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IMPLICATIONS OF SCOUTING EXTRACURRICULARS IN FORMING PANCASILA STUDENT PROFILES OF MI AN NAWARI SUMENEP STUDENTS

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Abstract

This research aims to describe the scout extracurricular process in forming a profile of Pancasila students and the implications of scouting extracurriculars in forming a profile of Pancasila students. This study uses field research methods with a qualitative approach. Researchers obtained data sources in two ways, namely primary and secondary data sources, with data collection procedures through interviews, observation, and documentation. The research subjects were the head of the madrasa, scout coaches, and several student members of the scouts. While checking the validity of the data is done by extending participation, persistence/constant observation, and triangulation. The results of the research on the scout extracurricular process in forming a profile of Pancasila students, include: 1) scouting activities, 2) delivery of material in class by scout coaches, 3) scouting practice outside the classroom and in the outdoors using the scout learning team system method. The implications of scouting extracurriculars in shaping the profile of Pancasila students include: 1) Students are present on time, work on and complete assignments in a timely manner according to what has been given by the teacher and scout coaches; 2) Students show politeness, don't say harsh words, obey the rules; 3) Participants show self-confidence; 4) Students throw trash in its place; 5) Students recite a prayer.

Keywords: Scout Extracurricular, Profile of Pancasila Students.

Abstrak

Tujuan penelitian ini adalah untuk mendeskripsikan proses ekstrakurikuler pramuka dalam membentuk profil pelajar Pancasila dan mendeskripsikan implikasi ekstrakurikuler pramuka dalam membentuk profil pelajar Pancasila. Penelitian ini menggunakan metode penelitian lapangan dengan pendekatan kualitatif. Sumber data diperoleh peneliti melalui dua cara yaitu sumber data primer dan sumber data sekunder, dengan prosedur pengumpulan data melalui wawancara, observasi, dan dokumentasi. Subjek penelitiannya adalah kepala

madrasah, pembina pramuka, dan beberapa peserta didik anggota pramuka. Hasil penelitian proses ekstrakurikuler pramuka dalam membentuk profil pelajar Pancasila, antara lain: 1) kegiatan apel Pramuka, 2) penyampaian materi di dalam kelas oleh Pembina pramuka, 3) praktek kepramukaan di luar kelas dan alam terbuka menggunakan metode kepramukaan belajar sistem beregu. Implikasi ekstrakurikuler pramuka dalam membentuk profil pelajar Pancasila, antara lain: 1) Peserta didik hadir tepat waktu, mengerjakan dan menyelesaikan tugas dengan tepat waktu sesuai yang telah diberikan oleh guru dan para pembina pramuka; 2) Peserta didik menunjukkan sikap sopan santun, tidak berkata kasar, mentaati peraturan; 3) Peserta menunjukkan rasa percaya diri; 4) Peserta didik membuang sampah pada tempatnya; 5) Peserta didik melafalkan doa.

Kata Kunci: *Ekstrakurikuler Pramuka, Profil Pelajar Pancasila.*

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INTRODUCTION

Education is a formal and systematic process that focuses on transferring knowledge, skills, values and norms to individuals through institutions such as schools, colleges and other educational institutions (Muhammad, 2021). The main purpose of education is to facilitate individuals' personal, social and intellectual development, as well as to prepare them to face life's challenges and contribute positively to society (Fadhilah, 2023). Education has a very important role in the development of individuals and society (Mutik Nur Fadhilah, 2021c). Some of the main benefits of education include: Knowledge and skills: Education provides individuals with the knowledge and skills necessary to function in society. This includes academic knowledge such as mathematics, science and languages, as well as practical skills such as reading, writing and communicating; Increased opportunity: Education can open doors of opportunity for individuals. By obtaining a good education, individuals have a greater chance of getting a good job, increasing social mobility, and achieving personal success; Empowerment of the individual: Education empowers individuals with the necessary knowledge and skills to make wise decisions, develop their potential, and become responsible and active citizens in society; Formation of character and values: Education is not only about mastering knowledge and skills, but also about building character and values. Education assists individuals in developing positive attitudes, morality, ethics, and social responsibility; Innovation and social

progress: Education plays a role in driving innovation and social progress. By providing knowledge and skills to individuals, education stimulates creative thinking, new discoveries, and progress in various fields (Sujana, 2019).

