Strengthening Scouting Character Values through a Moral Integrated Approach for Elementary School Students

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General Background: Character education remains a foundational pillar in Indonesia's basic education system, emphasizing the holistic development of students beyond cognitive achievement. **Specific Background**: Scouting activities have long been viewed as a vehicle for instilling core values in students, yet their implementation often lacks an integrative moral framework. **Knowledge Gap**: Despite recognition of its potential, limited empirical studies have examined how scouting extracurriculars can systematically integrate moral knowing, moral feeling, and moral action. **Aim**: This study analyzes the implementation of scouting-based character education at SD Negeri 9 East Sumalata, North Gorontalo Regency, using a qualitative approach. **Results**: The findings indicate that effective character development requires the alignment of moral cognition, emotional engagement, and actionable behavior, supported by two main factors: parental involvement and a conducive school environment. **Novelty**: The study identifies a four-pillar collaboration model involving students (via participatory PRODIK programs), Scout coaches (as facilitators of nature-based learning and core principles), teachers (as curriculum integrators), and parents (as value reinforcers). **Implications**: These findings underscore the need for systemic and sustainable strategies, including structured training and evaluative mechanisms based on measurable character indicators, to foster cohesive character education in primary schools.

Highlights:

- Highlights the synergy of school, family, and extracurriculars in shaping student character.

- Emphasizes integration of moral knowing, feeling, and action for effective character building.

- Proposes a four-pillar collaboration model for sustainable character education implementation

Keywords: Character Education, Scout Extracurriculars, Moral Integration, Elementary School, Educational Collaboration

Introduction

Contextually, education is not only seen as a process of improving aspects of knowledge. More

than that, education must be able to accommodate the formation of knowledge that includes *cognitive, affective, and evaluative.* In line with this, Plato earlier warned regarding the issue of education, Plato's point of emphasis was that education "aims to make a person better, and good people of course behave nobly". Furthermore, the meaning of this word is not only interpreted as an effort to educate the science of idnvidu, more than that education is expected to form intelligence *Intellectual Questions (IQ)*, *emotional questions (EQ)* and *Spiritual Questions (SQ)*. To make it happen, it must be realized with the content of character education. [1]. The critical response to this is also in line with Lickona who emphasizes character "*A reliable inner disposition to respond to situations in a morally sound way*" which refers to three interrelated elements: moral knowledge *(moral knowledge),* moral feelings *(moral feelings),* and moral behavior *(moral behavior).* Noble characters *(Good character))* including knowledge of goodness *(moral knowledge),* which then gives rise to a commitment to moral feelings *(moral feelings),* and finally applied in good behavior (*moral behavior).* In other words, character is a combination of knowledge *(cognitive),* attitude *(attitude),* motivation *(motivation),* behaviour *(behavior),* and skills *(skills).*[2].

It's no surprise that long before there was any current contextual debate, the character was popularized in the 1900s by Thomas Lickona. One of his phenomenal writings is titled "*The return of Character Education and then followed by his book, Educating for Character: How Our Schools Can Teach Respect and Responsibility,* defines that character is a collection of knowledge, attitudes, motivations, behaviors, and skills. That in it, it contains unur anita; Knowing the Goodness *(knowing the good),* Loving Kindness *(loving the good),* and (3) do good *(doing good).* [3]. This also triggered responses from various countries, one of which was Indonesia. The form of implementation began at various levels starting from the level of basic education units (SD), First Mengah Schools (SMP), high schools, to universities (universities) by the Ministry of National Education in 2010 which was marked by a national action plan (RAN).

Interestingly, academic debates and discussions still rarely touch on the aspect of character strengthening in depth, especially those related to the approach to moral knowing, feeling, and action. This can be seen from the lack of research that comprehensively examines the integration of this approach at the elementary school (SD) level, especially in Gorontalo Province. Thus, this aspect is the gap as well as the focus of this research, namely understanding how the approach of moral knowing, feeling, and action can be applied in an integrated and in-depth manner in elementary school, for the realization of superior, humane, and able students to live based on mature values and morals. This is also in line with the goal of character education launched by the Ministry of Education, which is to form students who have 18 main characters, including religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curious, national spirit, love for the homeland, respect for achievements, friendly and communicative, love of peace, love of reading, care for the environment, social care, and responsible. In its implementation, the action plan is focused on pilot schools throughout Indonesia. [4].

Character education is an effort to develop cultural values and national character in students, so that they have and apply these values in personal, social, and state life that are religious, nationalist, productive, and creative. [3]. Other views really simplify those views. In other words, such a character encompasses three interrelated aspects, namely moral knowledge, moral emotion, and moral action. In that case, a good character component. Therefore, it is not surprising that the national education system in Indonesia, promotes its regulations regarding the essence and purpose of education itself. Meanwhile, according to the Law of the Republic of Indonesia Number 20 of 2003, it is to create a learning atmosphere that allows students to actively develop their potential, including spiritual strength, self-control, personality, intelligence, noble morals, and skills that are beneficial to themselves, society, nation, and state (Chapter I General Provisions Article 1 paragraph 1). In addition, national education functions to develop abilities, form character, and dignified national civilization, with the aim of educating the nation's life and producing human beings who have faith, piety, noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Chapter II Article 3).

It is important to realize that character education in the school environment also requires support through forums that can develop students' character, such as intra-school organizations that are manifested in extracurricular activities, including scouting. Extracurricular activities are non-formal educational activities in schools that usually take place outside of class hours and in accordance with the curriculum. Where, this activity is more oriented towards developing students' interests and talents. [5]. Extracurricular activities in education are intended to answer the demands of changing times and the needs of society, as well as function as a forum or program that is implemented to support the educational process with the aim of improving students' abilities towards more advanced knowledge. [6]. Extracurricular is one of the important components in the structure of the educational curriculum that applies in the school environment, which complements and supports the process of forming students' character. The curriculum itself consists of three main forms of activities, namely intracurricular, co-curricular, and extracurricular. Intracurricular activities are learning activities that take place in the classroom and are directly related to the formal subjects contained in the curriculum structure. Meanwhile, co-curricular activities are supporting activities that are carried out outside the classroom and class hours, with the aim of deepening students' understanding of the material that has been taught intracurricularly. Extracurricular activities are programs that are carried out outside of class hours and classrooms, designed to develop students' potential more broadly, both in terms of applying knowledge and in exploring and channeling interests and talents, through mandatory or optional activities.[7].

Scouting itself is included in extracurricular activities. Scouting or scouting, known internationally as *Scouting* was introduced by Lord Baden Powell to foster Englishmen who were involved in violence. In Indonesia, the Scout Movement began in 1923 with the establishment of *National Scout Organization* (NPO) and *Indonesian Youth Scout Organization* (JIPO) by the Netherlands, which later merged into *Indonesian National Scout Organization* (INPO) in 1926. Scouting organizations in Indonesia also involve *Dutch Scout Organization* (NPO) in 1912, which was renamed *Dutch-East Indies Scout Association* (NIPV) in 1916, and *Java Scout Organization* which was founded by S.P. Mangkunegara VII in 1916. The Scout Movement was officially born in 1961. During the pioneer period, scouting associations were finally merged into one, with the basis of scouting education based on Pancasila according to MPRS Decree Number II/MPRS/1960. [8].

The Scout movement is marked by several important events. First, the speech of the President/Mandatari of the MPRS at the State Palace on March 9, 1961, which is known as the Sprout Day of the Scout Movement. Second, the issuance of Presidential Decree Number 238 of 1961 dated May 20, 1961, which established the Scout Movement as an official scout organization and was known as the beginning of the working year. Third, the statement of the merger of scout organizations into the Scout Movement at the Senayan Sports Palace on July 30, 1961, which was called the Scout Movement Pledge Day. Fourth, the inauguration of Mapinas, Kwarnas, and Kwarnari and the awarding of the Scout Movement Banner at the State Palace on August 14, 1961, which is known as Scout Day. [8].

Scouting is a practical educational method that is carried out outside the classroom or in a natural environment, through activities designed for coaching and development. These activities are designed to be engaging, challenging, fun, healthy, organized, and purposeful. [9]. Scouting is a progressive self-learning process for young people to develop their overall personality, including mental/spiritual, moral, physical, intellectual, emotional, and social aspects, which are beneficial both as individuals and members of society. In addition, scouting is also a system for fostering and developing youth potential so that they can become quality citizens and be able to make a positive contribution to the welfare and peace of the community.[10].

The function of Scout activities includes a number of important character values that are instilled in its members. First, the value of moderation teaches Scout members to live frugally, not rely on luxury, and cultivate a humble attitude. Second, the value of cooperation fosters the ability to work in a team, respect the opinions of others, share responsibilities, and achieve common goals. Third, the value of courage forms a resilient mentality that is ready to face risks and challenges wisely.

