

## Implementation of Moral Values in Scouts (Study on Madrasah Ibtidaiyah State 1 Medan)

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### Abstract

*Implementation is a way or process of application carried out by students, after getting material or theory from educators then students realize what they learn through action. Education is a way that can change human behavior or mindset. While the moral is the nature, attitude, temperament or habits inherent in humans. While the scout movement is a form of integration that has been formed and regulated in Act Number 12 of 2010 concerning the Scout Movement. Hidden Curriculum is one of the strategies that proves that hidden curriculum can influence the learning process especially in instilling moral values. This research is a qualitative research with descriptive type. The informants in this study were the Trustees and Students of Madrasah Scout Ibtidaiyah Negeri 1 Medan. The results showed that the scouts of Madrasah Ibtidaiyah Negeri 1 Medan had implemented the moral values in the Scout Movement activities well. This is evidenced by a special program of moral education, scouting activities containing moral education, special programs containing moral values such as the implementation of social services or fundraising, then mutual cooperation conducted at school or outside school. However, the Boy Scouts at MIN 1 Medan continue to implement improvements in improving moral education and to realize students or scout members who are dharma-based and have Satya teachings.*

### Keywords

implementation; values; morals; Scouts



## I. Introduction

This behavior occurs morals or through a concept or a set of notions of what and the like which should be moral values that must materialize. A pattern of behavior is formed then as a result will be born the results of the behavior patterns in the form of material and non-material. Akhlakul karimah is a pattern of behavior that is based and manifested in accordance with the values of the first man, Islam and Ikhlas. (Abu Ahmadi and Noor Salim:2008;198-199)

Moral growth for adolescents is influenced by the innate self of adolescents themselves and the environment they live in. A teenager will interact positively or negatively with the community in which he grows along with the culture, creed, customs and social systems that surround the teenager. Teenagers do not create morals spontaneously, but are greatly influenced by the family, school and community environment. The behavior of people who experience degradation or moral chaos will have a negative effect on adolescents (Muhammad Sayyid Muhammad Aburuk: 2007; 168).

In this regard, school-age youth must be fostered continuously by providing activities that can foster disciplinary, moral or moral levels and foster social life so that they will grow into Tough generations. The activities are given to adolescents with regard to Education and training as a form of efforts to improve human resources by providing a container on a person to develop a level of knowledge and skill in the execution of duties and

authority suits their work .(Hardiyanti, Irawati, Hasgimianti, Nurhayati Zein, Musa Thahir: 2019;8).

Scout Movement Meru feed one activity that can be given to adolescents of school age. Scouting is an educational organization whose membership is voluntary, not ethnicity, race, class and religion. The scouting movement is not an organization so s ial-political and not part of one of the organizations s ocial-political and does not carry out activities of pol ducks practical, the scout movement aims to form each scout to have a personality that give man , pious, noble, spirited patrotik, obedient h u kum, discipline, uphold the noble values of the nation, and has a life skills seba gai cadre nation in maintaining and developing the State unitary republic of Indonesia, Pancasila practice, as well as preserving the environment.

Scouting is a vehicle for activities carried out in schools using hidden curriculum . Scout activities can make students have good or positive character. One k eberhasilan in the educator 's code for their keteladan in divulging u institutions Educational result will be ideal planting enviable figure and exemplary management and governance as well as good . So that it continues on the process of intensive mutual relations between all elements involved such as teachers and between students . This relationship gives rise to reciprocal communication between those involved. (Muhlil Musolin: 2018;2)

Therefore, a good environment and good education can affect the morals of a student. Scouting Madrasah Ibtidaiyah Negeri 1 Medan is a scouting movement that implements moral values in its scouting studies. As giving the material, then the practice of its practices. In a preliminary study authors conducted preliminary observations in Madrasah Elementary School 1 Medan, the authors noticed that the scout movement has been the practice of moral values in the education process, nam un researchers still find some of the symptoms are: Still The presence of students who are not good to talk with te man of his , There are still students who have a poor relationship with te man of his , there are still students who spoke with a higher tone to master scout.

