

Implementation of PAI Values in Scouting to Build Spiritual Intelligence

Junaidi ^{a*}, Ika Fitriyani ^b Ilzam Dhaifi ^c

^a Fakultas Tarbiyah, Universitas Ibrahimy, Indonesia

^{bc} Fakultas Tarbiyah, Universitas Ibrahimy, Indonesia

ARTICLE INFO

Keywords:

The values
Islamic education
Scouts
Spiritual Intelligence

ABSTRACT

The values of Islamic religious education are important and very valuable things that guide human life to get to know His creator and achieve happiness in life in the world and the hereafter, through the guidance and teaching of a teacher or educator who is transferred to his students to form intelligent personalities. Spiritual, knowledgeable and good at processing emotions as exemplified by the lover of Allah SWT the Great Prophet Muhammad SAW, in order to develop human nature and improve morals towards the formation of a completely good human being. Scouting is an outdoor learning activity. It can be said as a complete learning package that is rich in results. Not only in terms of knowledge, attitudes and skills that can be obtained with this activity, but the cultivation of human character and moral values can be directly realized and applied in learning activities.

1. Introduction

Islamic education is believed to be necessary and important to be carried out by schools in order to become a basis for developing good morals which are consciously carried out by oneself. The aim of Islamic education is to instill taqwa and morals and uphold the truth in order to form human beings who are personal and virtuous according to Islamic teachings (Arifin, 1994).

In the world of education in Indonesia, especially Islamic Education, there are problems. Problems of learning or education seem to continue to experience development, various studies have been carried out by students, teachers and even lecturers. It is from various studies that the problem of learning, both regarding the use of approaches, strategies, methods and learning models, continues to experience renewal and improvement, this is nothing but aimed at increasing activeness, interest in learning to the achievement of student learning outcomes. To achieve an effective learning or teaching and learning activity, six components are needed, namely, Teachers, Students, Media, Methods, learning resources, and teaching materials or materials (Kandiri, 2019).

There are still other components, namely materials, methods and learning resources as well as the infrastructure used. This is where the scouts play an important role, not only as a learning method, but also as a medium and even a source of direct learning. Scout activities as one of the vehicles where Islamic religious education is included through scout discipline. Scouts have a code of honor that all members must

uphold. Apart from this code of ethics, the values of Islamic religious teachings can be instilled in scouting activities. Which can then be practiced or implemented in every aspect of life.

The Indonesian scout movement is the name of a non-formal educational organization that organizes scouting education in Indonesia (Zamili, 2021). While what is meant by scouting is an educational process outside the school and family environment which is carried out in activities that are interesting, fun, healthy, organized, focused and practical. This activity is carried out in the open with the basic principles of scouting and scouting methods that aim to form good character/attitude, morals, and manners (Azrul, 2012).

This interesting learning is what students really hope that the teacher can always present in every meeting. Not only students who are smart, but students who have below average abilities actually really need learning that can make them interested in following it. Usually they want learning that is not boring or fun, but still gives them the opportunity to actualize and develop their curiosity as wide as possible. In this case learning that is interesting for students is not just learning that is fun without paying attention to the results in the form of some extent of mastery of the competencies that will be possessed. Interesting learning is learning that pays attention to the balance between being fun and also providing opportunities to develop curiosity as wide as possible, in order to master certain competencies.

Students really like learning in which there are stories, songs or challenges that are interesting to them. situations like this can arouse the desire of students to learn, because in general

* corresponding author

E-mail addresses: junaidijunmpd@gmail.com (Junaidi)

¹ [orcid=0000-0002-7702-1593]

² [orcid=]

students like these things. Besides being able to increase their motivation to participate in learning activities. This situation can also provide the widest possible opportunity for them to explore (Wibiasworo, 2017).

The goal of the Scout Movement is to make students tall mentally, morally and ethically, have strong religious beliefs, broad in knowledge intelligent agile and skilled, physically strong and healthy, have a lot of experience and behave as leaders (Abbas, 2007). According to Danah Zohar and Ian Marshall that there is a nervous organization that allows us to think rationally and obey this principle we call IQ. another kind that allows us to think associatively, which is formed by our habits and ability to recognize emotional patterns. This we call EQ, the third type allows us to think creatively, far-sighted, make and even change rules. This is the type of thinking that allows us to Reorganize and transform the previous two types of thinking. This we call SQ. So spiritual intelligence is (SQ) is intelligence that gives us meaning, which does contextualization and is transformative.

