

INCREASED URGENCY IN SCOUTING TO FORM THE CHARACTER OF MUTUAL COOPERATION

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ABSTRACT

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The type of research used in this research is qualitative research. The data collection techniques used in this research are as follows: (1) Observation (Observation, documentation and traiangulation. The results of research at the level of scouts forming the character of mutual cooperation can also be interpreted in the context of community empowerment because they can become social capital to form institutional strength at the community, state community and cross-national and Indonesian state levels in realizing prosperity. This is also because mutual cooperation contains the meaning of collective action to struggle, self-governance, common goals and sovereignty. In perspective socio-culturally, the value of mutual cooperation is a spirit that is manifested in the form of individual behavior or actions carried out selflessly (expecting something in return) to do something together for the common good or a particular individual

INTRODUCTION

This scouting education is further explained in the 2013 Scout Articles of Association and Bylaws, namely in CHAPTER IV concerning Scouting Education, which is divided into five parts and several articles. In the first part, namely in article 7, it explains the values, the values in scouting include:

- a. Faith and devotion to God Almighty.
- b. Love for nature and fellow humans.

- c. Love for the homeland and nation.
- d. Discipline, courage and loyalty.
- e. Mutual help.
- f. Responsible and trustworthy.
- g. Be clear in thinking, saying and doing.
- h. Frugal, careful and unpretentious.
- i. Diligent, skilled and happy.
- j. Obedient and likes to negotiate

The next article, namely article 8, explains the basic principles of scouting, the basic principles of scouting include:

- a. Faith and devotion to God Almighty.
- b. Caring about the nation and homeland, fellow humans and nature.
- c. Caring about his personal self.
- d. Obey the Scout Code of Honor.

The next article, in article 9, explains the scouting method, namely:

1. Implementation of the Scout Code of Honor
2. Learn by doing
3. Group activities, cooperation and competition
4. Interesting and challenging activity
5. Outdoor activities
6. The presence of adults who provide guidance, encouragement, and support

Carrying out the Scouting Method as intended in paragraph (1) uses the Among System and Basic Figures

Scouting education is broadly defined as a continuous development process for students, both as individuals and as members of society, whose ultimate goal is to make them independent, caring, responsible human beings who adhere firmly to the values and norms of society, nation and state.

The scout movement is an educational organization whose membership is voluntary, independent, and does not differentiate between ethnicity, race, class and religion. From the statement above it can be seen that the scout movement is a means of education that teaches

human values. The learning system in scouting can be carried out in the open, so this activity can be more fun and interesting because students can learn and interact directly with the natural surroundings. Even though scouts have non-formal education whose education is not tied to academic grades, scouts have their own regulations that regulate their members so that they remain neat and orderly.

The implementation of scout extracurricular activities provides many benefits not only for students but also for the effectiveness of the implementation of education at school. Teachers who develop scout extracurricular activities are teachers or special officers appointed by the school principal to develop extracurricular activities in the field of scouting. Apart from that, through the scout movement organization, students can learn to always be honest, responsible, care about the environment, be disciplined both in participating in scouting training carried out at school and in carrying out all activities in daily life.

In the 2013 Curriculum, scout extracurricular activities are a mandatory program that must be followed by all students, from elementary/MI level to high school/MA level, except for students with certain conditions that do not allow them to take part in extracurricular activities. There are two reasons why scouting is used as a mandatory extracurricular in schools, both at the elementary/MI level and high school/MA level up to university level. Firstly, Law no. 12 of 2010 article 1 paragraph 4 which states that scouting education is the process of forming the personality, life skills and noble morals of scouts through understanding and practicing scouting values.

The second reason is that scout extracurricular activities teach many values, ranging from leadership values, togetherness values, social values, discipline values, politeness values, and love of nature to the value of independence. From an organizational perspective, it has been proven that scouting is one of the best extracurriculars for every student to participate in because it is not only a place for learning, but scouting is also a place for character development, the character that exists within each student.

Scout extracurriculars are one of the right tools to use for building character to students. The educational process in scouting occurs when scout members enjoy engaging in interesting, fun, recreational and challenging activities.

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 it is deep.

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. (2) Secondary data sources. From this secondary data, it is hoped that it can increase broader insight and knowledge for researchers. The data collection techniques carried out in this research are as follows: (1) Observation.

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 conclusions 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

The Scout Movement itself has the objectives described in Law no. 12 of 2010 article 4 states that the Scout Movement aims to form every scout to have a personality that is faithful, devout, has noble character, a patriotic spirit, obeys the law, is disciplined, upholds the noble

values of the nation, and has life skills as a national cadre in protecting and building the Unitary State of the Republic of Indonesia, implementing Pancasila, and preserving the environment.

The aim of the scout movement is also explained in the 2013 Scout Articles of Association and Bylaws Article 3 which states that the scout movement aims to form every scout:

have a personality that is faithful, devout, has noble character, has a patriotic spirit, obeys the law, is disciplined, upholds the noble values of the nation, has life skills, is physically and spiritually healthy;

become citizens who have the spirit of Pancasila, are loyal and obedient to the Unitary State of the Republic of Indonesia and become good and useful members of society, who can develop themselves independently and are jointly responsible for the development of the nation and state, have concern for fellow humans and nature. environment.

The 2013 Scout Articles of Association and Bylaws also explain the main tasks of the scout movement as contained in article 4, namely that the scout movement has main tasks organize scouting education for young people in order to grow the nation's buds so that they become a better, more responsible generation, capable of fostering and fulfilling independence and building a better world.

