happiness* (happiness includes three things: joy, peace and gratitude) , *Helpfulness* (please help or mutual cooperation) *Handicraft* (cubit).²⁸

Based on the results of these interviews, that the implementation of scout extracurricular activities is carried out consistently by implementing a weekly training program

²⁸Natal Kristiono, *Keterampilan Kepramukaan (Scouting Skills) untuk Penegak*, h. 20.

which is held every Friday at 14.00-16.45 WITA to be exact. Meanwhile, the implementation of work programs or other activities is flexible, meaning that the implementation time can change and can adapt to existing conditions. Furthermore, the dissemination of information about weekly exercises is delivered through *WhatsApp Groups* and relies on scout members who have been given the mandate to disseminate information. This is done by the board, so that they can learn to communicate with their friends and as an effort to develop the character of the scout members' responsibility.

As stated by Ainur Ridha as a scout member who often participates in scout extracurricular activities at school, that:

“Scout extracurricular activities for routine training or weekly training are carried out once a week, namely on Fridays. Usually on Friday nights or before that, the senior management has provided information about our weekly training via WA. So if there is information and personal equipment that must be brought or equipped during practice, we have time to provide all of them, such as mandatory wearing black shoes, ironing clothes and other equipment. However, since there is a rule from the school that temporary extracurricular activities are not carried out in the school area, so we do it virtually, bro.”²⁹

Another opinion was also expressed by Andi Nurcholis, who stated that:

“We routinely carry out scouting activities every Friday. The schedule starts from 14.00 to 16.45. In this weekly exercise we are given material about scouting such as the correct procedure for apples or Upabuklat, scout history material, LKBB, Smaphore, rigging and other materials. From the beginning, the management had made a schedule for the day's activities. So when doing activities, it is systematic and

²⁹Ainur Ridha, Peserta Didik or Anggota Pramuka MAN 1 Bone, *interview*, Watampone, 19 May 2021.

directed because it has been scheduled from the beginning to the end.³⁰

At MAN 1 Bone, the scout extracurricular activities have been running properly, the timing of the implementation itself has been well calculated by the management, both male and female administrators. Friday was chosen as the scout's weekly extracurricular practice time because that day had more time than other school days. So it is considered the right and effective time in carrying out scout extracurricular activities at MAN 1 Bone.

Scouting education is an activity held at MAN 1 Bone as a forum for coaching for students. The concept of education in the scout movement is actually a sustainable form of education whose goal is to make human learners who are pious, virtuous, independent, creative, sensitive to others and nature, responsible, disciplined and stick to the values and norms that are packaged. through activities that are interesting, fun and of course positive.

Scout extracurricular activities teach a lot of character values, which are called scouting values. Scouting values are basic in scouting activities. The values are listed in the Dasa Darma Pramuka, namely:

- b. Fear of God Almighty
- c. Love of nature and compassion for fellow human beings
- d. Courteous and chivalrous patriot
- e. Obedient and likes to discuss
- f. Willing to help and steadfast
- g. Diligent, skilled and happy
- h. Thrifty, careful and unpretentious
- i. Discipline, brave and loyal
- j. Responsible and trustworthy

³⁰A.Nurcholis, Peserta Didik or Anggota Pramuka MAN 1 Bone, *interview*, Watampone, 15 June 2021.

k. Pure in thought, word and deed.^{[49]³¹}

The Dasa Dharma is the Scout extracurricular code of ethics and the foundation in developing the character of students. As stated by Mr. Akistan as the scout leader regarding the implementation of scout extracurricular activities emphasizing on character building, that:

“The activities that we do in Scouting do lead to character building. Because the obligation of scouts here is indeed a reinforcement of the current curriculum, which is related to character education. So from the beginning the presence of scouts was intended to build the character of students. Many character values can be formed and developed by scout members through activities or programs carried out by Scouts. We can see this from the values in the Scout Cohort Code, namely Dasa Dharma and Tri Satya. And it becomes the basis and guidelines in carrying out a scouting activity.³²

Scouting education is non-formal education that complements education both in the school and family environment. In it, interesting, fun, healthy, organized, directed, practical activities are formed, which are carried out in the open by containing the basic principles of scouting education and involving methods. The final target in scouting education is the formation of character, morals and noble character.³³ In scouting, there are important things that are highlighted as the main goal, namely the formation of character, morals and noble character.