Education can occur in a variety of contexts, including formal education in schools and tertiary institutions, non-formal education through training and courses, as well as informal education that occurs through daily experiences and social interactions (Haerullah & Elihami, 2020). All forms of education have an important role to play in shaping individuals and society as a whole. Both formal and non-formal education have an important role in developing the potential of students for future generations of Golden Indonesia.

Extracurriculars refer to activities outside the official school curriculum that are carried out by students inside or outside of the set study time (Syafiudin, 2021). Extracurricular activities are designed to complement formal education and provide students with experiences and opportunities to develop their interests, talents, skills and personalities outside the classroom environment. Extracurricular activities not only provide fun and new experiences for students, but can also help in the development of personality, social skills, leadership, teamwork, and discovery of interests and talents. In addition, extracurricular activities can also provide added value to students' resumes in improving education in the digital 4.0 and society 5.0 eras.

Scouting is an educational movement outside of school that aims to help build character, develop potential, and empower the younger generation (Muhaemin, 2021). Scouts emphasize values such as love of nature, cooperation, independence, responsibility, discipline and honesty (Lubis & Andayani, 2020). The scout movement has a variety of activities, including skills training, outdoor activities, community service, and leadership development (Juwantara, 2019). Here are some of the main components in the scout movement: Basic Principles: The Scout movement is based on the Basic Principles of Scouting, which include obligations to God, obligations to the country, obligations to others, and obligations to develop oneself; Promises and Dasa Dharma: Scouts have promises and Dasa Dharma that are recited by their members. The scout promise is a pledge of allegiance to God, the country and others, while the dasa dharma are the moral principles that must be upheld by scouts; Levels and Marks of Scouting: Scouts are divided into levels, such as Siaga, Penggalang, Enforcer, and Pandega, according to the age development of the members. Each level has Scout markers that mark achievements in Scout learning and experience; Activities: Scouts organize a variety of activities, including camps, nature walks, skills training, social events, ceremonies and competitions. This activity aims to help develop the character, skills and knowledge of scout members; Organizational Structure: The scout movement has an organizational structure consisting of local, regional and national levels. At the local level, there are scout groups in schools or communities, while at the national level there are national scout organizations that coordinate overall scouting activities.

Scouts provide many benefits for their members in the learning process. Through scouting activities, members can develop positive attitudes, social skills, independence,

honesty, and leadership (Kusumawati, 2012). They can also broaden their horizons, increase their understanding of nature and the environment, and build good relationships with their fellow scouts. Scouting can also be a means of introducing the values of nationalism, social care, and community service to scout members.

The profile of Pancasila students includes the characteristics and values possessed by students who adhere to and practice Pancasila as their life guide. Here are some aspects of the Pancasila student profile:

1. Knowledge of Pancasila: Students of Pancasila have a good understanding of the concepts and values of Pancasila as the foundation of the Indonesian state. They understand the meaning and meaning of the Pancasila precepts, namely Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom of Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People.
2. Compliance with Pancasila values: Pancasila students internalize Pancasila values in their daily behavior. They show respect, tolerance, brotherhood, mutual cooperation, and justice in interactions with fellow students and the community. They also show respect for cultural and religious diversity, and strive to maintain national unity and integrity.
3. Concern for society and the environment: Pancasila students have an awareness of the importance of contributing to the good of society and the surrounding environment. They are involved in social, humanitarian or community service activities as a concrete form of the values of unity, mutual cooperation and social justice in Pancasila.
4. An understanding of democracy and active participation: Pancasila students understand the importance of democracy and active participation in the life of the nation and state. They are involved in organizational activities, discussion forums, or the general election of students in their schools. They also value differences of opinion and are able to have a constructive dialogue.
5. Ethics and integrity: Pancasila students uphold ethics and integrity in all aspects of life. They respect the rules, have self-responsibility, are honest, fair and have integrity in dealing with various situations (Kemendikbudristek, 2022).

The Pancasila student profile does not only include knowledge about Pancasila, but also implies attitudes, behaviors and actions that are in accordance with Pancasila values in everyday life. By implementing and practicing Pancasila, students are expected to become a generation that is dignified, has a sense of love for the motherland, and is able to play an active role in building a just, civilized and harmonious society.

This is consistent with the results of Nafisah's research entitled "The Role of Scout Extracurricular Activities in Forming the Character of Students at SD Kemala Bhayangkari 1 Surabaya" that the character that has been formed through scout extracurricular activities at SD Kemala Bhayangkari 1 Surabaya is a disciplined and independent character, and activities activities that have been carried out are activities of ropes and marches. The conclusion is that indicators of the character of discipline are present on time, comply with

the rules, adhere to the lesson schedule if the student has a lesson schedule. Then indicators of independent character are not dependent on others, actively involved in all learning in class, willing to do individual and group assignments in front of the class (Nafisah et al., 2020). Of course, this research has something in common with scout activities. The difference is that Nafisah is more into character while researchers are more inclined to examine the profile of her Pancasila students.