Fourth, the value of independence encourages members to be able to self-regulate, act without depending on others, and increase self-confidence. Fifth, the value of responsibility instills the importance of accounting for every action, as well as building integrity and a sense of justice. Finally, the value of respect for nature shapes ecological awareness and environmental concern from an early age. All of these functions are strategic elements in the formation of character and life skills that are beneficial for students, both in personal, social, and community contexts. The Aerinta scout curriculum is one of the activities that contributes to the formation of student character. Through these activities, students can hone cognitive, affective, and psychomotor skills. In addition, scouting aims to shape students' character, leadership, and sense of nationalism, as well as play an important role in their physical, mental, social, and spiritual development. [11]. On the other hand *Extracurricular* Scouts have many benefits, including being able to shape the character and personality of students such as disciplined character, faith, noble character, devotion, obedience to the law, patriotic spirit, upholding the noble values of the nation, and becoming citizens with the spirit of Pancasila. [12].

This is certainly contrary to the common goal of character education itself. First, develop the potential of students' conscience so that they become human beings and citizens who have cultural values and national character. Second, to form commendable customs and behaviors that are in harmony with universal values and religious cultural traditions. Third, instilling the spirit of leadership and responsibility as the next generation of the nation. Fourth, improving students' ability to become independent, creative, and nationally minded individuals. Fifth, creating an environment that is safe, honest, creative, full of friendship, and has a high sense of nationality and power. [3]. In principle, Character is a characteristic trait that a person has, which is formed from environmental influences, both from the family since childhood and from innate factors from birth. There is an opinion that thinks that a person's character, good or bad, is innate; If a person is born with good traits, then he will have a good character forever, whereas if he is born with a bad character, then he will have a bad character forever. Based on this view, character education is considered useless because character is considered something that cannot be changed. However, there is also a view that states that character can be formed and developed through environment and habituation, so character education is considered important to help a person achieve good character. [2].

Responding to the importance of character education through Scout extracurricular activities in Gorontalo, the Gorontalo Scout Area (Kwarda) is actively preparing for the implementation of the National Level Inter-Unit Camp (Saka Role), where Gorontalo was appointed as the host. This appointment is the result of the decision of the XI National Conference of the Scout Movement which was held in Banda Aceh in December 2023. In order to make the event a success, Kwarda Gorontalo has conveyed an overview of the Role of the 2025 National Saka in the National Working Meeting (Rakernas) forum of the Scout Movement. The concept of the activity is prepared by considering relevant strategic issues and adjusted to local and national needs and problems. The purpose of this activity is to produce a young generation that is competitive, creative, and has a strong character, and is able to become an agent of positive change for the surrounding environment. As a complement, complete data on the number of educators, education staff, and students at SD Negeri 9 East Sumatra was also presented, based on information from the Basic Education Data System (Dapodik) of the Ministry of Education and Culture. This data provides a concrete picture of the condition of education in schools visualized through graphs.
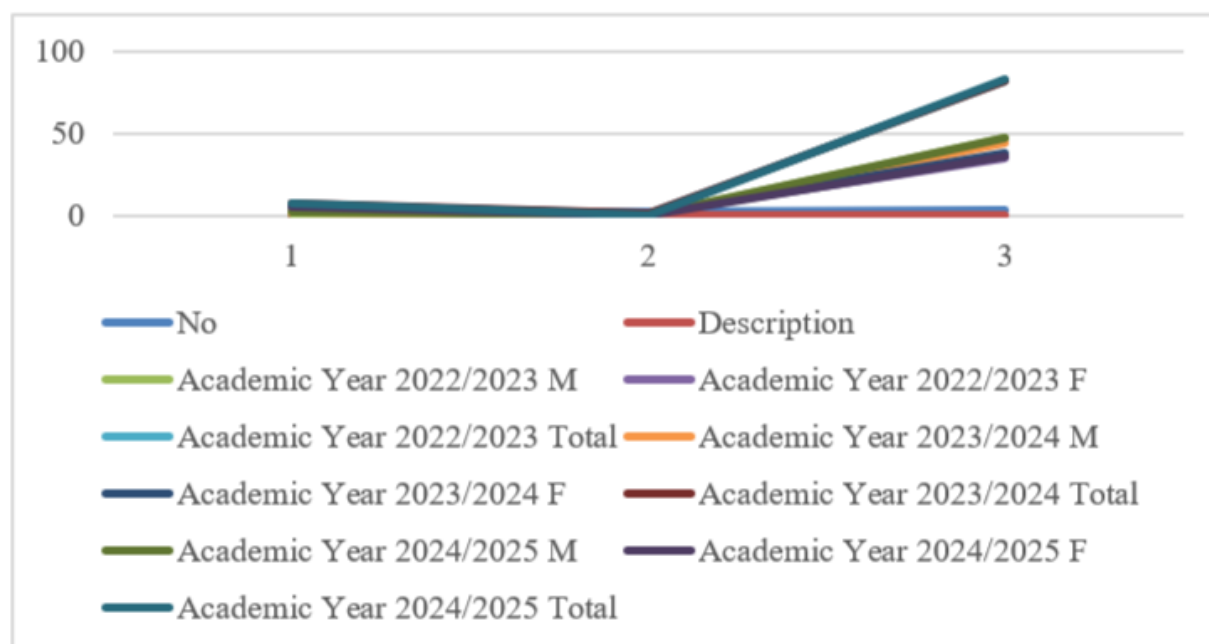
Figure 1. *Data on Educators, Teaching Staff, and Students in 2022-2024 at SD Negeri 9 East Sumalata, North Gorontalo Regency*

Based on data on the condition of SD Negeri 9 East Sumalata in the 2022/2023–2024/2025 school year, there are fluctuations, both in terms of the number of teachers, education staff, students, and student attitudes and behaviors. This can be seen in the number of teachers that increased from 7 in 2022/2023 to 8 in 2023/2024 and 2024/2025, then education personnel available in 2022/2023 and 2023/2024, but no longer available in 2024/2025. The number of students was also recorded to increase from 82 in 2022/2023 to 83 in 2024/2025. These differences and shifts are also followed by the problem of declining student character values, which is reflected in inappropriate attitudes and behaviors, so it becomes an important foundation to find relevant solutions. In this context, Scout extracurricular activities are considered an important and strategic approach for the formation and strengthening of student character according to educational goals. This can be seen in the data on the problems of SD Negeri 9 East Sumalata can be seen in the following graph;
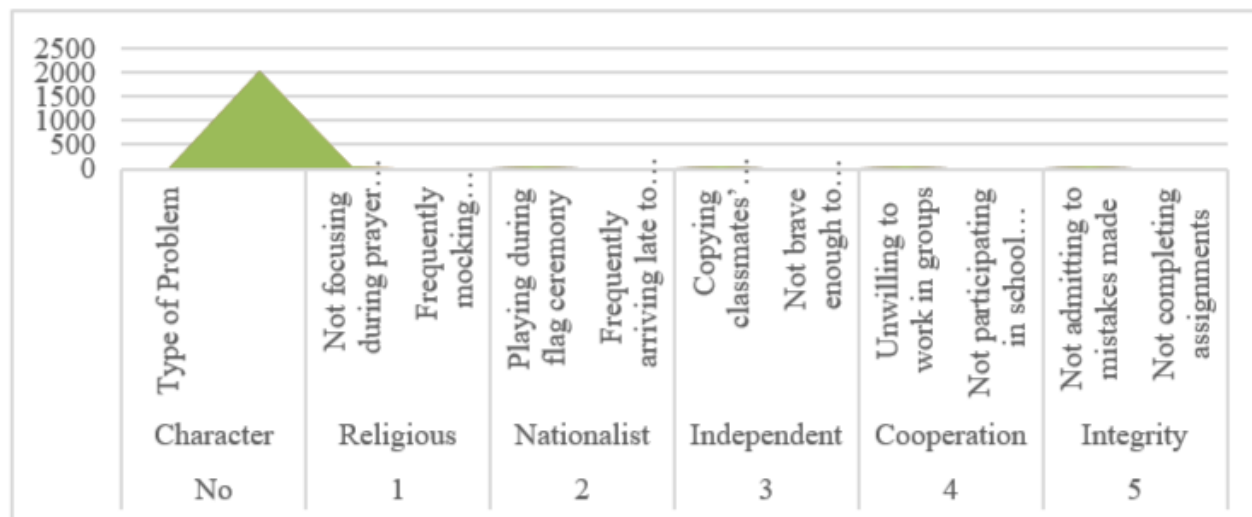
Figure 2. *Data on Character Problems for Students in Grades 1-VI SD Negeri 9 East Sumalata in 2022-2024*

Based on the empirical facts found, there is a tendency to decline the character of SD Negeri 9 East Sumalata students from year to year, which is reflected in the aspects of religion, nationalism, independence, mutual cooperation, and integrity. This can be seen in the religious aspect, where students who are less solemn when praying and still often throw garbage indiscriminately continue to increase, from 38 in 2022, rising to 42 in 2023, and reaching 45 in 2024. In terms of independence, students who are still dependent on others and hesitate to express their opinions also continue to grow, namely 45 in 2022, 47 in 2023, and 48 in 2024. Likewise, in the aspect of mutual cooperation, there was an increase in students who were reluctant to work together and did not carry out picket work, from 44 in 2022, rising to 46 in 2023, and 47 in 2024. Meanwhile, in the aspect of integrity, students who do not admit mistakes and do not do assignments continue to increase, from 46 in 2022, 48 in 2023, and 50 in 2024. This shows the need to strengthen students' character, and extracurricular activities, such as Scouting, can be an important and relevant solution. Through these activities, students learn cooperation, leadership, discipline, responsibility, and mutual respect, so that they can be effective instruments to form mature and superior characters.

