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THE INTERNALIZATION OF *DASA DARMA* VALUES ON THE FORMATION OF STUDENTS' RELIGIOUS CHARACTER AT MTs AL-HILAL TEGALGUBUG

(INTERNALISASI NILAI-NILAI *DASA DARMA* DALAM KEGIATAN PRAMUKA TERHADAP
PEMBENTUKAN KARAKTER RELIGIUS SISWA DI MTS AL-HILAL TEGALGUBUG)

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Abstract

The school environment was an institution that could help instill religious character education to its students through various ways, one of which was through extracurricular activities such as scouting. This research aimed to determine the internalization of scout's *dasa dharma* values in shaping the religious character of students at MTs al-Hilal Tegal Gubug. This study was qualitative research with a descriptive approach, where the data were collected from the students of MTs al-Hilal who could provide data related to the internalization of scout's *dasa dharma* values as the research object. The problem was answered through qualitative research with data collection methods such as observation, interviews, and documentation. The data were analyzed using Miles and Huberman's model, which consisted of data reduction, data presentation, and drawing conclusions. The results of this study indicated that students were required to participate in extracurricular scouting activities because it contained *dasa dharma* values which were the foundation for shaping the religious character of students. The supporting factors in the implementation of extracurricular scouting activities included programs, adequate facilities, and the presence of coaches and mentors who became role models.

Keywords: Dasa Dharma; Scouting; Religious; Character

Abstrak

*Lingkungan sekolah merupakan lembaga yang dapat membantu menanamkan pendidikan karakter religius kepada siswanya melalui berbagai cara, salah satunya melalui kegiatan ekstrakurikuler seperti pramuka. Penelitian ini bertujuan untuk mengetahui internalisasi nilai *dasa dharma* pramuka dalam membentuk karakter religius siswa di MTs al-Hilal Tegal Gubug.*

Penelitian ini merupakan penelitian kualitatif dengan pendekatan deskriptif, dimana data dikumpulkan dari siswa MTs al-Hilal yang dapat memberikan data terkait internalisasi nilai-nilai dasa dharma pramuka sebagai obyek penelitian. Permasalahan tersebut dijawab melalui penelitian kualitatif dengan metode pengumpulan data berupa observasi, wawancara, dan dokumentasi. Analisis data menggunakan model Miles dan Huberman yang terdiri dari reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa siswa wajib mengikuti kegiatan ekstrakurikuler pramuka karena di dalamnya terkandung nilai-nilai dasa dharma yang menjadi landasan untuk membentuk karakter religius siswa. Faktor pendukung dalam pelaksanaan kegiatan ekstrakurikuler pramuka antara lain program, fasilitas yang memadai, dan adanya pembina dan pembimbing yang menjadi panutan.

Kata kunci: Dasa Dharma; Pramuka; Karakter; Religious

INTRODUCTION

Currently, the world of education is facing various problems, including a decline in morality that leads to a damaged national character. This starts from small actions that are considered normal by society and students, such as cheating in exams, bullying, losing manners towards older people, and lying to teachers. These problems are very common in urban and rural schools and often become the beginning of juvenile delinquent behavior, such as drug abuse, gang fights, truancy, sexual harassment, vandalism, and even murder.

Although character education has been implemented in learning in Indonesian schools, especially in religious and citizenship education subjects, its implementation is still not optimal. This is because character education is not just about memorizing material, exam questions, or techniques for answering them. The procedure can indirectly cultivate a tendency to give up easily and laziness due to inadequate learning processes. Therefore, the formation of character education in al-Bahjah is carried out not only in the taklim council, but also through various approaches such as lectures, discussions, and practical materials (Azis et al., 2023).

Developing national character through character education is important, where students' abilities are developed into individuals who are praised for religious values. Religious character formed by religious teachings allows a person to evaluate everything from a religious perspective. Therefore, the role of teachers and parents is crucial in shaping national character. Teachers try to instill religious character values to students, both in the school environment and in daily community environments (Maftuh, 2008).

