

THE IMPLEMENTATION OF THE DASA DHARMA VALUES IN SOCIAL STUDIES LEARNING TO DEVELOP STUDENTS' SOCIAL AWARENESS

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ABSTRACT

This study aimed at describing the implementation of the Dasa Dharma values in social studies learning and analyzing those implementations in terms of students' social awareness. The study employed a qualitative method, gathering data through observation, interviews, and documentation. After acquiring the data, the model from Miles, Huberman, and Saldana was administered for analysis. The findings show that the implementation of the Dasa Dharma values in social studies learning was reflected in each process, that is, planning, implementation, and evaluation. Students' attitude and behavior, specifically their willingness to assist their peers during class, their sensitivity to the social circumstances around them, and their ability to work well in groups, reflect the form or outcome of this implementation. This form of implementation represents the Dasa Dharma values related to social awareness, that is, values 2, 4, and 5. This research is novel in that it focuses on the Dasa Dharma values integrated into social studies learning to foster social awareness. This research can be used as a reference to demonstrate that Crandall's theory of social awareness is relevant for application in social studies learning, collaborating with the Dasa Dharma values.

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INTRODUCTION

Character education has long been positioned as a fundamental pillar of the Indonesian education system. This ideal and goal are enshrined in Article 31 of the 1945 Constitution, declaring that all citizens have the right to receive

and benefit from education. Accordingly, the government must strive to provide and organize national education to achieve the state's goal of educating the populace (Selviana et al., 2024). Law Number 20 of 2003, governing the implementation of national education with an orientation towards national character education, establishes a character education program to realize the goal of national education, demonstrating efforts to instill character in its citizens through education (Stefani & Meylina, 2024). Education is a conscious and planned endeavor that includes elements of guidance, direction, and instructions conveyed by teachers to students to activate the learning environment and develop students' potential so they have expected strengths, such as spirituality, self-control, knowledge, morals, and skills that are competent to be applied in society (Marzuki et al., 2024).

As a result of technological advances that make today's students less sensitive to their natural and social surroundings, this expectation points to a decline in the character of the younger generation, particularly in terms of social awareness (Rojikhin & Yani, 2022). Numerous incidents, such as the prevalence of bullying in both offline and online media, where students either ignore it or engage in bullying themselves, serve as examples of this phenomenon (Iftitah et al., 2023). Another example of this phenomenon is insensitivity to accident victims, where it is frequently observed that some people are reluctant to assist victims immediately and are more interested in recording the incident for the purpose of social media fame (Arif et al., 2021). This phenomenon will most likely impact all aspects of the country and could even affect social and economic stability, education, and national advancement (Hasid et al., n.d.).

To foster social awareness among students, Indonesia has been incorporated into an extracurricular called the Scout Movement (Fitriyani et al., 2023). It is the only extracurricular scouting organization that offers a program for character building and potential development. Law No. 12 of 2010 concerning Scouting (Sumardjoko & Prasetyo, 2021) states that scouting involves education, training, and personal development, with the goal of implementing these skills and knowledge in society as a form of service. Additionally, scouting involves games that are education-oriented (Putri et al., 2024). Tri Satya and Dasa Dharma, or three promises and ten moral principles, are the scouts' code of honor and act as a guide for attitude, behavior, and action (Nasution et al., 2024).

The application of Dasa Dharma has included the general development of character over many generations in Indonesia. Dasa Dharma's second value, "Love for Nature and Compassion for Fellow Human Being," teaches people to behave responsibly, be disciplined, be frugal, intelligent, and be compassionate toward others. The fourth Dasa Dharma value, "Obedience and Deliberation," must be instilled and absorbed to address the issues of the current generation's lack of empathy (Fauziah & Damrah, 2025). This value can be understood as meaning that by deliberating, people will be able to understand one another and solve problems together. The fifth value, "Willing to Help and Persevering," teaches people to help one another wherever they are to care for others. To make the current generation more aware of their surroundings, it is necessary to emphasize these values to them. Therefore, incorporating Dasa Dharma into education, both in formal and non-formal settings is crucial.

