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Actualization of Pancasila Values through Scout Activities in Fostering National Defense Attitudes among Junior High School Students: A Qualitative Case Study

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ABSTRACT

Purpose: The purpose of this study is to analyze the actualization of Pancasila values through Scout activities and the factors that strengthen the sense of national defense among the younger generation. This study employed a qualitative approach with a case study design at Al-Amanah Junior High School. Informants were purposively selected, consisting of Scout leaders, Scout members, teachers, and school representatives. **Methods**: Data were collected through participatory observation, semi-structured interviews, and documentation, then analyzed using the Miles, Huberman, and Saldaña model through data condensation, data presentation, and conclusion drawing and verification. Data validity was established through triangulation. **Findings**: The findings indicate that Pancasila values are actualized through habituation in Scout activities, reflected in discipline, responsibility, leadership, mutual cooperation, and social concern. **Research Implications**: This process contributes to strengthening the sense of national defense through increased patriotism, nationalism, and student responsibility based on the principle of learning by doing. The effectiveness of this actualization is influenced by synergy among Scout leaders, schools, and students, as well as internal and external factors. The findings affirm that the Scout activities contribute to or serve as a potential context for the actualization of Pancasila values within the studied case. **Originality**: The originality of this study lies in identifying how Pancasila values are actualized through Scout activities using habituation, direct experience, and role modeling to foster students' state defense attitudes.

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INTRODUCTION

Youth are an important human resource and are expected to contribute to national development and become future successors of the nation. Law Number 40 of 2009 concerning Youth emphasizes the strategic role of youth in various aspects of national life (Sari et al., 2024). Youth are not only viewed as successors of the nation's struggle but also as a potential source of strength in maintaining the continuity and progress of the country. A nation's progress is closely related to the character and nationalism of its younger generation (Iskandar, 2022). Therefore, developing strong nationalism, responsibility, and character among youth is an important part of preparing them to contribute to a progressive, sovereign, and competitive nation. As Hapsari and Wahyuningtiyas (2023), state, "*A love for the motherland must be instilled early so Indonesian people, especially the younger generation, can feel proud of their nation and state*." Youth therefore need to be prepared from an early age to develop strong character and nationalism as agents of change.

Character education is an important component of this preparation. Globalization, modernization, rapid technological development, the influx of foreign cultural influences, and the emergence of various forms of digital crime have created challenges in the development of youth character. In this context, education has a strategic role in strengthening students' moral values, responsibility, discipline, nationalism, and awareness of their role as citizens. Law Number 20 of 2003 concerning the National Education System emphasizes that national education is directed not only toward intellectual development but also toward the development of students' character, morality, and responsibility as members of society and citizens. Character education therefore needs to be implemented not only through classroom instruction but also through learning experiences that allow students to practice values in their daily lives.

One of the character dimensions relevant to citizenship education is the attitude of defending the country. Defending the country can be understood as the attitude and behavior of citizens based on love for the country, awareness of national and state identity, and willingness to maintain the integrity and sovereignty of the Unitary State of the Republic of Indonesia (Sianturi, 2022). This principle is constitutionally recognized as a right and obligation of citizens through Article 27 Paragraph (3) and Article 30 Paragraph (1) of the 1945 Constitution of the Republic of Indonesia, as well as Article 9 Paragraphs (1) and (2) of Law Number 3 of 2002 concerning National Defense. The internalization of national defense attitudes among youth is therefore relevant to character formation and the development of responsible citizenship (Puspitasari, 2021).

The development of these attitudes remains important in light of various social phenomena involving children and adolescents. Problems such as limited social concern, juvenile delinquency, negative uses of social media, intolerance, and weakening social cohesion demonstrate the continuing challenges of character development among young people. Data published by the official website of the Indonesian Child Protection Commission (KPAI) recorded 2,031 cases of child rights violations involving 2,063 child victims throughout 2025, representing an increase of approximately 3% compared with the previous year. These data illustrate the broader challenges faced in protecting and developing children's character; however, such phenomena should not be directly equated with a decline in national defense attitudes. Rather, they indicate the need for character-building environments that provide opportunities for young people to develop responsibility, discipline, social concern, cooperation, and love for the homeland.

Within this context, the Scout Movement provides an educational environment in which Pancasila values can be practiced through direct experience. Historically, Scouting has been closely associated with youth character development and the spirit of national struggle. Originating from the scouting movement pioneered by Robert Baden-Powell, Scouting seeks to develop positive character traits, including discipline, responsibility, independence, cooperation, and resilience (Fadiyatunnisa & Herianngtyas, 2023). In Indonesia, various scouting organizations were unified into the Scout Movement in 1961 as a means of developing the younger generation based on Pancasila values and national ideals.

The relevance of Scouting to Pancasila-based character development lies not only in the values taught but also in how those values are practiced through activities. Ceremonies, camping, discipline training, exploration, social service, and mutual cooperation provide opportunities for students to translate values into concrete behaviors. The principles contained in Tri Satya and Dasa Dharma are particularly relevant to this process because they emphasize devotion to God, love of nature and fellow human beings, willingness to help, discipline, responsibility, and service to the nation. Thus, Scout activities can function as a context in which Pancasila values are actualized through habituation, direct experience, and role modeling, while potentially contributing to the development of national defense attitudes. However, the existence of Scout activities does not automatically demonstrate that the values contained in Tri Satya and Dasa Dharma have been successfully actualized in students' daily behavior. There may be a gap between the normative objectives of Scouting and the actual practices experienced by students. Some students may participate in Scout activities as a routine or formal requirement without necessarily demonstrating corresponding changes in social concern, nationalism, discipline, or responsibility. This empirical condition raises an important question concerning how Pancasila values are actually translated into students' attitudes and behaviors through Scout activities and what factors support or constrain this process.

