

The Relationship between Scout Education and Character Education: A Conceptual Review

Muhamad Ihsan Maftuh

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia
Email: muhamadihsan@iaid.ac.id

Tanto Aljauharie Tantowie

Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

Yelia Ahya Robby

Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

Ujang Endang

Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

Abstract

Scouting education cultivates a variety of skills that might enhance creativity. These skills are already there and serve as the foundation for learning in Scouts. However, this skill is not solely focused on the rules, procedures, and equipment that were employed during the early days of popularizing scouts. Presently, these skills have been employed in utilizing innovative strategies, as well as creating and utilizing more contemporary technologies. Nevertheless, the information and progress about Scouts in Indonesia have not been entirely exhaustive. As part of its efforts to influence the character development of students, the government has made Scouting Education a compulsory supplementary component of the Education Units. By examining the evidence and assessing diverse information and research findings, as well as referencing materials from other literatures or sources relevant to the topic discussed in this article. The existing data is studied utilizing the inductive technique of thinking, specifically by examining how the community analyzes the data through the study of books and pertinent information in the field. The study's findings indicate that through scouting education, both the government and educational institutions aim to cultivate pupils' character, attitudes, and abilities as outlined in the 2013 curriculum. The qualities encompassed in this list are discipline, responsibility, confidence, courage, honesty, forgiveness, caring, politeness, critical thinking, and sociability.

Keywords: Education, Sscouting, scouting education, character

Introduction

Scouting education is still seen as carrying out activities in a straightforward manner, but the benefits of these activities are significant in developing students' personalities, which are not often obtained through official education (Yusdinar & Manik, 2023). Because general teaching, especially tested ones, places great emphasis on value orientation, many students are less involved in scouting activities. Because of this, some children may view scouting as a less significant secondary activity. This

happens because students do not understand the principles underlying the simplicity that has been upheld in scouting activities. Meanwhile, the simplicity that underlies scouting can help children develop potential (life skills) in relation to the ideals of the Islamic religion contained in the Dasa Darma of Scouting, if taken seriously (Nurdin et al., 2021). Strong physique, skills and morals are also needed to complement intelligence, all of which can be obtained through scouting activities and scouting movements for the younger generation, which can help shape the character of the country (Wahyuni, 2022).

Children are not only taught to understand and use a good attitude of devotion to God Almighty, honesty, courage, hard work, and other positive qualities when scouting education is introduced to them at a young age; they were also formed as autonomous figures, all of which are the spirit of and Dasa Dharma Pramuka (Hakim, 2008). The Ministry of National Education is actively implementing its character education program. Thomas Lickona (2012:18) claims that moral knowledge, moral sentiment, and moral behavior are three interconnected components of character. To live a moral life, one must have these three things. Children will then be able to value the correct character, really care about the correct character, and behave as they should.

Religious values, honesty, responsibility, healthy lifestyle, discipline, hard work, self-confidence, entrepreneurial spirit, ability to think logically, think critically and creatively, independence, and desire to learn are just some of the character values that must be developed. in studying character (Saputra & Lathifah, 2023). Knowing and appreciating knowledge; respect social norms; self-aware; democratic; is an environmentalist; is nationalist; is pluralist; is intellectual; strong; is a risk taker; and treatment oriented. A stand-alone character value is one of the character values described previously (Ningrum et al., 2020). The concept of "independence" describes behavior and thought patterns that make it difficult to depend on others to carry out tasks (Ministry of National Education, 2010). Although a person's independence is not determined by their age, it can be seen from their actions. In this way, independence is not necessarily a trait of more mature people. However, character education is considered successful if children have fully internalized all the character ideals. Not only integrating through teaching and learning activities, one way to promote the value of independent character is through extracurricular activities. Scouting is one type of extracurricular activity that is supported at various school levels because its aims are similar to character education (Salsabilla et al., 2024).

Aji's research on character development through scout education (2016, 88–89) resulted in character development through Scout education using various techniques, such as interactive and progressive learning approaches, inter-systems, and simple metaphors. Scout Honor Code practices include learning by doing, learning in groups, working together, competing both as a group and individually, activities carried out in open places, and interesting/challenging. These are all examples of interactive and progressive learning techniques. the presence of adults, especially coaches who act as role models for male and female students and provide gifts to students. Exemplary application, developing will, and student motivation are all components of the Among system (Apriliana & Deswalantri, 2022). The use of values discovered through classroom teaching is a basic metaphor.