2. Research Method

The type of research used is a qualitative perspective. Research phenomena are examined using the perspectives of researchers and participants. All research data is coded based on the unit of analysis constructed with the participants to arrive at the stage of validity of the research results (Zamili, 2017). The presence of researchers in the field functions as a research instrument, namely as a full observer of the implementation of PAI values in scouting to form spiritual intelligence. With this the researcher tries to collect data from various informants through observation, conducting interviews and documentation. From the observations made, researchers are interested in researching this place because the scout activities here are very active and the activity system is very interesting to be studied in more depth.

3. Result and Discussion

3.1 Taqwa

Scouts Taqwa To God Almighty: Taqwa means repentance followed by obedience and obedience in carrying out God's commands and staying away from His prohibitions. Piety of Life is always pursued by every member of the Scout Movement. In other words, a member of the Scout Movement must strive earnestly and continually to preserve his character in order to obey God's commands and abandon all His prohibitions (Kwartir Nasional Gerakan Pramuka, 1999). Even though wherever and whenever a scout still has to carry out his obligations as a servant of Allah SWT, in camps he still carries out prayers, tahlil and other services as an implementation of his piety.

3.2 Muhasabah

Islam introduces the concept of muhasabah or self-evaluation, to assess the development of self-quality from time to time, with the principle that today is better than yesterday, and tomorrow is better than today (Rusmaini, 2003). O my son, correct yourself about the deeds you have done before you are judged by your Lord. When you are alone and want to sleep, remember what you have done all day. When you feel good, praise God for His guidance, and when you feel bad,

immediately repent and regret it, promise your god not to repeat it again, and ask for His forgiveness as much as possible. May God accept your repentance and forgive the sins you have committed (Syakir, 2017).

3.3 Ta'awun

Help each other in goodness and piety and do not help each other in acts of sin and enmity. A scout is willing to give help, especially to those who really need help. He realizes that if we are willing to help others, then surely there will be other people who will help us. In facing the realities of life, especially the challenges and problems that exist in scouting activities. In scouting, participants will usually be divided into groups. The purpose of organizing this group is so that they can work together in the activities carried out, such as exploring and competitions. O my son, do not hesitate to provide assistance to a friend who asks you to help with a job he cannot do. And don't ever show that you are a person who contributes to him (Syakir, 2017).

3.4 Hubbul wathan

A scout is a fighter who loves his nation and is willing to sacrifice for the success and prosperity of his nation, he is a defender of the homeland who does not boast (Kwartir Nasional Gerakan Pramuka, 1999) be a polite patriot and behave knightly like the heroes of independence (Ghufroon, 2016; Kandiri et al., 2021), their heroic role which was manifested in the movement of struggle plus sacrifice. this is us as scout members who are prepared to always protect and defend Indonesia, the task for us young people, is to continue the struggle. Paying sympathetic attention to the state is part of faith (hubbul wathan minal faith). A small example is the solemnity of Scout members when carrying out the Flag Ceremony in every activity. This ceremonial activity will form a patriotic attitude and love for the motherland.

3.5 Ukhuwah Islamiyah

In marching activities, the line leader will give orders or cues. After giving the signal, the leader will carry out the order simultaneously. Likewise in the etiquette of prayer, there is such a thing as a prayer priest, this priest is the leader in prayer. When the imam makes the takbir, all the congregation must say the takbir. The purpose of this signal is the same, so that everything is orderly from the start of the movements and readings. "In the row of congregational prayers, all worshipers must stand with their feet apart, the distance is 1 inch, the two shoulders must be attached to each other (al-Ghazali).

3.6 Mujahadah

Saka is a forum for effective science and technology coaching and development for Enforcement Scouts and Pandega Scouts in carrying out the Scout Movement Motto "satya ku ku dharma, my Darma I devote" (Pramuka, 2011). As followed by some of the scout members at MA Al-Fatah, some of them follow Saka Bhakti Husada, they will know and master health sciences which will certainly be useful for themselves and others. They will be molded into nurses and other professional health fields because they have received health education from the start. It is permissible to study or study medical science, because this knowledge is one of the reasons (means to health) like other causes (Asrori, 1999).

3.7 Tarbiyyah

"Ing ngarso sung tulodho means setting an example in front, Ing madyo mangun karso means building will in the middle, Tut wuri handayani means giving encouragement and good influence towards independence". They are able to change themselves for the better. As was the case with some members of MA Al-Fatah's scouts who previously behaved poorly, were able to act better after receiving guidance from people they considered appropriate.

