



Implications of Scouting Education on the Formation of Religious Character and Increasing Learning Outcomes of Religious Education

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Abstract

The problem with this study is that there has been no formulation of religious character in scouting. Meanwhile, students' character at the Tsanawiyah Madrasah level is unstable, so many of their behaviors are difficult for teachers to direct. However, such a reality should not be worried because much effort can be made to do coaching through intracurriculars or extracurriculars. This study aims to reveal the implications of scouting on the religious character and learning outcomes of Islamic religious education students at Madrasah Tsanawiyah Negeri 5 Padang. Research is carried out with a qualitative approach of narrative type, this approach was chosen because of the desire of the researcher to express his own experiences related to the content of the study. Therefore, data is collected through discussions, interviews, and documentation studies. Data analysis is carried out by interpreting narratives whose validity is then determined by triangulation techniques. Based on the results of the study, it is known that scouting education carried out in MTs Negeri 5 Padang City can shape the religious character of students, this is based on material connectivity in scouting education activities that are strongly available with the religious character that students are expected to have. Scouting education also has implications for the learning outcomes of the PAI field of students in MTs Negeri 5 Padang City, this can be traced from the learning outcomes of students who are members of scouting education.

Keywords: scouting education; religious character; learning outcomes

Article Info

Article History:

Received: 09-02-2022 Accepted: 12-07-2022 Publish: 12-30-2022



: 10.51590/waraqat.v7i2.335

Introduction

Scouting education is not limited to programs that form active participants according to their internal goals, but with scouting activities, active participants get comprehensive coaching, even helping to achieve other goals outside of scouting activities. Other goals outside of scouting activities are in the form of building student character and increasing learning outcomes. It is said to be helpful because the decline in the morality and character of students in the current era is very prone to occur.¹

The degradation of the religious character of the nation's children is very common in various countries, including Indonesia. Based on the findings of character observers, it is known that the character of students aged in Madrasah Tsanawiyah is very vulnerable to influences that come from outside themselves.² Another opinion revealed that gender influenced children's character and learning outcomes in Junior High School.³ Meanwhile, various factors that cause changes in students' character include technological advances that are not balanced with spiritual maturity.⁴⁻⁵ In education, a character is needed to shape a person.⁶ Character education has a significant role in education because the formation of a student's character is the main goal of education.⁷⁻⁸ Character education is education given to someone in building students' character so that they are skilled and have attitudes and traits that can be used as role models. Currently, there are many cases involving students only because of hoax news which results in disputes between them, such as brawls between students, not respecting and respecting both parents and others, lack of discipline, and being easily influenced.

The failure of the graduate education system to create competencies, skills, abilities, and attitudes then emerges as an answer to a character education which has become a philosophy in the field of education. Moral education has long been designed at all levels of education in Indonesia. As an effort to cultivate religious character for students, it can be made through various efforts. And in this case, educators can usually seek through formal education channels such as intra-curricular or extracurricular.⁹⁻¹⁰

Many educational observers have carried out research related to scouting in relation to character building. Maryanis conducted a study on the position of the program contained in scouts as the

¹ Azhar et al., "The Role of Parents in Forming Morality Adolescents Puberty in Globalization Era," *International Journal of Future Generation Communication and Networking* 13, no. 4 (2020): 3991–3996.

² The National Academies, *The Science of Adolescent Risk-Taking*, ed. Laurence Steinberg et al., *The Science of Adolescent Risk-Taking*, 2011, <https://doi.org/10.17226/12961>.

³ J. N. Igbo, V. C. Onu, and N. O. Obiyo, "Impact of Gender Stereotype on Secondary School Students' Self-Concept and Academic Achievement," *SAGE Open* 5, no. 1 (2015), <https://doi.org/10.1177/2158244015573934>.

⁴ Constantin Cucuș and Adrian Vicențiu Labăr, "The Impact of the Current Technologies on The Youth's Personalities Development," *BULETINUL Universității Petrol – Gază Din Ploiești* LIX, no. 1 (2009): 1–18.

⁵ Thomas E. Bergler, "Generation Z and Spiritual Maturity," *Christian Education Journal* 17, no. 1 (2020): 75–91, <https://doi.org/10.1177/0739891320903058>.

⁶ Muhammad Amin, Mahyudin Ritonga, and Wedy Nasrul, "Islamic Education: As a Character Building Effort," *Al-Misbah (Jurnal Islamic Studies)* 9, no. 1 (2021): 44–54, <https://doi.org/10.26555/al-misbah.v9i1.2225>.

⁷ Tjung Hauw Sin and Firunika Intan Cahyani, "Character Education to Improving Student Learning Outcomes," *Jurnal Konseling Dan Pendidikan* 10, no. 1 (2022): 12–19, <https://doi.org/10.29210/169800>.