Irawati also conducted research on "Pancasila Student Profiles as an Effort to Realize National Character" which resulted in a study regarding Through the application of the 6 dimensions of Pancasila student profiles namely faith and piety to God Almighty, global diversity, independence, mutual cooperation, critical reasoning, and creativity, it is hoped that the Indonesian nation to become individuals who are intelligent and have character and are able to face the challenges of the 21st century and of course instill the values contained in Pancasila as the philosophy of our country consistently and finally be able to realize a prosperous and dignified nation's life as one of the mandates of the 1970 Constitution. 1945. The strategy for developing Pancasila student profiles was carried out through integration into formal education activities through intra-curricular, co-curricular and extracurricular activities which were packaged in project activities to strengthen Pancasila student profiles. Through the implementation of the Pancasila student profile policy, it is hoped that it will be able to build the character of the Indonesian nation which is superior and able to compete globally (Irawati et al., 2022). The similarity lies in the profile of Pancasila students who are both variables in this study. The difference is that Irawati is more in efforts to create national character, while researchers are concerned with scout extracurriculars.

Likewise the research conducted by Meri with the title "Management of Scout Extracurricular Activities at SD Negeri 1 and SD Negeri 3 North Musi Rawas Regency" that (1) there are differences and similarities in the planning of scout extracurricular activities at SD Negeri 1 and SD Negeri 3 Rupit, differences include details in planning work programs, monitoring and evaluation systems. While the similarity is the involvement of related parties in planning the scout extracurricular activity program. (2) there are similarities in the implementation of scout extracurricular activities at SD Negeri 1 and SD Negeri 3 Rupit, which include the time of implementation, types and forms of scout extracurriculars, training methods/approaches, participation and student assessment systems, so that scout extracurricular activities can be carried out effectively and efficient; and (3) school principals play an active role in optimizing scout extracurricular activities at SD Negeri 1 and SD Negeri 3 Rupit, including program planning, HR involvement, implementation of activities, and allocating funds for scout extracurricular activities (Meri et al., 2021). The similarity lies in the scout extracurricular. The difference is that the focus is on management, while the researchers are on the profile of Pancasila students.

Based on the theoretical studies and previous research above, the researchers found problems in MI An Nawari Sumenep. MI An Nawari Sera Tengah Bluto Sumenep also has a Scout Movement extracurricular program with the number Front Group 29.05.163/29.05.164. The background to holding the Scout extracurricular program is none

other than to shape the profile of Pancasila students for the better. With the existence of scout extracurricular activities that have been running so far, it helps in the formation of Pancasila student profiles of students according to their dimensions. Where it was found that there were several dimensions that did not go well, resulting in students not participating in extracurricular activities according to the rules.

So that researchers are interested in examining the implications of scout extracurricular activities in the formation of Pancasila student profiles of MI An Nawari Sumenep students as a form of supporting the existence of an independent curriculum as preparation for building a superior generation in golden Indonesia. With the aim of describing the scout extracurricular process in forming a Pancasila student profile and describing the implications of scouting extracurriculars in forming a Pancasila student profile.

METHOD

This study uses qualitative research which aims to understand complex phenomena or problems in depth and detail. This type of research uses descriptive which provides a comprehensive and detailed description of a phenomenon or situation. This research is important in describing population characteristics, mapping circumstances or situations, and providing a strong knowledge base for further research. The research subjects were students of MI An Nawari Sumenep. The data sources used by researchers in this study used two data sources, namely primary and secondary data sources. Primary data sources are data sources obtained through observations and direct interviews conducted by researchers with a number of intended informants such as MI An Nawari scout coaches, MI An Nawari school principals, as well as interviews with several students at MI An Nawari Sera Tengah Bluto Sumenep . While secondary data sources are data sources obtained indirectly, but data obtained through the results of literature studies, the internet, articles, journals, and so on. The secondary data obtained becomes supporting data related to research, such as photos, notes and others that are related to research needs. In the data collection procedure, the researcher interacts directly with the subject to be studied and the researcher also uses several appropriate data collection techniques. The data collection techniques were carried out through interviews, observation, and documentation. With research subjects consisting of the head of the madrasa, scout coaches, and also several student scout members. While checking the validity of the data is done by extending participation, persistence/constant observation, and triangulation.

