

THE ROLE OF SAKA BHAYANGKARA SCOUTS IN THE CHARACTER EDUCATION OF AFFIRMATION STUDENTS

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ABSTRACT

The current condition of society is that there are many shifts in the view of life from a religious society to secularism, bringing students to a life of poor characteristics such as drunkenness, lying, corruption, free sex theft, and other acts of crime or immorality. This is also felt by ADEM (Affirmation of Secondary Education) scholarship students or often known as repatriation scholarships, which are scholarships provided by the Indonesian government through the Ministry of Education and Culture of the Republic of Indonesia to be intended for junior high school graduates (Junior High School) to continue to a higher level of education, namely SMA (Senior High School). The number of ADEM students at SMAK Hidup Baru Bandung is 50. The purpose of this study is to describe and analyze the strengthening program of character education through Krida Saka Bhayangkara on affirmation students as a form of manifestation of Pancasila values and to describe the implementation of strengthening character education through the Krida Saka Bhayangkara program at SMA Kristen Hidup Baru. Therefore, researchers conducted a qualitative research approach with the condition in natural conditions (natural setting) The method used is a case study conducted at SMA Kristen Hidup Baru Bandung. The research participants were affirmative students who attended SMAK Hidup Baru, with a total of 38 participants. Data collection techniques in this study are interviews, observation, and documentation studies. The results of observations shows that strengthening character education through the work program of Krida Saka Bhayangkara SMAK Hidup Baru, namely traffic krida training, community order krida training, and disaster management prevention training can run well and produce Pancasila character values in affirmation students, namely religious values, independence, social adaptability, democratic, patriotic and nationalist.

Keywords: *Character Education, Affirmation Students, Saka Bhayangkara, Pancasila values.*

1. INTRODUCTION

In the current information age, disruption and modernization occur in various aspects, these phenomena occur massively and evenly in various countries. This disruption has also expanded along with the development and advancement of technology, especially in the field of communication and information. Technological developments that encourage expanding access to communication and information also contribute to the increasingly incessant flow of globalization as an important aspect, as well as an important discourse in the 21st century.

Globalization, which is a threat to people's cultures, indicates a threat that is present indirectly and is slowly stalking the stability of the country. Apart from that, globalization also brings foreign values, which of course if one of them is considered contradictory and instead grows and develops in society, and especially targets the young generation of a nation, then it can become a serious threat to a country. The threat in question is the fading sense of nationalism, and patriotism and a decrease in the character faced by the nation's children, therefore, it is necessary to strengthen

character education in every country through the dimensions of education both formal and non-formal.

According to Hasan in Ningsih (2015), one of the phenomena that is currently developing is the depletion of moral discipline. This shows that the rapid development of globalization affects the morale of every nation's children. The involvement of all parties in character education must be supported by several elements, namely the government, parents, teachers, school principals, employees, and the community, so that character education can run well. This is also supported by the opinion of Lickona (2012) in a book entitled "Education for Character: How Our Schools Can Teach Respect and Responsibility" which says that character education in a nation is very necessary because, in the development of a country's progress, there are only children who have good moral values, so that character education can start in the family, school, and community.

Schools help develop the character of students with the help of teachers as executors in learning activities and carrying out tasks as educators, teach and train students as expected to make a major contribution to the achievement of educational goals that have been planned and set, the effectiveness of teaching staff is a great responsibility in carrying out learning in the classroom to improve student learning achievement and develop student character in the classroom, as well as teachers who teach Pancasila and Citizenship Education at these schools who have an important role in directing, guiding, developing knowledge competencies, participant skills students as well as helping students to think critically, have a wise attitude, cooperate, be creative and communicative in learning, this is in line with Presidential Regulation Number 87 of 2017 explaining about character for the nation's children through intra-curricular, co-curricular and extra-curricular activities. This shows that the government focuses on developing the character of the nation's children through education, so that the government's task of realizing strengthening character education is manifested in regulations and policies that will become the basis for every educational institution in implementing and realizing education.