⁸ Muhammad Yusuf, Mahyudin Ritonga, and Mursal Mursal, "Implementasi Karakter Disiplin Dalam Kurikulum 2013 Pada Bidang Studi PAI Di SMA Islam Terpadu Darul Hikmah," *Jurnal Tarbiyatuna* 11, no. 1 (2020): 49–60, <https://doi.org/10.31603/tarbiyatuna.v11i1.3437>.

⁹ Marcella Nurul Annisa, Dinie Anggraeni Dewi, and Yayang Furi Furnamasari, "Peran Ekstrakurikuler Dalam Meningkatkan Karakter Kewarganegaraan Siswa Di Sekolah," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 7286–7291.

¹⁰ Nur Alim, Mahyudin Ritonga, and Mafardi Mafardi, "Korelasi Kegiatan Ekstrakurikuler Sanggar Al-Quran Dengan Hasil Belajar Al-Quran Hadits Di MAN 4 Pasaman Barat," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 12, no. 2 (2020): 246–255, <https://doi.org/10.30596/intiqad.v12i2.4640>.

basis for the formation of student morals.¹¹ From his analysis it is known that the fundamental values contained in scouts are the main capital for teachers in fostering student morals. Woro and Marzuki conducted a study related to scouting with the formation of responsible character.¹² Kusumawati conducted studies on character formation, which could be carried out through scouting education.¹³ Muhaemin and Ihwah also researched the influence of scouts on the formation of the religious character of students.¹⁴

As for research related to the learning outcomes of Islamic religious education, researchers have emphasized that improving learning outcomes can be realized through various strategies. Hakim and friends revealed that improving learning outcomes can be done by using the right method.¹⁵ Pastal and friends also revealed that by combining intracurricular and extracurricular activities, the learning outcomes achieved by students also increased.¹⁶

Some of the studies described above are related to this research on content aspects, the content in question is research material objects related to scouting education and character. However, the fundamental difference between this research and several studies disclosed is in other material objects, namely the learning outcomes of Islamic religious education. Other differences are also very clearly visible in the aspects of the approach and methods used, therefore the main points that have not been explored by the researchers above are the focus of conducting this research.

This research needs to be carried out, bearing in mind that scouting education will shape students' character and improve their learning outcomes. In learning, it is also necessary to have rules in learning, such as dividing study hours and completing assignments on time, and scheduling all activities that have been designed by themselves. All these characteristics are contained in scouting education, so researchers assume that through scouting education, students' learning outcomes in Islamic religious education subjects can increase when the values in scouting are actualized in learning.

From the description above, taking into account the objects that have been and have not been disclosed by previous researchers, the researcher wants to explore more deeply related to the scouting program in relation to the development of the religious character of students at the Madrasah level, the implications of the scouting program for improving student learning outcomes, especially the field of Islamic religious education.

To achieve the objectives described above this research was conducted at MTs Negeri 5 Padang City. Madrasah Tsanawiyah Negeri 5 Padang City is one of the state MTs that has a scouting education program. Moreover, researchers are part of scouting education supervisors, therefore, this institution is used as a research object because of the affordability of researchers with places and suitability with research funds they have. The research was conducted for six months. This time was allocated for all activities that must be passed up to the stage of writing research findings.

¹¹ Maryanis Maryanis, "Pembinaan Akhlak Melalui Dharma Pramuka: Studi Fenomenologi Di Madrasah Aliyah Negeri," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 5, no. 2 (2020): 31–43, <https://doi.org/10.51590/waraqat.v5i2.113>.

¹² Sri Woro and Marzuki Marzuki, "Peran Kegiatan Ekstrakurikuler Pramuka Dalam Pembentukan Karakter Tanggung Jawab Peserta Didik Di Smp Negeri 2 Windusari Magelang," *Jurnal Pendidikan Karakter* VI, no. 1 (2016): 59–73, <https://doi.org/10.21831/jpk.v0i1.10733>.

¹³ Intan Kusumawati, "Pembentukan Karakter Siswa Melalui Pendidikan Kepramukaan," *Academy of Education Journal* 3, no. 1 (2012): 75–91, <https://doi.org/10.47200/aoej.v3i1.85>.

¹⁴ Muhaemin Muhaemin and Aunu Ihwah, "Pengaruh Pendidikan Pramuka Terhadap Pembentukan Karakter Religius Pada Anggota Pramuka," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 4, no. 1 (2019): 111–120, <https://doi.org/10.33477/alt.v4i1.757>.

¹⁵ Rosniati Hakim et al., "Learning Strategies for Reading and Writing the Quran: Improving Student Competence as Preservice Teachers at the Faculty of Tarbiyah and Teacher Training," *Education Research International* 2022 (2022): 1–7, <https://doi.org/https://doi.org/10.1155/2022/3464265>.