Previous research by Febrianty and Martadinata, (2025) found that active participation in Scout activities was positively and significantly related to the internalization of national defense values in the cognitive dimension ($r = 0.61$; $p < 0.01$), affective dimension ($r = 0.58$; $p < 0.01$), and behavioral dimension ($r = 0.62$; $p < 0.01$). The highest internalization score was found in the cognitive dimension, followed by the affective and behavioral dimensions, suggesting that repeated practical experiences are associated with students' understanding, attitudes, and actions. These findings establish the relevance of Scout participation to national defense values. Nevertheless, the study primarily examines the relationship between participation and the internalization of national defense values and does not provide an in-depth explanation of the process through which Pancasila values embedded in Tri Satya and Dasa Dharma are actualized through specific Scout activities.

This gap is both empirical and theoretical. Empirically, there remains a need to understand how Pancasila values are translated into observable student behaviors through habituation, direct experience, and role modeling within Scout activities, as well as the factors that influence this process. Theoretically, the connection between Pancasila values, the principles of Tri Satya and Dasa Dharma, and the development of national defense attitudes requires further examination as an integrated process of character formation rather than merely as a relationship between participation and outcomes. Therefore, this study focuses on the process of actualizing Pancasila values through Scout activities and examines the factors that support or constrain this actualization in the context of junior high school students.

The contribution of this study lies in examining Scouting not merely as a non-formal extracurricular activity but as an educational context in which Pancasila values can be practiced and internalized through concrete experiences. By examining habituation, direct experience, and role modeling, this study seeks to explain how values reflected in Tri Satya and Dasa Dharma are manifested in students' discipline, responsibility, leadership, mutual cooperation, social concern, patriotism, and nationalism. Accordingly, this study aims to analyze the actualization of Pancasila values through Scout activities and the factors that influence the development of national defense attitudes among junior high school students.

METHOD

This study employed a qualitative descriptive approach with a case study design to examine the actualization of Pancasila values through Scout activities in fostering national defense attitudes among junior high school students (Creswell & Poth 2016). The research was conducted at Al-Amanah Junior High School from January to March 2026. The school was purposively selected because of its established Scout program and emphasis on Pancasila-based character education.

Participants were selected through purposive sampling based on their direct involvement, relevant experience, and willingness to participate. The study involved 11 informants representing different perspectives on Scout activity planning, implementation, student experiences, and institutional support. The selection criteria ensured that informants could provide relevant information to address the research objectives.

Table 1. Research Informants

Nu	Informant Category	Number	Code
1	Scout Leaders (Chair and Vice)	2 people	PP1, PP2
2	Scout members (3 boys, 3 girls)	6 people	AP1-AP6
3	Teachers involved in character development	2 people	G1, G2
4	School representatives (Vice Principal for Student Affairs)	1 person	WK

Data were collected through semi-structured interviews, participatory observation, and document analysis. Interviews explored the implementation of Pancasila values, national defense attitudes, and supporting and inhibiting factors. Observation focused on student behaviors and interactions, including discipline, cooperation, responsibility, and respect for differences. Relevant school documents, such as Scout activity plans and records, were examined to complement the interview and observation data.

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (Miles et al., 2014) comprising data condensation, data display, and conclusion drawing and verification. Interview records, observation notes, and documents were reviewed and coded according to the research questions. Initial codes were developed from the research focus and patterns emerging from the data. Related codes were grouped into categories and themes concerning Pancasila values, national defense attitudes, and supporting and inhibiting factors. These themes were compared across informant groups and data sources, and contradictory evidence was examined before conclusions were drawn.

Data credibility was addressed through source triangulation, method triangulation, and member checking. Source triangulation compared information from Scout leaders, students, teachers, and the school representative, while method triangulation compared interview findings with observations and relevant documents. Member checking was used, where conducted, to clarify participants' statements and verify selected interpretations. These procedures helped ensure that the findings were consistent with the collected evidence.

RESULTS

The Actualization Process of Pancasila Values through Scout Activities to Foster a Sense of National Defense in the Younger Generation

A. The Actualization Process of Pancasila Values

The thematic analysis identified three interconnected patterns in the actualization of Pancasila values through Scout activities: (1) habituation of religious practices and discipline, (2) cooperation and collective responsibility, and (3) deliberation and fairness in participation. These patterns emerged from interviews with Scout leaders, students, teachers, and the school representative, alongside reported observations of training, camping, pioneering, and group activities. Rather than demonstrating that all five principles were internalized equally by students, the findings show how Scout activities provided practical contexts in which selected Pancasila-related values were expressed and reinforced.

1. Habituation of Religious Practices and Discipline

The first theme concerned the integration of religious practices and discipline into routine Scout activities. Observations during camping and training activities identified collective prayers before and after activities and opportunities for students to perform religious obligations. AP3 confirmed this practice:

> *"Every time we start an activity, we always pray together first. Then, when it's time for prayer, we are given time to pray in congregation."* (AP3, interview, January 16, 2026)

The student's account corresponds with the reported observations of collective prayer and scheduled worship. This convergence provides evidence that religious practices were incorporated into the organization of Scout activities, reflecting the first principle of Pancasila. However, the evidence establishes the presence of religious routines rather than the depth of students' personal religious commitment.

Discipline was similarly embedded in the structure of activities through scheduled participation and compliance with leaders' instructions. These practices indicate that discipline was operationalized through repeated expectations concerning conduct and participation. Nevertheless, the available observations do not establish whether students consistently demonstrated the same discipline outside Scout activities. The finding is therefore limited to the practices documented within the research setting.