Method

The researchers in this study employ a methodology known as a literature review, in which they first investigate relevant scientific activities and publications, such as books, journal articles, and proceedings, and then analyze these materials before incorporating them into the content of the scientific article. The material that was selected was comprised of books or articles that discussed scouting, scouting, and character education. This was done in accordance with the objective of this research, which was to investigate the impact that extracurricular activities offered by the Scouts had on the development of students' personalities.

Results and Discussion

Scouting Education Concept

Because of the uniqueness of its activities which are full of imagination and energy, especially the availability of activities that require skills as a characteristic of scouting, scouting is a type of education that is developing throughout the world. Apart from that, by making morals and character the basis and guiding principles of scouting, scouting is also specifically focused on these qualities. The activities carried out while scouting are substantially different from those carried out in the wild. Scouting is therefore considered one of the best strategies for achieving educational desires.

According to Lord Baden-Powell, Scouting is an outdoor game where adults and children play together, embark on adventures as brothers, improve well-being, develop useful skills, and develop the desire to help those in need (Sunardi, 2009). Because there are no writings or teachings that make scouting something that must be tested, it can be said that there is no emphasis on knowledge that must be pursued and feared in Scouting activities.

Praja Muda Karana or better known as Scouts is a youth organization where members of the younger generation are taught various skills in an effort to help them become independent adults. They even show self-confidence, discipline and loyalty to friends (Kurnia, 2015). The presence of young people within the organization shows that these young people have the drive to improve themselves and are aware of their need to show empathy for others. They become people who want to help others thanks to their unity.

The Scout Movement can benefit the nation by sowing the seeds of future patriotic leaders through character building. Because the main goal of the Scout movement is to create a generation that is independent, disciplined, honest, agile and confident (Lusiria & Yusra, 2014). Law Number 20 of 2003 concerning the National Education System refers to the idea of scouting education which is part of the non-formal education pathway and plays an important role in completing formal education at school and informal education at home (Pramuka, 2010). In this situation, scouting education aims to develop a sense of responsibility in each child towards their family, community or the people around them. The emphasis of education is on developing children's morals, personality and abilities.

All topics are covered in scouting education, including those related to religion, nation and state, or Pancasila, morality and ethics, independent business skills, increasing creativity, and increasing physical and spiritual vitality. With these factors,

it seems very ready to develop participants into intelligent people in accordance with national education goals and the essence of education. These activities must of course have a basis, reference, or what can be called principles as a strong fortress so that they can become the center of attention and be able to achieve every goal that has been set. Of course, there are rules that must be obeyed when using Scouting as a forum for activities that have noble goals and are closely related to educational goals. The Scout Handbook serves as the primary source for the following guiding principles of scouting.

In order to have a strong sense of self, Scouting principles work to develop positive behavior and lifestyle patterns. The most important thing is to rely on religious provisions or develop religious character because as stated in the state ideology, a person must uphold the values of Pancasila to live as a citizen. The remaining Scout rules concern how to interact with other people (Arianto, 2019). Scout extracurricular activities in educational units aim to (1) improve students' cognitive, emotional and psychomotor skills; (2) fostering students' abilities and desires in pursuing full human development through personal growth initiatives. Scout activities must be consistent with the goals that have been set and become a benchmark for Scout progress. This goal is broken down into two parts: academics and social life. According to Article 4 of the Decree of the President of the Republic of Indonesia Number 104 of 2004 concerning Ratification of the Articles of Association of the Scout Movement (2004), the objectives of the Scout movement are as follows: "Youth in Indonesia need to be educated and inspired to develop mentally, morally, spiritually, emotionally, socially, intellectually, as well as physically so that they can grow into worthy human beings and citizens of the Republic of Indonesia. the spirit of Pancasila, serving and submitting to the Unitary State of the Republic of Indonesia."

So far, it has been stated in article 6 that the Scout Movement functions as a forum for growing and developing the young generation based on the Among system which is separate from school and home. using the Scout Movement's motto, scouting techniques and guiding principles, with applications adapted to the situation. evolution and goals of the Indonesian nation and society. According to Appendix III to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 81A of 2013 concerning Implementation of the 2013 Curriculum, the purpose of Scout extracurricular activities is to organize extracurricular activities in educational units which function as development, socialization, recreation and career preparation.