¹⁶ Pastal, Mahyudin Ritonga, and Syaflin Halim, "Ekstrakurikuler Sebagai Modal Pengembangan Diri Peserta Didik: Studi Pada Pondok Pesantren Modern Adlaniyah Ujung Gading Pasaman Barat," *At-Tarbiyah Jurnal Pendidikan Islam* 11, no. 2 (2020): 1–11, <https://doi.org/https://doi.org/10.15548/attarbiyah.v11i2.2173>.

To find the research objectives described above, the approach used in this research is qualitative. The type of qualitative chosen is narrative qualitative.¹⁷ The point is that the research approach is used to re-narrate all the experiences experienced and put them in a narrative form. The choice of a narrative approach in this study was due to the researcher's desire to re-express the experiences of researchers related to scouting education in forming students' character. As reveal the implications of scouting education for student learning outcomes in Islamic religious education.

For accuracy in the qualitative narrative method as described above, the informants of this study were scout coaches of the Padang City Kwarcab. Students of MTs Negeri 5 Padang City who was members of scouting education as additional informants. Data collection was carried out by means of discussions and interviews, as well as documentation studies. Discussion as a data collection technique in this study. Researchers directly discussed with other informants what was experienced and felt. Interviews as a data collection technique in this study were used to collect data from students as additional informants related to scouting education. The documentation study used documents related to student learning outcomes, especially in Islamic religious education.

Research data collected from discussions, interviews, and documentation studies were then analyzed using a narrative approach. The point here is that the researcher's narrative in the form of words and sentences related to scouting education and the implications for the formation of the religious character of students. The data is also analyzed regarding the relationship between scouting education and student learning outcomes in Islamic religious education.

Result and Discussion

The research data described in this study are related to the implications of scouting education on the religious character of active participants and the implications of scouting education on the learning outcomes of Islamic religious education at MTs Negeri 5 Padang City. The data to be described results from discussions, data obtained through interviews, and data found through documentation studies. The research data will be described in narrative form:

Implications of Scouting Education on the Religious Character of Students at MTs Negeri 5 Padang City

Scouting Education Activities at MTs Negeri 5 Padang City are mandatory extracurricular activities carried out routinely every Saturday. This stipulation follows one of the Missions of Scouting Education itself at Gudep MTs Negeri 5 Padang, which was made to shape the personality of students who have morals. So that, in the end, they become noble individuals.

Scouting Education in forming religious character at MTs Negeri 5 Padang City can be further developed. Because students at MTs Negeri 5 Padang City have also implemented religious character education daily. Based on the results of the researchers' observations, the character building of religious students taught in scout activities dramatically influences the learning process. The Scouting Education program in the formation of the religious character of students at MTs Negeri 5 Padang City can be seen in the table below:

¹⁷ Anne Bruce et al., "Narrative Research Evolving: Evolving through Narrative Research," *International Journal of Qualitative Methods* 15, no. 1 (2016): 1–6, <https://doi.org/10.1177/1609406916659292>.

Table 1: Religious Aspects in Scouting Education

No	Religious Character Indicator	Scouting Education
1	Tolerant	Togetherness
2	Self-confident	independence
3	Protect	Mutual help
4	Sincerity	Pray and Diligent Worship
5	Anti-violence	Noble character

Table 1 above shows that the connectivity between religious character and scouting education is very clear. The value students should have in forming religious character is an alternative that can be realized through scouting education. Tolerance as a part of a religious character is also contained in character education through togetherness which should be built. This view is in line with the results of the research and conclusions explained by Suyahma, who emphasized that character education will foster an attitude of tolerance.¹⁸ Zunnurain and friends also revealed that students could foster Pancasila attitudes through scouting education.¹⁹ This medium means that students with a Pancasila attitude are as a basis as tolerant people.

In religious character, there is an indicator that someone who has religious character will always be confident, this is due to a strong belief in Allah. Likewise, with that contained in scouting education, one of the values students must uphold must be independence. Students who have independence can build themselves into confident people. The link between the value of scouting education and religious character in the aspect of self-confidence is also under the results of the analysis conducted by Fikri and friends, which revealed a close relationship between scouting education and self-confidence in carrying out activities.²⁰

In the character of religious indicators, the ability to protect is contained. The meaning, in this case, is to protect oneself from taking any action that is not under religious teachings. Likewise, the ability to help because the ability to protect and help are two aspects that cannot be separated. Therefore it can be emphasized that students who participate in scouting education are capable and have an attitude of mutual help. In this case, scouting education impacts the formation of the character of religious students.

