

OLD WINE IN A NEW BOTTLE

**REVITALIZATION OF KARANG TARUNA
AND PRAMUKA TO FIGHT OFF
VIOLENT EXTREMISM**

**Policy Development for Revitalizing Karang Taruna and Pramuka
PIEC – PPIM UIN Jakarta – UNDP Jakarta**

Vol. 1 | No. 7 | Year 2018

OLD WINE IN A NEW BOTTLE

**REVITALIZATION OF KARANG TARUNA
AND PRAMUKA TO FIGHT OFF
VIOLENT EXTREMISM**

**Policy Development for Revitalizing Karang Taruna and Pramuka
PIEC – PPIM UIN Jakarta – UNDP Jakarta**

CONVEY REPORT

**OLD WINE IN A NEW BOTTLE:
Revitalization of Karang Taruna and Pramuka
to Fight Off Violent Extremism**

Vol. 1 | No. 7 | Year 2018

Person In Charge:

PPIM UIN Jakarta; PIEC Paramadina University; UNDP
Indonesia

Author:

Suratno

Research Team:

Achmad Fadil, Wandu, Lilis Hapsari, Adinda Firsty Putri, Zainul
Maarif, Fuad Mahbub SIradj, Tia Rahmania, Sahrul Mauludi, Tri
Wahyuti

Editor:

Nadzif Subkhi

Layouter:

Indra Kusuma

Publisher:

PEIC Paramadina University
Jln Gatot Subroto Kav 96-97 Mampang 12790 Jakarta
Telepon/Fax : 021-79181188/021-7993375
Email : piec@paramadina.ac.id
Website : www.paramadina.ac.id

Executive Summary

Karang Taruna (Youth Organization) and Pramuka (Scout) have a long history and been through many events in Indonesia that are connected with youth activities and their contribution to solving social problems. Having been victorious in the New Order era (Orde Baru) (1966-1998), both Karang Taruna and Pramuka gradually ceased to exist in both society and school after the fall of the Soeharto regime in 1998. This weakening of activity that used to be very beneficial for the independence and social skills of the young generation is considerably unfortunate. Therefore, the activities of Karang Taruna and Pramuka along with their teachings need to be activated again. PIEC in cooperation with PPIM UIN Jakarta and UNDP Indonesia is trying to explore what is really happening with Karang Taruna and Pramuka. Through the program of CONVEY (*Enhancing the Role of Religious Education in Countering Violent Extremism in Indonesia*), assessments, surveys, FGDs and simulations are undertaken to revitalize Karang Taruna and Pramuka, while encouraging both organizations to be active in counteracting the violent extremism that has been increasingly emerging among the young generation.

Through the assessment and FGD, there were several factors found to be contributing to the declining existence of Karang Taruna in the community such as lack of support from village heads and chiefs, lack of productive activities, excessive alternative activities, less than sustainable development and weak coordination of related institutions. However, Karang Taruna has a great potential for revitalization as much with the frequency of community self-help (*gotong royong*), minimizing the crime rate and supporting the government. Meanwhile, the factors that led to the declining performance of Pramuka in schools are the lack of priority from schools, the impact of the 2013 curriculum which exhausted students, the influence of internet technology, the impression towards Pramuka as an outdated and semi-military activity, very few scout leaders, and weak coordination of related agencies. The potentials of Pramuka for revitalization to fight off violent extremism are among others; the strong value of nationalism that still remains, the large number of members widespread to many regions in Indonesia, and the support from the government.

Meanwhile, to counter the violent extremism, based on simulations (through camping and training) and surveys of endurance against

extremism, both Karang Taruna and Pramuka should be enriched by knowledge of religion especially of tolerance values. To increase the love to the homeland , Karang Taruna should be given a sense of pride as Indonesian Citizens primarily through the improvement of their welfare. Pramuka should also be encouraged to further contribute to the development of the nation primarily through the provision of opportunities for them to progress, develop and actualize their potential both in schools and in the community.