2. Cooperation, Mutual Assistance, and Collective Responsibility

The second theme concerned the relationship between cooperation and the practical expression of humanity and national unity. During tent construction and pioneering activities, observations documented students working together to complete assigned tasks. PP2 described the expectation of mutual assistance:

> *"We always remind members to help each other. If a friend has difficulty setting up a tent, others must help. That has become a culture in our Scouts."* (PP2, interview, January 20, 2026)

AP5 similarly explained:

> *"In my team, we are always united. When there is a task from the leader, we work on it together. No one wants to stand out alone."* (AP5, interview, January 22, 2026)

These accounts are consistent with the reported observations of students sharing responsibilities during pioneering and tent construction. The relationship between the two sources is analytically important: the leaders' accounts describe the expected norms, students explain how they experience teamwork, and observations document instances of collective task completion.

The findings suggest that cooperation was practiced through concrete interdependent tasks rather than solely communicated as an abstract moral principle. Such practices are relevant to the second principle, through mutual assistance, and the third principle, through collective action toward shared goals. However, the evidence does not establish that cooperation was equally distributed among all students or that conflicts and unequal participation were absent. The findings demonstrate opportunities to practice collective responsibility, not uniform internalization of these values.

3. Deliberation, Fairness, and Participation

The third theme concerned decision-making and opportunities to participate in Scout activities. PP1 explained that competition preparation required discussion and collective decisions:

> *"In competitions, there is a lot to prepare, so it requires good deliberation and cooperation. The students learn to discuss and make decisions together."* (PP1, interview, January 15, 2026)

The school representative, WK, also stated:

> *"The school supports the principle of fairness in Scouts. All students are given equal opportunities to develop their talents and interests, regardless of their background."* (WK, interview, January 18, 2026)

These accounts indicate that deliberation and equal participation were recognized as principles guiding Scout activities. They relate to the fourth principle through collective decision-making and to the fifth principle through the stated commitment to fairness. However, the available evidence primarily consists of informant accounts. The observations reported in the manuscript do not provide sufficiently detailed examples of individual decision-making processes or comparisons of participation across students. Consequently, the findings establish that deliberation and fairness were stated program values, but do not conclusively establish that all participants experienced equal influence or opportunities.

These practices were also identified through observations and interviews with students, Scout leaders, teachers, and school representatives. The implementation of the five principles of Pancasila identified in the field is presented in Table 2.

Table 2. Implementation of Pancasila values in Scouts

Pancasila Principles	Implementation in Scout Activities	Examples of Activities
First Principle: The One and Only God	Habitual worship on time, communal prayers before and after activities	Joint prayers during the opening and closing of training, congregational worship during camping
Second Principle: Just and Civilized Humanity	Mutual respect for opinions, concern for fellow members, social service	Mutual assistance for members in difficulty, social activities in the community
Principle 3: Unity of Indonesia	Cooperation within teams, spirit of togetherness, love for the homeland	Flag ceremony, PBB, singing the national anthem, team activities
Principle 4: Democracy Guided by the Wisdom of Deliberation	Deliberation in decision-making, discussion of competition strategies	Planning competition activities, selecting team leaders, deliberation to determine strategies
Principle 5: Social Justice for All Indonesian People	Equal opportunities for all members, fairness in task distribution	All members have the right to participate in competitions, fair distribution of tasks within the team

Overall, the findings indicate that Pancasila values were actualized through a combination of routine practices, collective tasks, and stated principles governing participation. The strongest empirical evidence concerns activities directly described or observed, such as collective prayer, assistance during tent construction, and teamwork. Claims concerning equal participation and deeper value internalization require more systematic evidence. Thus, the contribution of Scout activities in this setting is best understood as providing structured opportunities for students to practice Pancasila-related values, rather than as proof that all five principles were internalized to the same extent.

B. The Role of Scout Activities in Fostering a Sense of National Defense

The analysis identified three themes related to national defense attitudes: (1) discipline and respect for national symbols, (2) responsibility and patriotism, and (3) social concern and community participation. The evidence comprised observed activities, student accounts, and the perceptions of Scout leaders and teachers. These sources provide different kinds of evidence and should not be treated as interchangeable: observed conduct establishes what students did in particular situations, student interviews indicate their interpretations, and adult informants' statements reflect their assessments of student behavior.

1. Discipline and Respect for National Symbols

Observations during marching drills (Peraturan Baris-Berbaris, PBB) showed that students practiced responding to commands, maintaining formation, and coordinating their movements. Flag ceremonies and singing the national anthem also provided opportunities to participate in activities associated with national identity. PP2 explained the intended educational purpose of these activities:

> *"The sense of national defense is taught through marching regulations (PBB) and the habit of singing the national anthem before activities begin. The goal is to train discipline, foster respect for national symbols, and strengthen the spirit of the nation's founders."* (PP2, interview, January 20, 2026)

The observation accounts and PP2's explanation are consistent regarding the presence of structured activities and their intended educational purpose. However, the two sources address different aspects of the phenomenon. Observation documents students' participation in PBB, while PP2 explains how the activity is intended to cultivate discipline and national identity. The observation alone cannot establish whether students' attitudes toward national symbols changed as a result.

The findings therefore demonstrate that discipline and respect for national symbols were incorporated into recurring Scout activities. They do not establish the magnitude of any change in students' nationalism or national defense attitudes.

2. Responsibility and Patriotism through Dasa Dharma

The second theme concerned the role of Dasa Dharma as a reference for understanding responsibility and patriotism. PP1 stated:

> *"Dasa Dharma teaches us to always love nature and fellow human beings. Dasa Dharma also directs us to be polite patriots and knights ready to defend the nation and state."* (PP1, interview, January 15, 2026)

AP4 similarly explained:

> *"I memorize the Dasa Dharma. There are points about love for nature and compassion for fellow humans, points about being a polite patriot and a knight. In my opinion, these are values that we must apply as good citizens."* (AP4, interview, January 20, 2026)

The two accounts indicate a shared emphasis on patriotism, care for others, and appropriate conduct as a citizen. AP4's response provides evidence that at least one student could articulate the relationship between Dasa Dharma and civic responsibility. However, the ability to recall or explain these principles does not necessarily demonstrate consistent application in everyday life.