One way to realize the good scouting character is scouting through work units at each school that researchers are currently doing through work units (Saka) Bhayangkara SMAK New Life Through Scouting Work Unit (SAKA) Bhayangkara SMAK New Life values attitudes and skills values of students can be formed through the organizational activities of the Scouts of Saka Bhayangkara at school, this was confirmed by prior research by several previous researchers conducted by Agung Sudrajad Abdilah in the title of applying Pancasila values to Members of the Scouts of Saka

Bhayangkara in Gresik where it resulted that scout members Saka Bhayangkara Menganti Gresik can instill Pancasila values through Saturday-Sunday camping activities, Dasa Darma Scout activities, and Sempur activities. scout saka Bhayangkara Gresik. This shows that extracurricular activities can help shape the character of students other than in the classroom.

Through initial observations made by researchers at the Saka Bhayangkara Scouts of New Living High School that the Saka Bhayangkara Scout activities were very active, especially for Affirmation Adem scholarship students carried out by the central government in collaboration with New Living High School, the ADEM scholarship is an Affirmation Middle School scholarship program for students. given by the government to the people of Papua or 3 T (Outermost, Disadvantaged, Forefront), so they are still adapting to the new environment they left behind, the scouting activities of Saka Bhayangkara SMAK Hidup Baru greatly help the adaptation process of Papuan students because of their active participation in Saka Bhayangkara SMAK Hidup scouting activities which are carried out once a week in activities at school and outside school.

3. 2. LITERATURE REVIEW

2.1 Overview of Character Education

According to the Big Indonesian Dictionary (1994), Character means psychological traits, morals, characters, or personalities that are formed from the results of internalizing various virtues (values, morals, and norms) that are believed and used as the basis for perspectives, thinking, behaving, and acting. In this opinion, character is said to be a value, moral, and norm possessed by humans that makes their behavior different from other humans who are not characterized. Meanwhile, according to the Ministry of National Education in Sudrajad (2013), character is a set of unique values that are both imprinted within oneself and embodied in behavior. Character coherently emanates from the results of thought process, heart exercise, feeling, and intention exercise, as well as the sport of a person or group of people. From this opinion, it can be concluded that character is something that is owned by humans in the form of the radiance of good or bad behavior that arises from the results of education. Meanwhile, according to Fatmawati (2013), the character itself aims to instill values in students and renew the order of life together which respects individual freedom more.

Lickona (2012) argues that character consists of operative values, values in action, along with a value of kindness, an inner disposition that can be relied upon to respond to situations in a morally good way. Good character consists of knowing good things, desiring good things, and doing good things. Habits in the way of thinking, habits in the heart, habits in action. Character education is also understood as an effort to develop the overall dynamics of interpersonal relationships with various dimensions, both from outside and from within themselves so that the individual is increasingly responsible for his growth as a person and the development of others in their lives based on moral values that respect human dignity. (Koesoema, 2018). Damayanti (2014) provides an understanding of character education as a national movement to create schools that foster ethics, responsibility, and care for young people by modeling and teaching good character through an emphasis on universal values that we all believe in. Character education is character education plus, which involves

aspects of knowledge, feelings, and actions. Without these three aspects, character education will not be effective.

With this theory, the author believes that the concept of character education is a study that must continue to be developed in carrying out education. A country is measured by the character traits of its citizens. The concept that has emerged from these experts can be reduced to a reference for comparative studies in implementing character education in formal schools. Which concept is used as a paradigm for a review of the implementation of character education? The concept of implementing character education in a community becomes a model in the implementation of education. Small groups are considered a very appropriate method for carrying out the concept of character education because the conditioning of students makes it easier to carry out character education programs.

2.2 Extracurricular Nature

According to Hadiyanto (2000, p. 151), "extracurricular activities are activities that are carried out outside regular school hours, during holidays, inside and outside school, regularly or only at certain times following the ability of the school". Juridically, the regulation of the Minister of National Education Number 22 of 2006 states that extracurricular activities are educational activities outside of subjects and counseling services to help develop students according to their needs, potential, talents, and interests through activities specifically organized by educators and/or staff. competent and competent education in schools or madrasas. Thus, it can be concluded that extracurricular activities are a forum for student activities in developing interests and talents to support students' soft and hard skills in continuing life according to their respective potentials and talents.

