

## Internalization of Islamic Religious Education Values in Scouting Extracurricular Activities in Forming Student Character in Public Middle School 2 Peunaron East Aceh

Zarkasyi<sup>1</sup>, Asnil Aidah Ritonga<sup>2</sup>, Wahyudin Nur Nasution<sup>2</sup>

<sup>1,2</sup>Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, State Islamic University of North Sumatra, Indonesia

### Abstract

*This research is motivated by problems related to moral degradation that still often occurs everywhere. Various efforts from the government have been made to address this problem, one of them is by promoting character education. Many programs that have been launched by the government related to the improvement of the character of this nation, one of them through the mandatory extracurricular scout program in schools. Not only must that, learning in schools also contain character education. Mainly Islamic Religious Education as its goal is to form human beings. For this reason, the inclusion of Islamic Religious Education values in scouting activities is expected to produce quality characters, both in the mind, physical and spiritual aspects. The data of this study were compiled from residents of Public Middle School 2 Peunaron, East Aceh, who could provide Existing problems were answered through qualitative research with data collection methods such as observation, interviews, and documentation. The collected data were analyzed qualitatively by the Miles & Huberman interactive analysis model with data collection schemes, data reduction, data display and conclusions. e data related to the internalization of Islamic Education values as research objects. Existing problems were answered through qualitative research with data collection methods such as observation, interviews, and documentation. The collected data were analyzed qualitatively by the Miles & Huberman interactive analysis model with data collection schemes, data reduction, data display and conclusions.*

### Keywords

internalisation; the value of Islamic; religious education; scouting character



## I. Introduction

Education is basically an effort to shape qualified and responsible human beings, so as to give birth to a strong generation. In Indonesian Education Law No. 20 of 2003 Chapter 1 Article 1. Stating that "Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their personal potential, self-control, society, nation and state. So education is a process of developing human potential that is carried out dynamically, systematically and continuously to achieve a goal. The objectives of national education as stipulated in the National Education Law No. 20 of 2003 which aims to develop the potential of students to become human beings who have faith and devote to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible (Media Discourse Press 2003: 12). The

provisions of the above law can be interpreted as an educational effort to encourage the realization of the next generation of the nation that has a religious character, noble character, intellectual, independent, and democratic. While from the Islamic point of view, the ultimate goal of education is the realization of our human beings (Ahmad Tafsir, 2013: 64). Education occupies a very important position in providing solutions related to moral degradation and character that occur in this country.

Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life. So, to create the highest quality of human resources, education is becoming an important factor to be considered. The importance of education is also reflected at MPR No. II/MPR/1993 which states that the national education aims to improve the quality of Indonesia people that is religious people, and pious to God Almighty, noble character, has high personality, discipline, work hard, responsible, independent, smart, healthy, physically and mentally healthy. (Sugiharto, 2020)

According to Islam, the purpose of education is related to the purpose of human creation on earth, namely to form a true human being and always draw closer to God, and carry out the functions of his life, namely as the caliph on earth. This is in accordance with Q.S. Adz-Dzariyat, which means: "And I did not create jinn and humans but rather that they serve Me, In the realm of the education system in Indonesia, education will not be separated from the implementation of the curriculum in Indonesia. The curriculum used by Indonesia today is the 2013 curriculum. 2013 curriculum is a curriculum that is based on competence and character. Therefore the learning process must integrate the four core competencies that can make students able to independently improve and use their knowledge, study and internalize the values of character and noble character so that it is manifested in daily behavior.

According to the Ministry of National Education (2010: 3) "Character is the character, character, character, or personality of a person which is formed from the internalization of various virtues that are believed and used as a basis for perspective, thinking, acting and acting". According to the Ministry of National Education (2010: 4) character education is interpreted as an education that develops and national character in learners so that they have values and character as their character, apply these values in their lives, as members of society, and citizens who religious, nationalist, productive and creative. One important effort that can support the formation of human character, character and character is through continuous education. Education done by humans to become strong human beings can be done through formal and non formal education. One form of non-formal education that is important to shape the character and character of Indonesian people is the Scout Movement. In its history, Scouts became one of the events and non-formal forces that were able to survive politically and economically so that its existence was counted as a strategic institution owned by the Indonesian people. This strategic institution has become one of the important strongholds in maintaining the nation's personality values.