This distinction is important because the study examines the actualization of values, not merely their transmission. The findings support the conclusion that Dasa Dharma served as a reference for discussing patriotic and socially responsible conduct. Whether these understandings translated into sustained behavior beyond the observed activities remains undetermined by the available evidence.

3. Social Concern and Community Participation

The third theme concerned the practice of social responsibility through community service. Observations during social service activities documented students cleaning the surrounding environment and assisting community members. AP6 described the experience:

> *"When I participated in the social service in the village, I felt how enjoyable it is to help others. We cleaned the environment, assisted residents in need. I became more concerned about my surroundings."* (AP6, interview, January 23, 2026)

Here, the evidence provides two complementary perspectives. Observation documents participation in concrete community-oriented tasks, while AP6's statement conveys the student's personal interpretation of the experience. The convergence suggests that social service created an opportunity for students to practice community involvement and reflect on concern for others.

However, AP6's account cannot be generalized to all Scout members. Nor does a single reported experience establish a lasting change in social concern. The empirical finding is that students participated in community-oriented activities and that at least one student associated this participation with increased concern for the surrounding environment.

4. Perceived Behavioral Changes and the Limits of Evidence

Scout leaders and teachers reported perceived differences in students' behavior. PP2 stated:

> *"After participating in Scouts, students love their homeland more and can behave well. When meeting others, they apply the 3S (smile, greeting, salutation), are disciplined in every activity, and are more respectful during ceremonies."* (PP2, interview, January 20, 2026)

G2 similarly observed:

> *"I teach several students who are active in Scouts. They are more confident, brave to express opinions, and have a leadership spirit. They are also more concerned about the social environment and have a strong sense of nationalism."* (G2, interview, January 27, 2026)

These statements reveal how adults involved in the school perceived the relationship between active Scout participation and student behavior. The reported characteristics include discipline, confidence, willingness to express opinions, leadership, social concern, and respect during ceremonies. Nevertheless, the accounts are subjective assessments rather than independently measured outcomes.

The research did not include systematic pre-participation measurements, longitudinal behavioral records, or a comparison group. It is therefore not possible to determine whether the reported characteristics developed after participation in Scouting, were already present beforehand, or were influenced by other educational and family experiences. The findings should not be interpreted as evidence of a causal effect.

Taken together, the empirical evidence identifies three principal ways in which Scout activities relate to national defense attitudes in the studied setting: students practiced discipline and coordination during PBB, encountered patriotic concepts through Dasa Dharma and national ceremonies, and participated in community service. These findings demonstrate the practical contexts in which relevant values were expressed. They do not establish a measurable increase in nationalism or national defense attitudes across the student population.

C. Supporting and Inhibiting Factors for the Actualization of Pancasila Values and the Attitude of Defending the Country through Scout Activities among the Youth

The third analytical theme concerns the conditions shaping the implementation of Scout activities. The findings identify institutional resources and support, leader guidance, and family encouragement as reported supporting

factors. Constraints include limited time, differences in students' learning needs, external social and digital influences, and varying levels of interest. These factors are interconnected: the existence of a Scout program does not automatically ensure consistent participation or equivalent learning opportunities for all students.

1. Supporting Factors

In the context of implementing Scout activities, the success of actualizing Pancasila values to foster a sense of defending the country among the youth is closely related to various interrelated supporting factors.

a. Support for Facilities and Infrastructure

From the perspective of facilities, PP1 states that:

> *"The facilities and infrastructure are complete and support Scout activities. The funding for activities comes from student contributions and foundation assistance." (PP1, interview, January 15, 2026)*.

Observations indicate that material support from the school is an important factor in the smooth running of Scout activities. School principals' support and commitment in facilitating school activities are crucial to maximizing participation, especially in Scouts.

b. Support Scout Leader Competence and Guidance

There is strong institutional support, where the school provides flexibility for mentors in carrying out activities, especially to instill the value of discipline through the application of punctuality and attendance in every Scout activity. WK states:

> *"The school fully supports Scout activities. We provide time flexibility for leaders and students to carry out Scout activities. In fact, we schedule Scout activities as mandatory for all students in grades X and XI."* (WK, interview, January 18, 2026)

Trained or competent leaders play a crucial role in implementing Scout activities to maximize the planning and management of better Scout activities:

> *"All of us leaders have completed basic advanced courses and hold Scout leader certificates. We also regularly participate in training and meetings with the branch quarter to enhance our competencies*." (PP1, interview, January 15, 2026).

The qualifications and continuing training of Scout leaders provided support for the planning and implementation of activities. Observations also indicated that leaders played an active role in explaining activity procedures, guiding students, and reinforcing discipline during activities. Student enthusiasm was particularly visible during activities involving direct participation and outdoor experiences. Thus, institutional support and leader preparedness formed an important part of the context in which students could participate in and practice the values embedded in Scout activities.

c. Student Enthusiasm and Family Support

Student participation was also influenced by the support provided within the family environment. PP1 stated:

> *"Families monitor and enforce discipline when students are at home."* (PP1, interview, January 15, 2026).

AP2 expresses support from parents:

> *"My parents support me joining the Scouts. They say that Scouts is good for building character and discipline. In fact, my father was also active in Scouts."* (AP2, interview, January 19, 2026).

PP1 also reported that families reinforced discipline in the home environment (PP1, interview, January 15, 2026). These accounts indicate that family encouragement was perceived as supporting student participation. AP2's statement offers an individual example of parental support, while PP1 provides the leader's broader perspective.

However, the available data do not establish the extent of family support across all participants or whether family encouragement resulted in more consistent attendance or stronger value internalization. Family support should therefore be understood as a contextual factor identified by informants rather than a measured determinant of student outcomes.

