

Model Pendidikan dan Pembentukan Karakter Pemuda Indonesia Melalui Gerakan Pramuka*

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Abstrak

Di era globalisasi abad ke 21, kaum muda Indonesia sedang dihindangi krisis karakter yang sangat memprihatinkan. Sudah seharusnya negara bergerak untuk melakukan pencegahan dan penanganan serius, karena jika dibiarkan begitu saja, dipastikan nasib masyarakat dan bangsa Indonesia di masa depan akan suram sebagai akibat dari hancurnya karakter pemuda Indonesia. Salah satu upaya negara dalam membendung dan menangani krisis karakter pada pemuda Indonesia adalah dengan mengarahkan para pemuda supaya aktif dalam kegiatan kepramukaan.

Kepramukaan pada hakekatnya adalah suatu proses pendidikan yang menyenangkan bagi pemuda, dibawah tanggung jawab dan pengawasan anggota dewasa, yang dilaksanakan di luar lingkungan pendidikan sekolah dan keluarga, dengan prinsip dasar, metode pendidikan dan tujuan membentuk karakter pemuda Indonesia supaya menjadi baik. Ambalan sebagai satuan Gerakan Pramuka tingkat penegak, mempunyai tugas dan tanggungjawab dalam upaya membantu mendidik dan membentuk karakter pemuda Indonesia dengan caranya sendiri. Upaya pendidikan dan pembentukan karakter pemuda Indonesia pada setiap Ambalan tentunya berpedoman pada Syarat Kecakapan Umum, serta adat ambalan yang menjadi ciri khas dan pembeda tiap-tiap ambalan.

Makalah ini merupakan hasil penelitian Hibah Penelitian Dosen Pemula yang didanai Direktorat Jenderal Pendidikan Tinggi tahun 2015 yang mengungkap model-model pendidikan dan pembentukan karakter pemuda Indonesia pada tiga dari tujuh ambalan yang diteliti, yaitu: SMA 1 Kudus, SMK 1 Kudus, MAN 2 Kudus. Secara khusus disampaikan: model pendidikan dan pelatihan Pramuka Penegak Bantara di setiap pangkalan yang diteliti; Karakteristik proses pendidikan dan pelatihan dalam membentuk karakter Pramuka Penegak Bantara di setiap pangkalan; Karakter yang ingin dibentuk pada seorang Pramuka Penegak Bantara di setiap pangkalan.

Kata kunci: Model, Pendidikan, Karakter, Pramuka

Education Model and Formation of Indonesia Youth Character Through Scout Movement

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Abstrac

In the 21st century the era of globalization, young people in Indonesia were seized with character crisis which is very alarming. State should be moved to the prevention and treatment of serious, because if left alone, confirmed the fate of the people and the nation of Indonesia in the future will be bleak as a result of the destruction of Indonesian youth character. One of the country's efforts to stem the crisis and deal with the character of Indonesian youth is to steer the youth so active in scouting activities.

Scouting is essentially an educational process that is fun for youth, under the responsibility and supervision of adult members, which is held outside the school and the family, the basic principles, methods and goals form the moral education and youth mental Indonesia in order to be good. Shelves as a unit of the Scout Movement enforcement level, has the task and responsibility in an effort to help educate and shape the character of Indonesian youth in their own way. Education efforts and the establishment of Indonesian youth character on any shelves of course referring to the Stock keeping unit, as well as custom shelves that is characteristic and distinguishing each shelves.

This paper is the result of research grants funded Beginners Lecturer Research Directorate General of Higher Education in 2015 that revealed models of education and character formation Indonesian youth in three of the seven shelves are studied, namely: SMA 1 Kudus, SMK 1 Kudus dan MAN 2 Kudus. Specifically submitted: education and training models Rover Scout Bantara studied at each base; Characteristics of the education and training process in shaping the character Rover Scout Bantara at each base; Characters who want to set up in a Rover Scout Bantara at each base.

Keywords: Model, Education, Character, Scouts

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A. Background

Reform era that provides the broadest freedom to express themselves as well as global life phenomenon of the 21st century serving the beauty, convenience, comfort and subsistence almost instantaneous, it affects the condition of the people and the nation of Indonesia. Until now, Indonesia is still experiencing a multidimensional crisis that covers all aspects of social life. Multidimensional crisis is very worrying is the crisis of values, norms, moral and mental in the community and the nation of Indonesia, which have an impact on the process of forming the character of Indonesian youth.

