

## THE IMPORTANT ROLE OF THE HERITAGE FLAG IN THE DEVELOPMENT OF SCOUTING IN INDONESIA

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### ABSTRACT

#### KEYWORDS

Heritage Flag, Scouts, Indonesia

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The type of research used in this research is qualitative research. The data collection techniques carried out in this research are as follows: (1) Observation (Observation, documentation and triangulation. The research results of Bendera Pusaka have a mutual relationship in the development of Scouting in Indonesia. It can be assumed that it is not a science that must be studied diligently , nor is it a collection of teachings and manuscripts from a book. Not Scouting is a community, traveling like brothers, fostering health and happiness, skills, and a willingness to provide help to those who need it. Scouting contains mental education and character development With character education, the Scout Movement can make a positive contribution to the development of the Indonesian state by sowing the seeds of future leaders who are patriotic towards the nation.

### INTRODUCTION

A flag is a piece of cloth that is often flown on a pole, generally used symbolically with the intention of providing a signal or identification. It is most often used to symbolize a country to show its sovereignty. The same thing applies to Indonesia, which has a red and white flag. Flags were originally used to aid military coordination on the battlefield, and they began to evolve into a common means of conveying basic signals and identification. However, national flags are used as strong patriotic symbols with varying interpretations. The study of flags is more specifically explained in the science of vexillology.

Historically and sociologically, the Indonesian Flag, Language, State Emblem and National Anthem have played a role in ensuring the integrity of the Republic of Indonesia. The Flag, Language, State Emblem and National Anthem of Indonesia are cultural manifestations rooted in the history of the nation's struggle, unity in cultural diversity, and similarities in realizing the ideals of the archipelago as an Indonesian nation and state. b. As a means of legitimacy or identity for the independence of the Indonesian nation and state, it is also a form of recognition of independence, equality and freedom to be active in interactions among other nations and countries. c. Becoming an identity that gives birth to recognition of unity and oneness for the Indonesian people to be able to live in harmony and together

realize the ideals of the Indonesian nation and state. It is also meaningful to strengthen the unity and integrity of Indonesia as a nation and state. d. To be a direction that provides balance to always return only to and for Indonesia. Balance to restore various regional ethnic frictions and conflicts that sometimes arise in the social and political dimensions of Indonesia. The rules regarding flags are specifically regulated in Government Regulation Number 40 of 1958 and are more comprehensive in Law Number 24 of 2009 concerning Flags, Language and National Emblems, and the National Anthem. Article 35 and Article 36 C of the 1945 Constitution of the Republic of Indonesia, states: a. Article 35, "The State Flag of Indonesia is the Red and White" 18 b. Article 36 C, "Further provisions regarding the National Flag, Language and Emblem, as well as the National Anthem are regulated by law." As further regulated in Article 1 and Article 4 of Law number 24 of 2009, states: c. Article 1, "The Flag of the Unitary State of the Republic of Indonesia, hereinafter referred to as the State Flag, is the Red and White." d. Article 4, "(1) The Red and White State Flag is rectangular in shape with a width of 2/3 (two-thirds) of the length and the top part is red and the bottom part is white, both parts of which are the same size. (2) The State Flag as intended in paragraph (1) is made from cloth whose color does not fade. (3) The State Flag as intended in paragraph (1) is made with the following size provisions: a. 200 cm x 300 cm for use in the presidential palace grounds; b. 120 cm x 180 cm for use in public fields; c. 100 cm x 150 cm for indoor use; d. 36 cm x 54 cm for use in the President's and Vice President's cars; e. 30 cm x 45 cm for use." Thus, the identity of the Indonesian nation and state is clearly stated in the 1945 Constitution and Law number 24 of 2009 concerning the Flag, Language and State Emblem as well as the National Anthem. To understand Scouting better, it is important to know the history of its founding and development. Understanding the history of the founding of Scouting cannot be separated from the life history of the founder, Baden Powel or Lord Robert Baden Powel Of Gilwell. Baden Powel was born in London on February 22 1857. His full name was actually Robert Stephenson Smyth Baden Powel, while his father, Baden Powel, was a professor of geometry at Oxford University, England. Unfortunately, his father died on October 11, 1880 when Baden Powel was still small, around 3 years old. Because he was an orphan as a child, he was used to living independently.