Another function of scout activities is to organize educational activities and character formation for children and youth in a fun pattern, to form individuals who are ready and willing to make sacrifices in service, and to be a tool for forming strong character for society and organizations (Bahri, et al, 2013: 10). In this way, scout activities become a form of education that is more directed towards building students' character and having various skills that are very useful in real life.

Apart from the several functions stated above, scouts also have advantages compared to other educational bodies. First, scouting is a form of non-formal education. This means education that is not related to formal lesson assessments so that the learning system can be carried out inside or outside the classroom. Such a learning system makes learning activities more interesting and enjoyable. However, scouting activities still have their own regulations that regulate the implementation of scouting activities so that they are neater and more monitored.

Second, the abilities that students and students already have have really developed and received appreciation which really helps students in spurring their enthusiasm for learning. So

with this appreciation, students or students are encouraged to continue to explore the talents they have. Third, the education system is good. In scout activities, students or students are coached and educated according to their abilities. Apart from that, the education system in scouting activities has a teaching method using a team pattern. The advantage of this team pattern is that students can increase social interaction with their friends by applying the values of mutual respect, mutual respect, communicating well, building team cohesion, and learning to organize.

Fourth, Scouts have a special education method, namely the system among Rizky, (2012: 52-54). The among system is the result of the thinking of Raden Mas Suardi Suryaningrat or known as Ki Hajar Sewantara. The among system requires a scout to implement the following leadership principles; 1) Ing Ngarsa sung tulada, meaning in front of being a role model or example. 2) Ing Madya mangun karsa, meaning in the middle of pushing the will. 3) Tut wuri handayani, meaning from behind giving encouragement and attention.

With the among system, students can become individuals who are free in mind and energy, disciplined, and independent in reciprocal relationships between friends. In this system, it is also mandatory for every adult member to pay attention to young members so that the training carried out is in accordance with the objectives of the scout movement

DISCUSSION

The use of basic metaphors in classifying scouts is: 1) alert means fantastic things, 2) penggalang means things that are heroic and struggle, 3) enforcer means things related to society, and 4) pandega means simulation of leadership position (KMD Editorial Team, 2014: 40). The classification of scouts based on age can be seen in table 2.4 below:

Levels in Scouting Scouting

No	Group	Name	Allusion From
1	Scouts aged 7-10 years	Standby	Boedi Utomo's struggle (1908) to alert the people
2	Scouts aged 11-15 years	Raiser	The struggle of Indonesian youth in rallying national unity and unity (1928)

3	Scouts aged 16-20 years	Enforcer	8-17-1945 in- Enforce it The Unitary State of the Republic of Indonesia
4	Scouts aged 21-25 years	Pandega	Me-Pandega- i(pioneering)development after independence in 1945

Scouting which is permanent which expresses the ideals of every member of the Scout Movement which can be used on pennants, flags, Kwartir nameplates and Scout Movement administrative units as an educational tool.

President of the Republic of Indonesia Ir. Soekarno awarded the Banner of the Indonesian National Scout Education Movement to the Scout Movement organization through Presidential Decree of the Republic of Indonesia Number 448 of 1961. This symbol was stipulated in Kwarnas Decree No. 06/KN/72 of 1972 concerning the Symbol of the Scout Movement.¹¹

The symbol of the Scout Movement contains the following figurative meaning:

- 1) The palm fruit in its growing state is called cikal. This means that Scouts are the core for the nation's survival (the nation's future buds).
- 2) Palm fruit is long lasting. This means that Scouts are people who are physically and spiritually strong and tenacious.
- 3) Palm trees can grow anywhere. This means that Scouts are people who are able to adapt to any conditions.
- 4) Nyiur grows tall. This means that every Scout has high ideals.
- 5) Rootstrong palm. This means Scouts stick to strong basics.
- 6) Versatile palm tree. This means that Scouts are useful for the homeland, nation and

religion

Scout orientation is very necessary and should be realized and applied in the introduction of new scout members. In connection with the point, it is clear that the scout symbol in implementing this value orientation must be owned by every new scout member. Therefore, education needs to be done from an early age, both in formal and non-formal education. Through scouting activities, it begins to be instilled and developed during the orientation period for scout members

Gotong-royong can be found in the large Indonesian dictionary which refers to it as "working together or helping each other, helping to help" (KBBI Drafting Team, 2002). Meanwhile, from the anthropological perspective of development, by Koentjaraningrat, mutual cooperation is defined as the mobilization of human labor without payment for a project or work that is beneficial to the public or useful for development.

Gotong royong comes from the Javanese word. The word gotong can be paired with the words pikul or lift. The word royong can be paired with together. So the word gotong royong simply means carrying something together or also interpreted as doing something together. For example: lifting tables which is done together, cleaning gutters which are done by residents and so on. So, mutual cooperation is understood as a form of active participation by each individual to get involved in providing added or positive value to every object, problem or need of the people around him.

CONCLUSION

The levels in scouting form character mutual cooperation, helping each other and mutual cooperation, community service. Activities of mutual cooperation and mutual assistance occur in agricultural activities, activities around the household, party activities, celebration activities, and in the event of a disaster or death. Meanwhile,

community service activities are usually carried out to do something that is in the public interest, which is differentiated between mutual cooperation at the initiative of citizens and forced mutual cooperation. The mutual assistance system, which we also call mutual cooperation, is not always given willingly and sincerely. However, there are several levels of willingness depending on the type of activity in social life. Thus we can distinguish between: mutual cooperation in agricultural activities, mutual cooperation in activities around the household, mutual cooperation in preparing parties and ceremonies and also mutual cooperation when a disaster occurs.

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