According to Lord Baden-Powell (2009), the three functions of scouts are (1) fun exercises that include instruction for children, teenagers, and young adults; (2) is a work that demands sincerity, commitment and dedication and is intended for adult members; and (3) functions as a tool (means) for companies, countries, or society to achieve their needs. It can also be used by these entities to further their own goals.

Scouting aims to increase youth participation in psychomotor and emotional activities. Apart from that, scouting fosters democratic, social and religious values in society. From this opinion, it can be concluded that Scout activities are regulated by the norms of life. Therefore, Scouts aim to help each individual develop their morals and ethics in a way that is exciting and easy to understand, with the hope that they can be applied and practiced repeatedly. daily routines and personal lives so people can experience success on all fronts. Through scouting activities, the Scout system

teaches children about character. Scouting education is a systematic and independent learning process that helps the young generation to develop fully—both as individuals and as members of society—including their mental, moral, spiritual, emotional, social, intellectual and physical qualities. (Riandini, 2015).

The scouting approach as explained by Nursanti Riandini and Firman Sujadi is a form of progressive interactive learning, specifically: First, upholding the scout oath and law by: carrying out worship according to each religion; happy to help and not often discouraged; and keep your words and act honestly. Second, among other methods, learn how to do it with as much application as possible and more than just observing. Third, the team/group system seeks, among other things, to develop children's leadership and skills and as a forum for fostering harmony. Fourth, outdoor activities, among other things, seek to provide stimulating, entertaining and demanding experiences for young participants; include teaching that supports their spiritual and physical growth; protect the environment for future generations by showing how humans and nature are interdependent; and foster cooperation and a sense of belonging.

Fifth, partnerships with adult participants in each activity. Sixth, the skills value system, which is implemented through fulfilling general skills requirements), which is symbolized by the installation of a TKU (General Skills Mark). Apart from general requirements, there are also Special Skills Requirements, or SKK, which are represented by the installation of a TKU (Special Skills Mark). The approach used in scouting activities can be understood as a progressive interactive method, through direct experience and practice in the field which has a positive direction of progress, by giving individuals the freedom to explore while still under supervision and control. from existing rules. Scouting techniques also encourage people to take into account individual cognitive, emotive, and psychomotor capacities.

Scouting Education and Character Education

Character is a representation of who we are and how we behave, as well as how other people react to us to help us achieve our goals or succeed. For example, if we are friendly and kind, other people will like us. The idea of character, according to Wynne, comes from the Greek verb meaning "to mark," and emphasizes how to apply excellent principles into practice in everyday life (Mulyasa, 2011). What is meant by character is that when someone adopts moral behavior, it can be said that that person has character. Big Indonesian Dictionary (2008:639), Character is a psychological, moral or character quality that differentiates one individual from another. A person is considered to have character if they exhibit traits that differentiate them from other people or animals.

According to Naim (2012), character is a fundamental value that shapes a person's personality, is shaped by hereditary and environmental factors, differentiates him from other people, and is shown in his views and behavior in everyday life. Therefore, character can be derived from family structure, environment and education. An individual will develop into a positive person if someone in the family has great concern for positive growth, and vice versa.

Apart from that, high character is one of the important principles of a person's thinking and behavior to achieve better success in life, according to (Suradi, 2017). Therefore, it is appropriate for schools to develop students' moral character and instill respect for tradition, ethics and morality as basic elements of future life. If a school

promotes good character through extracurricular activities that address culture and ethics, it will thrive. The author simply draws the conclusion that character is a personal trait that inherently exists within an individual and can be used to identify one individual from another. This trait manifests itself in certain behaviors such as good manners, honesty, respect, responsibility, and so on. In other words, a person's character can come from a variety of sources, shaping their personality and having long-term impacts. Children are advised, for example, to use good and polite language, respect elders and love younger ones, dress neatly and politely, like to help, obey the laws that apply wherever they are, do not like lying, and do not enjoy stealing. . , and so on, which includes the process of character formation.