The phenomenon of free sex, activity pornography, sexually explicit unruly and threats and pitfalls of drug abuse, Human Trafficking and HIV / AIDS is increasingly worrying, constantly confronted in the life of Indonesian youth. Based on the survey conducted by the Indonesian Child Protection Commission (KPAI) in 2010, in the big cities in Indonesia, such as Jakarta, Surabaya, and Bandung, data showed that as many as 32% of young women aged 14-18 years had sexual intercourse. KPAI findings is consistent with data obtained by the National Population and Family Planning (BKKBN) in the same year, the results are even more staggering. Which, in big cities such as Surabaya, unmarried women have lost virginity at 54%, 47% Bandung and Medan 52%. Even in Ponorogo, random survey conducted KPPA (Office of Women's Empowerment and Child Protection), noted that 80% of adolescent girls in Ponorogo ever having pre-marital sex. That means, 80% of women are not virgins Ponorogo before marriage. The high rate of promiscuity impact on the increasing cases of HIV / AIDS in Indonesia, according to data from the Ministry of Health, from the date of January 1, 1987 to September 30, 2014, as many as 150 296 the number of HIV infections and AIDS cases as much as 55 799 people (spiritia.or.id). The next example is a phenomenon that tends anarchist motorcycle gang. Data Indonesia Police Watch, reveals every year more than 60 Indonesian people died caused by a motorcycle gang (compiled from various sources).

Considering the complexity of the problem in the Indonesian youth very severe and alarming, then the state should be moved to the prevention and treatment of serious, because if left alone, confirmed the fate of the people and the nation of Indonesia in the future will be bleak. One way to overcome the problems of Indonesian youth is to join the Scout Movement. Scout Movement is the only legitimate scouting organization and recognized by the state with the enactment of UU No. 12 Tahun 2010 Concerning the Scout Movement as the basis and the legal umbrella of the Scout Movement.

Scout Movement as a forum for education and training scouting has the role and purpose in forming the character of Indonesian youth. The role of the Scout Movement in question is provided supplies to the youth of Indonesia in order to have self-control and life skills to face the challenges and demands for changes in local, national, and global. While the purpose of the Scout Movement in accordance with UU No 12 Tahun 2010 pasal 4 is to establish each scout to have a personality who believe, fear Allah, noble, spirited patriotic, law-abiding, self-discipline, uphold the noble values of the nation, and has a life skills as a cadre of the nation in maintaining and build the Republic of Indonesia, the practice of Pancasila, and preserving the environment.

Being a Scout is a choice of a young man in an effort to establish his character as a provision of life. Scouts who have been known for a long time, from the age of Standby, Penggalang, Enforcement and Pandega is a container education and training very fun, exciting, energetic and strong sense of brotherhood. But actually not just happy and excited just put forward in the scouts, but the long process of becoming a scout

formation through education and training in order to have good character and can be useful for the family, community, nation and state is a major goal in scouting education.

Scouting education levels consisting of Standby, Penggalang, Enforcement and Pandega has the characteristics of different education and training appropriate psychological development of its members. Of the existing level of scouting education, the level of enforcement is a "Kawah Candradhimuka" that are actually for the youth of Indonesia. At the level of enforcement of this, the Indonesian youths were trained and in-learners to deal with real life, life in the community, state and nation. Through a container named shelves, the scouts Enforcement practice and learn to manage a miniature society, so that after the scouts Enforcement graduated from school, they have gained enough knowledge and experience to deal with real life and be able to apply its knowledge and experience to participate build community.

In the process of scouting education level of enforcement, then a young man to go through several steps to become a scout enforcement. Stages of scouting education started when a young man becomes guest Guest shelves or Enforcers, then accepted as a candidate Enforcement (Candidate Bantara) and inducted as Enforcers Bantara in a shelves. Supposedly, there is one more stage in the education scout enforcement level, ie Enforcement Lieu. But very rarely encountered in a shelves that members reach Enforcement Management, with large numbers. In the course of education scouting enforcement level, often found that the number of members who reached Enforcement Bantara scout very little compared to when he was a guest Candidate Enforcement and Enforcement. Not known exactly what the reason young people do not continue until the level of enforcement Bantara