RESEARCH RESULTS AND DISCUSSION

The results of the research are the answers to problem solving by describing various information/data resulting from qualitative research which the researcher will describe in accordance with the research objectives. The discussion contains the presentation of concepts, theories or laws relating to the variables of the discussion then carried out analysis, arguments, which are very critical in a descriptive narrative form in accordance with the research objectives. So that the results of research and discussion will

be easy to read the data that has been found by researchers. In accordance with the results in the field in accordance with the data collection carried out by researchers.

The Scout Extracurricular Process in Forming Pancasila Student Profiles

Based on the results of the data obtained directly by the researcher through observation by coming directly to the research location, it shows that the implementation of scout extracurricular activities at MI An Nawari is carried out once a week, namely on Friday afternoon and is attended by several students who are interested in this extracurricular activity. , because scouting activities are extracurricular activities that are not mandatory for all MI An Nawari students to participate in. Scout extracurricular activities start at 14:00 WIB and end at 16:00 WIB, with a maximum break time of 15 minutes. The results of the observations found by this researcher were also strength/hened by the results of interviews conducted by researchers with Mr. A. Faisol Amir as the head of the MI An Nawari madrasah:

"Scouting activities are held every Friday at around 14:00 WIB and usually end at around 16:00 WIB. Scout extracurricular activities were previously mandatory in accordance with government regulations, but because in the previous school year there were several obstacles so this scouting activity was not required. This means that we give freedom to students to choose what extracurricular activities students like."

The same thing was conveyed by the scout supervisor regarding the implementation of scout extracurricular activities at MI An Nawari:

"We hold this scout extracurricular activity once a week, namely on Friday afternoon at 14:00 WIB and this activity ends around 16:00 WIB. We also provide about 15 minutes of rest time so students don't feel bored because of the frequency of studying."



Figure 1. Scout Call Activities

The researcher found the scout extracurricular process in forming a Pancasila student profile, including: 1) there was a Scout meeting before carrying out the Scout extracurricular by reading a prayer, 2) the delivery of material in class by Scoutmasters, 3) Scouting practices outside the classroom and in the open air using the scouting method of learning the team system. The Scout procession shows that there is an activity to

understand the meaning and meaning of the precepts of Pancasila and Belief in the One and Only God through prayer.

The delivery of material in class shows an understanding of democracy and active participation in the life of the nation and state. They are involved in organizational activities, discussion forums, or the general election of students in their school. They also value differences of opinion and are able to have a constructive dialogue. As well as showing ethics and integrity in all aspects of life. They respect the rules, have self-responsibility, are honest, fair and have integrity in dealing with various situations.



Figure 2. Scouting Practice Outside Class

The practice of scouting outside the classroom or in the open air using the team system learning scouting method shows adherence to Pancasila values in internalizing Pancasila values in daily behavior. Students show respect, tolerance, brotherhood, mutual cooperation, and justice in interactions with fellow students and the community. This shows respect for cultural and religious diversity, and strives to maintain national unity and integrity. As well as concern for society and the environment, Pancasila students have an awareness of the importance of contributing to the good of society and the surrounding environment. They are involved in social, humanitarian or community service activities as a concrete form of the values of unity, mutual cooperation and social justice in Pancasila.

Scout Extracurricular Implications in Shaping Pancasila Student Profiles

The results of the research on the implications of scout extracurriculars in shaping the profile of Pancasila students based on observations, interviews and documentation, include: 1) MI An Nawari students who participate in scout extracurricular activities attend school on time to take part in scout extracurricular activities and arrive on time when leaving go to school, work on and complete tasks in a timely manner according to what has been given by the teacher and scout coaches; 2) MI An Nawari students who take part in scout extracurricular activities show politeness, do not speak harshly, obey the rules set at school or in scout extracurricular activities, students who wear uniforms neatly, students who are used to greeting; 3) MI An Nawari students who take part in scout extracurricular activities show good self-confidence. This is evidenced by the students who started to dare

to appear and practice scouting material in front of their peers, were able to speak loudly and easily understood, recite the tri satya and dasadarma scouts out loud, even though there were still students who could not memorize them; 4) Students throw trash in its place; 5) Students carry out a scout extracurricular activity by reciting a prayer first and ending an activity by reading Hamdallah.