Described in the hadith narrated by Abu Hurairah, the Prophet Muhammad (SAW) said:

اٰخِرُ صَوْلَاتِي مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللّٰهِ وَلَا تَعْجِزْ

The following paragraph in English is: "*Be spirited in seeking what benefits you, seek help from Allah, and do not be lazy (lose your spirit)*" (HR. Muslim).

Character encompasses the unique perspective and actions of each individual, which affects how they live and collaborate within the family, community, nation, and society. A person has good character if they can make decisions and take responsibility for every choice they make. Character includes human behavioral

values related to God, oneself, others, the environment, and nationality. These values are reflected in a person's thoughts, attitudes, words, emotions, and actions, which are based on religious norms, laws, culture, karma, customs, and aesthetics (Hariyanto, 2012).

According to Syamsul Kurniawan, who cites Zubaidi, character refers to a set of attitudes, behaviors, motivations, and skills. Zubaidi sees character as encompassing various attitudes such as the drive to do one's best, intellectual capacity such as critical thinking and good morals, behavior such as honesty and accountability, maintaining moral principles in the face of injustice, as well as interpersonal and emotional abilities that allow someone to interact effectively in various situations. In addition, Zubaidi also emphasizes the commitment to contribute to the community as part of good character (Kurniawan, 2014).

In other words, character refers to a set of values that become someone's habitual way of life and a permanent part of their nature. Examples include hard work, honesty, responsibility, simplicity, and perseverance. An individual's ability to have good character is an indicator of their personal quality. Character can also be interpreted as a distinctive trait of each individual, encompassing aspects such as emotional intelligence, thinking methods, and behavior in interactions with family, society, nation, and country. As an addition, *Pesantren Miftahul Mutallimin Babakan Ciwaringin Cirebon* offers a method of thinking that follows the classical scholars' approach in the fields of knowledge, religion, social and political sciences, and utilizes the *Jawa Pegon* heritage as a tool to study and understand Arabic-language books. (Hanan, 2022b)

However, to develop good character, it requires habits formed by teachers and parents to shape the character according to the desired traits. Since character cannot be formed instantly, serious and proportional exercises are needed to achieve the ideal form and strength (Qoni, 2012).

Therefore, educational institutions within schools can help promote the formation of religious character in students through various methods, including extracurricular activities. Schools offer a variety of extracurricular activities, such as flag-raising teams, scouting, the red cross, martial arts, islamic student groups, and similar groups, which can help strengthen students' religious character. The scouting extracurricular activity has been proven effective in building such character.

We realize that education is all the intentional actions or efforts made by educators towards students in all aspects of personal development, both physical and spiritual, both formally and informally, even outside of school that continues continuously, with the aim of achieving happiness and high values (Kurniawan, 2014).

The meaning of scouting refers to the activities carried out by members of the scouting movement. Scouting involves an educational process through interesting, enjoyable, and challenging activities that are usually carried out in the outdoors. The main objective is to shape the character of the participants through the Basic Scouting Principles (*PDK*), which serve as a foundation for carrying out scouting activities. *PDK* helps in developing and building the character of the participants (Kwartir, 2010).

Therefore, scouting education is a program carried out by members of the Scout Movement with the aim of complementing the education provided in schools and families. This program is carried out in the form of interesting, healthy, organized, directed, practical activities that are conducted in the outdoors. The basic principles of scouting education and scouting education methods are used to shape the character, morals, and noble values of the participants.

Scouting is an extracurricular activity that must be followed by all students at all levels of school. Although the schedule for scouting activities has been determined, these activities are carried out outside of learning hours. In scouting activities, students can learn various educational characters if they can participate in activities well and apply them in daily life in accordance with the *dasa darma* (Rizky, 2012). A person's identity is often marked by good characters, especially in terms of religious characters.

The state regulations have also arranged this matter in chapter II article 3 of law number 20 of 2003 concerning the National Education System, in which national education aims to develop abilities and shape good character and civilization for the nation, in an effort to improve the intelligence of the nation's life (Maftuh, 2008).