Departing from the above background, this paper is the result of research grants funded Beginners Lecturer Research Directorate General of Higher Education in 2015 that revealed models of education and character formation Indonesian youth in three of the seven shelves into the sample, namely: SMA 1 Kudus, SMK 1 Kudus, MAN 2 Kudus. Specifically submitted: education and training models Rover Scout Bantara studied at each base; Characteristics of the education and training process in shaping the character Rover Scout Bantara at each base; Characters who want to set up in a Rover Scout Bantara at each base

B. Problem Formulation

1. How does the Model of Education and Youth Character Formation Indonesia Through Scouting Education Level Enforcement Kudus branch quarter?

C. Limitations of the Study

Limitations of this study are:

1. The model of education and training Rover Scout Bantara
2. Characters who want to set up in a Rover Scout Bantara

D. Objective

The purpose of research is to find out:

1. The model of education and training Rover Scout at each base Bantara studied
2. Characters who want to set up in a Rover Scout at each base Bantara studied

E. Basis Theory

1. The nature of Scouting

Scout Movement is an organization formed by a scout for scouting education. Scouting is an Indonesian citizen who is active in scouting education and practice the Dharma Satya Scouts and Scout. Scouting is all aspects related to the scout. Scouting Education is the process of the formation of personality, life skills, and noble character scout through appreciation and practice of the values of scouting (UU No. 12 Tahun 2010 Pasal 1).

The scouting movement serves as a container to achieve scout through: education and training scout; development scout; community service and the elderly; and game-oriented education (UU No. 12 Tahun 2010 Pasal 3).

Scout movement aims to establish each scout to have a personality who believe, fear Allah, noble, spirited patriotic, law-abiding, self-discipline, uphold the noble values of the nation, and has a life skills as a cadre of the nation in maintaining and developing the Unitary Republic of Indonesia, Pancasila practice, as well as to preserve the environment (UU No. 12 Tahun 2010 Pasal 4).

Scouting Education implemented based on the values and skills in order to form the personality and life skills scout. Scouting educational activities carried out on the basis of the scouts honor code. Scouting educational activities intended to improve the spiritual and intellectual abilities, skills, and self-reliant conducted through interactive learning methods and progressive. Interactive learning methods and progressively realized through interaction: the practice of scouts honor code; learning by doing; group activities, cooperate, and compete; challenging activities; outdoor activities; the presence of adults who provide encouragement and support; award of marks prowess; and a separate unit between sons and daughters.

Application of learning methods adapted to the physical and mental abilities scout. Scouting educational activities carried out by using Among systems. Among the systems that make up the process of scouting education students to be independent spirit, discipline, and self-contained in a reciprocal relationship between humans. Among the system implemented by applying the principles of leadership: in front of a role model; in the middle of building a whim; and on the back of encouraging and motivating independence (UU No. 12 Tahun 2010 Bab III).

2. Stock keeping unit Enforcement Bantara

Stock keeping unit (SKU abbreviated) is the proficiency requirements that must be owned by each member of the scout as a prerequisite to obtain Signs General Skills. As for as the Enforcers Bantara, then a young Indonesian man must: (1) Can practice Religious activities (compatible with the religion of each); (2) Dare to express criticism and constructive suggestions with polite and courteous to fellow; (3) can follow the discussion with the good; (4) Can be shared between religious life and tolerance in the service; (5) Following the meeting shelves at least 2 times per month; (6) Faithful pay dues to Gugusdepan, the whole or part of the money earned from the business itself; (7) Faithful pay dues to Gugusdepan, the whole or part of the money earned from the business itself; (8) Can speak Indonesian properly in daily life; (9) It has helped manage activities in shelves; (10) has been actively involved in community service projects at least 2 times; (11) Can display local art in public at least once; (12) Know, Understand and understand the contents of AD & ART Scout Movement; (13) to explain the history of Indonesia and World Scouting; (14) Can use clock, compass, trail signs and other

signs of nature in the wanderings; (15) to describe the shape of the Pancasila in daily life; (16) Can acknowledges on ASEAN and UN organizations; (17) can be explained on entrepreneurship; (18) to recycle the unused items into useful goods; (19) Be able to apply his knowledge of rigging and pionering in everyday life; (20) Always exercise, is able to exercise control of freestyle and one (1) sports teams; (21) to explain the physical development of men and women; (22) to lead the marching sangganya, can explain the movement of the line of march to sangganya members consisting of the movement in place; (23) to mention a few infectious diseases, and degenerative diseases caused by unhealthy behaviors; (24) Participate in a camp for 3 days in a row