The formation of religious character through scouting education is part of the important position of scouting education as an extracurricular, which leads to the mere concealment of scouting values. But alignment between scouting material and educational goals as in intracurriculars.²¹ Rahman and his friends found that activities related to Islamic religious teachings could be maximized through scouting education activities.²²

In scouting education, each member must pray before eating. Prayer activities in every activity must also support religious teachings that lead humans to become religious individuals. Everyone who has faith will always rely on the power of Allah *Subhanahu wata'ala*. Therefore, in carrying out

¹⁸ Suyahman, "Pelaksanaan Pendidikan Karakter Melalui Gerakan Pramuka Di Era Pandemi Covid 19," *Jurnal Pendidikan* 29, no. 2 (2020): 76-169, <https://doi.org/https://doi.org/10.32585/jp.v29i2.803>.

¹⁹ Zunnurain, Lestari, and Ahmad Ikmal, "Peranan Pramuka Dalam Membentuk Karakter Pancasila Di SMPN 1 Batukliang," *TAMRINAT: Jurnal Pembelajaran Dan Pengajaran* 1, no. 1 (2020): 61-69.

²⁰ Ahmad Fikri, Endri Boeriswati, and Fahmi Idris, "The Relationship between the Activities Scouting and Self Esteem with Social Skills Scout Penggalang Elementary School," *IRE Journals* 2, no. 1 (2018): 30-34.

²¹ Rabiatul Adawiyah, Wahyuddin N, and Usman Usman, "Establishing Religious Character Through Scouting Extracurricular Activities Among Students At Bone Islamic Senior School," *JICSA (Journal of Islamic Civilization in Southeast Asia)* 10, no. 2 (2021): 44-216, <https://doi.org/10.24252/jicsa.v10i2.24589>.

²² A. Rahman et al., "The Implementation of Strengthening Character Education Program through Scouts Extracurricular Activities in Islamic Senior High School," *Journal of Education Research and Evaluation* 5, no. 4 (2021): 633-644, <https://doi.org/10.23887/jere.v5i4.32858>.

every activity, they will always pray first because they believe they cannot carry out an activity without the will and pleasure of Allah. Every Muslim is obliged to ask Allah for everything they want.

Prayer worship in Islamic teachings is part of the obligation, people who do not want to pray and ask Allah are included in the arrogant group. Every effort must be accompanied by prayer. Allah *Subhanahu wata'ala* will grant the requests of those who submit their soul and ask Allah with humility. This view is based on the word of Allah *Subhanahu wata'ala* contained in Q.S Al-Baqarah verse 186,²³ which reads:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ

"When My servants ask you 'O, Prophet' About me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond 'with obedience' to me and believe in me, perhaps they will be guided 'to the Right Way'."

Routine scout training at MT's Negeri 5 Padang City is carried out every Saturday from 08.00 to 11.00 AM. Based on the results of observations made by the author on January 15, 2022, it can be seen that the scout coach directs students to pray before starting the routine scout training activities by asking one of the students to lead the prayer before the practice starts and it is seen that all students recite prayers well after practice routinely finished students are then directed back to read the prayer after learning. It can be seen that all the students raised their hands and read the prayer well and smoothly. The results of an interview conducted by the researcher with one of the scout members of MT's Negeri 5 Padang City on behalf of Farras Afifah, namely: "The coach always reminds us to pray before practicing. Moreover, the coach also reminded us that praying means we are grateful and thanking Allah *Subhanahu wata'ala* for giving us health so we can practice."

The results of an interview conducted by the researcher with another MT's Negeri 5 Padang City scout member on behalf of Muhammad Mario Revalino: "Even though we already know that before and after learning, we have to pray, but of our enthusiasm for practice, we forgot to pray. The coach always rebukes us and reminds us to pray first. Senior coaches always say that we should not play games and must always remember to pray well and sincerely." The results of interviews that researchers conducted with scout members of MT's Negeri 5 Padang City regarding indicators of praying before and after carrying out activities. Constantly reminding them to pray and always advising if praying can give them health to continue carrying out routine scout training activities every week.

In line with the results of observations and interviews conducted by researchers with scout members, there is a match between the observations and interview results. So it can be concluded by always reminding and asking students to pray before and after carrying out activities. Students who are members of scouting education activities at MT's Negeri 5 Padang City understand the urgency of praying in every activity. The value contained in scouting education is the activity of exchanging greetings with scout coaches and fellow members.²⁴ Greeting activities or other terms are mandatory material in scouting activities because, in Scouting Education, there are three greetings: ordinary greetings, promises, and respect.²⁵

²³ Ngatiran, "Konsep Pendidikan Akhlak Dalam Al-Quran (Analisis Tafsir Surat Al-Baqarah Ayat 186)," *Jurnal PIGUR* 02, no. 01 (2017): 212–220.