Table Of Contents

Executive Summary	1
Table Of Contents	3
1. Background	5
2. Methodology	9
3. Findings And Analyses	12
4. Conclusions and Recommendations	35
Bibliography	38
About the Author	39
Profile of Institution	40

1. Background: Who Says Karang Taruna & Pramuka Are Sterile From the Ideology of Violent Extremism?

In the beginning of 2009, Dani Dwi Permana was an innocent and kind-hearted boy in a village of Tegal, Kemang, Bogor. At the age of 18 in the third grade of high school, Dani was known as a sociable teenager who liked playing basketball. Dani was also listed as the manager of Karang Taruna in his village. Most people liked Dani. In addition to being polite to everyone, Dani was also a devout worshiper. However, all changed when Zulkifli Aroni, Dani's father was imprisoned. Zulkifli had to be imprisoned for 1,8 months after being involved in theft at the Telaga Kahuripan Housing Office where he worked as a security guard unit (Satpam).

Dani was the second child of Zulkifli. In the term of his father's imprisonment, Dani lived with his brother, Jaka, in his father's rented house. However, as Jaka was working in Jakarta, he rarely went home to Bogor, so Dani spent more times being alone in the house. Zulkifli had divorced several years earlier. After the divorce Dani's mother left and now lives in Borneo with her three younger siblings from her new husband. According to the Head of Security Unit of Telaga Kahuripan Housing, Wakidjul, Dani's life has become difficult since his parents divorced. As his father was imprisoned, his condition became increasingly disconcerting. Wakidjul said that the rented house occupied by Dani was actually owned by the owner of Telaga Kahuripan Housing. Zulkifli had no home, so there was a company policy to rent the yellow-colored 36-type house to Zulkifli. The rent was also quite cheap, only 60 thousand per months. That bamboo-lined house had its electric meter removed, apparently due to the incapability to pay. As the house became dark, according to Wakidjul, Dani often went to study at Masjid Assurur in Telaga Kahuripan Housing.



Dani Dwi Permana
Former Executive Board of Karang Taruna,
Bomber of JW Marriot 2009

(Source: www.wikipedia.org, accessed on February 20, 2018)

Since he studiously went to the mosque, the housing manager asked Dani to be *marbot* (a mosque administrator). In addition to studying, Dani diligently cleaned the mosque and often did *adzan*, making one of the mosque's congregations become sympathetic to his plight and then financed Dani to study at SMA Yadika 7 Kemang Bogor Regency. Dani graduated in May of 2009, but until he graduated, his diploma had not been taken, allegedly because of arrears of school fees. Since the beginning of June, Dani suddenly disappeared with the *ustadz* who previously filled several lectures at Masjid Assurur. His activity as the *marbot* of this mosque was alleged to be the medium of Dani to get acquainted with *ustadz* Saifuddin Zuhri, a recruiter of Jamaah Islamiyah (JI). As the effect of the ideology of violent extremism and intense indoctrination including *bai'at*, Dani at last became a suicide bomber in the tragedy of Hotel Bombings of JW Marriot 2 on July 17, 2009.¹

In August 2009, the author had visited Masjid Assurur where Dani did most of his activities after school. The distance is about 400 m from the rented house occupied by Dani. At the time in that mosque, there

1 See "Dani Dwi Permana Menghilang Sejak Awal Juni Since" at www.metro.tempo.co, August 8, 2009

were some photos of Dani doing religious activities organized by the local Karang Taruna. Of the few people encountered by the author in the mosque, many did not expect and regret why Dani, an innocent, kind man, could be involved in the terrorist network of Jemaah Islamiyah and committed the suicide bombing. A few months before the suicide bombing, according to some people, Dani had often been complaining about his parents' divorce, let alone since his father got involved in the theft case that made him imprisoned. Dani complained that his life was broken and felt like a failure, but he had said that he wanted to do something to make his life better. Apparently, the better life Dani had taken unexpectedly was to become a suicide bomber.