2.3 Scout Saka Bhayangkara

Pramuka Saka Bhayangkara is an educational forum used for students who are useful as channeling talents and experience to become stock of knowledge as members of the Enforcement and Pandega Scouts and become members who understand the field of Bhayangkara so that students are expected to become part of a good society, obedient to the law, and care about the situation Kamtibmas (security and public order). The Saka Bhayangkara Scouts are a work unit under the auspices or guidance of the Indonesian National Police in collaboration with the National Kwartir Scouts to create good and intelligent citizens. Saka Bhayangkara can be formed in every school and local police station to assist police duties without limits Saka Bhayangkara is led by a saka leader called the advisory council, among Saka Bhayangkara, the structure of the Saka Bhayangkara board and a krida leader who will guide Saka Bhayangkara members in carrying out every scouting practice. Krida traffic, Krida prevention, and disaster management, Krida First action at the scene of the case (TPTKP). From several Krida activities in Saka Bhayangkara above, it shows that the scout activities of Saka Bhayangkara can make the formation of an attitude of love for the motherland, willingness to help, cooperation, and cooperation that is part of the implementation or practical values contained in Pancasila.

2.4 Pancasila values

In actions, humans must use their minds so that the actions taken are in harmony with their thoughts. After experiencing good and bad considerations, they will determine what actions will be shown later. The result of that thought is what we know as value. Soekanto

(1990, p. 161) suggests "values related to standards about something better or worse, beautiful or ugly, pleasant or unpleasant, appropriate or inappropriate". In his opinion, Soekanto illustrates that value can provide a standard description of an object. According to Kluckhohn (in Budiyanto, 2004, p. 4) "Value is not a desire, but what is desired". This opinion was then continued by Frenkel (in Rahmat et al., 2009, p. 11) who stated that "Value is a concept. In this case, the concept does not appear in observable experience but exists in the mind. Strictly speaking, value can be interpreted as the quality of something or the price of something that is applied to the context of human experience.

The meaning of this is that it is hoped that the scouts of Saka Bhayangkara can improve the quality of human resources, especially in character education, the values of Pancasila should be impregnated and implemented in a real way by members of the Scouts of Saka Bhayangkara. Every precept contained in Pancasila is the basic capital of character education. The values that can be taken from Pancasila to strengthen character education are:

- a. In the 1st precept, there is a value of religious tolerance in the character education of students
- b. The 2nd precept, namely the value of understanding and respecting fellow human beings to form a civilized character
- c. In the 3rd precept, one can understand the value of unity and love for the motherland so that education always prioritizes cultural diversity in Indonesia
- d. In the 4th precept, it becomes an important value for understanding democratic life through one's conscience, as well as the obligation to obey the law so that one becomes a disciplined person
- e. The 5th precept contains the value of fighting for common interests in social life so that social justice always exists in everyday life

4. METHODS

The research approach used in this study is qualitative. The research method used is based on a review of the background of the research problems discussed in the previous section discussing the implementation of Krida Saka Bhayangkara as strengthening Pancasila values in students is a case study research method because it is deemed appropriate for this research. Through a qualitative approach with the case study method, this problem will be broader and deeper because it develops realities in the field.

3.1 Participant

Researchers use purposive sampling in determining research participants, namely by establishing a special characteristic by the formulation and research objectives, it is expected that participants can answer each research problem. The research participants were affirmation students who attended the New Living High School, with a total of 38 male participants who came from the deepest and farthest areas of the province of Papua.