3.8 Tasamuh

In scouting activities, students are grouped into movement units led by the students themselves. Group activities provide opportunities to learn to lead and be led. As is the case with increasing the level at MA Al-fatah, in their activities they are divided into groups of 8-10 people who of course have different characters and backgrounds. This activity trains their leadership and emotional attitudes, here they will learn how to live together (connect friendship bonds). This activity also provides an opportunity for students to compete in an atmosphere of brotherhood in order to foster a desire to be better (Pramuka, 2012).

3.9 Sabiq

The skills marking system is an acknowledgment given to students who have lived and practiced Scouting values and have had various skill competencies. The award in the form of a mark of proficiency aims to encourage and stimulate students to really live up to and practice the values of scouting and have various competency skills. All members are required to follow and have signs of proficiency. A scout uniform that has many marks of prowess is proof that he is a true Scout, he will look more manly and stand out from the others. Then this will grow the desire for ownership and in the end they will be interested and compete to achieve the best.

3.10 Tadabbur Alam

The environment or nature is rich in learning resources. In addition, the environment can also provide meaningful experiences (Wibiasworo, 2017). We will get meaningful experience when we have done it directly, in scout activities. Most of the activities are directly involved in the environment, society, nature. This is intended so that its members can receive knowledge that is more concrete and at the same time has deep meaning for them. As experienced by some of the scout members at this Madrasa, they are happy to get new experiences when camping, of course, also broader knowledge. Activities like this can also cultivate gratitude, observing or tadabburi universe in order to know the divine secrets in the universe, so as to fill the heart with faith in the greatness of Allah SWT.

4. Conclusion

Scouting activities are one of the outdoor learning activities. It can be said as a complete package of learning that is rich in results. Not only in terms of knowledge, attitudes and skills that can be obtained with this activity, but the inculcation of human character and moral values can be directly realized and applied

in learning activities. The PAI values in this scout activity are Taqwa, Muhasabah, Ta'awun, Hubbul Wathan, Ukhuwah Islamiyah, Mujahadah, Tarbiyyah, Tasamuh, Sabiq, Tadabbur Alam.

References

- Abbas, M. A. (2007). *pedoman lengkap Gerakan pramuka*. Halim jaya.
- Arifin, M. (1994). *Ilmu Pendidikan Islam Suatu Tinjauan Teoritis*. Bumi Aksara.
- Asrori, M. (1999). *Etika Belajar Bagi Penuntut Ilmu Terjemah Ta'lim Muta'lim Etika Belajar Bagi Penuntut Ilmu*. al-Miftah.
- Azrul, A. (2012). *Mengenal Gerakan Pramuka*. Erlangga.
- Ghufron, F. (2016). *Ekspresi Keberagaman di era Milenium*. IRCiCoD.
- Kandiri. (2019). *manajemen pengelompokan kelas*. ibrahimy press.
- Kandiri, K., Arfandi, A., Zamili, M., & Masykuri, M. (2021). Building Students' Moral Through Uswatun Hasanah Principles: A Systematic Literature Review. *Nadwa: Jurnal Pendidikan Islam*, 15(1), 109–128. <https://doi.org/10.21580/nw.2021.15.2.8179>
- Kwartir Nasional Gerakan Pramuka. (1999). *Pendidikan nilai Dwisatya dan Dwidarma Trisatya dan Dasadarma ikrar gerakan Pramuka*. Kwartir Nasional Gerakan Pramuka.
- Pramuka, K. N. G. (2011). *Kursus Pembina Pramuka Mahir Tingkat Dasar*.
- Pramuka, K. N. G. (2012). *Anggaran Dasar dan Anggaran Rumah Tangga*. Kwartir Nasional Gerakan Pramuka.
- Rusmaini. (2003). *Imu Pendidikan*. PT. RAJA GRAFINDO PERSADA.
- Syakir, M. (2017). *Washaya Al-abaa' Lil Abnaa'*. al-Miftah.
- Wibiasworo, E. (2017). *strategi dan metode mengajar siswa diluar kelas*. Ar-ruzz media.
- Zamili, M. (2017). *Riset Kualitatif dalam Pendidikan*. RajaGrafindo Persada.
- Zamili, M. (2021). The education process viewed from the standard-based education paradigm in public schools: a case from Central Java, Indonesia. *Management and Entrepreneurship: Trends of Development*, 1(15), 127–139. <https://doi.org/10.26661/2522-1566/2021-1/15-09>

==