A. Nurcholis as a student or member of the scouts, stated that:

³¹Kwartir Nasional Gerakan Pramuka, *Keputusan Musyawarah Nasional X Gerakan Pramuka Tahun 2018 Nomor: 07/Munas/2018 Tentang Anggaran Dasar dan Anggaran Rumah Tangga Gerakan Pramuka*, p.36 .

³²Akistan, Pembina Pramuka Putra MAN 1 Bone, *interview*, Watampone, 21 Juni 2021.

³³Fatmawati, dkk., *Kursus Pembina Pramuka Mahir Tingkat Dasar 2015: Scout* (Gowa: Pusaka Almaida, 2015), p. 21.

“Through scout extracurricular activities, we can get a lot. Moreover, there are a lot of character problems to be formed. It's like training us to be disciplined in all things, whether it's when we come to practice, when there is a call for apples, and when we pray in congregation. It trains us to be responsible, honest when we say something, polite and courteous when meeting seniors. So there are certain manners that are characteristic of scout members when they meet the older brother above us. Also taught about caring for others. The activities we do are about helping others, one of which is helping victims of natural disasters. This indirectly gives the management a lesson for us to have empathy for others. In addition, it instills high self-confidence. so usually when given material by the administrator, the presenter does not just bring material to us, but occasionally gives us feedback such as asking for our opinion on something. So that we are used to speaking in public and it will certainly appear a great leadership spirit. The habituation that is carried out continuously can provide reinforcement for positive character behavior.”³⁴

Although this scout extracurricular is a field organization, in character development it does not rule out religious activities such as being taught to always pray disciplined, punctual, then character building related to humanity such as helping others in need and helping victims of natural disasters. As for those related to environmental care, such as social services. So actually Scouting is a complete package. And *Alhamdulillah*, as far as we feel, this scouting activity is very positive and contains many character values that we don't get in class.”³⁵

Scouting has its own way or method of coaching that is different from classroom education. This is because

³⁴A.Nurcholis, Peserta Didik or Anggota Pramuka MAN 1 Bone, *interview*, Watampone, 15 June 2021.

³⁵Mardhatillah, Peserta Didik or Anggota Pramuka MAN 1 Bone, *interview*, Watampone, 19 May 2021.

scouting is more directed at activities outside, in groups, in collaboration, and more in practice or learning by doing. In contrast to classroom education, which is mostly carried out indoors, it is only focused on materials and theories as well as more complex and standard materials.

Based on the observations of the researchers when they were in the scope of the MAN 1 Bone school, it was very visible that a polite and courteous attitude in speaking and very appreciative of each other from the scout members, discipline, habits of students to maintain the cleanliness of the school environment by throwing garbage in a place that had been provided.^{[54]36} This proves that from the habits programmed and applied by members or students it will naturally form into a habit.

The implementation of scouting at MAN 1 Bone itself has actually contributed a lot, both to the school in the form of achievements, as well as to its success in fostering children's character. This was stated directly by the principal of MAN 1 Bone in this case H. Abbas said that:

“Actually, I have noticed that the scouts have realized character values in their activities. I saw and noticed that the scout members were more prominent in character. Where those who are scouts are more courageous in doing something, as is the case when there are school activities, the children who are from scouts participate in helping and making our activities a success. What I really like, the scout members are quick to work if given a mandate, not grandiose and extraordinary discipline. Moreover, the coaches in the scouts are already trained, so it is very natural that the character values in the implementation of their activities involve this.”³⁷

³⁷ H. Abbas, Kepala Madrasah MAN 1 Bone, *interview*, Watampone, 21 June 2021.

2. Forms of Religious Character Development Activities of Students Through Scout Extracurricular Activities at MAN 1 Bone

Talking about the formation or formation of religious character means talking about an effort and effort made in shaping religious character. Religious character development is a form of teaching effort that is planned on an ongoing basis, which is then expected to produce virtues in students who have religious values and of course come from the teachings of the religion they adhere to. One of the efforts to foster religious character can be done through extracurricular activities at school, including scouting activities.