2. Obstacles

In addition to supporting factors, there are also obstacles in the implementation of the actualization of Pancasila values to foster a sense of nationalism in the younger generation. Based on interview results, mentors stated that the main challenges often faced include time constraints, differences in students' abilities, and the influence of the environment and technology**.**

a. Time Constraints

PP2 states that:

> "*The main challenge often faced is the limited time for training and preparation for Scout activities, as the boarding school background causes students' schedules to be very tight."* (PP2, interview, January 20, 2026).

The researchers' observations confirm that the students at the school have a very busy schedule, ranging from teaching and learning activities, dormitory activities, to other extracurricular activities. This results in the preparation process for the Scout activities not being able to be carried out optimally. WK acknowledges this challenge:

> "*It is indeed a challenge for us to balance academics, dormitory activities, and extracurriculars. We continue to seek solutions so that the Scouts can continue without disrupting the students' academic activities."* (WK, interview, January 18, 2026)

The convergence of these accounts suggests that time allocation was a practical constraint on the organization of Scout activities. The issue is not simply the availability of extracurricular time but the need to coordinate Scouting with other institutional responsibilities. However, the research does not quantify missed sessions, training duration, or differences in participation resulting from scheduling constraints. The extent to which limited time affected the actualization of values therefore remains a qualitative interpretation rather than a measured effect.

b. Differences in Students' Abilities

Obstacles also arise due to differences in students' abilities to receive explanations. PP1 states:

> *"Every child is different in receiving the teacher's explanations, so sometimes there are still one or two students who need more guidance."* (PP1, interview, January 15, 2026).

AP1 acknowledges that he needs more time to understand the Scout material:

> *"Sometimes I am a bit slow to grasp the explanations from the senior guide. But the senior guide is patient in teaching me until I understand. Sometimes my friends also help explain*." (AP1, interview, January 19, 2026).

These accounts indicate that students did not respond to instruction and activities in exactly the same way. Differences in comprehension required Scout leaders to adjust their explanations and provide additional assistance to individual students. In this context, the actualization of Pancasila values cannot be approached through a uniform method alone but requires guidance that considers students' different levels of understanding and participation.

c. The Influence of Environment and Technology

The social environment surrounding students was also identified as a factor that could influence their attitudes and participation, PP2 states that:

> *"A poor social environment can negatively influence the attitudes of Scout members."* (PP2, interview, January 20, 2026).

G1 adds:

> *"We see that students who associate with a poor environment tend to exhibit deviant behavior. This poses a challenge for us to continue mentoring them."* (G1, interview, January 25, 2026).

The development of technology and social media indirectly presents its own challenges as students become more critical in responding to the information they receive. AP5 reveals:

> *"We often see content on social media that does not align with the values of Pancasila. Sometimes friends are influenced. But in Scouts, we are taught to be critical and to choose good information*." (AP5, interview, January 22, 2026)

The findings indicate that students encounter various influences beyond the school environment. Consequently, the values introduced through Scout activities exist alongside information, social interactions, and behavioral models encountered in students' daily lives. This condition requires continuous guidance so that students can critically respond to influences that may not be consistent with the values promoted through Scout activities. Variation in students' interest in Scout activities was also identified as a minor inhibiting factor. PP1 states:

> *"There are some children who are not very enthusiastic about joining Scouts. They prefer activities that are more relaxed or that do not involve too much physical activity."* (PP1, interview, January 15, 2026).

Although this condition was reported among only a small number of students, differences in interest affected the level of participation in certain activities. This finding suggests that students' engagement is an important contextual consideration in implementing value-based extracurricular activities, particularly when activities involve physical training, discipline, and sustained participation. The school and Scout leaders responded to these challenges through repeated explanations, additional guidance, and coordination among teachers and Scout leaders. PP1 explained:

> *"We always repeat the explanations until all the children understand. We also provide special assistance for children who need more guidance."* (PP1, interview, January 15, 2026).

G2 added:

> *"Collaboration between teachers and Scout leaders is very important. We coordinate with each other to ensure that the values taught in Scouts are also reinforced in the classroom."* (G2, interview, January 27, 2026).

These findings suggest that the challenges encountered in implementing Scout activities were associated with both individual learning needs and broader institutional and contextual conditions. Although some challenges could be addressed through adaptive guidance and continued coordination, others, particularly scheduling constraints and limited resources, required support at the institutional level. Accordingly, the actualization of Pancasila values and the cultivation of national defense-related attitudes through Scout activities depended not only on the activities themselves but also on the capacity of the school and Scout leaders to respond to students' needs and implementation constraints.

The findings indicate that Scout activities were implemented through adaptive practices intended to accommodate differences in students' understanding and learning needs. Repeated explanations and individual assistance were reported as strategies for helping students understand activity materials, while coordination between teachers and Scout leaders was intended to reinforce consistency between values introduced through Scouting and those emphasized in classroom learning. These practices illustrate how character education was supported through guidance and coordination across different school settings.

PP1 reported that Scout leaders repeated explanations and provided additional assistance to students who required further guidance (PP1, interview, January 15, 2026). Similarly, G2 emphasized the importance of coordination between teachers and Scout leaders in reinforcing values across Scout activities and classroom learning (G2, interview, January 27, 2026). Taken together, these accounts identify two implementation strategies: adapting guidance to students' learning needs and coordinating character education across school contexts. However, the evidence establishes that these strategies were reported as part of the implementation process; it does not demonstrate their effectiveness through independently measured outcomes. Further investigation would be necessary to determine whether these practices improved student participation, reduced implementation barriers, or contributed to more consistent behavioral outcomes.