3. Definition of Character

Character comes from the Greek word meaning "to mark" or mark and focus on how to apply the value of goodness in the form of action or behavior, so that people who are dishonest, cruel, greedy and other bad behavior saying ugly character. Conversely, people whose behavior is in accordance with the moral code called a noble character. Understanding the character according to Pusat Bahasa Depdiknas is "congenital, heart, soul, personality, character, behavior, personality, nature, character, temperament, character".

Surya (2005) reveals the character or character is essentially the personality side relating to aspects of the prevailing normative morality. So the quality of a person's character will be seen from the appearance of his personality from the point scales moral norms. A person is said to have a good character quality when viewing behavior in accordance with moral norms applicable. Reading (1986: 52 & 297) states is struktur basic human character or someone who is different from the others; the character of an individual organization; or socially relevant organization owned by an individual. Baswardono (2010) reveals the character is knowing the right thing to do, and always do the right thing, even when no one is looking at us doing the right thing.

Based on expert opinion, it can be drawn the conclusion that the character is meant by basic structure (personal, character, nature) a person who dimajukan in behavior or actions (deeds) which is both good and bad. A person of character either act or acts in accordance with applicable norms. A person of good character means knowing the good, love kindness, and to do good. Conversely, a person of character is not good or bad act or do not conform to the norms in force, both social norms and religious norms.

Regarding the existing values, contained or attached in character, as defined by the Ministry of National Curriculum Center include: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) self, (8) democratic, (9) curiosity, (10) the national spirit, (11) love of the homeland, (12) the achievements, (13) friends / communicative, (14) love peace , (15) likes to read, (16) care about the environment, (17) social care, and (18) responsibility (Pusat Kurikulum. Pengembangan dan Pendidikan Budaya & Karakter Bangsa: Pedoman Sekolah 2009: 9-10).

The values inherent in the character of fused and crystallized in a person who berkarakter good. Then the values of the melted crystallized in the form of behavior in daily life that leads to the process and outcome of good deeds.

F. Methods

This study used a qualitative research method, using a qualitative-descriptive approach. The study is an attempt to illustrate the problem-solving, or describe the state of the subjects in the present study is based on the facts that appear or as it is.

This study focused on: a model scout enforcement education and formation, as well as the character of members who want to set up. The main data obtained directly through observation and interviews with informants. Informants in this study were Drs. Adi Teguh Dwi Novita Mulyani and W, M.Pd. (Pembina Pramuka SMA 1 Kudus), Heru Purwoko, S.Pd and Aryanti Marinda, S.Pd. (Pembina Pramuka MAN 2 Kudus). Secondary data were obtained from UU No. 12 Tahun 2010, AD / ART Scout Movement, Book Stock keeping unit and administrative completeness book shelves.

In collecting research data, used several kinds of methods, namely: observation, made by following and observing each routine shelves, a model scout enforcement education and formation as well as the character of members who want to set up. Interview addressed to Drs. Adi Teguh Mulyani and Dwi Novita and W, M.Pd. (Pembina Pramuka SMA 1 Kudus) Firman Fajar Perdhana, S.Si. (Chairman of the Alumni Association Scouts SMA 1 Kudus); Heru Purwoko, S.Pd and Aryanti Marinda, S.Pd. (Pembina Pramuka MAN 2 Kudus); Bicharur Rohman, S. Kom and Hj. Neng Triwuryaningsih, S.Pd. (Pembina Pramuka SMK 1 Kudus); Yusuf Istanto, S.H., M.H. (Chairman of the Alumni Association of the Scout SMK 1 Kudus) to know and understand the educational model and the establishment of enforcement scouts and members of characters who want to set.

The data obtained from the study of literature: : prosiding seminar nasional “merajut generasi emas Indonesia 2045”; prosiding “konferensi pendidikan anak usia dini dan pendidikan dasar SPS UPI”; Berita Online Viva News; Kompasiana.com; Berita Online Detik News/com. Jodhipati-Candrasari shelves and shelves Gajah Mada-Wandan Sari deign to show the documents to be studied Indigenous shelves.