Scouting education in Indonesia is an important aspect of national education, and is part of the history of the struggle of the Indonesian nation. But in the development of scouting extracurricular education began to be less desirable even some schools have abolished in their schools and some teachers think Scouting activities are watching activities such as (Rigging, singing, applause and camping). Not to mention there are those who think that Scout extracurriculars still carry out ancient activities, as the times of scout extracurricular activities still use simple tools and ancient games. Of course that perception is not all true. Although Scouts still carry out activities in traditional ways, the benefits of these activities are

enormous in shaping the personality of students that are not necessarily obtained by formal education.

Internalization is an effort to live up to and deepen the values so that these values are embedded in every human being. Because Islamic education is oriented to value education, it is necessary to have an internalization process (Muhammad Nurdin, 2014: 124).

Internalization is "an effort to enter knowledge (knowing) and the skills to carry out (doing) into someone's person (being)". Therefore, there are certain stages in the process of internalizing values to achieve doing (Ahmad Tafzir, 1992: 125). According to Chabib Thoha (1996: 87-96) Internalization of values is a technique in value education whose goal is to arrive at the ownership of values that are integrated in the personality of students. Law Number. 20 of 2003 concerning the national education system, was ratified by the House of Representatives on 11 June 2003 and promulgated 8 July 2003. In addition to the Islamic discourse which was debated in the previous Act, in Law No. 20/2003 the substance of the debate is related to the terms that reflect it, namely: "substance1 the terms faith, piety, character and noble character in the formulation of educational objectives, terms, religious education, religious education in an informal, formal or non-formal manner, recognition of equality in education of diniyah and pesantren with formal education, and so on.

Government Regulation Number 55 Year 2007 religious education is intended as: "education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which are carried out at least through subjects / lectures in all lines, levels and types of education" . Minister of Religion Regulation Number. 16 of 2010 concerning Management of Religious Education in Schools. Religious Education is intended as: "Education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing their religious teachings, which is carried out at least through subjects / lectures on all lines, levels and types of education".

Islamic education is the traits or things that are inherent in Islamic education that are used as a basis for humans to achieve the goals of human life that is serving Allah SWT based on the Islamic Teachings of the Qur'an and Sunnah so that the realization of our human beings after the education process is over. UUSPN No. 2/1989 article 39 paragraph (2) states that Islamic religious education is an effort to strengthen the faith and piety of an almighty God in accordance with the religion embraced by the students concerned by paying attention to the demands to respect other religions in harmony relations between religious communities in society to realize national unity.

The values that are to be formed or manifested in the personalities of students to be functional and actual in Muslim behavior, are the values underlying morality (morals). The values of the Islamic religion can be seen from various perspectives that cause there are various values, and when viewed from the source, it is divided into two, namely the divine value (Hablumminallah) and the human values (Hablumminannas). divine value has a relationship with human values, divine value (religious ethical life) has a higher vertical position than other life values. In addition to being hierarchically higher, religious values have consequences for other values and conversely other values have a consultation value to religious ethical values.

- 1) Islamic Education is a family of subjects developed from the main teachings contained in the Islamic Religion.
- 2) Islamic Education as a learning program, directed at:
  - a) Maintain the learner's faith and piety,
  - b) Being the basis for more diligent study of other sciences taught by the school,
  - c) Encourage students to be critical, creative, and motivating, and
  - d) Be the basis of behavior in daily life in the community.

- 3) Learning Islamic religious education not only emphasizes the mastery of cognitive competencies, but also their affective and psychomotor.
- 4) The contents of Islamic education subjects are based and developed from the provisions that exist in two main sources of Islamic teachings, namely the Qur'an and Hadith. Besides that, Islamic education education materials are also enriched with the results of istinbath or ijtihad of the ulemas so that the basic teachings of a general nature are more detailed and detailed.
- 5) Islamic education material is developed from three basic frameworks of Islamic teachings, namely the aqeedah, sharia, and morals.
- 6) The output of Islamic education learning programs in schools is the formation of students who have noble character which is the mission of sending the Prophet Muhammad, in the world of education, morality is the soul of education in Islam so that the achievement of noble character is the true goal of education (Ministry of Religion of the Republic of Indonesia 2004: 2-4).

Yusuf Amir Faisal, (1995: 96). Specifies the objectives of Islamic Religious Education values as follows:

1. Forming Muslim people who can carry out mahdloh worship.
2. Forming Muslim mammal aside from being able to perform mahdloh worship can also perform muamalah worship in its position as an individual or as a member of the community in a certain environment.
3. Form citizens who are responsible to Allah SWT as His creator.
4. Form and develop professionals who are ready in any aspect.
5. Developing experts in the field of Islamic Religion and other Islamic sciences.