A critical reflection that can be expressed from these findings is that the composition of the education workforce and the decline in student character do not occur separately, but are interrelated. The reduction of education personnel, which occurred in the 2024/2025 school year, can be an important obstacle in the process of character development, because the role of education personnel is not only limited to supporting the administration, but also helping to maintain the learning climate and become an example of attitude in schools. This is also emphasized by the decline in the aspect of student character, which occurs gradually, so it can be interpreted that the lack of human resource support in schools is also one of the factors that also affect the process of internalizing student values and attitudes. In other words, the problem of character development can not only be solved through extracurricular activities, but also depends on the availability and quality of education personnel who are able to become facilitators, role models, and supervisors in the process. This is an important reflection that efforts to strengthen students' character need to be supported holistically, namely not only through the activity approach, but also institutional aspects, including the adequacy and quality of human resources in schools.

Therefore, this research is focused on efforts to explore in depth the role of extracurricular

activities of Scouts in shaping and strengthening students' character education in elementary schools. This research also has a novelty aspect, namely contributing in the form of a detailed picture of the process of strengthening character through Scout activities, which is still rarely studied in depth, especially in SD Negeri 9 East Sumalata, North Gorontalo Regency. The purpose of this study is to analyze broadly how concrete forms of character education strengthening are applied through Scout extracurricular activities, including the character values instilled, the coaching methods used, and the role of Scout coaches in shaping student attitudes and behaviors. In addition, this study also aims to identify and analyze the factors that contribute to the success of strengthening the character, both from internal aspects such as student motivation and supervisor competence as well as external aspects such as school support, social environment, and availability of facilities. Thus, this research is expected to provide a broader picture of the effectiveness of Scout activities in shaping the character of students at the elementary level.

Method

This study uses qualitative research. Qualitative research is a research approach that aims to understand complex phenomena through in-depth analysis of non-numerical data, such as interviews, observations, and documents. Denzin & Lincoln states that the primary focus of qualitative research is to explore and explore the meanings, experiences, and subjective perspectives of individuals or groups in a particular social, cultural, or situational context. This method is often used to gain insights into patterns, themes, and relationships that cannot be quantitatively measured, as well as to develop a deeper theory or understanding of the problem or problem being researched.[13]. Furthermore, the type of approach used is descriptive. Descriptive type is a research approach that aims to provide a clear and detailed picture of a particular phenomenon, situation, or characteristic without changing or manipulating variables. By definition, the types of decryptions in qualitative research include narrative descriptions, analytical descriptions, and quantitative descriptions. Narrative descriptions use stories to explain phenomena, providing an in-depth picture through narrative quotes and data. Analytical descriptions focus on identifying patterns, themes, and relationships in the data to provide in-depth interpretation. Meanwhile, quantitative descriptions describe data in the form of statistics or numbers, offering a structured and measurable presentation of research results.[14].

The data sources used in this study consist of primary data and secondary data. Primary data was collected through interviews with a number of informants, namely school principals (3 people), teachers (4 people), parents (2 people), and students (6 people). The use of such sources is based on a qualitative approach, which does not use the term population, but rather "social situation" *(social situation)* according to Spradley. The social situation involves three interrelated aspects, namely the place where *(place),* perp *(actors),* and activities *(activity).* In the context of this study, social situations can occur at home and family and activities in it, at work, in a village, or in other areas. By understanding the situation, researchers can observe in detail what activities occurred, the actors involved, and where the events took place.[15]. In addition, Sanafiah Faisal, who quoted Spradley's opinion, stated that the social situation chosen as an initial sample should be a situation that can be the center or estuary of various other aspects. Furthermore, it is stated that informants or data sources should meet several criteria, namely: (1) still actively involved or directly involved in the activities being researched; (2) have sufficient time to provide information; (3) are not people who tend to convey information that is "already packaged"; (4) at first it is still "foreign" or not very close to the researcher, so that it can provide more extensive and original information; (5) is an individual who understands and appreciates the problem being researched, not just limited to knowing. Sampling is stopped when there is saturation, which is when informants, both old and new, no longer provide additional information.[15].

By choosing informants who really understand the situation being studied, researchers do not need to use too many sources, so that the research process can run faster. In a qualitative approach, the most important thing is not the size or number of informants, but the completeness and variety of information received. In other words, the researcher's concern lies in achieving the "completeness"

of information, not in the number of samples. This happens if the informant does understand and appreciate the problem based on the process of enculturation, not just limited to knowledge. Meanwhile, secondary data from this study is data obtained from reports on the implementation of extracurricular activities, journals, books, and other supporting sources, such as education policy documents. This kind of resource use review, refers to the definition of primary data is data obtained directly from the source through data collection techniques carried out by the researcher himself. This data is obtained directly from informants, respondents, or research objects through various methods such as interviews, observations, and questionnaires. Primary data provides specific and relevant information according to the purpose of the research and is usually considered more accurate and reliable because it comes directly from the source without interpretation or modification from third parties. Secondary data is data obtained not directly from primary sources, but through other pre-existing media or sources. This data is generally collected by other parties and used by researchers for different purposes. Examples of secondary data include previous research reports, statistical data from government agencies, journal articles, books, and other related documents. Secondary data is often used to supplement primary data, provide additional context, or support research analysis with information already available. [14].

he data collection techniques used in this study were adjusted to the focus of the problem and the purpose of the research, namely the role of extracurricular activities of Scouts in strengthening the character of students at SD Negeri 9 East Sumalata, North Gorontalo Regency. Data collection was carried out through observation, interviews, and documentation. Observation is carried out directly in the field to observe the process of Scout activities and student behavior, using an open, structured, and semi-structured observation approach. In addition, the researcher also conducted in-depth interviews, both face-to-face *(face-to-face)* with school principals, teachers, parents, and students, in order to obtain detailed and in-depth information about the role of Scout activities. The selection of informants is applied purposively, namely based on their knowledge and involvement in Scout activities in schools. Furthermore, documentation is also used as a complementary technique, namely by collecting photos, activity reports, and other relevant documents, in order to get a broader and complete picture of the process of strengthening students' character through Scout extracurricular activities. The use of this kind of technique is based on its function that, in qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, and data collection techniques are more on participatory observation *(participant observation),* In-depth interviews *(in depth interview),* and documentation.[14].

 Furthermore, the data analysis technique in this study uses the Miles and Huberman analysis model, which is an analysis process that occurs continuously and is interrelated. Based on the available images, the steps used include: data collection, data reduction, data display, and conclusions: drawing/verifying. In this process, the researcher first collects data, then reduces or filters the relevant data, then presents the data in a structured manner, and in the final step draws conclusions based on the available data, while continuing to verify if there is still doubtful information. The function of this analysis technique can make it easier for researchers to understand problems in detail, depth, and connection, in accordance with the focus and purpose of the research.[14].

Results and Discussion

A. Strengthening Character Education Through Scout Extracurricular at SD Negeri 9 East Sumalata.

In this section, it will be explained in depth and detail about the research results that have been obtained, then the results will be analyzed and described comprehensively by referring to the big theories that are the main foundation in this research. The discussion focused on exploring and describing three important aspects that are the framework of character strengthening, namely: first, character strengthening in terms of moral knowledge or what is often called moral knowledge,

which includes the individual's understanding and awareness of moral values that are correct and important to do; second, character strengthening in terms of moral feelings or moral feelings, which is related to a person's ability to feel and express empathy, sensitivity, and emotional attachment to those moral values; and third, character strengthening related to moral actions or moral actions, namely the application or actualization of these moral values in real and consistent daily behavior. These three aspects will be discussed in detail to show how the character formation process takes place comprehensively, starting from intellectual understanding, emotional response, to realization in the form of real actions, so as to provide a complete picture of the effectiveness of the program or activity that is the object of this research. Thus, this discussion does not only focus on one dimension, but tries to present a holistic analysis by connecting the results of the research with three dimensions of character strengthening in accordance with the basic theory used as the basis of the analysis.