G. Results and Discussion

1. The model of education and training in the Rover Scout Base studied Bantara

a. Model of education and training in SMA 1 Kudus Rover Scout Bantara

Ambalan Jodhipati-Candrasari an enforcement level education scouting part of the Scout Movement, based in SMA 1 Kudus. In an effort to help educate and print the Indonesian youth, shelves Jodhipati-Candrasari based on the Stock keeping unit as the main requirements that must be mastered every member of the scout enforcement, as well as custom shelves that characterizes the shelves Jodhipati-Candrasari with other shelves.

Starting in 2011, shelves Jodhipati-Candrasari have educational curriculum scouting the main references in implementing the education and formation of its members and the implementation of the shelves. Education curriculum scouting shelves Jodhipati-Candrasari is the first curriculum in Indonesia owned by an shelves. Based on scouting and custom curriculum-Candrasari Jodhipati shelves, then each member of the shelves Jodhipati-Candrasari is a young Indonesian man who has a good mental and personality.

Education curriculum scouting owned Jodhipati-Candrasari shelves, a curriculum developed by the Development Team Jodhipati-Candrasari Alumni Association and the Council of State Audit Agency Ambalan-Jodhipati-Candrasari period August 2010-July 2011 and was approved by the Chief Supervisor Front on 12 January 2010 falsifies legal basis in educating and shaping mental and personality shelves members. Scouting education curriculum are translated through various activities. But of the many activities in the educational curriculum of scouting, then the mental and personality formation activity shelves members are on a major recruitment activities, guest orientation

enforcement, gladian, mental stabilization and pengadatan is an activity that was instrumental in the formation of mental activity and personality member

Indigenous shelves Jodhipati-Candrasari is Parasuna Wirasakti which means We Bring Attitude Heritage Hero with shelves (SK Indigenous Jo 1995; Indigenous SK Ca 2006). According to Abdul Aziz (alumnus 2005), as the Coordinator of Development Team Alumni Association Jodhipati-Candrasari, Parasuna Wirasakti have deep meaning. Indigenous Parasuna Wirasakti consequence that Jodhipati-Candrasari shelves Members must be able to carry and put himself as someone who upholds the values and nature of heroism (Raden Werkudara and Goddess Arimbi) in every step of his life until death fetch. The value and nature embodied in the form of attitudes and behaviors that discipline, bold stand for truth, unyielding, responsible and trustworthy.

b. Model of education and training in SMK 1 Kudus Rover Scout Bantara

In mid-1982, precisely on May 11, 1982, Gajah Mada-Wandasari shelves officially established and became shelves in SMEA Negeri Kudus (now SMK 1 Kudus). In implementing the education and training of scouting, shelves Gajah Mada-Wandasari guided by Indigenous Stock keeping unit and shelves. Education and training starts from Admissions Candidates Bantara Enforcement (PCPB), regular exercise and Exam SKU implemented in stages according to the candidate's ability Bantara enforcement and work program of the Board shelves.

Unlike the shelves Jodhipati-Candrasari having scouting education curriculum as a reference in implementing education and training, based on field data is known that in an effort to educate and train its members, Gajah Mada-Wandansari shelves based education and training activities in accordance Stock keeping unit and custom shelves. Custom compressive point on shelves that are guidelines for members in attitude and behavior everyday. With the appreciation and practice of traditional shelves, then automatically the character of Gajah Mada and Putri Wandansari attached and become a member of the scout character Bantara enforcement Gajah Mada and Wandansari shelves.

c. Education and training models MAN 2 Kudus Rover Scout Bantara

Teuku Umar and Dewi Sartika chosen as the name of the Holy shelves in MAN 2. Two national hero figure is expected to be the inspiration for scouts enforcement Bantara MAN 2 Kudus in attitude and behavior everyday. Education and training scouting in shelves Teuku Umar-Dewi Sartika begins with OPP (Orientation Rover Scout), exercise, the work program of the Board shelves, Exam SKU I and II as a requirement that must be taken by the candidate enforcement Enforcement Bantara Bantara to be in accordance with the ability of members. Indigenous shelves made the difference to the educational process and training of enforcement scout in the MAN 2 Kudus.