3.2 Research place

The research was conducted at the New Living High School because the school is a school that accepts affirmation scholarship cooperation students (ADEM), namely the Middle Affirmation Scholarship program, which is a scholarship given by the government to the 3T community (Outermost, Disadvantaged,

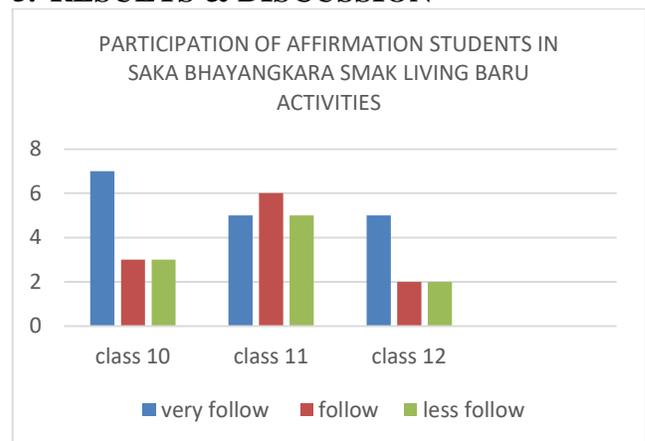
Frontier), and the Saka Bhayangkara scout process activities are running actively and well organized.

3.3 Instruments

The main instrument is the researcher himself, who is directly involved in seeing, understanding, and analyzing every incident in the field through observation and interviews. In this study, the researchers used a human-to-human approach which meant that in each research process, the researcher would interact more with research subjects around the research site, so that the researcher could search more deeply for information and in-depth data according to the instruments that had been prepared by the researcher. In the research instrument, there are data collection techniques that can assist researchers in collecting research data to answer the problem formulation instrument. The data collection technique used by researchers is interviews that provide information to researchers; therefore, data is needed through interviews taken from school principals and members of the Saka Bhayangkara Scouts. Spontaneous observations were also used to obtain data by observing the process of character education in schools, namely by identifying various school programs, identifying the school environment; observing the association of students at school; observing the interaction of fellow students; observing student interactions with school principals/teachers/educational staff; observing the learning atmosphere in the classroom; observing the atmosphere of extracurricular activities; and observing and identifying facilities and infrastructure at the research location.

One of the sources of information used by researchers is a documentation study where documentation analysis is carried out on documents that are closely related to the implementation of character education in administrators and members of Scouts Saka Bhayangkara New Life High School such as documentation results in the form of photos of daily activities, curriculum document books, exploration, work programs and other documents that are closely related to the concept of character education scouts Saka Bhayangkara New High School Life.

5. RESULTS & DISCUSSION



Graph 1. Participation of affirmation students in Saka Bhayangkara SMAK living baru activities

The graph above shows the results of observations and interviews conducted by researchers to find out the participation of

affirmative students in participating in scouting activities for Saka Bhayangkara SMAK Alive Baru, in grade 10 as many as 7 students actively participated in scouting activities in each exercise while 3 students only participated as a routine without taking meaning in Saka Bhayangkara learning and training while 3 more students did not participate in Saka Bhayangkara Scout activities and training. class 11 showed a decrease of 5 affirmative students participating in saka activities; as many as 6 students only took part as a routine, while as many as 5 students did not participate in saka Bhayangkara scout activities. In grade 12, as many as 5 students took part in the Saka Bhayangkara activities very well, while 2 students took part in scout activities as a routine, and 2 affirmative students did not take part in the scout activities well. Pramuka Saka Bhayangkara New Living Christian High School is an extracurricular activity to form New Living Christian High School students, especially affirmation students who come from underdeveloped areas in Indonesia. New Living Christian High School affirmation students have several problems in pursuing high school level education, such as Indonesian language constraints on what is good and right, adapting to the local environment, causing juvenile delinquency, a lack of student participation in learning, truancy During class hours and not doing assignments given by the teacher, learning outside the classroom with the Scout Saka extracurricular is part of the solution for teachers and schools to overcome character and introduce a new environment to affirmation students.