About Moral Knowledge *(Moral Knowledge)* is a cognitive dimension in character formation that includes a rational understanding of ethical principles, moral values, and decision-making processes based on moral considerations. According to Lickona, moral knowledge consists of six main components that are interrelated. First, moral awareness, which is the ability to recognize the moral dimension in a situation and understand that failure to identify moral issues can lead to ethical violations. Second, knowledge of moral values, in the form of a deep understanding of universal values such as justice, honesty, and responsibility, as well as the ability to apply them in various life contexts. Third, perspective determination, which is the ability to understand the point of view of others as the basis for acting fairly and empathic. Fourth, moral thinking, which is the process of critical analysis of the reasons behind moral actions, including an understanding of ethical principles such as Kant's categorical imperatives or utilitarianism. Fifth, moral decision-making, in the form of the skill of evaluating action options, considering consequences, and choosing solutions that are in line with moral values. Sixth, self-knowledge, which involves critical reflection on the strengths and weaknesses of personal character, including the tendency to justify unethical behavior. These six components form a cognitive foundation that is essential for the development of healthy moral character.[16].

Reducing the results of this theory, the study shows that strengthening character in the aspect of moral knowledge through Scout extracurricular activities at SD Negeri 9 East Sumalata is a systematic learning process that transfers ethical values and social norms to students. Scouting acts as a medium of cognitive learning with structured materials such as Dasa Darma, symbols, and scout honor codes, which help students conceptually understand the difference between good and bad. In addition to delivering material, coaching also involves reflection and integration of moral values into daily behavior through discipline, responsibility, honesty, and nationalism. The discussion of scout symbols is effective in building awareness of students' values. This activity guides students to follow rules and norms, cultivate good manners, help, respect teachers, and protect the environment. This process forms a strong moral foundation, so that students not only understand values in theory, but also apply them in daily life.

Based on the theory *of Moral Knowledge* , character strengthening through Scout extracurricular activities at SD Negeri 9 East Sumalata shows significant conformity with the six main components in the formation of moral character cognitively. This study shows that the character learning process that occurs in Scout activities is not only symbolic or ceremonial, but is a systematic means to transfer ethical values and social norms to students. Scouting materials such as Dasa Darma, honor codes, and Scout symbols are the main instruments in instilling conceptual moral values. Through understanding the symbols and rules of scouting, students begin to show moral awareness of what is right and wrong, as well as understand values such as honesty, responsibility, and nationalism rationally. The activities of discussion, reflection, and positive habituation integrated in the Scout program train students to think critically about the moral choices they face, in line with moral thinking and the moral decision-making process in Lickona's theory.

In addition, the intensive social interaction in each Scouting activity trains students to understand

the perspectives of others, cultivate an attitude of empathy, and respect for differences, which reflects the perspective-defining aspects of the theory. The active involvement of students in carrying out group duties and responsibilities is not only a means to learn to work together, but also to form self-knowledge through reflection on their personal strengths and weaknesses. In practice, Scouting becomes a safe and fun space for students to learn and internalize moral values, so that they not only understand theoretically, but also apply them in real life, such as being polite, respecting teachers, caring for the environment, and being helpful. Thus, it can be concluded that the strengthening of character education through Scouts at SD Negeri 9 East Sumalata has clearly reflected the implementation of the dimension of moral knowledge put forward by Lickona, and succeeded in forming a strong moral foundation in students.

Scout extracurricular activities at SD Negeri 9 East Sumalata not only function as a forum for developing student interests, but have developed into an effective character laboratory in shaping students' moral knowledge. This phenomenon can be comprehensively explained through seven current education theories (2020-2024) that intersect. The Social-Emotional Learning Framework (CASEL, 2020) is the main foundation, in which Scout trainers systematically develop five core competencies through unique methods. Self-awareness *(self-awareness)* is built through daily reflection on the application of Dasa Darma, while self-management *(self-management)* developed through discipline and a uniform schedule of activities. Interestingly, social awareness *(Social Awareness)* Grow organically in team dynamics, where learners from different backgrounds must collaborate to solve problems in group play.[17]

More deeply, the Positive Youth Development approach (Lerner et al., 2021) reveals how Scouting has succeeded in creating a "positive development ecosystem". This theory emphasizes the importance of supportive adult-child relationships, and in this context, Scout coaches act as mentors who not only teach but also exemplify values. When students are given responsibilities as squad leaders or camp treasurers, they are actually developing the "5Cs" *(competence, confidence, connection, character, and caring)* that are the pillars of this theory. Field observations show that students who are active in Scouting tend to be more resilient in the face of academic pressure, empirical evidence of the formation of the "developmental assets" described in this theory.

The cognitive-moral aspects of this process are explained in depth through the Value Clarification Technique. In each Scout ceremony, students are not only memorized but invited to discuss the philosophical meaning of Tri Satya and Dasa Darma. For example, when discussing "obedience and deliberation", the coach invites students to analyze real cases such as conflict resolution between classmates. The three-stage value clarification technique (choosing, appreciating, and acting) was evident when students were asked to share their experiences in applying Scout values at home.[18]. This cognitive process is reinforced by neuroscience findings in Neuroplasticity-Based Character Education where Scout rituals such as marching lines and repetitive honor codes create "moral pathways" in the learner's brain.[19]

The active learning dimension in Scouting is a perfect manifestation of Kolb's Experiential Learning Theory The learning cycle (concrete experience, reflective observation, abstract conceptualization, and active experimentation) can be traced in camp activities. When learners practice making emergency stretchers (concrete experiences), then conduct joint teamwork evaluations (reflective observation), then deduce the principle of cooperation (abstract conceptualization), and finally apply it when helping a wounded friend (active experiment), they are actually experiencing a multidimensional learning process that is much more effective than moral learning through classroom lectures.[20]

The contextualization of the digital era is presented through Digital Era Character Education Ironically, precisely by "distancing" students from gadgets during activities, Scouts teach digital competencies paradoxically. When students learn face-to-face communication directly in group dynamics, they are actually building a "social filter" that will protect them from cyberbullying behavior. The habit of recording activities in the Scout diary (not on social media) develops

awareness of responsible digital footprints.[21]. Systemic analysis through bronfenbrenner's Ecological Systems Theory, shows how Scouting becomes a bridge between different layers of students' environments. The mesosystem relationship between the school (through the classroom teacher) and the family (through the "amaliyah" project involving parents) is created when the values taught in the Scouts are applied at home. Even ecosystem influences such as Kwarna's policy on the Scout curriculum and macro systems such as Pancasila values all interact in creating an ecology of character formation.[22]. For some of these approaches, it also confirms that this theory provides a roadmap for program optimization. First, there is a need for closer collaboration between Scout coaches and classroom teachers to create consistency in grades. Second, the importance of digital portfolio-based reflective documentation to track students' moral development. Third, there is great potential for further research on the long-term impact of Scout participation on the mental resilience of the alpha generation in the era of technological disruption.

Next on the side of Moral Feelings *(Moral Feelings)*is the affective dimension of character that plays an important role in motivating individuals to act in accordance with their moral knowledge. According to Lickona, there are six fundamental aspects of moral feelings that complement each other. Conscience serves as a bridge between the cognitive awareness of truth and the emotional drive to act right. Self-esteem becomes the psychological foundation that allows individuals to maintain their moral principles in the midst of social pressure. Empathy allows a person to feel and respond to the emotional state of others, being the basis for prosocial behavior. The love of kindness goes beyond mere external obligations, reflecting an intrinsic motivation to do good. Self-control acts as a mechanism to regulate emotions and impulses, preventing destructive or unethical behavior. Finally, humility facilitates the recognition of mistakes and self-improvement, as well as being an antidote to pride that can stifle moral growth. These six aspects form an affective system that encourages the actualization of moral values in real behavior.[16].

Strengthening character in the dimension of moral feelings through Scout extracurricular at SD Negeri 9 East Sumalata focuses on developing students' emotional and affective sensitivity to moral values. Group activities carried out in Scouting create strong emotional bonds between participants, so that the process of internalizing values is not only cognitive, but also touches feelings and shared experiences. Through activities such as social service, cooperation in group games, and environmental clean-up activities, students are invited to feel the empathy, solidarity, and concern that grows from intensive interaction in the Scout environment. The development of these affective characters takes place dynamically through collective reflection and situations that trigger positive emotional responses, providing space for learners to express their feelings which are then associated with the meaning of moral values in depth. Collaborative and social Scouting activities are an effective medium to foster a sense of empathy and moral commitment. Through praise and reinforcement from the coaches, moral values are increasingly attached to the hearts of students. The emotional bond between students encourages them to care for each other and behave positively in their daily lives.