More broadly, the findings indicate that the implementation of Scout activities was shaped by the interaction between institutional support and individual circumstances. The availability of resources, school support, leader guidance, and family encouragement facilitated implementation, whereas scheduling pressures, differences in learning needs, external social and digital influences, and variations in student interest presented challenges. This pattern suggests that the actualization of Pancasila values cannot be understood solely in terms of the normative content of Scout activities. It must also be considered in relation to the conditions that enable students to participate, understand the values being promoted, and practice them within organized activities. Nevertheless, the present study does not establish the relative influence of these factors or demonstrate their direct effects on student outcomes.

Taken together, the three themes show that Scout activities provided structured opportunities for students to practice Pancasila-related values and behaviors relevant to national defense. The clearest evidence concerns participation in collective prayer, teamwork during pioneering and tent construction, marching drills, flag ceremonies, and community service. These practices illustrate how values associated with religiosity, cooperation, discipline, unity, and social responsibility were enacted within the Scout program. Interview accounts complement these observations by showing how students and school personnel interpreted the activities and associated them with discipline, patriotism, responsibility, and social concern. The relationship between these forms of evidence is important: observations document practices within particular activities, whereas interviews provide insight into the meanings and perceived significance attributed to those practices by participants.

A critical distinction must therefore be maintained between the enactment of values and evidence of their internalization. Participation in a flag ceremony, for example, demonstrates involvement in a structured national activity but does not, by itself, establish a lasting commitment to national defense. Similarly, cooperation during pioneering provides evidence of collective action in a specific setting but does not necessarily demonstrate that cooperative behavior is consistently maintained outside Scout activities. The findings should consequently be

interpreted as evidence of opportunities to practice Pancasila-related values and of participants' perceptions of their significance, rather than as proof that all students internalized these values uniformly.

The principal empirical contribution of this study lies in documenting how Pancasila-related values were practiced, interpreted, supported, and constrained in the everyday implementation of Scout activities at Al-Amanah Junior High School. The findings also highlight the contextual conditions that shaped these practices, including institutional support, leader guidance, family encouragement, students' learning needs, and scheduling constraints. However, because the study did not include systematic pre- and post-participation assessments, longitudinal follow-up, or a comparison group, it cannot establish that Scout participation caused measurable improvements in discipline, nationalism, or national defense attitudes. The findings instead provide a context-specific account of the relationship between value-oriented activities, students' participation, and the implementation conditions that may support or constrain character and civic education.

DISCUSSION

The findings indicate that the actualization of Pancasila values through Scout activities involves more than the transmission of national and moral principles. It concerns how abstract normative values are translated into practices that students can experience within a particular educational environment. Collective prayer, cooperation during pioneering, deliberation in group activities, respect for national symbols, and community service represent different contexts in which Pancasila values become visible in everyday conduct. However, the presence of these activities should not be equated with the complete internalization of the values they represent. The distinction between knowing a value, practicing it in a structured setting, and applying it independently in different situations is essential to interpreting the findings.

This distinction provides a critical perspective on character education. In Lickona's (1992) framework, character development involves moral knowing, moral feeling, and moral action. The findings illustrate aspects of these three dimensions, but they do not establish that the dimensions develop simultaneously or consistently. Students' explanations of Dasa Dharma, for example, indicate their ability to articulate principles associated with patriotism and social responsibility. Their participation in community service provides evidence of action in a specific context, while AP6's account of becoming more concerned about the surrounding environment represents a personal interpretation of that experience. These forms of evidence are related, but they are not interchangeable. Knowledge of a principle does not necessarily demonstrate emotional commitment, and participation in an activity does not by itself establish enduring behavioral change.

The analytical significance of this distinction is that Pancasila actualization should be examined as a process rather than treated as a binary outcome. A student may understand the importance of cooperation but still require guidance when working with peers. Similarly, students may participate respectfully in a flag ceremony because the activity is structured and supervised, without necessarily demonstrating the same disposition in less regulated situations. The present study does not establish whether these differences occurred systematically among participants; rather, its findings show why the existence of organized activities cannot, on its own, be treated as conclusive evidence of internalized character.

Dewey's (1938) concept of learning through experience helps explain the educational potential of these activities. Pioneering and camping require students to coordinate actions, solve practical problems, and assume responsibilities, while deliberation exposes them to collective decision-making. Community service places students in situations where responsibility extends beyond the immediate Scout group. These activities create opportunities for students to encounter the practical implications of values rather than merely receive verbal explanations. Nevertheless, experience is not automatically educational in a transformative sense. Its contribution depends on how students participate, interpret what occurs, and connect their experiences with the principles they are expected to practice.

The findings therefore suggest a more qualified interpretation of experiential character education: structured activities create opportunities for value enactment, but the transition from participation to understanding and from understanding to sustained action cannot be presumed. Reflection, feedback, repeated practice, and opportunities to exercise responsibility may help make that transition more meaningful. These mechanisms are theoretically plausible implications of the findings, rather than effects independently established by the present study.

The central analytical issue in this study is how the actualization of Pancasila values relates to the development of national defense attitudes. These concepts are closely connected, but they should not be treated as identical. Pancasila provides a normative foundation for civic and social conduct, whereas national defense attitudes concern orientations toward responsibility for protecting the nation and contributing to its continuity. The findings suggest that their relationship becomes visible through shared behavioral expressions, including discipline, cooperation, responsibility, respect for national symbols, and concern for the wider community.

The relationship is particularly evident in the different functions of Scout activities. Marching drills and flag ceremonies establish structured contexts for practicing discipline, coordination, and respect for national symbols. Dasa Dharma provides a normative reference through which participants discuss patriotism, responsibility, and

concern for others. Pioneering and group assignments require students to coordinate their efforts, while community service provides opportunities to act on social responsibility beyond the immediate group. Taken together, these practices illustrate how values associated with Pancasila may be connected to civic behaviors relevant to national defense.