The brief story of Dani above is an incontrovertible proof that; who would have expected that a not-so-long-ago former executive board of Karang Taruna was involved in the terrorist organization of Jamaah Islamiyah so close to the ideology of violent extremism. Even the former commander of Karang Taruna was also so desperate that he committed the suicide bombing. What about Pramuka? Just like Karang Taruna, Pramuka is not completely invulnerable from the violent extremism ideology, in spite of its different forms.



Picture of Al Liwa Ar Rayah's Flag Raising

(Source: www.dutaislam.com, accessed on February 9, 2018)

Some time ago it was reported on the news website www.dutaislam.com about a videotape of elementary school students allegedly located at SDIT (Sekolah Dasar Islam Terpadu) (Integrated

Islamic Elementary School) Bunayya Pekanbaru Riau. In the video, a student wearing a scout uniform was taught to raise the flag of *Al Liwa Ar Rayah*. The flag representing HTI (Hizbut Tahrir Indonesia) was unfurled and fluttered by one of the students. Moreover, seemingly there was a teacher accompanying them. While the other students sitting in the yard were singing a song that passionately hailed *jihad*. The video was uploaded by one of the men named Dicky on his Twitter account @DhikkiE with the caption glorying the video².



Screenshot of Twitter of The Video Uploader of Al-Liwa Al-Rayah

(Source: www.dutaislam.com, accessed on February 9, 2018)

Through the publication of Act No. 2 of 2017 on Community Organization, HTI has been declared as a forbidden organization. One of the reasons is because HTI has gone against the basic state of Pancasila, and its existence is considered threatening the instability of NKRI (*Negara Kesatuan Republik Indonesia*) (Unitary State of the Republic of Indonesia). This news seems to confirm the concerns of many that the ideology of violent extremism has infiltrated educational institutions even at the elementary level. Thus, it can be concluded that one of the target groups of violent extremism is children. This is easy to see because children are still innocent and their knowledge is also limited that it would be easier to stuff them with ideologies such as violent extremism.

What is more disturbing from the video showing above is that the students were wearing scout uniforms that suggested the possibility of the activities in the video above being done during the scouting

² See "Duh Siswa SDIT Pekanbaru Diajari Kibarkan Bendera HTI Sambil Nyanyi-Nyanyi" at www.dutaislam.com, Thursday, February 8, 2018

training at the school. This is certainly very ironic because the core of scout values and its activities is about the channelization of the values of nationalism and love of the homeland, while the video above has shown the opposite.

2. Methodology

This study tried to trace why Pramuka and Karang Taruna are not sterile from the ideology of violent extremism. This study would look at the endurance of both organizations from ideology diametrically opposed to the basic values of Pramuka and Karang Taruna. In addition, this study tried to explore further on how to revitalize Pramuka and Karang Taruna by looking at the existing obstacles and opportunities for improvement. At the end of the review, it would give some policy recommendations for the relevant parties to support the revitalization efforts of these two organizations more effectively and more strategically. In general, some of the contents of this study were based on research results and FGD (Focus Group Discussion) "Assessment on the Current Conditions of Pramuka and Karang Taruna" and survey "Pramuka And Karang Taruna Endurance Against Violent Extremism" and simulation (through scout camping and Karang Taruna training) conducted by PIEC in cooperation with PPIM UIN Jakarta and UNDP Indonesia from November 2017 to December 2018.

2.1. Research Assessment

This research was done to see and analyze the current situations of Pramuka and Karang Taruna. The current situation was measured through the perceptions of members, administrators and leaders of Pramuka and Karang Taruna on two main topics: the obstacles they encounter and the opportunities they have for revitalization. The research design used was *cross-sectional study*, where the research data was taken simultaneously on different objects, i.e. Pramuka and Karang Taruna. Selection of places was done purposively in West Java (Bogor and Sukabumi) and Banten (Serang and Pandeglang). The place category was distinguished between the village and the city on the grounds that there were significant differences in Pramuka and Karang Taruna concerning profiles of members (economic background, etc) and the organizational activities (form, intensity, etc.). While the selection of research respondents was done by *random sampling* technique. Duration of research conducted took one month in October

2017.³ Respondents of assessment research briefly could be seen in the following table.