²⁴ Kurnia Fatmawati, "Penanaman Karakter Religius Dalam Pendidikan Kepramukaan Di Sekolah Dasar Banyukuning," *Abdau: Jurnal Pendidikan Madrasah Ibtidaiyah* 1, no. 1 (2018): 71–92, <https://doi.org/10.36768/abdau.v1i1.7>.

²⁵ Windawati Pinem et al., "Instilling Civic Disposition Values through Scouting Activities at SMP PAB 9 Klambir Lima Kebun, Deli Serdang," *JED (Jurnal Etika Demokrasi)* 6, no. 1 (2021): 82–91, <https://doi.org/10.26618/jed.v6i1.4558>.

Following the data found through observations on January 22, 2021, it is known that the Scoutmaster encourages all members by exchanging greetings. Scoutmasters carry out exchanging greetings, such as asking how students are doing. Students simultaneously answer by saying the word good three times. In the end, it is added with the word keep the spirit up, and Takbir Allahu Akbar. This activity of exchanging greetings is carried out three times, if not simultaneously, or not all students have answered. The more frequently asked news, the more enthusiastic students are to answer it.

In accordance with the data obtained from the researcher's interview with one of the scout members of MTs Negeri 5 Padang City on behalf of Asra Habiba, namely "before the scout coach gives training material, he always greets and greets us with yells that make us enthusiastic about training. Sometimes in the middle of practice, we are also encouraged with interesting games. Moreover, what we like the most is simultaneously answering greetings from the coaches." The data was obtained through interviews with MTs Negeri 5 Padang City scout members. The activity indicators exchange greetings with scout coaches and fellow scouts members by asking how they are doing and being answered simultaneously by students. If the students have not answered the greeting simultaneously, the Scoutmaster has not started the training activity.

From observations and interviews conducted by researchers with scout members, there is a match between the results of observations and interviews, according to this suitability, it can be concluded that always exchanging greetings before starting the training material by asking how they are doing can increase students' enthusiasm to participate in scout training activities. In addition, the more questions asked, the more enthusiastic and unified the students were in speaking.

In scouting education, coaching is given to maintaining personal and environmental hygiene. This material proves that the religious character of students participating in the scouting education program has a religious character, which is required to maintain cleanliness. Maintaining personal and environmental hygiene is required in the teachings of Islam and is an obligation for Muslims. Keeping the practice environment clean will make us feel comfortable and ready to receive the material presented.

Other data were also found through observations on January 22, 2022. It was seen that students who had carried out scouting practices were asked to clean themselves by washing. Their hands with soap in the dishwasher provided and rinsing their hands with running water, and instructing students to tidy up the scout training tools or attributes and return them to their original places.

From these data, it can be understood that students who participate in scouting education have a character that pays attention to cleanliness. In Islamic teachings, cleanliness is a very important thing to maintain. Because both achieve a healthy life and achieve each worship, Muslims must start with cleanliness.²⁶⁻²⁷

The data obtained through direct observation is in line with the findings of the data obtained from interviews. When researchers interviewed scout members on behalf of Chalista Nurullah, he emphasized: "Moreover, the coaches always remind us to tidy up the attributes used during practice. We are always given a picket schedule to clean up the environment where we practice. With the picket schedule given, we have become used to doing it. We know the picket schedule that was formed to make us more responsible for our duties. And even though I'm not picket, I always help other friends to clean it up."

The data found from the interviews with MTs Negeri 5 Padang City scout members are related to maintaining personal hygiene and the training environment by giving each member a picket schedule to clean the training environment after routine scouting practice. From the results of

²⁶ Mohammad Ali Kiani and Masumeh Saeidi, "The Worth of Cleanliness and Hygiene in Islam and Holy Quran," *Patient Saf Qual Improv Winter* 3, no. 2 (2015): 69.

²⁷ Adinda Putri Alim et al., "The Advantages of Wudhu for Some Contemporary Problems," *Maddika: Journal of Islamic Family Law* 02, no. 01 (2020).

discussions with informants, it is known that every environment in which there are active Scout members will maintain cleanliness because that is part of the values that every Scout member should implement.

From observations and interviews conducted by researchers with scout members, there is a concordance between the observations and interview results, so it can be concluded that always reminding students to maintain and clean the environment around training. Moreover, provide a picket schedule for each member to clean up the environment around the practice so that students are responsible.

Scouting education also leads students who participate in the scouting program to become individuals who like to help others, especially parents, friends, and teachers. Helping is a form of the commandment in the teachings of Islam. Because humans live in the world, they must be individuals ready to help each other, which is part of the central teachings of the Qur'an. The value of helping is found in scouting education. Every activity in scouting requires strong cooperation between all teams. The data obtained from observations made on January 22, 2022, showed that several students helped their senior coaches pick up the tools for practice. Scout members also help each other in setting up camp during the practice of setting up camp in the madrasa field.