The focus of the problem in this research is the implementation of moral values in scouting. Morals is the purpose of this research is the attitude, the behavior of learners towards te man peers within the scope of scouting. While the purpose of this study aims to determine :

1. Application of moral values in the scout Madrasah Elementary School 1 Terrain
2. Attitude learners scout Madrasah Elementary School 1 Medan
3. Correlation of participants students with peers in Madrasah scout Elementary School 1 Medan
4. Association of learners with Scoutmaster in the Boy Scouts Madarsah Elementary School 1 Medan

## II. Review of Literature

### 2.1 Definition of Morals

Education is the guidance of educators towards students universally for the creation of useful human beings. Based on this education , it is expected that humans can be useful and beneficial for the benefit of the universe. (Hefny Rozak:2014;32).

Morals are traits and souls that are inherent in an individual to become a full or complete person and unite in that individual so that eventually it is reflected

through behavior in daily life and even become a character or customs. (Alwan Khoiri at. All:2005:7).

Based on the explanation above regarding the notion of education and understanding of morals, it can be concluded that moral education is a combination of the notions of Education and Morals. So what is meant by moral education is guidance, care and assistance from adults to bring students to maturity that can familiarize themselves with the qualities that are praiseworthy or easy and avoid traits that are despicable or advanced. So in other words education about the foundation of morality and the glory of temperament, the nature that must be owned and made a habit by students since childhood until he became a baligh, become individuals who are ready to live life in society. They grow and develop based on the foundation of faith in God and are educated to always be strong, remember to lean on, ask for help and surrender to God, then they will have the potential and behavior in receiving every glory and virtue. Thus they are accustomed to doing good activities in accordance with the criteria of noble character. According to Ngain Naim (2001) he concluded that what is meant by Islamic education is guidance for individuals to develop optimally in accordance with Islamic teachings. (Ngain Naim:2001;32)

Based on the explanation above, it can be concluded that moral is a behavior which is very strong in itself. From this character comes the awareness to do good or bad deeds, beautiful or ugly. Naturally, morals are influenced by good or bad education. If this behavior is educated to give priority to goodness and truth, like to do good things and want goodness, and be trained to like good things and dislike bad things, then it all becomes the character, comes from that character, various good actions easily without being forced. This is called good morals.

*"And it's not the same good or evil. Repel ( the evil of it) in a better way, then suddenly people among and between him no hostility as if te who became te man who was very loyal."* (Surah Fushilat [41]: 34)

Al-Hasan said that good morals are cheerful, generous, and unobtrusive. Abdullah bin Al-Mubarak emphasized that good morals are found in three temperaments: avoiding things that are unlawful, looking for the halal, and giving members room for family.

*"And the most merciful servants of God (are) those who walk on the earth humbly and when ignorant people greet them, they say the words (containing) salvation."* (Surat al-Furqaan [25]: 63)

Among man age there are those who are quite educated with something that is the lowest because of its compatibility with the beginning of its development. This is education for people who have love and piety. (Al Gazali:2016;34). One of the qualities possessed by a Muslim is patience and endurance in being tested by Allah. One of the morals of a Muslim that he obtained the teachings of religion and the beauty of Islam is al-itsar (more concerned with others than yourself) and likes kindness. (Abu Bakar Jabir al Jazairi:2015;263)

The aim of moral education based on the opinion of Omar Muhammad Al Thoumy Al-Syaibani is "The highest goal of religion and morals is to create happiness in the two villages (world and hereafter), the perfection of the soul for individuals, and create happiness, progress, strength and harmony for the community". (Omar Muhammad al Touy Al Syaibany: 1992;346). Essentially what will be accomplished in moral education there was not unlike the Islamic educational purposes .

In line with this, the goal of moral education based on the opinion of M. Athiyah al Abrasyi is "The purpose of character education is to form human beings who are both male and female in order to have strong wills, good deeds, to internalize the virtues of morals into their souls by absorbing love for virtue into his soul with feelings of love for virtue and avoid cruelty in the belief that the act is truly abominable or bad.

While Mahmud Yunus's opinion on moral education is "The aim of moral education is to form sons and daughters who have noble character, virtuous, high aspirations, strong willed, civilized, good manners, good behavior, good speech, honest in all their actions, pure in heart ". (Yunahar Ilyas; 2014:65)

## 2.2 Basic Principles of Scouting

Based on the basic principles and methods of scouting education (PDMDK). Scouting has the following functions:

- a. Interesting activities for children and youth (games)
- b. Devotion (job) for adults
- c. Tools (Means) for people and organizations

In the Articles of Association of the Scouting movement article 12 states, that the scouting method is a progressive way of learning through:

- a. Practicing the Scout code of honor

The code of honor is an ethic that every scout member must obey. The code of honor includes: *Trisatya* and *Dhasa Dharma* Scouts.