Extracurricular activities are activities that are carried out outside normal face-to-face hours, besides that through extracurricular activities students develop talents and interests in personal coaching efforts. the purpose of extracurricular activities to be achieved is for the benefit of the students / students' talents. In other words, extracurricular activities help students to get a lesson outside the required subject hours which have more practice than the theory / concept of learning. Scout extracurricular activities are non-formal activities conducted by school students that are held outside the standard curriculum learning hours to study scouting and have the aim of instilling and growing noble character by strengthening mental, moral, physical knowledge, skills and experience.

Boden Powell's brilliant and interesting ideas about the scouting concept eventually spread to various countries including the Netherlands or the Netherlands under the name Padvinder. By the Dutch the idea was brought to Indonesia and established an organization by the Dutch in Indonesia. By the leaders of the national movement a scouting organization was formed which aimed at forming good Indonesian people and becoming cadres of the national movement. So that a variety of scouting organizations have emerged including: JPO (Javaanse Padvinders Organizatie), SIAP (Islamic Association of Afdeling Padvindery), NATIPI (Nationale Islamitsche Padvindery), JJP (Jong Java Padvindery), HW (Hisbul Wathon) (Andri BOB Sunardi, 2006 : 32-33).

The diversity of religions and streams of belief gives rise to diversity in various elements of religious teaching and the flow of belief itself, starting from the view of one religions to another, how to relate to God and fellow human beings in the teachings of certain religions and beliefs to the problem of how the teachings of a religion and the streams of belief becomes easy to be accepted and understood by believer of religion and then make it as a guide. In certain problems the presence of someone who is considered to have more ability and is trusted to lead an activity, a ritual or even believed to convey religious teachings and beliefs is very important. (Sari, 2019)

In this KEPPRES the Scouting movement by the government is determined as the only body in the territory of Indonesia that is allowed to conduct scouting education, so that other organizations that resemble and are similar in nature to the Scouting movement are forbidden (Central Kwartir Scout Movement in Central Java, 2010: 18-19). Provisions in the statutes of the scouting movement on the basic principles of scouting education methodology whose implementation as mentioned above apparently brought many changes so that the scouts were able to develop their activities. The scout movement turned out to be stronger in its organization and rapidly developing from cities to villages. The progress of the scout movement is a result of the system of supervisory councils that is carried out at every level, from the National level to the front group level. Considering that approximately 80% of Indonesia's population lives in rural areas and 75% are farmers, in 1961 the scout warnas recommended that scouts organize activities in the field of village development.

## **II. Research Method**

This research is using a qualitative approach. Research Sites, at Public Middle School 2 Peunaron, East Aceh, Jln. DK II - Trans UPT III Peunaron. This research was carried out for more than 3 months, starting on October 25, 2019 until February 15, 2020. Data sources were divided into two, namely primary data and secondary data. Data collection instruments and procedures are observation, interview and documentation.

## **III. Result and Discussion**

### **3.1 Values of Islamic Education in Scouting Extracurricular Activities in Peunaron East Aceh 2 Middle School**

knowledge alone, but must also be able to shape the character of students. Shaping the character of students is not easy and necessarily taught separately, but must be a unity in every act of students, teachers, and coaches at school. If related to the values of Islamic religious education, the entire contents of the *dasa darma* contain Islamic values. The values of Islamic education include the values of faith, worship, and morals contained in the *dasa darma*, should be done by providing understanding through reasoning consideration, fostering enthusiasm through consideration of taste, and making a determination to implement it. Kak Zaini as a BK teacher said that the values of Islamic Education that exist in the *dasa darma*, can develop the physical, spiritual, and intellectual aspects of students. (Results of interview with kak Zaini, BK teacher, at 09:55 WIB). Physical aspects can be in the form of always maintaining cleanliness and protecting the environment carried out in the form of physical activities. Many scouting activities can develop students' physical aspects. The activities include: PBB, Pioneering, Outbound, PPGD. Spiritual aspects include the value of faith and worship. In terms of *aqidah*, students can be accustomed to several activities as follows: Reading prayers before and after doing all activities, Always believe that the power of God is very broad through natural *tadabbur*. Whereas in terms of worship, students can be accustomed to include: Always pray five times a time in congregation, *dhikr*, be taught and Carry out social services as a means to perform worship in the *hablum minannas* besides the implementation of worship in the form of *hablum minallah*. Aspects of reason include how humans use their minds to do things. In scouting activities, of course this aspect of reason is always used like the use of reason in the following material: Semaphore, Morse, Knowledge of scouting history, debate contest and other skills material that is in scouting. The aspects of character developed by SMPN 2 Peunaron when related to the contents of the *dasa darma* and the values of Islamic Religious Education are as follows:

a. Spiritual.