Other data found through interactions with one of the scout members on behalf of Yutidel Chandra: "I often help the coach get the tools or materials to be used for training. Senior coaches often tell us about our nature as human beings who must help each other. Because no human being can live alone, this data shows that active scout members care about everyone who needs help. Therefore, active participants in scouting education have the character of caring for others. The data found from the interviews with scout members of MTs Negeri 5 Padang City are related to indicators of helping parents, friends, and teachers by providing direction and advice to students that, as human beings, we must help each other. Because by nature, every human being cannot live alone. He will need the help of others.

From observations and interviews conducted by researchers with scout members, there is a match between the observations and interview results, so that it can be concluded that always providing advice and guidance regarding assistance can foster an attitude of helping students. With an attitude of helping others, it makes all the work done lighter and more quickly completed.

Implications of Scouting Education on Improving Learning Outcomes of Islamic Religious Education at MTs Negeri 5 Padang City

Various opinions have emphasized that learning outcomes are skills possessed by students after participating in the learning process.²⁸⁻²⁹ In this case, the learning outcomes of Islamic religious education in question are the skills possessed by students who are members of scouting education at MTs Negeri 5 Padang City. In accordance with the data found, students at MTs Negeri 5 Padang City who was active in scouting education consisted of 208 (two hundred and eight) people, consisting of 54 (fifty four) class IX, 71 (seventy one) class VIII and 83 (eighty three) class VII. From this number of students, it can be seen that their learning outcomes in Islamic education subjects are as shown in the following diagram:

²⁸ Erin E Peters-burton, "Developing Student 21 St Century Skills in Selected Exemplary Inclusive STEM High Schools," *International Journal of STEM Education* 1 (2019): 1–15, <https://doi.org/https://doi.org/10.1186/s40594-019-0192-1>.

²⁹ Sharon Kim and Mahjabeen Raza, "Improving 21st-Century Teaching Skills: The Key to Effective 21st-Century Learners," *Research in Comparative & International Education* 14, no. 1 (2019): 99–117, <https://doi.org/10.1177/1745499919829214>.

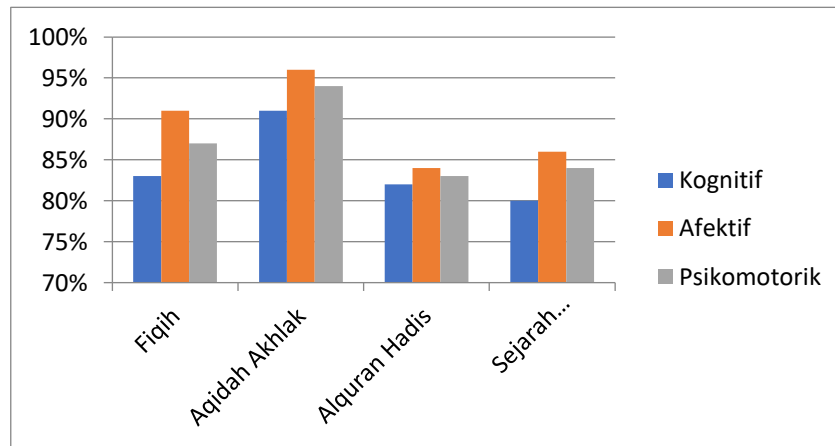


Diagram 1: Percentage of Learning Outcomes in the Field of Islamic Education for Class VII Students of Scouting Education

The learning outcomes of Islamic religious education for class VIII students who participate in scouting education at MTs Negeri 5 Padang City can be seen in diagram 2 below:

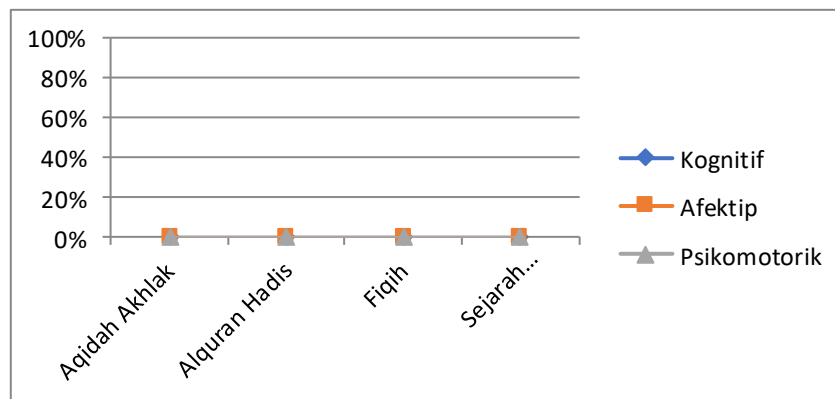


Diagram 2: Learning Outcomes in the Field of Islamic Education for Class VIII Students of Scouting Education MTs Negeri 5 Padang City