The word formation means the process, technique, or act of forming (Depdiknas 2008). Coaching is a deliberate effort made by people who have the responsibility to shape children into the desired character. Regardless of whether a person's character is good or bad, every human being is unique. However, personality itself is the product of certain processes as well as inheritance. In other words, character is developed through a methodical process. As when forming a child's temperament to be strong and ready to change important circumstances. Character development, according to Syakir et al. (2017), is the process of guiding students to become fully developed human beings with character in their intelligence, heart, body, feelings and goals. To develop positive character in children, every activity in the classroom must center on developing character that has size, memory, application, appreciation, reaction, encouragement and support. No one is forced to be good or evil during the process of character formation because character emerges as a reaction to the experiences an individual has, whether those experiences are pleasant or negative.

It is hoped that strong young people can be educated through character formation. able to compete healthily for a better life. Grow up to be independent children so that their families and the wider community can rely on them. They should be intelligent and reliable leaders in a larger environment (Hairuddin, 2014). Thus, character development seeks to provide people with a basis for self-control so that they can limit harmful effects on individuals and communities. Character education seeks to improve the effectiveness of the implementation and outcomes of education at learning institutions which leads to achieving the development of noble character in students in a complete, integrated and balanced manner, in accordance with graduate competency criteria.

Character development is a lifelong process that aims to realize the totality of psychological potential, which includes all a person's potential (cognitive, affective, conative and psychomotor) as well as the totality of socio-cultural functions in the context of interaction. in the family, educational system, and society). Psychological and socio-cultural input will be received by the person, who will then practice it in their daily activities so that it continues to occur continuously in their life. Any action taken consistently over time will represent significant effort. The same goes for characters; As stated by Ngainun Naim, strong character is the main foundation that allows humanity to live peacefully and create a world characterized by goodness and benevolence, without violence and immoral behavior. (Naim, 2021). Since every action has a significant influence, if someone has excellent character, they are more or less beneficial to others around them. From the point of view above, it can be concluded that character formation is a continuous process that takes place with

predetermined planning objectives and directly influences individuals in terms of mental and behavioral development. It is also a process carried out through systematic stages.

The Relationship between Scouting Education and Character Education

According to Antonius (2002:145), independent values in normal training activities are consistent with the characteristics of an independent person and fulfill the two independent markers per Steinberg (AL-Qaradawi, 2001), including the capacity to make judgments without outside interference. Having confidence in making judgments and being aware of others (change in decision-making ability) (independence in decision-making). Regular scout training is essential to achieving independent character education because it occurs regularly every week and is intense enough to allow the use of routine training assignments as indicators of how each encounter is going. By developing independent character qualities, coaches integrate scouting material into this action (Riandini, 2015).

1) Camping activities

Each school unit implemented in Gudep carries out camping activities including Persami (Saturday-Sunday Camp), Perkajum (Thursday-Friday Camp), and Country Boarding House. Courage to make decisions when faced with problems or assigned tasks, always fostering self-confidence that one is capable and able to carry out tasks, and being aware of one's own skills are just some of the independent character traits that become ingrained when camping. According to Paul Suparno in Ratna Megawangi, he has fulfilled the three characteristics of independent character from various ideals of independent character (2007:40). Camping tours serve to instill the value of freedom and serve as a benchmark for the extent to which students have incorporated independence into their scouting life.

2) Level Competition

Level competition activities encourage independent character qualities such as trying to be the best team, taking advantage of every opportunity to shine, having self-confidence, and working hard to succeed by utilizing information readiness and learning scouting techniques. This ideal is in accordance with Tabrani's view of the characteristics of children with autonomous personalities (Tabrani, 2003:67-69).

3) Jamboree

Self-confidence, the ability to work independently, mastering skills and abilities, responsibility, discipline, having ideals, and always taking advantage of opportunities as good opportunities that can be exploited are some of the independent character values instilled in the participants of this jamboree. activity. According to Antonius (2002:145) and Tabrani, independent character values are in line with the characteristics of independent people (2003:67-69). The strategies used to instill independent character education through scout activities include:

1) Regular Exercise

When carrying out routine training, coaches use techniques that help scouts become more independent. These techniques include building positive relationships with scouts by giving them trust and responsibility, offering various games, making scouts act according to scout rules, encouraging scouts not to be lazy, and giving rewards to scouts. scout achievements as well as organizing parenting programs while continuing to work with parents. The approach taken is in line with the views of Hermann Holsten (1984:38).