The National Education Law stipulates that the purpose of education is to develop the potential of students to become individuals who have faith and piety to God Almighty, possess good morals, are religious, knowledgeable, competent, creative, independent, and become democratic citizens. Additionally, character education is also considered a lesson that should be given from an early age at all levels of education. Compliance with this educational goal will be evaluated by observing changes in the attitudes and behaviors of students in the school, family, and community environment.

Scouting activities are one of the mandatory extracurricular activities that must be attended by students at MTs al-Hilal Tegalubug and have been included in the school curriculum. However, many students participate in scouting due to coercion, and this makes them reluctant to do so. For example, they are reluctant to memorize and apply the *dasa darma*, which is the basic value in scouting. Although scout leaders not only instruct students to memorize it but also apply it in their daily lives. In addition, a new approach is needed in terms of connecting and strengthening memorization, as done by the Kafa community (Hanan et al., 2021). So that, for students who participate in scouting voluntarily, they will surely understand and apply the meaning of *dasa darma* well. However, for students who participate in scouting under coercion, they are reluctant to apply *dasa darma* properly because they feel forced and pressured.

From the explanation above, it can be concluded that Scouting Extracurricular is an extracurricular activity that has many positive values in influencing student behavior. This extracurricular aims to shape students' characters to be independent, disciplined, active, creative, productive, confident, and religious. The implementation of these values in students' daily lives can provide a good influence. Therefore, the research on the Internalization of *dasa darma* Values in Scouting Activities Towards the Formation of Students' Religious Characters at MTs al-Hilal Tegalubug focuses

on the positive influence of scouting education in shaping students' religious character.

RESEARCH METHODOLOGY

This research employs a qualitative research approach, sometimes referred to as artistic research because it is more artistic and less structured in nature. Additionally, qualitative research is also known as interpretive research because it focuses on interpreting the data found in the field (Sugiyono, 2019). Similar to Sugiyono, Woods stated that the qualitative method focuses on natural setting, has interest in meaning, perspectives and understanding, and gives great consideration on process (Cited in Taufiqi et al., 2021).

The qualitative approach used is descriptive approach. This approach has the ability to provide a comprehensive and clear picture of different situations, as well as to discover patterns of relationships between certain aspects and to find hypotheses and theories. The focus of this research is to describe the influence of internalizing the values of *dasa darma* in scout activities on the formation of students' religious character at MTs al-Hilal Tegalbugug.

To gather data, the techniques used include observation, interviews, and documentation study. Researchers also engage in participatory observation, where they directly participate in the daily activities of the people being observed or used as research sources (Sugiyono, 2019).

Researchers use unstructured interview methods, which are not limited by systematically and completely prepared interview guidelines, to gather data (Sugiyono, 2019). Additionally, information can also be obtained through available documentation such as letters, diaries, photo archives, meeting minutes, souvenirs, activity journals, and other information sources, in addition to observation and interviews.

In this research, data was collected from various sources in a sustainable manner until saturation point was reached. The researcher used qualitative descriptive data analysis model, where the collected data was in the form of words rather than numbers, with the aim of describing the situation or phenomenon in the field in a way that is easily understood by the general public. The analysis process was carried out in several stages, namely data collection, data reduction, data presentation, and conclusion.

The researcher in this study used data triangulation through various methods and sources of data acquisition to uncover certain information truths. In addition to interviews and observations, the researcher used involved observation methods, written documents, archives, historical documents, official notes, and photos. Each method produced different evidence or data, thus providing different perspectives on the phenomenon being studied.

RESULTS AND DISCUSSION

A. Model of Internalization of *Dasa darma* Values in Forming Students' Religious Character through Scout Activities at MTs al-Hilal Tegalbug

As previously known, *dasa darma pramuka* consisted of ten moral principles that had to be upheld and practiced by members of the scout in their daily lives, whether at school, at home, or in the surrounding community. *Dasa darma*, which meant ten behavioral guidelines, was a means to uphold the promises, pledges, and heartfelt expressions embodied in the Trisatya. Therefore, *dasa darma pramuka* was first and foremost an observance rule of Trisatya, supplemented with meaningful values in daily life (Maftuh, 2008).