Judging model of education and training of enforcement Bantara scout in the MAN 2 Kudus, then there are similarities between SMK 1 Kudus and MAN 2 Kudus in the model of education and training of members of his scouts. Nationally, a model scout education and training is the same, in this case related to the basic principles, methods of education and general skills requirements that must be controlled by a member of the scout according to their level. However, as the hallmark of a custom shelves, allowed as long as not contrary to Pancasila, UUD 1945 and UU No 12 Tahun 2010 on the Scout Movement in an effort to educate and train members of the shelves.

The educational curriculum scouting owned shelves Jodhipati-Candasari nothing but a mandate of UU No. 12 Tahun 2010 pasal 15 which is a software development in educational efforts and the establishment of Indonesian youth karakter conducted Jodhipati-Candrasari shelves. Basically all the shelves are entitled to develop educational curricula in accordance with the requirements scouting scouts at a base in the interests of its members as well as the nation of Indonesia Indonesian youths formed a good character and useful for the community, nation and state of Indonesia.

Based on field data, the models of education and formation of character Indonesian youths who performed three shelves that question can be described as follows,

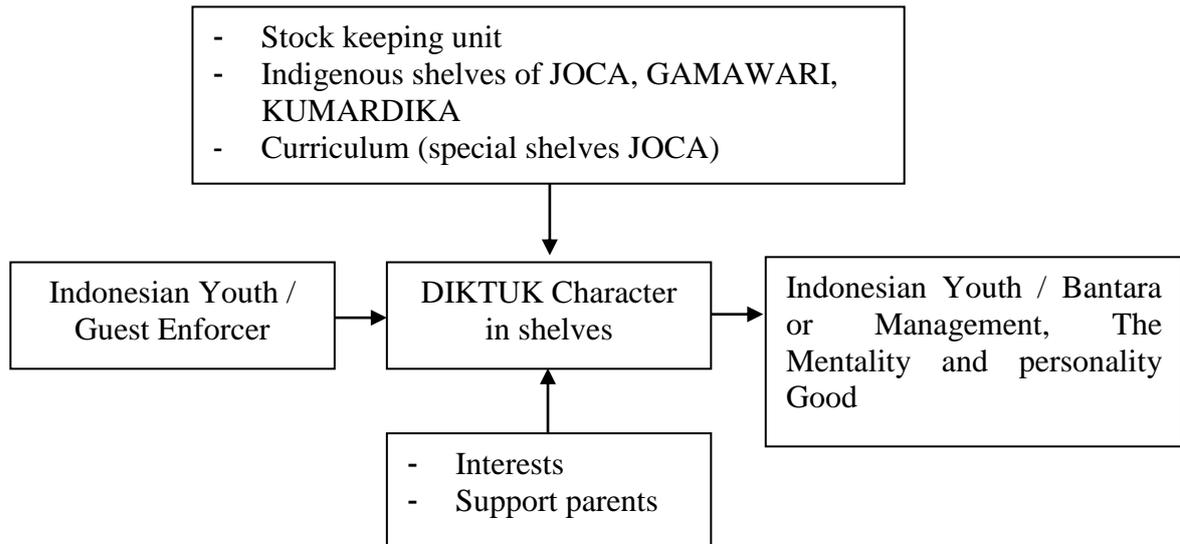


Figure 1. Model of education and formation of character Indonesian youths made shelves Jodhipati-Candrasari (abstracted researcher)

2. Characters who want to set up in a Rover Scout Bantara

The results of the education and training of scouts can be seen from the character of members of shelves that are able to live and practice the custom shelves in everyday life. Based on field data, no other custom shelves are attached to the character of the Indonesian national hero who made the name of the shelves. Here are presented the results of a study of the characters formed on shelves members.

a. Ambalan Jodhipati-Candrasari SMA 1 Kudus

Ambalan Jodhipati-Candrasari is different from the other shelves are using the name of national hero as the name of the shelves. Jodhipati is a royal name Raden Werkudara or Bima. Bima character is what must be understood and practiced every Cub Scout son on shelves Jodhipati enforcement. The character in question is: do not mince words, never ambivalent, never lick her own spit, gallant, courageous, steadfast, strong, steadfast, obedient and honest, and consider everyone equal. Meanwhile, Candrasari is the name of the Dewi Arimbi Kaputren. Dewi Arimbi character is what must be understood and practiced every member of the scout enforcement in shelves Candrasari daughter. The character in question is: has the properties honest, loyal, devoted and very affectionate towards his son (the family).

b. Ambalan Gajah Mada-Wandansari SMK 1 Kudus

Inspired by the character Gajah Mada and Putri Wandansari, characters that must be lived and practiced every member of enforcement shelves son Gajah Mada is: Ginong Pratikina, means always doing good and discard imperfect behavior. In character education is called discipline, meaning actions showed orderly behavior and comply with various rules and regulations.