2) Camping Activities

Tactics used in camp activities include offering scouts a good vision of the world, teaching them how to live a clean and orderly life, providing interesting games that can help them become more independent, providing choices depending on their desired interests, and motivating scouts to act morally. Motivate team members and show appreciation for those who deserve it by praising or rewarding according to accepted norms. The method used is in line with the views of Herman Holsten (1984:38).

3) Level Competition

In this case, the method is used to encourage autonomous character development, especially during contests. Levels involve rules, scouts, praise, and rewards in addition to offering activities that can help children develop their independence. The tactics used are consistent with three of the five tactics, in Whitley's perspective, as well as with one of the strategies, in the opinion of Herman Holsten (1984:38).

4) Jamboree

Of course, the technical journal developed has a good approach so that participants can obtain the desired indicators without having to face serious challenges. A reconnaissance and training approach (define and drill), as well as disciplinary methods, were used during the jamboree (forced formality). According to Whitley, the plan is in line with three of the five methods. (M. Samani, 2013).

The stage of forming independent character education through scout activities is through the following activities.

1) Regular Exercise

The aim of this routine training, which is held every Saturday, is to show how members' independent values are developing in a more positive direction.

The majority of scouts have now reached the Moral Doing stage, when they have translated the principles of their autonomous character into reality, albeit to a lesser extent in their daily lives. This is in line with the views of Lickona (2012) and Abdul Majid (2013) regarding the stages of character education which lead to the development of noble morals.

2) Camping Activities

The value of independence taught in camping activities has been matured to the maximum and has reached a moral level. Compared to usual activities, Scouts have a more independent attitude. Scouts can practice or act organically independently during camping activities without needing to be instructed by a coach. This is in line with the assertions of Lickona (2012) and Abdul Majid (2013) that members have reached the moral doing or learning to do stage.

3) Level Competition Members

Scouts from various units competing at various levels have reached a point when they have developed their own moral character, which has reached the pinnacle of achievement. An independent mindset has been fostered not only in the classroom but also in everyday life. According to Abdul Majid (2012:74) and Lickona (2013:112), this stage is the Moral Doing or Learning to do stage.

4) Jamboree

The scout members selected to take part in the jamboree have reached the pinnacle of achievement in developing their independent character. Selected scout members who have demonstrated independent ideals in their daily lives, wherever

they are, and with whom they are involved become examples or role models, influencing their peers to act independently. This stage is in accordance with the opinion of Lickona (2012:74) and Abdul Majid (2013:112).

Development of Character Values in Scouting Activities

The Scout Movement plays a role in forming the character of Indonesian youth as a forum for scouting guidance and training. The Scout Movement offers programs to help young Indonesians develop self-control and the life skills they need to face difficulties and changing demands in local, national and international life (Ismaya & Romadlon, 2017). Flying the red and white flag is an example of an activity that teaches children to respect the national flag and do the same when it is raised or lowered, which is a way to realize the ideals of nationalism. One way to practice the value of mutual cooperation is to get students used to working in teams by acting as ceremonial officers to support the person in charge.

The scouting mission is embodied in social norms, so this training will encourage students to be involved in community development, respect other people, and love nature in all its forms. This training is effective in improving youth's proportional behavior because it is in accordance with the scouting mission. (Lusiria & Yusra, 2014). As an illustration, consider the participation of the raisers in camp activities and preparation for the ceremony. To survive in the wild, students are taught self-discipline and independence. Participants must work with each other as well as learn to adapt to living in an emergency situation. Students must be attentive and receptive to preparing for the ceremony without further guidance from the Scoutmaster. This advancement is a way to incorporate independent ideals into Scouting activities.

Because one of our country's core values is honesty, Scout extracurricular activities place more emphasis on the attitudes and mindset of individual students. Through this exercise, children learn how to be kind and polite (Arianto, 2019). In the end, this will result in the formation of students' character who are ready to take responsibility. The implementation of the Tri Satya and Dasa Darma Scouts that students have learned will be evaluated during camp activities, as well as their attitudes of independence, tenacity, honesty, discipline, development of a strong personality, not giving up easily, courage and responsibility (Gazali et al., 2019; Juwantara, 2019). Therefore, the implementation of Tri Satya, which is exemplified by the Dasa Dharma values of Scouting, is carried out in the evaluation of the SKU (General Terms and Conditions) of Scout members. The ideals, attitudes and activities outlined in it must be practiced by every student who is part of Scouting. If students have successfully implemented the instructions in the SKU, they will receive points or a passing grade. These exercises help develop various character values, including those indicated above. Students will receive a certain rank in the Scout order structure if they successfully practice all orders in SKU.