Bhayangkara Scouts have several work programs that can improve and shape the character of affirmation students from each krida program contained in Saka Bhayangkara so that they can foster Pancasila character, namely as follows:

4.1 Traffic Krida training

It is hoped that traffic education on the Saka Bhayangkara extracurricular will have a positive impact on the awareness of Christian high school affirmation students for a new life. This is according to the views of Joko Susilo (2007), who explained that the integration of traffic education must have several programs that must be designed to form and increase the level of discipline and the level of traffic ethics of students. Traffic Krida has the function of educating Saka Bhayangkara Scouts at New Living Christian High School in increasing basic traffic knowledge, knowledge of traffic rules, application of traffic control on the highway, and disaster management.



Figure 1. Crida training and then the Cidadap Polek

The picture above shows that the scouts of Saka Bhayangkara New Life Christian High School conduct traffic training for scout members and affirmation students, this can foster the character of

law-abiding citizens when driving, no traffic rules, and can become good citizens in driving, an interview conducted by Otto as a participant, he said that this training could broaden Otto's knowledge of traffic and foster a patriotic attitude in respecting fellow vehicle users on the road.

4.2 Krida tibmas (public order) training

Community order critique is training provided by Saka Bhayangkara New Living Christian High School to assist the community in controlling security within the school environment. This is by the meaning of kamtibmas. Kamtibmas (security and public order) is a dynamic condition for the community as one of the requirements for the implementation of national development which is marked by several indicators, namely guaranteed security, order, and law enforcement in society as well as fostering peace that contains the ability to foster and develop the potential strength of society in preventing, preventing and overcoming all forms of law violations, from this statement it is necessary to educate students about public order as a form of citizen education.



Figure 2 Krida Tibmas training (community order)

The picture above is a community order critique education where members of the new Christian High School scouts are introduced to the environment around the school as a form of introduction to the environment, counseling about signs as a sign that there is a crime in the surrounding environment, scouts of saka Bhayangkara in collaboration with local leaders RT (neighborhood unit) to introduce the environment and provide basic materials on security and public order.

Affirmation students through interviews stated that they were happy to carry out joint education with the community because they could get to know the community more closely and could help the community if an incident occurred in the environment around the school or community. According to them, the attitude that was obtained during the training was mutual care for fellow citizens and protecting the environment without discriminating against ethnicity, religion, race, or intergroup.

4.3 Disaster prevention and response Krida training

According to Nurjana (2012), disaster prevention and management is a very flexible process regarding the operation of each disaster function, such as planning, organizing, actuating, and controlling, which has work covering prevention, disaster mitigation, and preparedness in emergency response. In line with this opinion, Pramuka Saka Bhayangkara SMA Kristen New Life sees the field of disaster prevention and management as the first action taken by members of the Saka Bhayangkara Scouts in carrying out and

assisting in evacuating victims of natural disasters and helping themselves when natural disasters occur in their neighborhood.

Figure 3 Krida training on disaster prevention and management

The picture above shows that the scouts of Saka Bhayangkara New Living Christian High School conduct training in disaster prevention and management, this is to prepare students to be able to cope if a disaster occurs in the surrounding environment. capable of causing a large earthquake disaster for the city of Bandung, West Java.



Affirmation students were interviewed after the activity took place. Some students found it difficult to understand the material provided because many students felt tired from doing lessons from morning to noon, but around eight students felt happy because they could find out how to save themselves. affected by natural disasters and can help others When natural disasters occur, an attitude of unity is needed in helping fellow human beings.

6. CONCLUSION

Based on the results and discussion of the research, it can be concluded that character education in the Scout activities of Saka Bhayangkara New Living Christian High School and affirmation Students can shape the character of students, develop social and personal abilities in members of the New Living Christian High School Saka Bhayangkara Scouts.

The social abilities of scout members can get along, and work together between members to foster relationship building, communication skills, and teamwork, while the personal abilities of scout members Saka Bhayangkara especially students affirm the character values that are obtained: religious, social care, the environment around the school and those who have in the school environment, the independence that students get in training and is implemented in everyday life, the togetherness of students, and democratic activities shown in every deliberation activity.

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