Applying Dasa Dharma to develop students' character is most unlikely possible on its own; collaboration with formal education is necessary, which can be done by implementing the values in social studies learning. Social studies is a field of knowledge which examines events and facts and produces concepts and theories related to social issues (Kamilah & Abdullah, 2022), which are studied using the branches of knowledge included within it, such as sociology, economics, geography, and history (Seran & Mardawani, 2021). Social Studies, or IPS, plays a significant and influential role in shaping students' character. Students participate in and discuss social issues, which helps them become more familiar with and understand their surroundings, both in terms of nature and the socio-culture of their community (Istiqomah & Ningsih, 2024).

Previous research has largely discussed the relationship between social studies learning and Scouting activities in character formation, either separately or focusing on each topic. The Scouting values discussed tend to be general in nature, not focusing on the Dasa Dharma values as the core values of Scouting itself. The character traits discussed by previous researchers tend to be related to discipline, responsibility, or other general traits, not focusing on social awareness. Therefore, through this, it can be seen that the innovation of this research will be more focused on the Dasa Dharma Scout Values implemented in social studies learning in developing social awareness character.

METHOD

The research approach used in this study uses the Field Research approach, namely research that focuses on data collection in the field with qualitative methods and uses case study techniques. This research emphasizes the analysis of inductive thinking processes related to the relationship between observed phenomena, and uses scientific logic. The location of this research was conducted at SMP Negeri 9 Malang with 4 subjects. The subjects included school principals, social studies teachers, Scout leaders, and students participating in the Scout Movement. The subjects were selected to understand regulations, rules, learning systems, and the process of integrating the Dasa Dharma values into learning to foster social awareness in students.

As previously mentioned, the data collection techniques employed in the study were observation, interview, and documentation, which were conducted by the research subjects. The validity of the data was validated using Source and Technique Triangulation. Then, the data was analyzed using the Miles, Huberman, and Saldana model, which started with data collection, followed by data condensation, and then the condensed data was presented and concluded (Fajri et al., 2025). The theory used to determine the form of social concern formed in social studies learning that is integrated with the Dasa Dharma Values is the theory from Crandall. To find out the Dasa Dharma values used, this study limits the use of Values 2, 4, and 5 because they are considered closely related to social concern.

RESULT AND DISCUSSION

SMP Negeri 9 Malang is one of the schools in Malang which employs an independent curriculum for instruction. The role of students in learning is also emphasized; that is, students receive particular attention in carrying out learning, beginning with discussion activities, projects, and co-curricular activities. Teaching is not just about giving students assignments or a one-way system in which the teacher explains the materials. Through the implementation of this curriculum, students will be able to more effectively explore material that teachers have provided in class, either individually or in groups. Their character development and academic proficiency are indirectly enhanced by this curriculum (Madhakomala et al., 2022).

The vision and mission of SMP Negeri 9 Malang, which is to “create individuals who are devout, noble, intelligent, and globally minded,” are closely aligned with the social studies learning objectives. The learning process has internalized and applied this vision and mission. The social studies teachers at this school practice a variety of teaching methods that highly emphasize the active engagement of students during learning. In the learning process, teachers do not solely practice the lecture method but employ a variety of engaging and varied strategies, including project-based learning, group discussion, and simple field data collection.

In addition to social studies learning, SMP Negeri 9 Malang offers various extracurricular and regular activities to realize the vision and mission. The Scouting extracurricular is one such endeavor that the school currently provides careful consideration for. This seeks to enhance students’ soft skills and character. This objective is reinforced by the Principals’ statement that beginning in the 2025/2026 academic year, the education system will require all students to participate in the Scouting Extracurricular, which was previously only an optional extracurricular.