Scout extracurriculars are present at school on time to take part in scout extracurricular activities and arrive on time when going to school, work on and complete assignments in a timely manner according to what has been given by the teacher and scout coaches showing an ethical dimension and integrity in forming a Pancasila student profile . This shows the existence of discipline and responsibility in complying with a rule. So that the habituation process of students is accustomed to having good ethics and being responsible in carrying out an activity.

Students are polite, do not speak harshly, obey the rules set at school or in scout extracurricular activities, wear uniforms neatly, are used to saying and answering greetings. This shows adherence to Pancasila values, where students show respect and tolerance. Respect elders by being polite, greeting and answering greetings. Tolerance to fellow friends by not saying harshly.

Participating in extracurricular activities, scouts dare to appear and practice scouting material in front of their peers, are able to speak loudly and are easy to understand. This shows that there is a dimension of understanding about democracy and active participation in expressing an opinion. Students have the right to express their answers in front of the class, this shows the spirit of democracy from an early age.

Students dispose of trash in its place, and carry out picket activities and help the surrounding community. This shows the dimension of concern for society and the environment. So that students are already in forming a Pancasila student profile. Instilling the value of caring will provide students with convenience in the future in adapting to their environment

Scout extracurricular activities begin by reciting a prayer first and ending an activity by reading Hamdallah. This shows that there is a dimension of knowledge about Pancasila, namely Belief in One Almighty God. So that religious values in students have been fostered from an early age. In forming a profile of Pancasila students who believe in Allah SWT. and understand the importance of worship from an early age.

In accordance with focus I on the scout extracurricular process in forming a Pancasila student profile: 1) there was a Scout rally before carrying out the Scout extracurricular by reading a prayer, this shows the formation of a Pancasila student profile. Especially on the dimensions of the precepts of Pancasila and Belief in One Almighty God. This shows the value of devotion to God in carrying out scouting activities (Fitriyani et al., 2020). As a learning process in increasing the love for Allah and the implementation of the religion one adheres to; 2) delivery of material in class by scout coaches, students understand and take an active role in completing the assignments given. This shows ethics and integrity in the scout learning process (Rizkasari, 2023). The learning process in the classroom provides more theoretical information for students to understand, besides

learning about ethics or manners in learning. As well as learning to have integrity in behaving and acting in an organization; 3) Scouting practice outside the classroom and in the open using the team system learning scouting method. This shows adherence to Pancasila values in internalizing values (Banjarnahor et al., 2023). The learning process outside the classroom provides students with habituation to the implementation of Pancasila values. One of them is the value of God by being grateful for good health, beautiful nature, and clear skies. Humanize other humans by working together, helping, and mutual cooperation between friends and the surrounding community. There is a value of unity and integrity with sportsmanship in carrying out a scout game. Fair in acting as a team leader and able to express his opinion.

Scout Extracurricular Implications in Forming Pancasila Student Profiles, including: 1) students attend on time, work on and complete assignments in a timely manner according to what has been given by the teacher and scout coaches; 2) students show politeness, don't say harsh words, obey the rules; 3) participants show self-confidence; 4) students throw trash in its place; 5) students recite the prayer. This shows that scout extracurricular activities are able to shape the profile of Pancasila students (Widijatmoko & Indriani, 2022). Both international and national studies contain findings related to character education in the family and at school, the cause is that the new generation has the desired and assimilated character characteristics social values. Scouting, one of the extracurricular activities, is one of the most important social and sports activities for children and young people perform outside the family and school. Scout activities which have their own rules and which make a close relationships between members are also very effective in character education (Demir, 2019). Shows a positive impact on student behavior, both for himself and for the surrounding environment. The importance of developing the talents and interests of students through scouting is one of the ways in the Pancasila student profile project in the independent learning curriculum, especially at the basic education level.

CONCLUSION

Scout extracurricular processes in forming Pancasila student profiles, including: 1) Scout rally activities, 2) Delivery of material in class by Scoutmasters, 3) Scouting practice outside the classroom and in the open air using the scout learning team system method. The implications of scouting extracurriculars in shaping the profile of Pancasila students include: 1) Students are present on time, work on and complete assignments in a timely manner according to what has been given by the teacher and scout coaches; 2) Students show politeness, don't say harsh words, obey the rules; 3) Participants show self-confidence; 4) Students throw trash in its place; 5) Students recite a prayer. The recommendations for future writers are improvements in this research in accordance with the times, better curricula and educational processes. In order to be able to create a golden generation of Indonesia at the basic education level.

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