Strengthening character through extracurricular activities of Scouts at SD Negeri 9 East Sumalata can be analyzed more deeply by using the perspective of moral feeling theory put forward by Lickona. In this view, morality is not only cognitive, but also affective, which includes moral feelings as the main driver of ethical action. Scouting activities, which are full of social interaction and cooperation, have proven to be a medium for developing empathy. When learners engage in social service activities or clean up the environment, they not only understand the importance of rational care, but also experience for themselves a sense of sympathy and solidarity, which are core elements of empathy. These findings also suggest that the supportive physical and social environment of the school reinforces an emotional atmosphere conducive to the growth of moral feelings. The beautiful environment and support from parents create a sense of security and comfort, which strengthens the self-esteem of the learners. This self-esteem, according to Lickona, is the psychological basis for individuals to maintain moral principles even when faced with social pressure. When learners feel valued and supported, they tend to be more emotionally stable and able to demonstrate consistent moral behavior. The aspect of self-control is also reflected in the

implementation of Scout activities which require discipline, patience, and responsibility. When learners are faced with tasks or group rules in field activities, they learn to regulate impulses and postpone personal gratification for the sake of the common good. This strengthens self-control as one of the pillars of moral feeling. In fact, the involvement of students in the reflection process after the activities usually carried out by the coach provides space for the development of humility. In this process, students are invited to recognize their own strengths and weaknesses without feeling judged, but to improve themselves.

Development of affective dimensions *(moral feelings)* In the extracurricular Scouts at SD Negeri 9 East Sumalata can be explained through the theory of empathy-altruism which emphasizes the transformation of temporary emotions into long-term moral commitments. Scout social service activities not only train teamwork, but psychologically build "situational empathy" through direct contact with beneficiaries.[23]. Activities such as campfire devotionals and post-activity reflection discussions have been shown to stimulate the activation of the anterior insula (the center of empathy in the brain) and the prefrontal cortex *ventromedialwhich connects emotions with moral decision-making. The Scout applause ritual and repetitive group chanting create an emotional synchronization in which emotional harmony between students deepens affective bonds as the basis of prosocial behavior.*[24].

From a sociocultural perspective, social identity theory explains how Scout uniforms and squad attributes (such as group names based on rare animals) shape collective identity. The feeling of "we" *(in a group)* This triggers a morale boost when learners see members of their group perform commendable actions, which then become a shared emotional standard.[25]. Especially for the Indonesian context, the findings of Local Wisdom-Based Character Education show how local wisdom values (such as "mapalus" or Minahasa gotong royong) integrated in Scout activities provide a unique color to the formation of moral feelings. Simple traditional ceremonies such as the raising of the flag to the accompaniment of traditional music create cultural emotions, morals, pride, and a distinctive affective attachment to the local culture.[26].

On the side of Moral Action *(Moral Action)*is the concrete realization of moral knowledge and feelings in real behavior. According to Lickona, there are three key elements that allow the realization of effective moral action. Moral competence includes a variety of practical skills such as conflict resolution, assertive communication, and collaboration, which serve as tools for actualizing moral values in concrete situations. Moral desire reflects an intrinsic determination and motivation to maintain moral principles despite facing various challenges, temptations, or social pressures. Moral habits, on the other hand, are the result of the internalization of values that have become automatic patterns of behavior, allowing individuals to act ethically consistently without the need for a conscious consideration process at all times. These three components interact with each other to form a system that ensures alignment between moral understanding, emotional drives, and real behaviors in everyday life.[16]

The results of the study show that strengthening the character of the aspect of moral action through extracurricular Scouting at SD Negeri 9 East Sumalata is manifested in the application of moral values that are consistent in the daily behavior of students. Through activities such as parades, ceremonies, and mutual cooperation, students are accustomed to actualizing moral knowledge and feelings into strong habits. Trainers actively provide examples and corrections, ensuring that moral values are realized, even without direct supervision. This activity forms an attitude of discipline, honesty, responsibility, and mutual respect. Students are also encouraged to help friends, maintain cleanliness, and arrive on time, signifying that character values have been ingrained in their lives. Thus, Scout extracurriculars are effective in transforming moral values into tangible actions that are sustainable and build students' positive character.

The theory of moral action put forward by Lickona emphasizes that the realization of moral values in everyday behavior does not depend only on moral knowledge or feeling, but on the realization of three main elements: moral competence, moral desire, and moral habits. In the context of Scout

extracurricular activities at SD Negeri 9 East Sumalata, these three elements seem to be effectively integrated in building students' moral behavior. Moral competencies that include practical skills such as discipline in marching, communication in mutual cooperation, and the ability to resolve conflicts during group activities are tangible means that hone students' ability to apply moral values in various situations. This corroborates Lickona's argument that practical skills are an important foundation for moral values to be understood not only theoretically, but concretely applied.

The moral desire of students arising from intrinsic motivation can be seen from their consistency in practicing values such as responsibility, honesty, and respect, even without direct supervision from the coach. This shows that the learner not only follows the rules due to external pressures, but already has a strong determination to defend his moral principles, in accordance with the concept of moral desire that is the main driver in Lickona's theory. In addition, moral habits formed through the repetition of routine activities such as ceremonies and mutual cooperation prove that these values have been embedded in students as automatic patterns of behavior, allowing them to act ethically consistently and sustainably.

However, although intrinsic skills and motivations have evolved, the success of character formation in moral action also depends heavily on the role of the coach as a model and facilitator who actively sets an example and corrects. This emphasizes that the transformation of moral values into concrete actions requires guidance and strengthening of the environment so that positive habits can be maintained. Thus, these findings not only confirm Lickona's theory of the importance of integrating moral competences, desires, and habits, but also emphasize the role of the social environment and authoritative figures in stimulating the realization of consistent moral actions in the lives of learners.

The process of transforming moral values into consistent actions in the Scout extracurricular at SD Negeri 9 East Sumalata is an interesting phenomenon that can be explained through the latest development of Moral Identity Theory that when students routinely wear Scout uniforms and solemnly participate in flag ceremonies, they not only perform rituals, but build an inherent moral identity within themselves. This theory explains that the repetition of symbolic actions such as marching and the respect for the state coat of arms creates the self-concept of "I am a disciplined Scout", which then triggers the psychological mechanismMoral Self-Consistency – the natural impulse to act in accordance with an identity that has been internalized.[27].

The mechanism of habit formation is strengthened by the principles in the Theory of Habit Formation. Everyday activities such as keeping Scout sticks clean or tidying up camp tents may seem simple, but in the perspective of this theory, they are routine—an effective reward cycle. Consistent contexts (campsite locations), repetitive actions (cleaning equipment), and social rewards (praise from trainers) create an automaticWhere moral actions such as responsibility and neatness are finally carried out without the need for a long thought. [28]. Recent research shows that in 21 days of intensive activity, learners achieve a crystallization of habits, in which helping a friend or arriving on time is no longer just an obligation, but part of character. This process is in line with and reinforced by the concept *Proxy Model* deep *Social Cognitive Theory of Moral Agency* when a Scout coach not only gives verbal instructions, but also directly shows an honest attitude, for example by admitting a simple mistake such as a mistake in counting game points, they become a real example for students. This action creates learning through observation (*Observational Learning*) which is very effective. Through this experience, students begin to shape *Moral Self-Efficacy*, that is, their belief that "I'm also capable of being honest like my coach." In addition, emergency simulation activities in Scout training also strengthen student morale formation through three important stages: *Thought* (the ability to proactively design relief measures), *Self-reactive* (the ability to adapt strategies to real-world situations on the ground), and *Self-reflective* (the ability to evaluate the impact of actions that have been taken). This whole process forms a learning environment that not only emphasizes technical skills, but also strengthens moral integrity.[29]

This psychological dynamic is supported by the fulfillment of basic human needs according to the Theory of Self-DeterminationWhen students are given the role of squad leader (autonomy), successfully make an emergency stretcher (competence), and feel togetherness in the campfire (connection), moral values are no longer considered as external rules, but have become internalized motivations.[30]. This explains why learners maintain discipline even without direct supervision – because those moral actions now come from themselves, not from outside coercion.

Finally, Situated Learning Theory provides a sociocultural lens that complements our understanding. In the Scout community of practice, new students learn moral action through gradual participation: starting from simply observing responsible upper-class students (*Legitimate peripheral participation*), then collaborated in team-oriented games, eventually taking on the role of squad leader. This process creates moral knowledge that is embodied moral knowledge that is manifested in real action through direct experience, rather than just memorizing theories.[31].