Table 1.
Scout Research Assessment Respondents

Area	Bogor, Sukabumi, Serang, Pandeglang
Respondent	6 schools of each area with the composition: School (SMA, MA, SMK Private), Gender (male & female), City-Village (city/capital, regency/municipality, Village/ distance > 25 km from the capital)
Total	4 respondents for each school (3 students, 1 principal/ coach); thus, total respondents 4 x (6 schools x 4 areas) = 96 respondents

Table 2.
Karang Taruna Research Assessment Respondents

Area	Bogor, Sukabumi, Serang, Pandeglang
Respondent	2 Karang Taruna of each area with the composition: Activity of Karang Taruna (active & less active), Gender (male & female), City-Village (city/capital, village/distance > 25 km from the capital)
Total	3 respondents for each Karang Taruna (2 youths, 1 village head/coach); therefore, total respondents 3 x (2 Youth Organizations x 4 areas) = 24 respondents

2.2. FGD Karang Taruna and Pramuka

FGD (*Focus Group Discussion*) aimed to explore information, input, suggestion, and criticism and creative and innovative ideas in order to revitalize Pramuka and Karang Taruna to be more in demand by young people and for how the strategy for Pramuka and Karang Taruna could contribute more to the social issues, especially related to the ideology of violent extremism and other social issues of youth. FGD saw the current situation of Pramuka and Karang Taruna related to obstacles and opportunities to do the revitalization from 2 perspectives, i.e. macro and micro.

Firstly, the macro perspective saw and attributed the low interest of youth to join Pramuka and Karang Taruna and the lack of contributions of Pramuka and Karang Taruna with macro aspects such

³ Gudinance on research assessment attached

as legal protection and legal-formal aspect of the existence of Pramuka and Karang Taruna (regulations), ministries or departments where Pramuka and Karang Taruna exist, policies and budget allocations related to Pramuka and Karang Taruna, central coordination (ministry), district (*dinas*) and local (school/village/district) and other macro aspects. **Secondly**, the micro perspective saw and associated it with micro things such as; current activities of Pramuka and Karang Taruna, children/youths' motivation to join Pramuka and Karang Taruna, supports of school and village, supports of parents and community, psychological, sociological and economic problems that caused low interest of youths to join Pramuka and Karang Taruna and other micro things.⁴ FGD's participants of Pramuka and Karang Taruna in brief were shown as follows;

FGD Participants

Pramuka	15 people (Kemenpora, Kemendikbud, Kwarnas/ Kwarda, School, Boy Scouts, Parents, Experts/Activist of Scout)
Karang Taruna	15 people (Kemensos, Kemendes, Karang Taruna Forum, Village Head, Members of Youth Organization, Community, Experts/Activists of Youth/ Entrepreneurship)

2.3. Resilience Surveys Against Violent Extremism

Survey of resilience against violent extremism is done using a questionnaire. Questionnaires are a means of extracting information with respondents of Karang Taruna and Pramuka. List of questions within the questionnaire is divided into 2, i.e. about religious tolerance and about nationalism. Religious tolerance questionnaires consist of 20 questions are compiled using Multidimensional instruments Measure of Religiosity (Glock & Stark, 1968) with 5 dimensions religious namely; faith, science, experience, ritual and social consequences. This questionnaire uses Likert scale 0 = never, 1 = sometimes, 2 = frequent and 4 = always with cronbach alpha 0.935 (good). Questionnaire for love of homeland amounted to 20 questions that were compiled using Nationalism instruments (Stanley Benn, 1968) with 5 dimensions of love of the motherland i.e.; pride, obedience, unity, contribution and willing to sacrifice. This questionnaire uses a likert scale of 0 = never, 1 = sometimes, 2 = Often and 4 = always with cronbach alpha 0.935

⁴ Guidance on FGD attached

(good).⁵ Respondents surveyed resistance to extremism violence briefly is as follows.