According to Rizky in line with the above, *dasa darma pramuka* was a self-directed progressive learning method in shaping and improving one's character (Rizky, 2012). Furthermore, this concept aimed to provide real-life experiences so that scout members could understand and practice the values of the society in which they lived. This could help scout members become better individuals and be integrated into their social environment.

Based on that definition, it could be explained that the ten principles of scout law were moral principles that had to be upheld and implemented by scout members in their daily lives, whether at school, at home, or in the surrounding community. These virtues served as a guide for scouts to behave and act correctly in social interactions with others.

In this context, the General Proficiency Requirements (*SKU*) book had regulated most of the internalization models of the ten principles in shaping students' religious characters. *SKU* contained general tasks and requirements to achieve the next level. The head of MTs al-Hilal explained that *SKU* discussed the first aspect of religion. As MTs was a school whose curriculum was based on Islam, students at MTs al-Hilal were already accustomed to its religious aspects. The task of the scout leaders and trainers was to integrate the values of the ten principles with scout activities and ensure a foundation for scout extracurricular activities, especially at MTs al-Hilal Tegalbug.

In the formation of religious character, internalization of the values of *dasa darma* was viewed in line with the perspective (Kurnia, 2016). According to him, the moral values recognized through *dasa darma* could become the identity of the Indonesian nation. For a long time, Indonesian society had been known as friendly, loving, and peace-loving people in the eyes of the world. Due to the threat of foreign culture, *dasa darma* could be used as protection in action. Religious character was also one of the eighteen characters proclaimed by the Ministry of National Education to describe the nation's character. According to the Ministry of Education, religious character included attitudes and behaviors that were obedient in practicing religion and also living harmoniously with other religions. This, according to Mary Pat Fisher, is called the belief of a Muslim (Hanan, 2022).

Several research results on the implementation of religious values to form students' religious character in MTs al-Hilal Tegalbugug had been observed by researchers. This activity could be carried out by the Front Group based at MTs al-Hilal Tegalbugug. Some of the values found in it were piety to God Almighty by providing religious material and discipline in congregational prayer. In addition, other values were love of nature and love for fellow human beings that could be demonstrated through cleanliness and mutual cooperation, as well as being a polite and chivalrous patriot by acknowledging mistakes, respecting and being polite to teachers. Obedience and a willingness to consult could also be applied with great obedience of the members when asked for help, and violations of rules were rare.

The willingness to help and perseverance were applied by providing assistance to others and being available whenever needed. Diligence, skillfulness, and cheerfulness were also prioritized by always being active and enthusiastic in participating in routine exercises and utilizing the skills possessed by each scout member. Thriftiness, carefulness, and simplicity were also values that were applied by saving at every meeting, being meticulous and not in a hurry, and dressing modestly. Responsibility and trustworthiness were prioritized by giving responsibilities to students. Finally, purity in thoughts, words, and actions were applied through good deeds such as mutual cooperation, helping each other, showing respect, and providing social assistance. However, there were still some activities that were not implemented, such as praying in congregation during routine exercises and maintaining discipline in terms of time.

The religious characters mentioned above are also reflected in the history of learning by Kiai Sa'id bin Armia, which is captured in his interpretation of nine verses about social theology in the Javanese society during the colonial era (Hanan, 2019). At the moment, the Ministry of National Education placed religious character as one of the eighteen national characters planned. Religious character encompasses attitudes and behaviors that adhere to religious worship and living in harmony with other religions. Efforts to shape religious character are considered important.

Efforts were made to shape religious character, as it was considered important in line with Mustari view of religious character as one of the eighteen national characters planned by the Ministry of National Education (Mustari, 2014). According to the Ministry, religious character encompassed attitudes and behaviors that adhered to religious worship and living in harmony with other religions.

In the context of Scouting, *dasa darma* had noble values that had to be instilled in every member, with the aim of making scouting a role model for society in terms of moral character that was in line with Pancasila as the foundation of the Indonesian state. *Dasa darma* had the potential to become a distinctive characteristic of the moral character of the Indonesian nation. Internationally, Indonesia was known for its friendly and peaceful society. To face the threat of foreign cultural infiltration, *dasa darma* could become a defense in shaping behavior (Fitri, 2012).