Dasa Dharma, the Code of Honor governing attitude and behavior of its members in society, is inextricably linked to the scouts. Members’ behavior and morals are governed by this Code of Honor in both scouting and non-scouting contexts, including classroom instruction and society (Sulaiman & Maulana, 2023). This is consistent with the educational objectives, which require students to possess good character, especially with regard to social awareness. Through a variety of scouting activities, which are founded on the principles of Dasa Dharma—Love for Nature and Compassion for Fellow Human Being, Obedience and Deliberation, and Willing to Help and Persevering—this social awareness will be developed. Scouting knots, pioneering, drill commands, and various ceremonies or assemblies are among the activities that are based on these values and help to shape students’ social awareness.

It is most likely impossible to instill and shape social awareness from one single perspective. Synergy between the basic values and formal education is required because the Code of Honor aligns with the educational objective of developing a generation with character and its values align with the learning materials. This synergy can

occur subtly through application and language use that aligns with the academic language and learning methods of each subject. This harmony can be implemented in social studies learning, which covers a wide range of social issues and can build students' social awareness through both materials and instructional methods.

The application or execution of something that has been supplied to accomplish a desired result is referred to as implementation (Tsuraya et al., 2022). The process of implementation involves a number of processes, including planning, executing, and evaluating the results to determine their success. The second, fourth, and fifth Dasa Dharma values are used in social studies learning in helping students shape their social awareness. This is demonstrated through the planning, execution, and evaluation of the learning process. When the learning program is implemented in the classroom, it is most likely easier to see how these values are being applied.

1. Planning

The planning process serves as the foundation of the entire implementation process, wherein specific, quantifiable objectives are set to develop strategies and procedures for putting learning into practice in the classroom. This process also involves various aspects, such as determining the material, content, or values to be delivered and type of projects to be assigned to students to support their comprehension of the material and the development of values through material provided (Ichsan, 2021).

In this process, social studies teachers at SMP Negeri 9 Malang collaborate with the Scout leaders through the curriculum to incorporate the Dasa Dharma values into social studies learning. Through coordination meetings with the curriculum department, the teachers and the Scout leaders create a variety of activity resources to be delivered to students during the planning process. Based on the interviews with the teachers, it is clear that the Dasa Dharma values incorporated into the learning process will not be explicitly communicated but rather implied in a number of materials and learning methods, such as "Indonesia's Potential to Become a Developed Country" and student-centered learning methods (environmental observation and group projects).

The implementation process at this stage can be seen in the lesson plans and student worksheets created by the teachers, which include the value of "Love for Nature and Compassion for Fellow Human Beings." These values are integrated into the lesson plan on the topic of Indonesia's Potential for Progress by observing the surrounding environment and the available natural resources that can be developed to further Indonesia in the future. Then, by dividing students into groups to discuss the material, the values of "Obedience and Deliberation" and "Willing to Help and Persevering" are implemented into practice in the student worksheets (LKPD) provided.

2. Execution

The actual execution of plans created during the planning process is what the implementation process entails. The main focus of this process is to manage and coordinate planned resources and activities to turn plans into actions that are consistent with what has been designed to achieve the intended objectives. Along with the risk management and any required operational adjustment, this process also involves ensuring that the quality of learning implementation aligns with the plan (Salabi, 2020).

Both students and teachers demonstrate how the Dasa Dharma values are applied in social studies learning in helping students shape their social awareness. The following is how the Dasa Dharma values are being implemented, according to the findings of the observation.

a. The Value of "Love for Nature and Compassion for Fellow Human Beings"

- 1) The teacher begins the lessons by greeting the students and asking how they are doing.
- 2) The teacher prays for and asks about students who are absent due to illness or other reasons.
- 3) The teacher reminds students to maintain a clean classroom.
- 4) The teacher reminds and assists students who are confused about their assignment.
- 5) The teacher assigns students to observe their surroundings in relation to livelihoods that can support the country's progress.
- 6) Students carry out their task collectively.
- 7) Students warn one another not to make too much noise in class.