This spiritual attitude is in accordance with the first darma, namely taqwa to an almighty god. Also in accordance with the values of Islamic Religious Education. one of the verses that encourages to have taqwa is Q.S ali Imran verse 102, which means: "O you who believe, fear Allah truly in His piety; and do not ever die but in a state of Muslim religion"

b. Cooperate.

Cooperation is identified with mutual help. This is in line with the contents of dasa darma number five, which is willing to help and be steadfast. Certainly in Islam also taught to help each other in terms of goodness as in QS al-Ma'idah verse 2, Meaning: "And please help you in (doing) virtue and piety, and do not help in committing sins and transgressions

c. Be diligent and work hard.

Diligent is the sixth practice of darma, which is diligent, skilled and happy. The command to be diligent and always work hard in line with Islamic teachings to always work hard to achieve something. The argument about hard work is in the Q.S. at-taubah 105. Meaning: "And Say:" Work ye, then Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) Who Knows of the unseen and the real, then preached Him to you what you have done. "

d. Get along well.

Pillar is the implication of the second darma darma, namely the love of nature and compassion among humans. with an attitude of mutual love between humans, there will arise a harmonious attitude and tolerance. This is in line with the mission of Islam as rahmatan lil Alamin. The proposition that encourages to behave in harmony is Q.S ali Imran 103:

It means: "And hold fast all to Allah's (Religion) rope, and do not be divorced."

e. Discipline.

Discipline is the eighth practice of darma, which is discipline, brave and faithful. In Islamic teachings, many verses of the Koran that explain about discipline in terms of adherence to the rules set, among others, QS. An-Nisa 'verse 59, Meaning: "O you who believe, obey Allah and obey His Messenger, and Ulil Amri among you."

Based on the acquisition of research data above can be described as follows:

**Table 1.** PAI values in Scouting at SMPN 2 Peunaron

No	PAI Scouting Values at SMPN 2 Peunaron	
1	Physical aspects	Selalu menjaga kebersihan dan menjaga lingkungan yang dilaksanakan dalam bentuk kegiatan fisik
2	Spiritual Aspects	Aqidah: Reading prayers before and after doing all activities Worship: Always pray five times in congregation, and dhikr.
3	Intellect Aspect	The use of reason in the material Knowledge of scouting history
4	Character Aspects	Spiritual, cooperative, diligent and hard work, harmonious and disciplined

### 3.2 Internalization Strategy of Islamic Education Values in Scouting Activities in Peunaron East Aceh Middle School 2

Based on the analysis of observational data and interviews, it was obtained that in SMPN 2 Peunaron the character building was carried out based on the scouting darma combined with the values of Islamic Religious Education in the process of scouting activities. The strategy of internalizing Islamic Education in scouting activities at SMPN 2 Peunaron in order to shape the character of students is based on the basic principles and scouting methods. Implementation of the scouting method must certainly be done by providing education to students through activities that are interesting, fun, and challenging, according to the conditions, situations, and activities of students. In addition, in the implementation of the scouting method, SMPN 2 Peunaron also included Islamic Religious Education values in scouting activities. Character building is not only done by Islamic religious education teachers or Scoutmaster, but all elements must work together to create an atmosphere to shape the character of students. Including the headmaster who in this case played the role of Kamabigus in the scout movement. In his role as Kamabigus, the strategy undertaken by the principal of SMPN 2 Peunaron included providing good facilities, making policies, and monitoring and evaluating. The strategy undertaken by the Scoutmaster to internalize the values of Islamic Religious Education so as to shape the character of students is as follows:

a. Opening ceremony.

In the opening ceremony the values of Islamic Religious Education were slipped, which is to pray before carrying out activities. This is an increase in the value of faith in students to always rely on their activities only to God. Besides that, praying is also a worship of a servant to Allah SWT.

b. Provision of material for routine scouting activities.