Matanggwan, it means to be the people's trust. Always won the trust of the people and behavior never ignore the trust bestowed on him. With the trust he worked for the benefit of the Nation. In the so-called honest character education, meaning that behavior can always be trusted in words, actions, and work. Dhitsaha, meaning always work diligently and earnestly and have courage. In character education called hard work, meaning that the behavior that indicates seriousness in addressing the various barriers to learning, and the completion of the task as well as possible. Meanwhile, Wandansari which is a known as the Princess Royal Singasari personal with character: unyielding, uphold the honor, uphold justice, social care and responsibility.

Based on the character Gajah Mada and Putri Wandansari, then made shelves Password Gajah Mada-Wandansari as guidance in life shelves and the character of each member of the scout enforcement. Here Password shelves in question,

SANDI AMBALAN GAJAH MADA-WANDANSARI

Kehormatan itu suci; Janganlah kau nodai
Lebih baik mati suci; Daripada hidup tiada arti
Berpegang pada keadilan; Berperang terhadap kenistaan
Berdarma untuk sesama; Berbakti untuk negeri
Berbuat tanpa harap balas jasa; Berpayung pada sang pencipta
Bares mantep wani; Tri darma bakti

c. Ambalan Teuku Umar and Dewi Sartika MAN 2 Kudus

Teuku Umar character known as an intelligent young man, brave, hard and unyielding in the face of all the problems into a character that must be lived and practiced by members of enforcement pramukan son in shelves Teuku Umar. Meanwhile, Dewi Sartika is as a national hero who strive to educate children so that she could someday become a good housewife, could stand alone, flexible, and skilled, being a character that must be lived and practiced scouts daughter enforcement in Dewi Sartika shelves.

Indonesian youth character formed from the process of education and training scout Bantara enforcement does have a quirk in accordance with custom shelves that serve as guidelines in attitude and behavior for members of the shelves. But if drawn national, nature of education and training of enforcement scout Bantara in shaping the character of its members, then the other is in an effort to educate and form a good Indonesian citizens, ie citizens Pancasilaist. Jodhipati-Candrasari, Gajah Mada-Wandansari and Teuku Umar-Dewi Sartika as part of the Scout Movement appears to spearhead the effort to educate and form a good citizen it in its own way.

Character education is being intensively conducted in the country in an effort to equip young people of Indonesia to face the challenges of the global life of the 21st century. In connection with the educational character and values inherent in the individual characters, then 18 character value consisting of: (1) religious, (2) honest, (3)

tolerance, (4) discipline, (5) hard work, (6) creative , (7) self, (8) democratic, (9) curiosity, (10) the national spirit, (11) love of the homeland, (12) the achievements, (13) friends / communicative, (14) love peace, (15) likes to read, (16) care about the environment, (17) social care, and (18) the responsibility, essentially in-the-students and in-practice-right by all the shelves were studied. However, each of the shelves have his own way in an effort to instill the values of these characters. With the efforts of education and formation of character Indonesian youth who conducted the Scout Movement, expected future Indonesian society and nation become better, more quality, more prosperous, more prosperous and more civilized.

H. Closing

Multidimensional crisis that resulted in the decadence of Indonesian youth mentality and morality should not be ignored and must be done prevention and control. On the basis of experience and the role of the Scout Movement in educating young people in Indonesia, the Scout Movement is an educational center that is most appropriate to address the issue of mentality and moral decadence Indonesian youth. Scout Movement has its own way to participate prepare and print quality Indonesian younger generation, so that the younger generation born Indonesia has a good mental and personality.

Look at the role and success of the scout movement in preparing and printing quality Indonesian young generation, it is time for the government and all elements of society who care about the quality of Indonesian youths join hands and give more attention in the form of material and spiritual support to the scout movement that is growing more better and more quality in educating and shaping the young generation of Indonesia, quality, character and competitiveness.

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