Survey Respondent

Pramuka	150 Scout camp attendees in Bogor and Pandeglang
Karang Taruna	70 trainees of Karang Taruna in Sukabumi and Serang

3. Findings And Analyses

3.1. The "Golden Boy" of New Order: Old Age of Pramuka & Karang Taruna

3.1.1. Old Age of Scout (Pramuka)

Before explaining how Scout (Pramuka) became one of the golden boys of the New Order era (1966-1998), we will first explain the history of the World Scout movement. This is because Scout has a long history, not only in Indonesia but also in the whole world. In addition, Scout movement in Indonesia is also an inseparable part of the history of the World Scout movement.

History of The (World) Scout Movement was begun by Lord Robert Stephenson Smyth Baden Powell of Gilwell when he introduced Scout Movement. Baden Powell was a British soldier born in London on February 22, 1857. In 1908, Baden Powell launched an idea of out-of-school education for English children, with the aim of making children standby with the circumstances and needs of the British Empire at the time. Scout Movement founded by Baden Powell was considered to be interesting and successful, later followed by other countries by setting up their own scouting organizations. Currently scouting organizations have grown in more than 140 countries.

The history of scouting organizations in Indonesia began when the Dutch Colonial Government brought the idea of Baden Powell to Indonesia. In 1912, there was a scouting organization that was considered the branch of NPO/*Nederlandsche Padvindere Organisatie* (Dutch East Indies Scouting Organization) of the Dutch government. This NPO organization would survive until the outbreak of World War I and had had its own National Council in Indonesia. In 1916, the NPO organization was later renamed as NIPV/*Netherland Indische Padvindere Vereeniging* or *Persatuan Pandu-Pandu Hindia Belanda*

5 Questionnaire Form attached

(Dutch East Indies Scouting Association).⁶ In the same year, S.P. Mangkunegara VII planned to create an independent scouting organization which was then named JPO/*Javaansche Padvindere Organisatie*. The JPO organization was the first scouting organization in the homeland initiated by the Indonesian people themselves.



Timeline of Scout History in Indonesia

(Source: www.tirtto.id , accessed on Februari 18, 2018)

Scout movement in Indonesia was a forum for young generation to prepare the youth cadres of the nation in fighting for Indonesian independence. The scouting organization that had been found since 1916 also fueled the fire of the national movement because the

⁶ Andri Bob Sunardi, 2001, *Boyman, Ragam Latih Pramuka*, Bandung: Penerbit Nuansa Muda, Page. 3.

organization was in harmony with the spirit of national unity. This was reflected in the change of name and the emergence of several local scouting organizations.⁷ Some of the local scouting organizations were the Muhammadiyah scouting organization named *Padvinder Muhammadiyah*. However, in 1920 the organization changed the name to *Hizbul Wathan*. Beside Muhammadiyah, there was also *Nationale Padvinderij* founded by Budi Utomo. Syarikat Islam also established a similar organization called *Syarikat Islam Afdeling Padvinderij*. 6 Andri Bob Sunardi, 2001, Boyman, Ragam Latih Pramuka, Bandung: Penerbit Nuansa Muda, p. 3.

The name was later changed to SIAP/*Syarikat Islam Afdeling Pandu*. Furthermore, the following establishment of the organization was called NATIPIJ/*Nationale Islamietische Padvinderij* established by JIB/*Jong Islamieten Bond*.⁸



Scout Camping Activity In 1950's

(Source: www.pramukaria.blogspot.co.id, accessed February 20, 2018)

Scout movement at that time was seen as a place of education for children and youth of Indonesia in its own way that was scouting. This method was considered enhancing the character and adding skills and abilities that were very useful for the implementation of the ideals of the Indonesia. There lay the principle differences between national scouting and European scouting in Indonesia. Almost all the scouting associations in Indonesia at that time were as branches of political or civic organizations. National scout movement cannot be separated with the development of the state of Indonesian society. The youth oath promulgated in Youth Congress on October 28, 1928 has fostered the