In addition, the learning outcomes of scouting education participants from class IX can also be described in diagram 3 below:

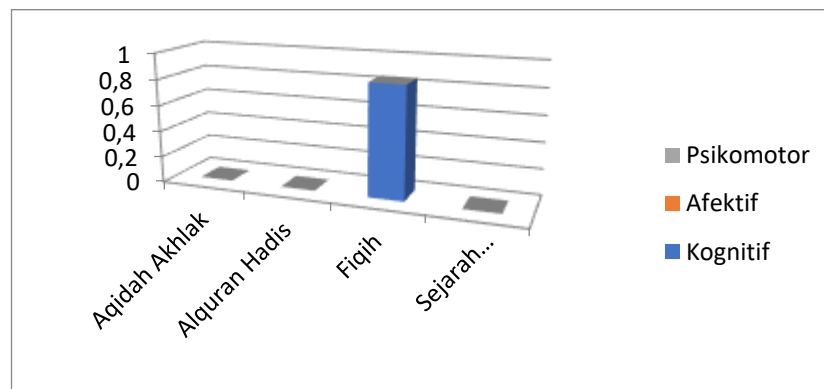


Diagram 3: Learning Outcomes in the Field of Islamic Religious Education for Class IX Students of Scouting Education MTs Negeri 5 Padang City

From the data in diagrams 1, 2, and 3 above, it can be understood that scouting education has implications for student learning outcomes in Islamic religious education. The most obvious impact is on students' affective aspects, and the highest learning outcomes are seen in the *Aqidah Akhlak* subject. This medium is understood as the relationship between the characters fostered in scouting education activities with the aim of moral education.

Scouting Education Activities have an important role in improving student learning outcomes.³⁰ Students who are active in scouting activities will also be seen as active in the learning process. The data in the diagram above proves that students who actively participate in scouting education have brilliant learning outcomes. In this case, it is interpreted because students have had happy learning outcomes in Islamic religious education.

Scouting education can train discipline.³¹⁻³² The results of observations made on January 29, 2022, show that the scout coaches always train students in the discipline. One of them is that every assignment given to students must be completed or completed on time. The form of the task given, as seen during the observation, was setting up a camp. According to the results the researcher's interaction with one the scout members on behalf of Muhammad Mario Revalino, "We were trained to be disciplined by the coach. For example, we were asked to set up camp at a set time. If we did not complete it, we were penalized. With the time limit given, we have to finish quickly. Otherwise, we will be penalized."

The data found through interviews with scout members and parents of students at MTs Negeri 5 Padang City are related to discipline indicators by assigning students in the form of teams individuals complete within the allotted time. In this case, there is data that students actively involved in scouting have strong discipline in submitting assignments according to the schedule set by the teacher. This data is in line with the conclusions of Narimo and Irawan's research which revealed that Hizbul Wathon forms the personality of disciplined students.³³

Other data was found through observation and interviews conducted by researchers with scout members and their parents. There was a concordance between the observations and interview results, so it can be concluded that student discipline must be instilled early. Because that discipline is the personal basis for members to work on time and be able to divide their time in everyday life. With discipline, students will add enthusiasm to doing something and increase their enthusiasm of students in learning. Students will be disciplined in learning by dividing their time between studying and not delaying doing assignments. Therefore, with students becoming self-disciplined, learning will automatically improve student learning outcomes.

Scouting education educates them to live independently.³⁴ The observations made on January 29, 2022, show that the older scout members independently give assignments to scout members, and members must be responsible for completing them. For example, when eating together, students are asked to clean up each of their leftovers and not rely on friends to help. The results of an interview with one of the scout members on behalf of Farras Afifah were: "Every training, we ask the coach to request personally directed tasks himself. Just like when we were camping, we had to clean our beds and be ready whenever the coach called us for help." The Results are of interviews with parents of scout members related to independence by asking each member to complete their tasks independently without the help of others. When they do it themselves, an independent attitude will arise within them, and they will not be complacent by hoping for help from friends.

³⁰ Émiliane Rubat Du Mérac, "What We Know about the Impact of School and Scouting on Adolescents' Value-Based Leadership," *Journal of Educational, Cultural and Psychological Studies* 2015, no. 11 (2015): 207–224, <https://doi.org/10.7358/ecps-2015-011-dume>.

³¹ Intan Putri Setyani and Nani Mediatati, "The Character Development of Students at SMKN 3 Salatiga Through Extracurricular Activities In 2018 / 2019 Academic Year," *Journal of Educational Research and Evaluation* 3, no. 2 (2019): 70–76.

³² Ela Laila and Wirdatul Aini, "Description of Member Disciplines in Scouting Extracurricular Activities at Vocational High School (SMKN) 1 Sintuk Toboh Gadang Padang Pariaman Regency," *Indonesian Journal of Contemporary Education* 1, no. 1 (2019): 44–48.