b. The Value of "Obedience and Deliberation"

- 1) To decide on group formation, the teacher calls a discussion session.
- 2) The teacher decides on an issue based on the majority vote in the class.
- 3) Students work in groups in an orderly manner.
- 4) Students discuss in groups to finish the assigned tasks.
- 5) Students share tasks in working on group assignments.
- 6) Students obey the classroom rules and the teacher's instructions.

c. **The Value of “Willing to Help and Persevering”**

- 1) Students lend their peers school supplies.
- 2) Students assist one another by providing their peers with explanations of the assignment or material.
- 3) Students assist in distributing food to their peers.
- 4) Students help each other when it is turn to be on duty even if it is not their individual duty schedule.
- 5) Students assist in taking their sick classmates to the school clinic.
- 6) Students assist in giving notes to absent classmates so they do not fall behind.

At this process, the researchers deepened the data through interviews in addition to conducting observations to confirm the findings. Based on an interview with the teacher, the development of social awareness works in accordance with the values of Dasa Dharma, which are implied through learning rather than explicitly taught. Furthermore, he highlighted the importance of using Problem-Based Learning and Project-Based Learning methods to develop social awareness, as those naturally integrate the Dasa Dharma's meaning into the development of students' social awareness.

“It will not happen on its own, but it does need a lot of support from different places to help people become more socially aware. Dasa Dharma is one of the things we teach in social studies. I think this is very appropriate and timely, helping students become more aware of other people. We can use Dasa Dharma as a sign of social awareness, and then we can teach it in class through social studies learning in a number of ways. I like it better when students work together on projects instead of me explaining things in detail. This is because students tend to fall asleep when I explain things myself. So, I like this method better because it keeps students busy and talking. Their social awareness is also shaped by this process, though not directly.”

The findings of an interview with the Scout Couch support this view, stating that the Scout Extracurricular Program at SMP Negeri 9 Malang is also connected to the implementation of the Dasa Dharma values to foster social awareness among students.

“Scouting activities at school were once stopped because the government said they were optional, but this year they are required again, so the school is starting to promote Scouting yet again. Scouting activities at this school are very well organized, which is why the principal likes them so much. This is similar to how Scouting helps students become more socially aware. Currently, the Dasa Dharma values are even used as co-curricular activities in some subjects. So, we have something called the Galang Council, which is the core Scouting group at this school. Through activities such as scouting knots, pioneering, drill commands, and ceremonies, students' social awareness is indirectly shaped. Then, they are combined with other subjects, which will make them even better at caring for others. The subjects I know that use Dasa Dharma are Civics and Social Studies.”

An interview with the school principal further supported these findings, stating that social awareness development through social studies learning integrated with Dasa Dharma has already been implemented and is still being developed, with the help of school programs to enhance current learning.

“SMP 9 is working hard this year to improve the learning programs it already has. We want to build character in our students, and to do this, we work on improving our current learning programs. We do a lot of different things at SMP 9 to help students become more socially aware. We are also training teachers and staff through workshops and collaborative or co-curricular learning, which is learning

that is connected to other subjects or activities outside school. So, in that case, we are designing learning so that people can work together to raise social awareness."

The conclusion reached is that the values of Dasa Dharma are evident in the learning process, the learning methods employed, and the materials provided to shape students' social awareness. This includes learning, habituation, and guidance from teachers who set an example of social awareness and students who implement and apply the awareness.

3. Evaluation

Evaluating learning that incorporates Dasa Dharma values is important. Evaluation is the process of assessing the value of implementing something, which is then taken into account when making decisions about its future implementation to make it better than what has already been done (Rusmani & Arifmiboy, 2023).