*Trisatya*

In my honor, I promise to be serious.

- Carry out my duty towards God and the Unitary State of Indonesia and practice Pancasila
- Help others live and prepare themselves to build society
- Keeping the dasa dharma, Pramasa's Dasa Dharma:
- Devotion to the almighty God
- Love nature and compassion fellow man age
- A polite and knightly patriot
- Obedient and likes deliberation
- Willing to help and steadfast
- Be diligent and happy
- Economical, careful and simple
- Discipline, brave and loyal
- Take responsibility and be trusted
- Sacred in thoughts, words and deeds. (Enforcement SKU)

- b. Nature of Scouting (based on AD & ART)

- The Scout Movement is an educational organization whose membership is voluntary, self- sufficient , does not distinguish between ethnicity, race, class, and religion.
- The scout movement is not a political social organization, it is not part of a social political organization and does not carry out practical political activities.
- The scouting movement guarantees the independence of each member to embrace their respective religions and beliefs and worship according to that religion and belief.

- c. Function of scout

As is the case with the properties of Scouting, the scouting function also consists of three functions, namely:

- It is an interesting activity that contains education, for children, youth and youth

- Meru feed a devotion (job) for members of the adult who is a task that requires sincerity, willingness and devotion
- Is a means (means) for the community, the State or organization or the State to achieve its goals.

#### d. Surface Management Function

The scouting movement functions as a provider of Non-formal education outside of school and outside the family and as a forum for fostering and developing young people with the basic principles of scouting and scouting methods and based on the Among system ( How to implement Education in Scouting).

The scout movement functions as a forum to achieve the goals of scouting through:

- Scout education and training
- Scout development
- Community service and parents
- Educational-oriented games (Law No. 12 of 2010 article 3 on the Scout Movement)

#### e. The purpose of the Scout Movement

Scout movement aims Markowitz every scout that has a personality that give man , devoted, berkahlak noble, spirited patriotic, obey the law, discipline, respect tow i noble values of the nation, and with life skills as a cadre of the nation in maintaining and developing the Unitary Republic of Indonesia , practice Pancasila, and preserve the environment.

## III. Research Method

### 3.1 Types of Research

Moleong (2017) defines qualitative descriptive research is research that intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, actions etc., holistically and by way of description in the form of words and language, on a specific context around the globe and the man faat natural variety. So this type of research is a qualitative descriptive study.

### 3.2 Points and Informan Research

This research was conducted at Madrasah Ibtidaiyah Negeri 1 Medan with considerations :

- The location has never been held research discussing the Implementation of Moral Values in Scouting Studies at Madrasah Ibtidaiyah Negeri 1 Medan
- In terms of administration or school education, even the scout had already qualified as where the school generally.

Infor man in research is the main source of research data that is that has data about the phenomenon under study. In this study, Infor man who became the data as well as suber research data were: Scoutmaster , Active students who were members of the scout of MIN 1 Medan.

### 3.3 Data Collection Technique

#### a. Observation

Nasution was quoted in Sugiyono's book stating that observation is the basis of all knowledge, scientists can only work based on data that is facts about the world of reality

obtained through observation . Data is collected and often with the help of sophisticated tools, resulting in very small objects. (Sugiyono, 2017: 310)

Mechanical Oversight of honor was based on all pengala man directly, observational techniques also allows viewing and observing yourself, then record the behavior and actual events that occur, the three observations allowed researchers recorded events in the tuasi associated with knowledge proportional and knowledge obtained directly from the data. (Moleong, Lexy J.:2017:174).

In this study, researchers conducted observations by observing and observing their own events and behaviors then recording them

Interview  
An interview is a conversation with a specific purpose. The conversation was carried out by two parties namely the interviewer (interviewer) who asked the question and the interviewee (interviewee) who provided the answer to that question. Constructing about people, events, organization, feelings, motivation, demands, caring, and others. (Moleong, 2017: 186 )

#### b. Document Study

Document study is one method of data collection that uses documents as a source of research. In qualitative research documents and records. In this research, researchers use document studies in gathering information or data in the form of document files, pdfs or photographs.