Baden Powel has an attitude that does not give up easily, he is a hard worker and likes helping other people. He completed his education at Charthuse School at the age of 19, and then decided to join the military service. The aim of the Scout Movement is to form every scout to have a personality that is faithful, devout, has noble character, a patriotic spirit, is disciplined, obeys the law, upholds the noble values of the nation, and has life skills as a national cadre in maintaining and building the Unitary State of the Republic of Indonesia. practicing Pancasila, as well as preserving the environment (Article 4 of Law Number 12 of 2010 concerning the Scout Movement). As a forum for development and guidance, the Scout Movement aims to organize scouting activities for scouts in order to create national cadres who are highly dedicated in fostering and fulfilling independence (Erliani, 2017: 38). Scout activities in implementing the 2013 curriculum are based on the objectives of the school curriculum. Through the scout movement, education aims to develop students' talents, interests and abilities optimally.

## RESEARCH METHODS

The type of research used in this research is qualitative research. Qualitative research is research that intends to understand phenomena about what research subjects experience, for example behavior, perceptions, actions holistically and in a descriptive manner (Moleong, 2007:6). Qualitative research is

not merely about seeking the truth, but rather about the subject's understanding of the world around him. This research uses a qualitative approach because the research describes the phenomena studied in the form of descriptions that show how to instill the value of caring through scouting extracurricular activities in students.

Data sources in research are subjects from which data can be obtained. According to Moleong, it is stated that the source of qualitative data is words or actions, the rest is additional such as documents, other data sources. The data sources for this research are: (1) Primary data sources. Primary data sources were obtained by researchers through structured interviews and field observations with respondents. A respondent is a person who is asked for information about a fact or opinion, this information can be conveyed in written or oral form. The respondents in this research were coaches and students (scout members) in the Front Group. (2) Secondary data sources. From this secondary data, it is hoped that it can add broader insight and knowledge to researchers so that the results of research on instilling the value of caring through scouting extracurriculars can be revealed carefully by researchers.

The data collection techniques carried out in this research are as follows: (1) Observation. This observation is carried out directly to understand and find out the behavior shown by students and coaches as well as what activities are involved in scouting activities for students in an effort to form a sense of care through scouting activities within the school environment and outside the school with the aim of obtaining clear and correct information. (2) Interviews. In collecting data, researchers used open interviews and in-depth interviews to obtain valid data about the formation of a sense of caring through extracurricular scouting for students. Interviews were conducted with research subjects including scout leaders and scout members. (3) Documentation Study.

The data analysis method in this research was carried out using qualitative analysis by carrying out data interactions, namely: (1) Data display. This means searching for and collecting the necessary data and researchers recording all data objectively and as is according to the results, observations and interviews in the field. Analysis during data collection was carried out using multiple sources of evidence. Classify with the informant about the rough draft of the research report. (2) Data reduction. The research process focuses on simplifying, abstracting, transforming rough data that emerges from written notes in the field (Milles, 2007: 16). Data reduction is a form of analysis that sharpens, categorizes, directs and discards what is not needed and organizes secondary data in such a way that it can be retrieved and verified. (3) Presentation of data. Presenting a collection of structured information that provides the possibility of drawing conclusions in taking action (Milles, 2007: 17). Data presentation is an analysis of designing rows and columns in a matrix for qualitative data and determining the type and form of data intended in the matrix boxes. (4) Drawing conclusions (data verification). Drawing conclusions by re-action of notes in the field or conclusion is a re-action of notes in the field or conclusion can be reviewed as arising from data which must be tested for truth, robustness and suitability which constitutes its validity. Drawing conclusions must be based on data reduction and data presentation which is the answer to the problems raised in the research (Milles, 2007:19).