However, the relationship is not simply a direct progression from learning Pancasila to acquiring a national defense attitude. The findings do not demonstrate that participation in one activity produces a particular attitude or that all relevant behaviors originate exclusively from Scout education. Discipline during marching drills, for example, can be interpreted as compliance with structured instructions; it does not necessarily establish independent commitment to national defense. Likewise, participation in a flag ceremony demonstrates involvement in a national ritual, but does not independently measure the depth of patriotism. Community service provides more direct evidence of social participation, although one activity cannot establish the persistence of that disposition over time.

This distinction prevents national defense from being reduced either to ceremonial participation or to abstract expressions of patriotism. Within the context of this study, national defense-related attitudes are better understood through a range of practices that connect individual responsibility with collective well-being. Respect for national symbols represents one dimension, while cooperation, social responsibility, and participation in community activities represent others. The findings thus support a broader interpretation of national defense-related education as involving everyday civic conduct alongside explicit expressions of national identity.

The study's contribution lies in identifying these practical connections within one school context. Rather than treating Pancasila education and national defense education as two separate instructional objectives, the findings show how both can be addressed through overlapping activities. Pancasila supplies the normative orientation for conduct, while Scout activities provide situations in which selected values can be practiced. Behaviors arising in those situations may be relevant to national defense attitudes, particularly when they involve responsibility, cooperation, and concern for collective welfare. This is an interpretive relationship grounded in the case study, not evidence of a verified causal pathway.

The findings are broadly consistent with Lickona's (1992) account of character education and Dewey's (1938) emphasis on experience. However, their analytical value is not exhausted by confirming that students can learn through activities or that moral development involves knowledge, feelings, and actions. The study also draws attention to the conditions under which opportunities for practicing values are made available, sustained, or constrained.

The reported supporting factors include institutional resources, school-level coordination, leader guidance, and family encouragement. The reported constraints include competing school and boarding schedules, differences in students' learning needs, variation in interest, and concerns about social and digital influences. These findings indicate that value-oriented activities take place within an institutional and social environment that shapes students' opportunities to participate. Even when a school has an established Scout program, the educational opportunities available to individual students may differ according to time, guidance, interest, and the practical organization of activities.

This contextual dimension qualifies explanations that place primary emphasis on habituation or role modeling. Repetition can establish a routine, but repeated participation alone does not demonstrate that students understand the purpose of the practice or apply its underlying values independently. Similarly, the presence of a trained leader does not establish that every student receives equivalent guidance. AP1's account of needing additional explanations, for example, illustrates how the experience of an activity may depend on the assistance available to the student. In this instance, patient guidance and peer support were reported as responses to a learning difficulty. The finding suggests that participation is not merely a matter of attendance; it also involves access to explanations and opportunities to understand what is being practiced.

Scheduling constraints raise a related issue. When time for training and preparation is limited, students may have fewer opportunities to participate in activities or reflect on their experiences. The present data do not quantify this effect, but informants' accounts identify scheduling as a practical concern in implementation. This means that the educational value of a program should not be assessed solely by the values stated in its curriculum or by the number of activities conducted. Attention should also be given to the continuity, accessibility, and organization of students' participation.

The study therefore adds a contextual qualification to the theoretical perspectives used: experiential learning and character education provide explanations of the educational potential of Scout activities, while the findings highlight that this potential operates within real institutional constraints. The study does not establish the relative influence of each condition, nor does it demonstrate that a particular constraint produces a specific behavioral outcome. Its contribution is to show that implementation conditions are integral to interpreting how Pancasila-related practices are organized and experienced.

An important issue in interpreting the findings concerns the difference between informants' perceptions of change and evidence of change established through systematic observation. PP2 reported that students became more disciplined and respectful during ceremonies, while G2 described students active in Scouting as more confident, willing to express opinions, and socially concerned. These accounts are valuable because they reveal how school personnel interpret the program's contribution. Nevertheless, they represent assessments by informants and should not be treated as direct measurements of improvement.

The observations described in the study document behaviors within specific activities, including responding to marching commands, cooperating during pioneering, participating in ceremonies, and engaging in community service. Such observations establish that these practices occurred in the research setting. They do not establish whether the behaviors were more frequent than before participation, whether they persisted outside Scout activities, or whether they differed from the behavior of students who did not participate in the program.

This distinction is especially important when interpreting claims about nationalism and national defense attitudes. These are complex constructs that cannot be established solely through participation in ceremonies, compliance with instructions, or expressions of patriotic understanding. The findings provide evidence of activities relevant to these constructs, together with informants' interpretations of their significance. They do not provide a basis for estimating the magnitude of change or attributing that change exclusively to Scouting.

A more defensible interpretation is that Scout activities were perceived by participants and school personnel as supporting character and civic development, while the reported practices demonstrate opportunities for students to exercise selected related behaviors. This formulation preserves the significance of the findings without exceeding the evidentiary capacity of the research design. It also clarifies an important distinction between the educational potential of a program and its demonstrated outcomes.

Future research could investigate this distinction through repeated observations across different settings, interviews conducted at multiple points in time, or a combination of qualitative evidence and clearly defined indicators of civic attitudes and behavior. Such approaches could examine whether practices observed during organized activities are sustained in less supervised situations. A comparison across schools or program arrangements could also clarify how contextual differences relate to students' opportunities to practice the values emphasized in Scouting

The originality of this study should be located in its contextual and analytical contribution rather than in a claim that it establishes an entirely new theory of character education. Previous scholarship on character education and Scouting provides a basis for understanding the importance of moral guidance, practical experience, discipline, and social participation. The present study brings these concerns together by examining how activities associated with Pancasila values also provide contexts for practicing behaviors relevant to national defense attitudes.

The findings support an interpretive framework comprising three interconnected dimensions. The first is normative orientation, through the articulation of Pancasila values and Dasa Dharma. The second is situated enactment, through routines, group tasks, deliberation, ceremonies, and community service. The third is contextual reinforcement, through leader guidance, institutional support, family encouragement, and the practical conditions affecting participation. These dimensions summarize the relationships identified in the case study; they should not be interpreted as a fixed developmental sequence or a causal model validated by the research.