B. Determining Factors for Strengthening Character Education Through Scout Extracurricular at SD Negeri 9 East Sumalata.

The factors that determine the strengthening of character education through extracurricular activities of Scouts at SD Negeri 9 East Sumalata are an important focus in this study. In this section, the researcher will elaborate and discuss in depth the various findings obtained from the results of field research, then relate them to the theoretical foundations or grand theories that have been used as a conceptual framework. This discussion aims to provide a comprehensive understanding of the main elements that play a role in the success of the process of forming student character through Scouting, both in terms of internal and external factors. By comparing the results of empirical findings with relevant theories, the researcher can describe how these factors interact with each other and contribute to creating an effective, conducive, and sustainable learning environment to instill moral values and positive character in the students of SD Negeri 9 Sumalata-Timur. This is also the basis for the preparation of recommendations to improve the quality of character development through Scout extracurriculars in the future.

In response to this, internal factors that affect the strengthening of character education through Scout extracurricular activities at SD Negeri 9 East Sumalata come from within the students and the learning process itself. Student motivation and enthusiasm play a very important role, because enthusiastic students more easily absorb character values such as discipline, responsibility, and cooperation. In addition, the role of coaching methods that are active, consistent, and in accordance with the needs of students helps the learning process to be effective and fun. Activities that combine games, group activities, and hands-on practice also support the internalization of moral values. Student experiences show that Scouting is not only a place to learn, but also a place to socialize and play, which increases motivation and active engagement. A patient and supportive coach makes students feel comfortable so they are more open to receiving overall character learning.

The process of character formation at SD Negeri 9 East Sumalata finds its theoretical relevance in the Integrative Character Education Model which explains how Scout activities successfully integrate three domains of character formation: cognitive (through understanding Dasa Darma), affective (through the experience of togetherness in the squad), and psychomotor (through direct practice such as marching).[32]. The findings on student enthusiasm are in line with the concept of contextual learning motivation that emphasizes the importance of real-life experiential learning in fostering student engagement.[33]. Culture-based character learning theory provides a framework for understanding the fun aspects of Scouting.[34]. Activities such as modified traditional games (e.g. gobak sodor with cooperative values) create what researchers call "fun character education". This is reinforced by findings on character neuropedagogy that show that pleasurable activities in Providence trigger the release of dopamine, strengthening long-term memories of moral values.[35].

The central role of the Scout coach gets its theoretical basis from character development, the leadership model reveals that the effectiveness of the coach lies in his ability to create "dialogical examples", the combination of providing concrete examples and opening up space for value discussions.[36]. The trainers at SD Negeri 9 East Sumalata who are patient and adaptive reflect the principles of responsive character education, emphasizing the importance of different teaching approaches in character building.[37]. The results of the study show that external factors that affect the strengthening of character education through Scout extracurricular activities at SD Negeri 9 East Sumalata include various environmental elements that support each other. A calm, beautiful, and well-organized school environment creates a physically and psychologically conducive atmosphere, so that students can be more focused and comfortable participating in Scouting activities. Supporting facilities such as adequate fields and complete equipment also play an important role in the smooth running of the program, increasing student enthusiasm and interest. The readiness of schools to provide alternative spaces during bad weather shows flexibility in maintaining the continuity of activities. In addition, parental support is very motivating for students to actively and enthusiastically participate in the exercises, as well as accept the character values taught. School policies that provide time and support for the implementation of activities on a regular basis also strengthen character. All of these external factors create a healthy and conducive educational ecosystem, supporting the growth of strong character values in students.

C. Conceptual Integration of Strengthening Character Education Through Scout Extracurricular at SD Negeri 9 East Sumalata.

Subtracting the findings of the study which shows that ideally the form of strengthening character education through scout extracurricular activities at SD Negeri 9 East Sumalata actually emphasizes that the integration of moral knowledge, feelings and actions is highly determined by two main factors, namely the level of parental support and the condition of the school environment. In this position, the concept of its application must be supported by school components that must be able to collaborate to realize this kind of character education. This is because the elements of scouting include several important elements that support each other. First, students play the role of educational subjects, active in the learning process. Second, an interesting and fun Student Activity Program (PRODIK) is prepared by students with the guidance and assistance of Scout Coaches. Third, the Basic Principles of Scouting and Scouting Methods which are the foundation in every activity. Fourth, the Scout Honor Code which instills noble values in each of its members. Fifth, Scout Coaches who act as mentors and facilitators in scouting activities. Sixth, the community provides support and is part of the scout educational environment. Finally, the outdoors, which is the main means in scouting activities, provides hands-on experience and contextual learning for students. [10].

Explicitly, scouting activities have the following objectives and functions;

1. Scout Objectives

The Scout Movement is a mandatory organization for all schools in Indonesia. Currently, the legal basis of the Scout Movement is strengthened by Law No. 12 of 2010 concerning the Scout Movement. Scouting education is a non-formal education that is enriched with scouting values and is held in accordance with the scouting method. These values include Satya and Darma, while the scouting method involves interactive and progressive learning outdoors with adult guidance. The objectives of scouting education are: (a) Shaping the character of young people so that they have a noble character, personality, and character; (b) Instilling the spirit of nationalism so that young people love the homeland and have the spirit of defending the country; (c) Equipping young people with various skills and skills; (d) Providing scouting education as a compulsory extracurricular activity in primary and secondary education.

2. Scout Functions

Scouting, or scouting, is a youth organization that has various important functions in character formation and skill development of its members. The main function of the Scouts includes character development through learning moral, ethical, and disciplined values. This organization also plays a role in civic education by increasing awareness of rights and obligations as citizens as well as concern for the environment and society. In addition, Scouts provide training in practical skills such as first aid and nature orientation that are useful in daily life.[8].

It can be interpreted that the functions of Scouts include simplicity, which teaches a simple and simple life; Cooperation, which encourages members to work together in a team; Courage, which prepares members to face challenges; Independence, which helps members become independent and confident; Responsibility, which develops integrity; and Respect for nature, which instills ecological awareness. All these functions aim to form character and skills that are useful in everyday life.

The implementation of Scouting is governed by various legal rules in Indonesia, which juridically provide the basis for such activities. Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System establishes the basis for the implementation of education which includes extracurricular activities such as Scouting. Law of the Republic of Indonesia Number 12 of 2010 specifically regulates the Scout Movement, while Government Regulation Number 19 of 2005 as amended by Government Regulation Number 32 of 2013 establishes national standards for education that include the school curriculum. Various Regulations of the Minister of Education and Culture (Numbers 66, 67, 68, 69, and 81A of 2013) regulate the basic framework and structure of the curriculum at various levels of education, while the Regulation of the Minister of National Education Number 39 of 2008 regulates student development.

In addition, the Joint Decree of the Minister of Education and Culture and the Chairman of the National Scout Movement in 1965 regulates the integration of Scouts with schools, and the Decree of the National Scout Movement in 2013 prepares the organization's articles of association and bylaws. These rules form the legal framework that governs the implementation and management of Scouts in Indonesia.

The design of the mandatory extracurricular parents for scouting education can be seen in the following image:
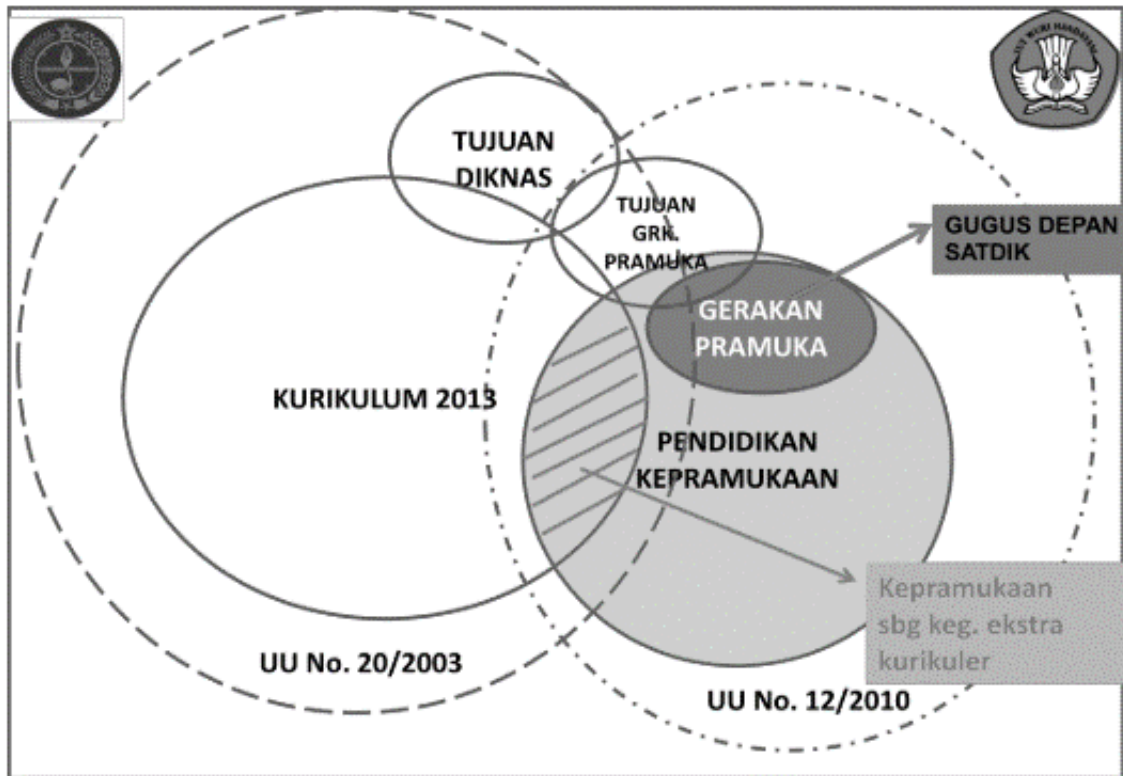
Figure 3. *Compulsory Extracurricular Parent Scouting Education*