## **RESULTS AND DISCUSSION**

### **RESULT**

Based on Indonesian historical records, it is proven that the Red and White Flag was raised in 1292 by the Jayakatwang army while fighting against the rule of Kertanegara from Singosari (1222-1292). This history is mentioned in ancient Javanese writings which use the year 1216 Caka (1254 AD),

telling about the war between Jayakatwang and R. Wijaya, reported via InfoBiography. In the book written by Mpu Prapanca, Negara Kertagama tells about the use of the colors Red and White at the king's great day ceremonies. During the reign of Hayam Wuruk who reigned in the Majapahit kingdom in 1350-1389 AD Prapanca said, the images depicted on the trains of the kings who attended this great day varied, including the carriage of the king of Lasem's daughter decorated with images of red table fruit. . 3 In the Minangkabau natural flag book, which was copied in 1840 from an older book, there is an image of the Minangkabau natural flag, colored red, white and black. The flag is an heirloom from the Minangkabau Malay kingdom era, 14th century. When Maharaja Adityawarman ruled (1340-1347). Red = the color of the commander (who carries out orders) White = the color of the religion (alim ulama) Black = the traditional color of the Minangkabau (traditional leader) - The color red and white is also known as the color of Coconut Sugar. In the Javanese tripe, called the Mentawis chronicle (Volume II page 123) it is stated that when Sultan Agung fought against the country of Pati. The army took shelter under the Red flag. Sultan Agung ruled from 1613 to 1645. In other parts of the archipelago in Indonesia, red and white flags were also used. For example, the war flag of Sisingamangaraja IX from Batak land also used red and white as the color of its flag, depicting white twin swords with a bright red and white base. The red and white colors are the war flag of Sisingamangaraja XII. The two twin swords symbolize piso gaja dompak, an heirloom of the kings Sisingamangaraja I-XII. At the time of the war in Aceh, Acehnese fighters were already using war flags in the form of banners with red and white colors. On the back there is an image of a sword, crescent moon, sun and stars as well as several verses from the Koran. 4 During the era of the Bugis kingdom of Bone, South Sulawesi before Arung Palakka, the Red and White flag was a symbol of the power and greatness of the Bone kingdom. The Bone flag is known as Woromporang. The Red and White Flag, flown for the first time in the 20th century, as a symbol of independence for the European continent. In 1922, the Indonesian Association also raised the Red and White flag in the Netherlands and had a bull's head in the middle. In 1924, the Indonesian Association issued a commemorative book 1908-1923. This was to commemorate the association's 15 years of life in Europe. The book cover of the warning depicts the Red and White flag with a bull's head. In 1927, The Indonesian National Party (PNI) was born in the city of Bandung whose goal was an independent Indonesia. PNI flies the Red and White flag with a bull's head. On October 28, 1928, the red and white flag was raised for the first time as the national flag, namely at the Young Indonesian Congress in Jakarta. Since then, the Red and White flag has flown throughout the Indonesian archipelago. On August 18 1945, the Preparatory Committee for Indonesian Independence or known as PPKI. Which was formed on August 9 1945, held its first session and the result was to establish the Constitution of the Republic of Indonesia and is now known as the 1945 Constitution (UUD 1945). Sang Saka Merah Putih is an honorary nickname for the Indonesian Red and White flag. Initially this term was intended for the Red and White flag which was hoisted on 17 August 1945 at 22 Jalan Pegangsaan Timur 56, Jakarta, when the Proclamation was implemented. The heritage flag was made by Mrs. Fatmawati, wife of President Soekarno, in 1944.