Scouting activities in the form of giving material at SMPN 2 Peunaron are carried out through several stages, namely good breafing, assistance in implementation, then reflection. Before giving assignments to students, the coach always gives a breafing or direction so that students can carry out the task well. Then the coaches provide assistance related to the work done by students. After that the coach asks students what lessons can be taken from the activities carried out. An example is the pioneering material. Before students are given the task to erect pioneering, the coach gives an example of making good and strong pioneering. The builder explains what nodes are used with each function. Then each team was given the opportunity to learn to make pioneering as exemplified by the coach. The coach provides assistance by spreading to each team. After that the coach gives the students a challenge to make pioneering within five minutes.

Each team competes to be able to complete the challenges given by the coach. After everything is done, the coach reflects on the characters learned from making pioneering for five minutes. These characters include cooperation, harmony, hard work, and discipline. Internalization of Islamic Religious Education values above are contained in the reflection section, which is the inclusion of moral or character values in students. Cooperation, harmony, hard work, and discipline are characters that are in line with the darma dasa and Islamic values as explained previously.

c. Closing ceremony.

Similar to the opening ceremony, the closing ceremony inserted the values of Islamic Education, which is to pray after carrying out activities. So that it can be concluded in the closing ceremony also contains the values of Islamic Education, namely creed and worship. In addition, the coach always gives advice or messages to students regarding moral messages that must be applied by students in every act of their lives.

Based on the acquisition of research data above can be described as follows:

**Table 2.** Scout coach strategies internalize PAI values in the Peunaron 2 SMPN 2 scout

No	Strategi Pembina Pramuka Menginternalisasikan Nilai-Nilai PAI	
1	Opening Ceremony	Pray before carrying out activities. This is an investment in the value of aqidah to students to always rest their activities only on God
2	Provision of Scouting Routine Activities Materials	Each team competes to be able to complete the challenges given by the coach
3	Concluding Ceremony	Pray after carrying out activities. So that it can be concluded in the closing ceremony also contains the values of Islamic Education, namely creed and worship.

### 3.3 The Application of the Internalization of Islamic Education Values in Scouting Activities in Shaping the Character of Students in Peunaron East Aceh 2 Middle School

- a. Based on the interview observation data analysis, it is obtained the implementation of spiritual character in scouting activities.  
Based on the results of the data it is known that the process of planting spiritual character is carried out by way of habituation and direction, but lacking in exemplary. Students are always encouraged to carry out spiritual activities such as praying before and after carrying out activities, praying in congregation, diba'an, and performing other worship. Even in some time Islamic Religious Education teachers directly involved in fostering children in scouting activities. This kind of character planting was successfully applied in schools, but after researching there were some students who did not pray at home. After researchers looked for the cause, it turns out that the factors that influence it are the low role models, both from parents at home. In addition, technologies such as cellphones and TVs are also a factor in the low spiritual character of students.
- b. Based on the interview observation data analysis, it was obtained the implementation of the character of cooperation in the scouting activities. Based on the results of the data it is known that the process of planting the character of cooperation is carried out by way of habituation and motivation or encouragement. Students are given assignments in groups to make students learn to interact between one another so that they can develop cooperative attitudes.
- c. Based on the interview observation data analysis, it is obtained the diligent character implementation and hard work in scouting activities. Based on the results of the data it is known that the process of planting diligent characters and hard work is done by habituation and direction. Students are always involved in working on group assignments. In this case students are facilitated to exert their abilities in doing the given task. By giving group assignments, it can develop the character of students' hard work to present their best work.
- d. Based on the interview observation data analysis, the implementation of harmonious characters in scouting activities was obtained. Based on the results of the data it is known that the process of planting harmonious characters is carried out by way of example, habituation and direction. Scoutmaster gives material about harmony, especially with people of different religions or different groups with him. In this way a tolerance will arise between people. In addition, the example of a coach is also a factor in the success of



internalizing character values in students. In terms of harmony, the Patron of SMPN 2 Peunaron can provide a good example to live in harmony with students.

- e. Based on the interview observation data analysis, it was obtained the implementation of the discipline character in scouting activities. Based on the results of the data it is known that the process of planting spiritual character is done by means of habituation and direction, habituation to always arrive on time when scouting exercises, wearing a complete scout uniform, carrying out tasks in a timely manner is an indicator commonly used by scout coaches in developing students' disciplinary attitudes. Some scouting materials such as the UN and ceremonies also contain elements of discipline.