### 3.4 Data Analysis

#### a. Data reduction

Data reduction is the process of analysis carried out to sharpen the classification, directing the results of research by focusing on things that are considered important by researchers. In reducing data, abstracting or summarizing data in a more systematic report is carried out on important matters . Reduced data will provide a sharper picture of the observations and make it easier for researchers to find back the data obtained when needed. Data reduction aims to facilitate pemaha man to data which has been d ikumpulkan of the research results in the field by way of summarizing, clarifying in accordance with the problems examined.

#### b. Data Display

Data display is a collection of structured information that will give a comprehensive picture of the research in other words presenting detailed and comprehensive data by looking for patterns and their relationships. Displays are made to make it easier to see the overall picture of the research or certain parts of the research results. Data made in detail and comprehensively will make it easier for researchers to understand the sub-subjects studied.

#### c. Data Conclusions

Data conclusion is an effort to find meaning, meaning and explanation of data collected and analyzed to find important problems . This effort is done by looking for patterns, themes, equality relationships, things that often arise, and so on. So the conclusions must always be verified during the research. Data that has been summarized, reduced and adjusted to focus on research problems, then the data is analyzed and predicted validity through several research techniques. (Nasution:1996:129-130).

## IV. Discussion

Madrasah Ibtidaiyah Negeri 1 Medan ( MIN 1 Medan) at the beginning of the meeting was a Preparatory School for the State Islamic Institute, abbreviated as SPIAIN. This SPIAIN was established on February 1, 1968 at the State Prosecutors' Judge School building on Jalan Imam Bonjol. Then SPIAIN moved to the Education Foundation building Harapan with 19 students. As of April 1, 1979, the government changed all of SPIAIN, PHIAIN, SGHA, PPPUA and others to become Madrasah Ibtidaiyah Negeri. SPIAIN North Sumatra also changed to MIN with its permanent building in the North Sumatra IAIN complex on Jalan Sutomo Ujung Medan. In 1980 and 1981 the Medan MIN building was built on Willem Iskandar Street. Furthermore MIN Medan moved to this location . M OTTO : Spread the good of the inheritors of virtue .

### 4.1 Vision and Mission of Madrasah Ibtid aiyah Negeri 1 Medan

**Vision** : Achieves Achievement And Population in the Science and Technology Frame and Intaq

**Mission**

- a. Increase the noble character of students
- b. Increase the practice and delivery of Islamic teachings
- c. Preparing students to continue their education to Higher Education
- d. Increasing skills, Independence and productivity of students according to the study program are studied.
- e. Prepare students so they can answer the demands of the community.

### 4.2 Profile of Scout of Madrasah Ibtidaiyah Negeri 1 Medan

The objective condition of the organization is the main or very determining factor and influences the movement of the organization as a whole which aims to understand the condition of the organization objectively and can provide an overview of Scouting Madrasah Ibtidaiyah Negeri 1 Medan in general.

Scouting is an extracurricular organization under the auspices of Madrasah Ibtidaiyah Negeri 1 Medan. Which has the designation as "Pramansa" or MIN 1 Medan Scouts , and has a front group Hamka (male) 13,393 and Fakhrunnisa (Female) 13,394 .

### 4.3 The Policy of Madrasah Ibtidaiyah Negeri 1 Medan to Scouts

Madrasah Ibtidaiyah Negeri 1 Medan provides policies that must be obeyed by each member of the scout who is under the auspices of Madrasah Ibtidaiyah Negeri 1 Medan as follows:

- a. Must follow a population school program
- b. Must be ready to become a ceremonial officer
- c. Must always create and maintain peace and harmony between organizations
- d. Be an example of good manners, morals and obedience in obeying school rules
- e. Upholding the values keisla man that is logical and intellectual

## 4.4 Special Findings

### a. Application of Moral Values in Scouting Madrasah Ibtidaiyah Negeri 1 Medan

The implementation of moral values carried out by the scouts of Madrasah Ibtidaiyah Negeri 1 Medan is the principal of all scouting activities itself. Because all the activities carried out by scouts aim to shape the morals of their students better than before.

The results of the interview obtained from the chairperson of the ambalan council on the implementation of moral values is that according to him the quality of morals in the scouts of the Madrasah Ibtidaiyah Negeri 1 Medan can be said to be good, because in the scouts of the Ibtidaiyah 1 Medan Madrasahs, Medan always teaches and incorporates moral values during the learning process. The development of education in MIN 1 Medan scouts every day is always making improvements in order to improve the quality of scout Madrasah Ibtidaiyah Negeri 1 Medan also of course. This is done through the accountability report at the end of each year of the term of office, and there is a deliberation meeting so that the relevant parties can provide input or criticize the performance of the board in office.