## DISCUSSION

The Red and White Flag as the identity of the Nation. Viewed from its equivalent, national identity which consists of the term identity which originates from the term identity and national which departs from the term nation, where identity can be translated as character, characteristic, sign, identity or nature. typical, while national (nation) which means nation; then national identity is a distinctive

characteristic inherent in a nation or what is better known as the personality/character of a nation. The definition of personality as an identity actually first emerged from psychology experts. Humans as individuals are difficult to understand when they are separated from other humans. Therefore, when interacting with other individuals, humans always have unique habits, behavior and character traits that differentiate these humans from other humans. However, in general the definition or term personality as an identity is the whole or totality of biological, psychological and sociological factors that underlie individual behavior. This behavior consists of habits, attitudes, traits and character that are within a person so that a person is different with other people. Therefore, personality is reflected in a person's overall behavior in relationships with other humans. If personality is the identity of a nation, then the problem is how to understand that nation. A nation is essentially a large group of people who have the same destiny in the process of history, so that they have the same character or strong character to unite and live together and inhabit a certain territory as a "national unity". The great figures of science who studied the nature of national personality came from several scientific disciplines, including anthropology, psychology and sociology. These figures include Margaret Mead, Ruth Benedict, Ralph Linton, Abraham Kardiner, David Riesman. According to Mead "Anthropology Today" (1954), for example, the study of "National Character" tries to develop a framework of thought which is a construction of how the traits brought by birth and the elements of ideotyncrotie in each human being and general patron and the individual pattern of the maturation process is integrated in the social traditions supported by the nation in such a way that the same, prominent cultural traits that become the envy of that nation are visible.

To understand Scouting better, it is important to know the history of its founding and development. Understanding the history of the founding of Scouting cannot be separated from the life history of the founder, Boden Powel or Lord Robert Baden Powel Of Gilwell. Baden Powel was born in London on February 22 1857. His full name was actually Robert Stephenson Smyth Baden Powel, while his father, Baden Powel, was a professor of geometry at Oxford University, England. Unfortunately, his father died on October 11, 1880 when Baden Powel was still small, around 3 years old. Because he was an orphan as a child, he was used to living independently.

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History is a mirror for current conditions, as well as a source of thought and learning in developing future goals. The history of the Scout Movement cannot be separated from the history of world scouting which was founded by Lord Robert Stephenson Smyth Baden Powell Of Gilwell, he was a British soldier who was born on February 22 1857. After Baden Powell founded the scouting organization in England, then many other countries founded scouting organizations, one of which is in Indonesia. The ideas initiated by Baden Powell were brought by the Dutch and taught in Indonesia under the name of the organization Netherland Indische Padvinders Vereeniging (NIPV) or the Dutch East Indies Scout Association.

Many Indonesians are interested in this organization because of its universal nature. Youth and teenagers need an organization that can accommodate their aspirations, but the Dutch government finally banned our nation from participating in NIPV. So a scouting organization was founded which was characterized by nationalism. The first organization that was founded was JPO (Javaanse Padvinders Organisatie) in 1916. During the Japanese colonial period, scouting organizations were prohibited, because young people had to join youth organizations formed by Japan, such as Seinendan, Keibodan, Heiho, and Peta. Then after Indonesia declared its independence on August 17 1945, scouting organizations were re-established, numbering more than 100 organizations which were members of 3 federations, namely: 1) IPINDO (Indonesian Scout Association, 1951), 2) POPPINDO (Union of Scout Organizations Puteri, 1954), and 3) PKPI (Indonesian Women's Scout Association). In the end, the three federations merged into one in PERKINDO (Indonesian Scout Association) in 1955 with around 60 member organizations Sunardi, (2010:78).

Realizing that the large number of organizations was not good for national unity, the government issued Presidential Decree no. 238/61 of 1961 concerning the Scout Movement. The Indonesian Scout Movement changed its name to the Praja Muda Karana Movement or Scout Movement. In the end, the scouting organization merged into the Scout Movement and established Pancasila as the basis of the Scout Movement. The implementation of the Scout Movement is in line with democratic rules (the central government is in line with the National Quarter, the provincial government is in line with the Regional Quarter, and the Regency/City Regional Government is in line with the Branch Quarter and Branch Quarter). The Scout movement has become even stronger and cannot be separated from the Advisory Council (Mabi) system which is implemented at every level from the front group to the national level. KMD Editorial Team, (2014: 26-27).