Conclusion

From the results of the research and discussion that have been presented, the following conclusions can be drawn. Independent character traits such as discipline, not depending on other people, courage, self-confidence, solutions or being able to make decisions, and responsibility are instilled to realize independent character education. Regular training, camping outings, level competitions and jamborees are

scouting activities that help children achieve independent character education. Scout activities which have been made mandatory by the government ensure that character formation, especially social caring character, is maximally formed. Good habits in every scouting activity will naturally shape the character of students, with scouting activities that are flexible and can be close to the community and have a broad nature, they will be more effective in forming a socially caring character.

REFERENCES

- Apriliana, M., & Deswalantri, D. (2022). Nilai-Nilai Karakter dalam Kegiatan Pramuka Ditinjau dari Sudut Pandang Islam. *Jurnal Pendidikan Tambusai*, 6(1), 2674–2689.
- Arianto, J. (2019). Pengaruh Unit Kegiatan Mahasiswa (Ukm) Pramuka Terhadap Pembentukan Karakter Jujur Mahasiswa Universitas Riau. *Journal of Chemical Information and Modeling*, 53(9), 3.
- Departemen Pendidikan Nasional. (2008). *Kamus Besar Bahasa Indonesia Pusat Bahasa*. Gramedia Pustaka Utama.
- Gazali, N., Cendra, R., Candra, O., Apriani, L., & Idawati, I. (2019). Penanaman Nilai-Nilai Karakter Peserta Didik Melalui Ekstrakurikuler Pramuka. *Aksiologi: Jurnal Pengabdian Kepada Masyarakat*, 3(2), 201–210.
- Hakim, A. (2008). *Dahsyatnya Pikiran Bawah Sadar*. VisiMedia.
- Juwantara, R. A. (2019). Efektivitas Ekstrakurikuler Pramuka dalam Menanamkan Karakter Jujur, Disiplin dan Bertanggung Jawab pada Siswa Madrasah Ibtidaiyah. *Premiere Educandum: Jurnal Pendidikan Dasar Dan Pembelajaran*, 9(2), 160–171.
- Lickona, T. (2012). *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah dapat Memberikan Pendidikan Sikap Hormat dan Bertanggung Jawab*. Bumi Aksara.
- Lusiria, D., & Yusra, Z. (2014). Efektivitas pelatihan pramuka peduli untuk meningkatkan perilaku prososial remaja di pondok pesantren. *Jurnal RAP UNP*, 5(1), 12–21.
- Majid, A. (2013). *Strategi Pembelajaran*. Remaja Rosda Karya.
- Ningrum, R. W., Ismaya, E. A., & Fajrie, N. (2020). Faktor-Faktor Pembentuk Karakter Disiplin dan Tanggung Jawab Dalam Ekstrakurikuler Pramuka. *Jurnal Prakarsa Paedagogia*, 3(1).

- Nurdin, N., Jahada, J., & Anhusadar, L. (2021). Membentuk Karakter melalui Kegiatan Ekstrakurikuler Pramuka pada Anak Usia 6-8 Tahun. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(2), 952–959.
- Riandini, N. & F. S. (2015). *Buku Panduan Pramuka Edisi Senior*. Bee Media Pustaka.
- Salsabilla, T., Maharani, D., & Hijriyani, W. (2024). Persepsi Anggota Pramuka Dalam Memahami Sejarah Pramuka Mewujudkan Nilai–Nilai Pengabdian. *Journal of Community Devation*, 1(1), 1–10.
- Saputra, A. D., & Lathifah, L. (2023). Pemodelan Aplikasi Pramuka Ambaraka Berbasis Web Menggunakan ISO 25010. *Journal of Data Science and Information Systems*, 1(2), 77–83.
- Wahyuni, H. A. (2022). Peran Pendidikan Pramuka dalam Pembentukan Karakter Bangsa Menuju Pembangunan Nasional. *Linggau Journal of Elementary School Education*, 2(1), 7–14.
- Yusdinar, P., & Manik, Y. M. (2023). Pengaruh Ekstrakurikuler Pramuka terhadap Pembentukan Karakter Siswa. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 3(01), 183–190.