This answer is reported to the school every year. The strategies used in the field scouts of Ibtidaiyah Madrasah 1 Medan are varied, there are divisions of study groups using the lecture method, there are also exploration methods and various other types. Even students are given the opportunity to provide arguments related to learning or the material provided.

Furthermore MIN 1 Medan Scout Trainer said that the Madrasah Ibtidaiyah 1 Medan Medan Scout uses the Hidden Curriculum (hidden curriculum). According to him the criteria of students who can be accepted in the scouts of Madrasah Ibtidaiyah Negeri 1 Medan are those who have a loyal, responsible spirit, and can run the dharma and Trisatya Scout..

### b. Attitudes of Students Scouting Madrasah Ibtidaiyah Negeri 1 Medan

The morals of the children of Boy Scouts Madrasah Ibtidaiyah Negeri 1 Medan can be said well, because in the practice when the call to prayer is over they stop and pray first, this worship is not only done in the school environment. But when they go camping in the vast forest realm, they also do the prayer, both in the mountains, rivers and forests, and always carry the Koran and read it. Then they also participated in several fundraisers and played a role in social service.

In daily life, for example, having to give a handshake greetings to superiors and peers when they meet, now this has become a habit so that when they meet people their hands will be light in shaking hands.

Morals is an attitude that is realized from the heart and mind through the attitude of tangible morals, therefore it can be concluded that the attitude of the students of the Madrasah Scouts of Ibtidaiyah 1 in Medan is already good than before being a scout in the Madrasah Scouts in Ibtidaiyah 1 Medan.

### c. Relationship of Students with Peers in Scout in Madrasah Ibtidaiyah State 1 Medan

Personal relations between fellow members of the Madrasah Ibtidaiyah Madrasah 1 Medan, they help each other, both material and school lessons that are not understood. When someone presents the material, the younger siblings of the students listen well. In the school environment, members of the scout Madrasah Ibtidaiyah Negeri 1 Medan have a good name and are known as students who have noble morals, because scout regulations contain moral education that is very high. The assessment is done through the SKU test which is accounted for. In daily life, for example, it is necessary to give a



handshake to superiors and peers when they meet, now it has become a habit so that when they meet people their hands will be light in shaking hands.

Therefore it can be concluded that the relationship of students scouts madrasa Elementary country 1 field with te man peers are good, and harmony.

#### **d. The Relationship of Students with Guiding Scouts Madars ah Ibtidaiyah Negeri 1 Medan**

Students scout Madrasah Ibtidaiyah Negeri 1 Medan has a very good and harmonious relationship with the Scoutmaster, this is evident from the expression of Amirudin Syah. As a coach and is strengthened by the observation of researchers that between students and coaches who like to exchange opinions when gathered and always share when having problems. This discussion or gathering is carried out almost every day after school. The discussion was conducted in the studio of the Madrasah Ibtidaiyah Scout 1 Medan, where Amirudin Syah, as the Trustee, gave advice on educating the members he educated, both regarding the progress of the Boy Scouts themselves or about the school lessons even the future of the Boy Scouts.

From the data above, the researcher can conclude that the relationship between members of the Medan 1 Ibtidaiyah Madrasah Boy Scouts and their builders is very good and harmonious, and has a close relationship in making friends and harmony between students and the coaches.

Based on the results of interviews and observations above, the researcher can say the implementation of moral values in the scout Madrasah Ibtidaiyah Negeri 1 Medan went very well. This is supported by the use of the Hidde Curriculum used in the scout. Then, the inculcation of moral values is realized in daily life both students and coaches. Then their relationship is very harmonious indicating that the moral values that are actually implemented and going well.

### **V. Conclusion**

Based on the explanation above, it can be concluded that the implementation of moral values in Scouting Madrasah Ibtidaiyah Negeri 1 Medan has been going well. Given that the core of scouting is moral education that uses the Hidden Curriculum. Specific moral education programs, in fact all scouting activities contain moral values, but if possible, special programs such as the implementation of social services or fundraising, then mutual cooperation conducted at school or outside school. However, the Scout Madrasah Ibtidaiyah Negeri 1 Medan continues to implement improvements in improving moral education and realizing students or scout members who are based on dharma and have Satya teachings.

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