7 DAP Team, Smart Scout Book, History of Indonesian Scout, Jakarta: DAP Publisher, p. 22

8 DAP Team, Smart Scout Book, History of Indonesian Scout, Jakarta: DAP Publisher, p. 22,23

spirit of the Indonesian national scout movement to even move further forward.⁹ K.H. Agus Salim later changed the terms *Padvinder* and *Padvinderiy* with the term *Pandu* (Scout) and *Kepanduan* (Scouting) as a picture of attitude and nationalistic action. It was also due to the prohibition of using the term outside the NIPV scouting organization by the Dutch East Indies Government.¹⁰

In 1930 scout movements were established called INPO/*Indonesia Padvinder Organizatie*, PK/*Pandu Kesultanan* (Empire Scout), PPS/*Pandu Pemuda Sumatra* (Sumatran Youth Scout). These three organizations merged into one organization named KBI/*Kepanduan Bangsa Indonesia* (Indonesian Scouting). The merger was based on the intention to strengthen unity among scouting organizations in Indonesia along with the increasing national awareness of the Indonesian nation. In 1931 a federation was formed called PAPI/*Persatuan Antar Pandu-Pandu Indonesia* (Indonesian Scouting Association). In 1938, PAPI then changed again to BPPKI/*Badan Pusat Persaudaraan Kepanduan Indonesia* (Central Agency of Indonesian Scouting Fraternity).¹¹ The condition then became different during the Japanese occupation because all scouting organizations in Indonesia were banned from existence. At that time, the scout figure moved to reciprocal organizations such as Seinendan, Keibondan and PETA. After the Proclamation of Indonesian Independence on August 17, 1945, a scouting organization was established in the form of unity. On December 28, 1945, PRI/*Pandu Rakyat Indonesia* (Indonesian People Scouting) was formed as the only scouting organization in Indonesia.¹² Scouting organizations such as HW/*Hisbul Wathon*, SIAP/*Sarekat Islam Angkatan Pandu* (Islamic Assosication of Scouting), PII/*Pandu Islam Indonesia* (Indonesian Islamic Scouting), *Pandu Kristen* (Christian Scouting), *Pandu Katholik* (Catholic Scouting), KBI and others later emerged after Indonesia became independent.¹³

By 1961 the Indonesian scouting organization had split into more than 100 scouting organizations. In general, however, the organization was organized into 3 scouting organizational federations such as 1. boy scouting federation of IPINDO/*Ikatan Pandu Indonesia*

9 Kwartir Nasional Gerakan Pramuka, Buku Pedoman Kursus Pembina Pramuka Mahir Tingkat Dasar, p. 31.

10 Setyawan, 2009, Dari Gerakan Kepanduan ke Gerakan Pramuka, Jakarta: Pustaka Tunasmedia, 1st Publication, p. 2.

11 Kwartir Nasional Gerakan Pramuka, Bahan Kursus Pembina Pramuka Mahir Tingkat Dasar, p. 32.

12 Setyawan, 2009, op.cit, hal. 3-4

13 Ibid p4

(Indonesian Scout Association), and 2. girl scouting federation of POPPINDO / *Persatuan Organisasi Pandu Putri Indonesia* (Indonesian Girl Scout Organization Union) and PKPI/*Perserikatan Kependuan Putri Indonesia* (Indonesian Girl Scout Union).¹⁴ These conditions weakened the Indonesian scout movement. It was also caused by the education organized by the Indonesian scout movement which had not been adapted to the circumstances and needs of the nation and the people of Indonesia at that time. The implications of these conditions caused the scout movement to get less responses from the people of Indonesia. Consequently, such a situation was exploited by PKI/*Partai Komunis Indonesia* (Indonesian Communist Party) to make the scout movement in Indonesia into the Pioneer Young Communist movement.¹⁵

The PKI's efforts as mentioned above did not succeed because of the mandate of Bung Karno as President of the Republic of Indonesia on March 6, 1961, which was then followed up by Presidential Decree (Keppres) of the Republic of Indonesia on May 20, 1961 Number 238 of 1961 on Scout Movement stating scout movement as the only entity in the territory of the Republic of Indonesia which was allowed to provide scout education for Indonesian children and youth. Other organizations that resembled and were similar in nature to Scout Movement were prohibited from existence.¹⁶ The symbol of Scout Movement in the form of coconut shoots was also passed through Presidential Decree No. RI. 448 of 1961. The Scout Movement could eventually be accepted by society and developed in every public and private educational institution, either public or religion schools, and from elementary to university level.