The value of this framework is that it connects the content of character education with the situations in which students practice it and the conditions that shape their participation. Normative orientation explains what values are emphasized, situated enactment identifies how those values appear in practice, and contextual reinforcement highlights the support and constraints surrounding implementation. The framework therefore offers a way to organize the empirical relationship between Pancasila actualization and national defense-related behavior without assuming that the presence of a program guarantees internalization.

This contribution is also deliberately bounded. Because the research focuses on one school and 11 informants, the framework represents an interpretation of this case rather than a universal explanation of Scout-based character education. Its applicability to other schools, student populations, or program structures requires further investigation. This limitation does not eliminate the study's contribution; it clarifies the level at which the contribution can be claimed.

The findings have implications for how Scout activities are designed and evaluated. First, activities should be connected explicitly to the values they are intended to develop. After pioneering or group assignments, for example, leaders can invite students to reflect on how tasks were distributed, how difficulties were addressed, and how collective responsibility was exercised. Such reflection may help students connect participation with the underlying principles of cooperation, humanity, and unity. Its effectiveness, however, should be evaluated rather than assumed.

Second, deliberative activities should provide opportunities for students to express different opinions and participate meaningfully in collective decisions. The existence of a discussion does not automatically establish equal participation. Leaders can therefore pay attention to whose opinions are heard, how disagreements are

addressed, and whether responsibilities are distributed fairly. This would make the practice of deliberation and fairness more observable and easier to evaluate.

Third, national defense education should not be restricted to ceremonies or the memorization of patriotic principles. The findings indicate that community service, cooperation, and responsibility provide additional contexts for practicing civic values. Schools can connect these activities with discussions of public responsibility, social solidarity, and contribution to the community. This approach would preserve the importance of national identity while recognizing the social dimensions of civic responsibility.

Fourth, implementation should account for differences in student needs and institutional schedules. The reported use of additional explanations and peer assistance suggests that guidance can be adapted to students' understanding. Coordination between Scout leaders, teachers, and school administrators may also help protect sufficient time for meaningful participation. These are practical implications drawn from the reported challenges, not interventions whose effectiveness has been tested in this study.

Finally, evaluation should distinguish program implementation from student outcomes. Records of attendance and completed activities can show whether a program was conducted, while observation of specific behaviors can document what students did in particular contexts. Interviews can explain how students and teachers interpret these experiences. If schools wish to claim sustained improvements in discipline, nationalism, or national defense attitudes, they need additional evidence that examines behavioral consistency over time and across settings. This distinction can help prevent program evaluation from equating activity completion with successful character formation.

Several limitations shape the interpretation of these findings. First, the study was conducted at one school with 11 purposively selected informants. It provides an in-depth account of the experiences and practices reported in this context, but it cannot establish how common these patterns are across other schools. Second, interviews reflect participants' accounts and may be influenced by personal interpretation or expectations concerning desirable behavior. Observations provide a complementary source of evidence, but they remain limited to the activities and periods documented during the research.

Third, the study did not include systematic pre- and post-participation assessments, longitudinal follow-up, or a comparison group. It therefore cannot determine whether participation caused lasting changes in students' character or national defense attitudes. Nor can the study establish the relative contribution of Scouting compared with family education, classroom instruction, peer relationships, or other experiences.

Further research could examine multiple schools with different program arrangements, follow student participation over time, and investigate whether behaviors observed during Scout activities are maintained in classroom, family, and community settings. Future studies could also define specific indicators of Pancasila-related practices and national defense attitudes before assessing their development. Such work would help distinguish the implementation of educational activities, students' interpretations of those activities, and evidence of sustained behavioral change.

In conclusion, the findings demonstrate how Scout activities at Al-Amanah Junior High School provided contexts for practicing Pancasila-related values through structured routines, collective tasks, deliberation, and community service. They also show that the implementation of these activities was shaped by institutional support, leader guidance, family encouragement, and practical constraints. The study's contribution lies in explaining the contextual relationship between normative values, situated practice, and behaviors relevant to national defense, while recognizing that participation and perceived benefits do not by themselves establish lasting internalization or causal effects.

CONCLUSION

The actualization of Pancasila values through Scout activities provides a meaningful context for developing students' attitudes toward national defense through habituation, direct experience, and role modeling. Religious attitudes, cooperation, social concern, discipline, deliberation, responsibility, and respect for differences are embedded in various activities, including competitions, marching exercises, social activities, camping, and the implementation of the Scout Dasa Dharma. Nationalism is cultivated through the repeated practice of national values, love for the homeland, and discipline throughout Scout activities. Within the context of this study, these practices were associated with observed behavioral developments, including greater discipline, the application of the 3S culture (smile, greeting, and salutation), increased solemnity during ceremonies, and stronger expressions of nationalism and social concern. These processes are supported by adequate facilities and infrastructure, school support, the active involvement of Scout leaders, student enthusiasm, and family support. At the same time, limited activity time, differences in students' ability to understand and internalize the values being taught, environmental influences, and technological developments remain challenges in sustaining the process.

Overall, the findings suggest that the development of Pancasila-based character and national defense attitudes is supported not by the delivery of values alone, but by their repeated enactment in everyday activities, reinforced by direct experience, consistent role modeling, and a supportive educational environment. Therefore, continuous

guidance and consistent reinforcement are needed to help students internalize Pancasila values and express them as part of their daily civic character. However, these findings should be interpreted within the limitations of the single-school context and the relatively small participant group. Further multisite, longitudinal, or mixed-method research is needed to examine how participation in Scout activities relates to the sustained development of Pancasila-based character and national defense attitudes across different educational contexts.

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