At MTs al-Hilal Tegalbug, the religious values in the Scout's *dasa darma* were adopted by all members, including Scout members in grades VII, VIII, and IX. As an institution that implemented a religious-based curriculum, MTs al-Hilal Tegalbug did not need to teach religious character from scratch in extracurricular Scouts. Naturally, most students at MTs al-Hilal Tegalbug already had a religious character formed from their family environment. Therefore, the extracurricular Scouts at MTs al-Hilal Tegalbug were considered fortunate because they could strengthen the religious character of students that had already formed.

From the explanation above, it can be concluded that the implementation of Scout activities was not yet maximized. Scout trainers and supervisors did not refer to the program set by the school in carrying out extracurricular Scout activities. Additionally, they also did not evaluate students individually or in groups. Nevertheless, routine exercises in every week of extracurricular Scouts ran smoothly, and students were quite enthusiastic in participating in activities. However, there were some delays in implementing exercises according to the designated schedule, and some students had difficulty attending or participating in exercises due to various reasons.

B. Supporting and Inhibiting Factors for Internalizing *Dasa Darma* in Scout Activities towards the Formation of Religious Character of Students through Scout Activities at MTs al-Hilal Tegalbug

At MTs al-Hilal Tegalbug, the Scout extracurricular activity was a mandatory activity. The purpose of this activity was to train students to live independently, be resilient, skilled, responsive to the environment, both locally and globally, have a social spirit, and foster a patriotic spirit. The materials provided in the scout self-development activities included camping or bivouacking, knotting, morse, hacking, planting trees or plants in vacant land, donating plants to a region, community service, donating used items, and other materials.

The data presented above identified several factors that influenced the implementation of religious values in the Scout group. These factors had different impacts. One significant factor was the Scout members, as they could influence the activity and participation in the implementation of religious values. Scout members who were less interested in this activity tended to be less active or participate with less effort. However, the majority of Scout members in the *Gugus Depan* based at MTs al-Hilal Tegalbug had a strong interest in the implementation of religious values, and they actively participated in these activities.

Furthermore, the availability of facilities and infrastructure affected the implementation of religious values, such as religious books and other supporting tools for activities like camping. However, the lack of facilities hindered the implementation of religious values. Nevertheless, trainers and coaches adjusted to

the available facilities to achieve the desired goals. This factor was also related to the budget, which was still relatively small according to trainers and coaches.

In addition, time was also a factor that affected the implementation of religious values. Scouting activities were not only about practicing religious values but also the scouting activities themselves. Although these activities were mandatory, as extracurricular activities, trainers and coaches needed to manage time effectively so that all activities could run smoothly. However, some religious value-based activities were not implemented yet.

Therefore, it could be concluded that the limited time was not always a hindrance for trainers and coaches to optimize the available time in effectively implementing all activities, especially in applying religious values. In implementing religious values, it is also important to carry out interpersonal communication among students, in order to ensure the success of scouting training and development goals (Sibaweh & Hanan, 2022).

From observation and interviews, it was known that environmental factors had an influence on the Scout training process. Although support from the community was not in the form of material things like money or objects, their positive attitude towards the implementation of religious values in the Scout group provided motivation for the parents of Scout members to support such activities. Although community support for Scouting activities in this group was relatively low, their support also strengthened the implementation of religious values.

The factor of trainers and mentors was also an important factor in the success of Scout training in the Scout group. From observation and interviews, it was known that trainers and mentors were very loyal and enthusiastic in teaching and training extracurricular Scout activities. However, in certain situations and conditions, coordination and communication among trainers and mentors still needed to be improved so as not to hinder the training process for other Scout members.

CONCLUSION

According to research conducted by the author, it was concluded that firstly, the General Competence Requirements (*SKU*) book regulated most of the internalization of the values of *dasa darma* in the formation of students' religious character, which contained tasks and general requirements that had to be met to reach the next level. Secondly, the research found that there were four factors that influenced the internalization of *dasa darma* in extracurricular activities of the Scout movement, namely member factors, facilities, timing, and environmental factors, as well as factors from mentors and trainers.

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