As the results of the above analysis it can be seen that in the process of internalizing the values of Islamic Education in scouting activities at SMPN 2 Peunaron uses several internalization models as in the theory of internalization in the Islamic Perspective Character Education book. The internalization model used in shaping character at Peunaron 2 Public Middle School includes, for example, habituation, direction, and motivation. With the three models of internalizing the value of Islamic religious education in the scouting activities carried out by SMPN 2 Peunaron, in fact it has been able to instill good character in students. However, researchers found that there were some students who did not have the character as expected by the school or the scout movement. This is evidenced by several opinions of students.

*"I always pray when I am at school, but when at home, I still pray many who perforated." (Results of an interview with Dwi, grade VII students of SMPN 2 Peunaron on February 7, 2020, at 09.20 WIB).*

*"My parents did not tell me to pray. I also saw that my father never prayed. Besides that, playing mobile makes me forget to do the prayer. "*

*"I often leave Isha prayers because I watch TV more often and play cellphones." (Results of an interview with Bitu, VII grade students of SMPN 2 Peunaron 07 February 2020, at 09.20 WIB).*

*"I often skipped not participating in class because the teacher was not comfortable. I also don't like the learning. So I prefer to be in the UKS or a place of prayer.*

As the data exposure has been stated above, the researcher analyzes the factors that cause these deviations. These factors are the lack of a figure that can be used as a model in behavior and improper use of technology. The implementation of character education in schools is more appropriate through a modeling approach, exemplary (uswah) carried out by those around him. Because the character is a behavior (behavior), not knowledge so to be internalized by students, it must be exemplified not taught. The exemplary that was done by some parents of the didk participants was not maximal. The Basic Advanced course book also explains that the most outstanding portion of implementing the among system in the raising phase is the intermediate building process (besides building the will). However, it does not leave the other among systems, namely ingarsa dang thulada (in front of being an example) and tut wuri handayani (behind giving strength / encouragement and good influence). In all groups, whether alert, raising, enforcing, or pandega, the coach acts as an example and role model of behavior, observing the values of satya and darma scouts. (Jana T. Anggadiredja, et al, 2014. 28). With the lack of example shown by some parents, the character education strategy stage will only arrive at the moral knowing or the knowledge stage about good character and the importance of having good character, or maybe only to the

moral feeling stage or to foster a sense of love and taste need for noble moral values, without cultivating moral doing that is practicing the values of character in everyday life. (Abdul Majid and Dian Andayani, 2012. p. 43). In addition to the lack of exemplary models in several aspects, another supporting factor is the inappropriate use of technology. The absence of directives for the use of technology properly results in negative impacts as explained by the students above. They are too absorbed in playing cellphones to forget the time and forget what to do or what has become their obligation. (Nurchaili, Journal of Education and Culture, vol 16, special edition, October 2010, Ministry of Education and Culture, 2010, p. 233). Based on the acquisition of research data above can be described as follows:

**Table 3.** Application of PAI values in Scouts at SMPN 2 Peunaron

No	Application of PAI Values in Scouting at SMPN 2 Peunaron	
1	Spiritual Character	Spiritual activities such as praying before and after carrying out activities, praying in congregation, diba'an, and performing other worship.
2	Character of Cooperation	Given the task in groups makes students learn to interact between one another
3	Diligent Character and Hard Work	By giving group assignments, it can develop the character of students' hard work to present their best work.
4	Pillar Characters in Scouting Activities	Done by example, habituation and direction. Scoutmaster gives material about harmony, especially with people of different religions or different groups with him. In this way a tolerance will arise between people.
5	Discipline Character in Scouting Activities	Habit to always arrive on time when scout training

#### **IV. Conclusion**

From the discussion of the results of the study it can be concluded that the Scouts of Dasa Darma contain the values of Islamic Education that are able to develop the character of students in accordance with the teachings of Islamic Religion. The characters developed at SMPN 2 Peunaron are Spiritual, cooperative, diligent, hard work, harmonious, and disciplined. The strategy of internalizing Islamic Religious Education carried out by SMun 2 Peunaron's scout builders to shape the character of students is through exemplary, habituation, direction, and discipline. and motivation by creating games that contain education. With fun activities, it will be easy to internalize the students so they can instill character as expected and intended. The strategy undertaken by the principal to support the scouting program is to provide adequate facilities, make policies, and monitor and evaluate. The results of the internalization process of Islamic Religious Education values in scouting activities in shaping the character of students experienced slight deviations such as the presence of students who lack discipline in entering school, entering class, or in conducting prayer. The contributing factor is the lack of role models from those around him and also because of the use of technology that is not well directed.

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