The Scout Movement was organized with the hope of being able to educate young people with the principles and methods of scouting education as initiated by Baden Powell. In the Scout Movement there are five integrated elements, namely: 1) basic scouting principles, 2) scouting methods, 3) scout code of honor, 4) scout movement motto, and 5) basic metaphors of scouting education. Ministry of Education and Culture 2014 Regarding Scouting, scout is an abbreviation of (Praja Muda Karana) which means young people who like to work. Joko Mursitho (2010: 22) explains that scouts are members of the scout movement which consists of young members, namely students, S, G, T, D (Siaga are young members of the Scout Movement aged 07 – 10 years, Penggalang are young members of the Scout Movement who aged 11 – 15 years, Enforcers are young members of the Scout Movement aged 16 – 20 years, Pandega are young members of the Scout Movement aged 21 – 25 years) and adult members namely Scoutmasters, Assistant Scoutmasters, Scoutmaster Trainers, Professional Leaders. SAKA and SAKA Instructors, SAKA Leaders, Mainstays, Mainstay Assistants, MABI Members, Kwartir Staff Employees, Partners. Meanwhile, the Scout Movement is

the name of an educational organization outside the school and outside the family that uses the basic principles of Scouting and Scouting Methods. Law of the Republic of Indonesia of 2010 number 131 concerning the Scout Movement states that the scout movement is an organization formed by scouts to provide scouting education

The history of the scout movement in Indonesia began with the idea of scouting brought by the Dutch to Indonesia, which at that time was a colony of the Dutch East Indies, by establishing the *Nederland Indischie Padvinders Vereeniging* (NIPV) or the Dutch East Indies Scout Association. The leaders of the national movement took Baden Powell's ideas by forming scouting organizations which aimed to form better Indonesian people, namely as cadres of the national movement. 6 Our nation began to be interested in this organization, and because of its universal nature, scouting organizations could quickly accepted by our nation, especially since the conditions at that time were very possible. Our youth and teenagers really need an organization that can accommodate their aspirations for their homeland. 7 During the Japanese occupation, the Japanese authorities prohibited the existence of scouting organizations. Then at the time of Indonesian independence (17 August 1945), in Surakarta the *Pandu Rakyat Indonesia* (PARI) was founded on 28 December 1945 as the only scouting organization in the territory of the Republic of Indonesia. However, by 1961, Indonesian scouting was divided into more than 100 scouting organizations with 500,000 members, making conditions weak and not conducive to the scouting movement. 8 In 1961, the Indonesian Scout Movement entered a new state with the name *Praja Muda Karana* Movement. All scouting organizations merged into the Scout Movement and established Pancasila as the basis of the Scout Movement. The scout movement is the only body in the territory of the Republic of Indonesia that is allowed to organize scouting for Indonesian children and youth. The scout movement aims to educate Indonesian children and youth with the basic principles of scouting education methodology whose implementation is harmonized with the needs, circumstances and development of the Indonesian nation and society in order to create community members who are useful for the development of the nation and state. 9 The spirit of uniting the various scouting organizations growing in Indonesia after the proclamation of independence continued to flare up. So on August 14 1961, for the first time, the Scout Movement was held nationally in Jakarta, in a large ceremony in front of the Merdeka Palace in the presence of Bung Karno as President of the Republic of Indonesia. "At this big ceremony, the State awarded a PANJI to the Scout Movement, through Decree of the President of the Republic of Indonesia No. 448 of 1961 concerning the Awarding of Banners to the Karana Young Praja Scout Education Movement

### CONCLUSION

Heritage treasures have mutual ties in the development of Scouting in Indonesia. It can be assumed that it is not a science that must be studied diligently, nor is it a collection of teachings and manuscripts from a book. Not Scouting is a fun game in the open air, where adults and children go together, go on an adventure like brothers, foster health and happiness, skills, and a willingness to provide help to those who need it. Scouting is a game that contains mental education and development. character. With character education, the Scout Movement can make a positive contribution to the development of Indonesia by sowing the seeds of future patriotic leaders.

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