The normative locus of Compulsory Extracurricular Scout Education in the 2013 Curriculum lies in the combination of the mandate of Law No. 20 of 2003 concerning the National Education System and Law No. 12 of 2010 concerning the Scout Movement. In the substantive and pedagogical aspects, this merger shows that the philosophy and goals of National Education are in line with the goals of the Scout Movement, as both are strongly committed to developing spiritual, social, and skill attitudes as individuals and citizens of Indonesia, in accordance with the values and morals of Pancasila. Furthermore, in the context of the implementation of the 2013 Curriculum, the implementation of scouting education is designed by compiling the master design of compulsory scouting extracurricular education as follows.

Figure 4. *Design of Compulsory Extracurricular Masters for Scouting Education [38]*

The design of Compulsory Scouting Extracurricular Education in the context of the 2013 Curriculum basically functions to actualize and strengthen the learning outcomes of the 2013 Curriculum, especially in the realm of attitudes reflected in KI-1 and KI-2, as well as the realm of skills in KI-4, while remaining consistent and coherent with the attitudes and skills of Scouts. In this way, there is a mutually supportive process of interaction and reinforcement. Referring to some of these approaches, what should be done to integrate character formation should be outlined with the central role of actors in which teachers, scout coaches, students, and parents should collaborate in a chain built by the researcher as follows:
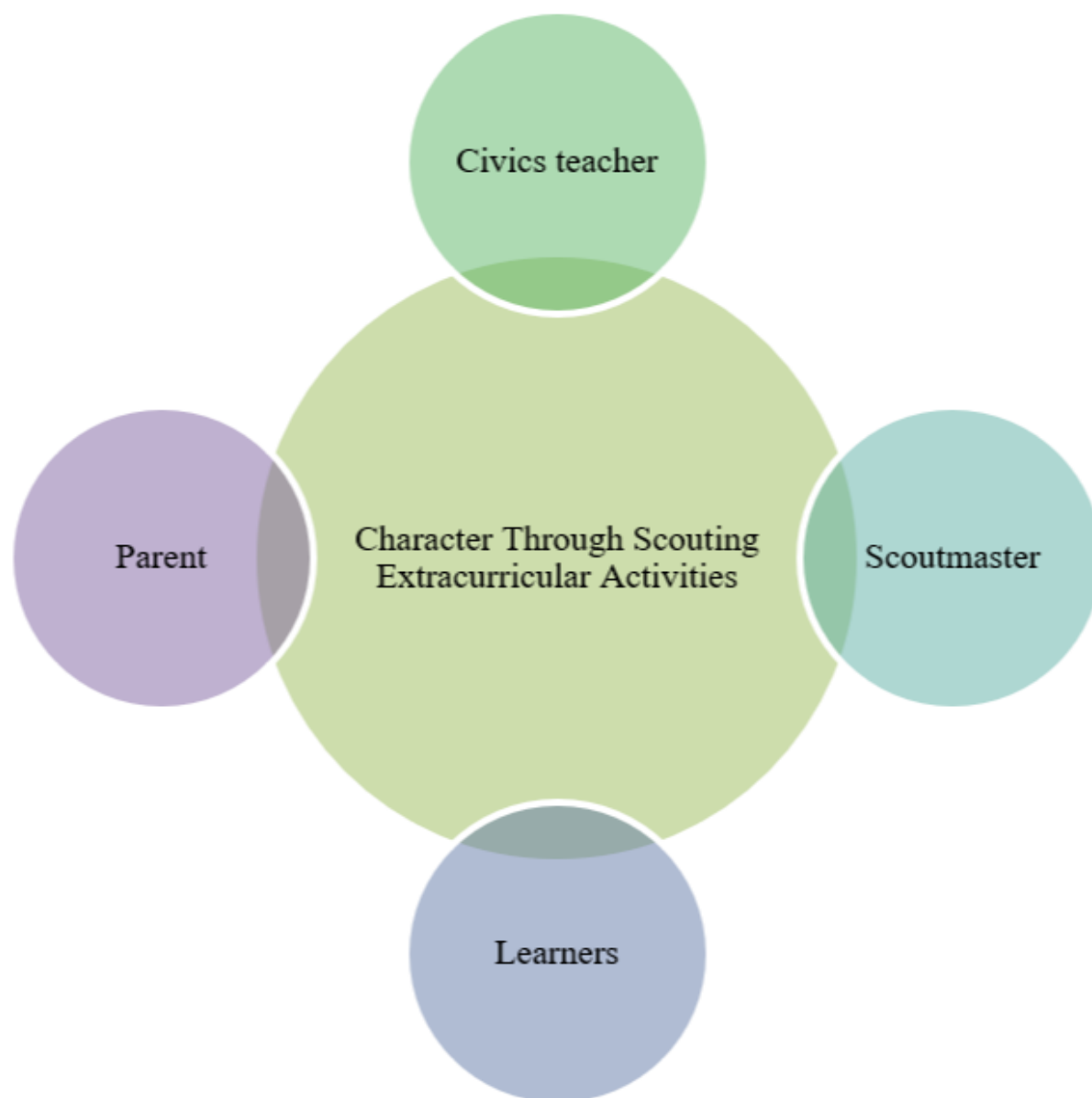
Figure 5. *Conceptual Integration Design for Strengthening Character Education Through Scout Extracurricular at SD Negeri 9 East Sumalata*

This design features a four-component collaboration model in an integrated system for strengthening student character. Teachers play the role of integrators of character values in formal learning as well as mediators between the core curriculum and extracurricular activities. Scout coaches function as designers and implementers of character building activities through the scouting methods applied. Parents become strategic partners in strengthening values in the family environment and supporting the consistency of character application. Students are active subjects who not only receive but also practice and internalize character values through hands-on experience. The framework emphasizes a holistic approach in which the four components are interconnected and reinforced in a sustainable cycle, although further development of operational mechanisms, evaluation standards, and sustainability strategies for the program is still needed to ensure the effectiveness of its implementation on the ground. Reviews of this kind of integration refer to functionality. Teachers are individuals who have the authority and responsibility to guide and nurture students. A teacher's educational background is not always the same as that of other

teachers, which can differ based on experience and the duration of education taken.[39]. In addition, teachers are professional educators who have the authority and responsibility to teach, guide, and direct students in understanding and internalizing the values of Pancasila, the principles of citizenship, democracy, human rights, and the country's constitution. Functionally, teachers aim to form the character of students who have integrity, responsibility, and have awareness and active participation as good citizens. They also play an important role in building tolerance, respecting differences, and creating an inclusive learning environment. [40].

The central role of PPKn Teacher actors who are used as the main subject to carry out this integration refers to the function of Pancasila and Civic Education as a means to form citizens who are intelligent, skilled, and characterful, and loyal to the Indonesian nation and state. This is done by encouraging them to reflect on themselves in a mindset and actions that are in accordance with the values of Pancasila and the 1945 Constitution. Therefore, the special competencies that must be possessed by teachers of Pancasila and Citizenship Education in accordance with Permendiknas No. 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies include; First, teachers must understand the material, structure, concepts, and scientific mindsets that support these subjects. Second, teachers must understand the substance of civics education, which includes civics knowledge *(civil knowledge)*, Civic Values and Attitudes *(civil character)*, and citizenship skills *(civil skills)*. Third, teachers must be able to show the benefits of Pancasila and Citizenship subjects by referring to the three uniqueness described by John Potter in Civic Education. These uniqueness include: linkage with other subjects, where civic education must be integrated with other subjects; as a way of life *(way of life)*, where PPKn must be embedded in the outlook on life and the overall school ethos; and participation, where PPKn must involve the younger generation in the learning process through real experience and active participation.[41].