³³ Sabar Narimo and Endra Purna Irawan, "Manajemen Ekstra Kurikuler Hizbul Wathan Dalam Pengembangan Nilai-Nilai Karakter Di SMK," *Jurnal Manajemen Pendidikan* - 13, no. 2 (2018): 210–215.

³⁴ Rafał Roguski and Agnieszka Roguska, "Scouting As an Element of Education Oriented Towards the Challenges of Upbringing of Young People in the 21st Century," *ICERI2018 Proceedings* 1, no. 1 (2018): 2775–2781, <https://doi.org/10.21125/iceri.2018.1617>.

Based on the results of observations and interviews with researchers with scout members and their parents, it can be concluded that the independence of students will be trained by frequently ordering and giving them personal assignments. Therefore, the independent attitude of students will grow by itself, and it is hoped that instilling an attitude of independence into the scout members will make all scout members more independent in all respects.

They scout education guides so that students are creative and innovative.³⁵⁻³⁶ Based on observations made on January 29, 2022, it can be seen that every scout member is required to be creative. Moreover, innovative when team members are asked to create a yell for their team. Members are asked to be more creative and innovative because the yells created must be interesting and different from the others. The results of the researcher's interview with one of the scout members on behalf of Ikhwatul Ikhsan, namely "in entertainment events, sometimes the coaches ask each team to make an object into various forms of use." It is like a game of "so what" we are given a clue about the object, and we create ourselves what the object will be next.

Based on the results of interviews with scout members regarding creativity and innovation, ask students to create an interesting team yell and provide a game that can foster creative ideas from members in guessing it. Based on the observations and interviews of researchers with scout members, it can be concluded that creative and innovative students can be seen from an idea they created themselves. From the results of observations and interviews conducted by researchers at MTs Negeri 5 Padang City, Scout Education is an activity that carries out coaching by instilling religious character in students. Then Scout Education can also shape students into more independent, disciplined, creative, and innovative.

The coaching process in madrasas is expected so that students can become better and of better quality. Scouting education is also a place to increase the interest and creativity of students in developing themselves by becoming more creative and innovative, accompanied by giving religious attitudes to students. As it is known that with the formation of the religious character of students, students continue to carry out activities according to the teachings of Islam. Such as praying before and after activities, exchanging greetings, helping each other, and maintaining personal hygiene and the surrounding environment.

They are, moreover, instilling discipline and independence and making students more creative and innovative will make students more enthusiastic. Because with the discipline that is applied, students become accustomed to being disciplined in learning, with independence will also make students learn to be more independent and confident. With students' self-confidence, students are not ashamed to appear or express their opinions anymore and become bolder. In Scouting, Education students are also required to be creative and innovative, which makes students active in learning. Students who are active in learning will certainly improve their learning outcomes.

Conclusion

Scouting Education Program at MTs Negeri 5 Padang City can shapes students' religious character by applying to students: (a) Each activity is opened and closed with a prayer. (b) Exchanging greetings with fellow members and coaches. (c) Maintain personal hygiene and the training environment. (d) Helping friends, teachers, and parents. These data and facts prove that Scouting Education can shape the religious character of students. The implementation of scouting education in improving student learning outcomes can instill and apply (a) discipline, (b) independence, (c) creativity, and (d) innovation. The link between Islamic religious education learning materials and values in scouting education is part of what strengthens scouting achievement in supporting the learning objectives of Islamic religious education.

³⁵ Katrina Ramadhani, Masrukhi, and Erni Suharini, "The Effect of Scout Extracurricular to the Integrity of the Students in Elementary School," *Journal of Primary Education* 8, no. 9 (2019): 304–310, <https://doi.org/https://journal.unnes.ac.id/sju/index.php/jpe/article/view/35348> The.

³⁶ Aditia Pratama, "Formation of Discipline Character of Students Through Hizbul Wathan (HW) Extracurricular In MAM Talu Kecamatan Talamau Kabupaten Pasaman Barat," *Ruhama: Islamic Education Journal* 5, no. 1 (2022): 51–62, <https://doi.org/https://doi.org/10.31869/ruhama.v5i1.3322>.

From the aspect of the subject, the highest achievement of the learning outcomes of the Scout participants is the *Aqidah* Akhlak subject. In comparison, the highest achievement aspect for each subject is seen in the affective aspect. This data is evidence of a strong link between the values instilled in scouting education and the content and scope of each material in learning Islamic religious education. Implications of Scouting Education in Forming Religious Character and Improving Student Learning Outcomes at MTs Negeri 5 Padang City It can be concluded that forming religious character, discipline, and independence instilled in students in Scouting Education has a significant effect on student learning patterns which will improve learning outcomes.

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