Scout extracurricular activities are one of the facilities provided where religious values can be incorporated and integrated through scouting discipline. Departing from the scouting activities carried out, the values of Islamic teachings as well as the practice of religious teachings can be instilled in them. The forms of activities for fostering the religious character of students through scout extracurricular activities at MAN 1 Bone are:

a. Religious Character Development through Weekly Practice Activities

Weekly training is a form of activity that is carried out regularly and is carried out once a week. This exercise is carried out in each front group and can also be carried out in combination with other front groups. Religious character building through weekly training activities integrated in the given religious materials, habituation of worship during weekly training to application in the form of student behavior in everyday life.

As the results of the author's interview with Muh Lutfi Aditya as pradana or head of the Boy Scouts, stated that:

“In weekly practice, actually, many character values have been integrated into it, Sis. Especially the religious character. The guidance that we provide is through materials related to religion as contained in the Pandega SKU points

such as explaining the pillars of faith and the pillars of Islam, there are also procedures for performing funeral prayers. Although the religious material was not optimal, we provided it given the unfriendly conditions. In addition to coaching through the materials provided, we also carry out cultural habituation that is oriented towards fostering religious character, namely always praying when starting an activity, as well as if you want to end an activity. The prayer activity is carried out in the opening ceremony of the exercise (Upabuklat) or Apples and the closing ceremony of the exercise or Upatuplat. The next habituation that is no less important is that we make it a habit for our members to pray on time and in congregation. So usually, Sis, when we give the material in the field or give the material in the room, when we hear the school mosque call to prayer, we immediately stop the exercise for a moment. That has become our rule here and based on the direction from the coaches to us, the administrators so that the prayers of the members are guarded.”³⁸

In a similar vein, the female scout leader, Nur Amalia Ashari Mansur, stated that:

"Through this weekly exercise, the religious character building that we provide has actually been realized in MAN 1 Bone, Sis, and some of our members already have that character, for that we as administrators just need to polish our members in developing through activities. -our activities in scouting. With the rules that we made in scouts, habituation and imitation are our way of carrying out religious character building for members. Like reading prayers before and after carrying out activities, this habit of praying has actually become a culture in Scouts, Sis. So it's not just weekly training, but all other activities we must pray for you. Not only that, before entering the weekly training material, we practice reading the Qur'an together from both the administrators and

³⁸Muh Lutfi Aditya Pradana or Ketua Pramuka Putra MAN 1 Bone, *interview*, Watampone, 15 June 2021.

the members. The implementation of prayer is also practiced in a disciplined manner and carried out in congregation. That's why the prayer equipment is obligatory under the weekly practice."³⁹

Habituation in forming religious character in students has its own influence which of course cannot be underestimated. Along with the rules, modeling and culture oriented to the value of religious character in Scouts, it further adds to the potential for successful formation of religious characters in students until they are finally attached and consistent in them.

Conclusion

The reality of the implementation of scout extracurricular activities at MAN 1 Bone begins with the planning stage of long, medium and short term work programs, then the stage of implementing the program that has been planned with a well calculated timing. In the implementation of scout extracurricular activities at MAN 1 Bone, the emphasis is on building the character of students or scout members.

The forms of activities for fostering the religious character of students through scout extracurricular activities at MAN 1 Bone are habituation of religious activities, exemplary of coaches and administrators and enforcement of rules through weekly training activities, camps, SKU testing and caring scouts.

Scout extracurricular activities can shape the religious character of students at MAN Bone because it provides religious guidance to students, involves students in scouting activities and guidance from administrators and coaches is able to shape the religious character of students.

The supporting and inhibiting factors for the formation of the religious character of students through scout extracurricular activities at MAN 1 Bone are the supporting factors for the motivation of students to participate in scouting activities, the

³⁹Nur Amalia Ashari Mansur, Pradani or Ketua Pramuka Putri MAN 1 Bone, *interview*, Watampone, 19 May 2021.

competence of the coaches and administrators, the habituation of religious values in the madrasa, the support from the madrasa and support from family. While the inhibiting factors are the lack of participation from some members or students in participating in scout extracurricular activities and the limited implementation of scout extracurricular activities during the pandemic.

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