The importance of this can be seen from the ideal function of a teacher, which includes several key aspects. First, the instructional functions that include the traditional duties of teachers such as conveying information and facts to students, assigning assignments, and correcting their work. Second, the educational function emphasizes that teachers not only teach but also educate students to become mature individuals by inheriting and developing life values, while teaching focuses on the dissemination of science and technology. Third, managerial function, where teachers use a variety of strategies to manage the classroom and create an environment that supports the achievement of efficient learning goals, including punishment, reward, and the development of close relationships with students.[39]. Pancasila and Civic Education (PPKn) is a course that aims to develop understanding, appreciation, and practice of Pancasila values as well as the awareness of the nation and state based on Pancasila and the 1945 Constitution. PPKn emphasizes the formation of a democratic and responsible character, morals, and attitude of the nation in the life of the community, nation, and state. Meanwhile, Civic Education (PKn) is a course that focuses on the formation of civic attitudes and skills as well as an understanding of citizens' rights and obligations. This course teaches democratic values, law, human rights, and various aspects of the life of the nation and state without specifically mentioning Pancasila as the main basis as in PPKn.

According to Susanto and Komalasari (2015), Pancasila and Civic Education learning that pays attention to the right learning components, including objectives, subject matter, teaching and learning activities, methods, tools and resources, and evaluation, will support a learning atmosphere that continues to develop the three basic competencies that must be possessed by students. These competencies are: first, citizenship knowledge; second, citizenship skills; and third, the character of citizenship. [42]. For this reason, the relevance of PPKn education as a forum for character education, because the main goal is to instill and develop the noble values of Pancasila, morality, ethics, and civic principles in students. Thus, through PPKn, students are guided to understand and apply values such as honesty, responsibility, tolerance, cooperation, and love for the homeland in their daily lives. PPKn also plays a role in shaping the personality of students who have a strong character, have high social awareness, and are able to actively participate in the life of the community, nation, and state. Not surprisingly, in every path, level, and type of education, PPKn subjects cover these four scopes. The 2013 curriculum integrates three civic competencies:

Citizenship knowledge (citizen knowledge) in the knowledge of KI 3, *Citizenship skills* (citizen skills) in KI skills 4, and *Civil Disposition* (citizens' attitudes) in the spiritual and social attitudes of KI 1 and KI 2.[43].

On the other hand, the definition of Civic Education is known as "civic education" or "civic education", which has its differences. "Civics education" refers to education that aims to shape the character of citizens through various methods and institutions, such as families, schools, communities, and the media. Meanwhile, "civic education" specifically refers to citizen character formation education carried out in schools. According to the ICCE Team of UIN Jakarta, Civic Education is a process carried out by educational institutions to teach a person about political orientation, attitudes, and behaviors. The goal is for individuals to acquire political knowledge, awareness, attitudes, and political effectiveness that includes relevant behaviors and socialization. Civic Education, as part of the curriculum, serves as a means to help individuals become Indonesian citizens who have a sense of nationality and love for the homeland. At the macro-national level, Civic Education is an important component in realizing our commitment as an Indonesian nation and state. This is a forum to build the nation's identity and character, as stated in the Preamble to the 1945 Constitution. Historically, this commitment was the result of the national spirit that developed through the 1908 National Awakening movement, the Youth Pledge of October 28, 1928, and reached its peak with the Proclamation of Indonesian Independence on August 17, 1945. [44]. The relationship between PKn (Civic Education) or PPKn (Pancasila and Civic Education) and character lies in the fact that this education begins from the moment students enter school and plays an important role in its development. PKn focuses on forming the attitudes needed to become good citizens, while PPKn emphasizes more on instilling Pancasila values and positive moral character. In this process, the role of teachers is very important because they, along with parents, often interact directly with students. As a result, students tend to imitate the teachings and examples given by teachers, which are considered correct by them. Therefore, the contribution of teachers is very significant in the development of students' character.[45].

Between PPKn and PKn there is continuity as a forum for character formation. This is based on the substance of the reason that both have a unique learning space. For this reason, if we look at Bloom's Taxonomy, character is included in the affective aspect, although character includes not only attitudes, but also behaviors that have become daily habits that later, must be taught through character education.[41]. In terms of character education began to be introduced in the early 20th century, with Thomas Lickona as one of its main pioneers, especially through his works such as "*The Return of Character Education and Educating for Character: How Our Schools Can Teach Respect and Responsibility*". Through these books, Lickona underlined the importance of character education in the Western world. According to Ryan and Bohlin, character education involves three main elements: knowing the good *(knowing the good),* Loving Kindness *(loving the good),* and do good *(doing good).* Furthermore, Lickona, (1991:51) the application of character education in schools can be carried out through four main approaches: (1) learning *(teaching),* (2) Examples *(modeling),* (3) Reinforcement *(strengthening),* and (4) familiarity, which must be done simultaneously and continuously.[46].

Dharma, (2015) The term character education is still rarely clearly defined by many parties, so there is often a misunderstanding about its meaning in society. Some people consider character education only as part of the subject of religion and PKn, so it is only the responsibility of religious teachers and PKn. [47]. Conceptually, character education refers to the understanding that develops from various philosophies regarding character education. Although there are many philosophical schools, the main focus here is to find philosophies that are specific and appropriate to the Indonesian context. Character education is not goal-free, but must have a clear goal (goal oriented), with the principles of usefulness and goodness so that the character that is formed is closer to goodness. Therefore, character education must be based on the philosophy of Pancasila, which is also the nation's ideology. [48]. Character education is a very important process to form a better generation in the future. The cultivation of character values in schools must involve all elements in the education system, including the curriculum, learning and assessment processes,

teaching materials, and subject management, and other components. By involving all of these components, character education aims to develop moral values and positive attitudes that support the formation of good character in students. [2]. The goal of character education is to develop students' emotional potential to become individuals and citizens who internalize the cultural values and character of the nation. In addition, character education aims to form commendable habits and behaviors, in accordance with universal values, cultural traditions, and the character of the nation. This education also instills a spirit of leadership and responsibility in students as the next generation of the nation, as well as improving their ability to become independent, creative, and nationalist individuals. In addition, character education focuses on creating a school environment that is safe, honest, full of creativity, friendship, and instilling a high and strong sense of nationality.[48].

The collaboration model involving teachers, scout coaches, parents, and students does provide a holistic and integrated approach for character building. This is in accordance with the principle that character formation is not the responsibility of one component alone, but is a collective process that occurs continuously. However, an important reflection here is that the effectiveness of such an approach still depends on the quality and capacity of each actor. In the context of SD Negeri 9 East Sumalata, the differences in background, authority, and roles that each has can be an obstacle if coordination, division of responsibilities, and a common vision do not run in harmony. In addition, the limitation of human resources, namely the lack of education personnel and the declining quality of students' character, is also a problem that cannot be solved solely through extracurricular activities, if managerial aspects, coaching, and family roles are not optimally empowered. It is important to note that a holistic approach must be supported not only by a clear vision and role, but also by the availability of resources, careful coordination, and structured measures of success. In other words, the process of strengthening students' character is still struggling with implementation issues, not design, so improvements are needed in the aspects of management, coordination, and human resource development in order to achieve the goal of overall character formation.

Conclusion

Based on the results of the research, it can be concluded that Scout extracurricular activities are an important and strategic medium to strengthen students' character holistically. This happens because Scout activities not only provide moral knowledge, but also develop moral feelings and encourage students to realize them through real actions. Honesty, responsibility, cooperation, and care can be internalized in students if they are given appropriate learning spaces and practices, such as camp activities, community service, and group work. The success of this process also depends on the role of family, school, and community. In this case, families and communities also become role models and supporters, while teachers, coaches, and school principals become facilitators and movers. This is in accordance with Law Number 12 of 2010 and the 2013 Curriculum, which indeed emphasizes character formation as an important goal of the learning process. However, the implementation of Scout activities still faces several obstacles, such as a lack of operational guidelines, lack of budget support, and limited training for coaches and teachers. This is a problem that needs to be solved immediately in order to create more mature and structured character development. Therefore, the Education Office can provide support in the form of budgets, training, and cross-sectoral cooperation, for example, involving Branch Quarters and community leaders. Meanwhile, at the school level, the principal can provide sufficient space and schedule, prepare a mature activity plan, and involve parents to create harmonious synergy. Teachers and coaches also need to continue to improve their abilities and creativity, for example, through workshops and the creation of creative modules, so that Scout activities can run more interestingly and according to the needs of students. For students, they are expected to be active, disciplined, and earnestly participate in activities, learn cooperation, responsibility, and care, then apply them to daily attitudes and actions, both at school, at home, and in the community.

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