At this stage, researchers observed and interviewed the school principal. It is known that the evaluation process takes the form of monthly meetings. The purpose of the meetings is to discuss the planning and enhancement of learning that has been and will be implemented. This evaluation process involves every school component, including the teachers, the committees, and the curriculum team. Based on the observations, it is found that each subject teacher presents the learning outcome in the form of grades and observations made by teachers during the classroom learning. This allows for detailed discussion.

The implementation has the objective of molding students' character, which is closely related to character building. Character building is influenced by several factors, one of which is learning in school. Through a well-planned curriculum and learning process, as well as interaction between teachers, students, and peers, students will learn about ethics, discipline, and teamwork in the classroom (Rahayu et al., 2023).

One of the primary character traits that researchers focused on was social awareness, which means an inner drive to pay attention to human values and equality and to be moved to help others who are experiencing misfortune or difficulties (Faelasup & Rizky Handayani, 2025). Students' behavior and attitudes throughout the learning process reflect the outcomes of this implementation. Crandall claims that social concern has a number of indicators (Pasaribu et al., 2023), which, according to the observation findings, were manifested in the form of:

1. Motivation

Motivation can be defined as the desire to do good that comes from within or from outside of a person. This motivation can be the desire to help others or support them in overcoming problems (Mokoagow & Didipu, 2024).

According to the findings, teachers frequently use assignment requiring students to observe their surroundings, perform the cleaning roster, and share with others as a way to motivate them to become more socially aware. It is discovered that students frequently assist their peers, both those who are seated next to them and those are not, by lending them stationery as part of this learning process. According to the interviews with students, they are driven to support one another because they want to be helpful to their peers and consider others as family members.

2. Cognitive and Emotional

In this sense, social awareness is the ability to empathize with the emotions of others and to feel what they are feeling (Syawal, 2019). Based on the findings, students often help their peers who do not understand the material and are responsive to those who are not feeling well, immediately taking them to the school clinic. This behavior develops as a result of students' ability to quickly respond to their peers' needs by observing their movements and facial expressions when they are struggling.

3. Cooperation

This is one way a person contributes to their environment to foster prosperity for all. The findings of the study reveal that this type of cooperation is highly visible in social studies learning, as students collaborated in groups to support one another and divide work equally so they could finish the assigned tasks. This behavior stems from a desire to share and overcome the difficulties together. These results indicate that the social studies learning carried out prioritizes student contributions during the learning process and instills the Dasa Dharma values in it to help each other.

CONCLUSION

Social studies learning at SMP Negeri 9 Malang has implemented the Dasa Dharma values in its learning to shape students' social awareness. The Dasa Dharma values implemented are Love of Nature and Compassion for Fellow Humans, Obedience and Deliberation, and Willingness to Help and Persevere. This implementation is seen starting from the planning process in the form of preparing RPP and LKPD which contain elements of the Dasa Dharma values in the form of material on the Potential of Indonesia as a Developed Country (Natural and Human Resources Potential) by conceptualizing learning for groups and simple research. Then in the implementation process, there is implementation from both teachers and students to remind each other about each other's conditions and carry out tasks in groups to foster a spirit of cooperation and mutual assistance. Closed with an evaluation process to determine the extent of the success of the learning implementation through meetings held by school officials. The results of the implementation found that students have good social awareness, evidenced by their behavior during learning by helping each other's friends both on the same desk and in the same class in completing assignments, the ability to work in groups and divide tasks to cooperate with each other, and responsive to friends who have difficulties both in learning and the health conditions of students.

This research is expected to contribute to enriching studies, developing education and curriculum, and fostering interdisciplinary collaboration in deepening a material, particularly regarding the development of students' social awareness. Furthermore, future researchers can continue this research by maintaining a focus on the development of social awareness character but developing it into more specific aspects, such as analyzing Dasa Dharma values other than those currently used by researchers in the development of social awareness. Furthermore, future researchers can expand the research by considering the implementation of other subjects in the development of social awareness.

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