On October 12-20, 1970 Deliberation of Scout Consultative Assembly in Pandaan, East Java was held. One result was to replace Scout Movement's Articles of Association as referred to Presidential Decree no. 238 of 1961 with a new articles of association adapted to the development of society in the New Order era. The Articles of Association were then passed on March 22, 1971 through Presidential Decree no. 12 of 1971. In the 1970s the Indonesian people were still hit by social problems such as urbanization, unemployment, etc. Therefore, the Minister of Transmigration and Cooperatives and the chairman of National Scout Movement Council issued a joint instruction on the participation of Scout Movement in the implementations of

14 Ibid p7

15 Ibid p8

16 Ibid p9

transmigration and coaching of the cooperative movement. Related to School Drop Out issue, Scout Movement also paid its attention to vocational education as life supplies for children and youth. In the same year, some work units (*Saka/Satuan Karya*) were established such as Saka Tarunabumi (Plantation And Agriculture Special Unit) (cooperating with Ministry of Agriculture), Saka Dirgantara (Air Mindedness Special Unit) (cooperating with Air Force), Saka Bahari (Sea and Maritime Special Unit) (cooperating with Navy) organizing the activities in their respective fields. Saka Tarunabumi, for example, was established because of the expansion of Scout Movement was growing rapidly up to the remote part of villages, so that many boy scouts of Rover and Senior Rover (both students of high school and university) became instructors in the field of agricultural development and village communities. The activities of Saka Tarunabumi had even attracted the attention of international agencies such as FAO (Food and Agriculture Organization), UNICEF (United Nations Children's Fund), UNSECO (United Nations Educational, Scientific and Cultural Organisation), ILO (International Labour Organization) and Boys Scout World Bureau.¹⁷

In November 1974 National Scout Movement was held in Manado, North Sulawesi. The period 1974-1978 was a consolidation phase of the Scout Movement and scouting education enhancement. What was done at the time was to create a good 'image' of boys scout that the Scout Movement would bring to its members to a bright future and also fostered a sense of responsibility to contribute to nation building, national defense, and others. If the period 1974-1978 was a consolidation phase after the National Scout Movement at the end of October 1978 in Bukittinggi, West Sumatra, it switched to the stabilization phase, both in the organizational management and administration of Scout Movement or in the management of education and scouting activities. As it went on the next period, Scout Movement was considered successful and a mainstay of the government (education world) in realizing the vision and mission of Scout Movement. Communities also generally recognized the importance of Scout Movement for their children in preparing for their better future.¹⁸

¹⁷ See www.pramukanet.org

¹⁸ Asep Maftuch, 2008, *Buku Pegangan Pembina Pramuka*, Cimahi: Madrasah Tsanawiyah Darussalam

3.1.2. The Old Age of Karang Taruna (Youth Organization)



History Timeline of Youth Organization

(Source: www.katarperkab.blogspot.com, accessed on February 18, 2018)

The term Karang Taruna (Youth Organization) etymologically was first suggested by Tati Marjono that was accepted and agreed by the local community figures who presented there. *Karang* is where plants are grown to grow fertile. *Taruna* is a human in adolescence. Therefore, Karang Taruna is a place for young generation to grow and develop healthily in order to become the useful generation in society life.



Karang Taruna Parade

(Source: www.sejarahri.com, accessed on February 20, 2018)

The history of Karang Taruna originated from its establishment on September 26, 1960 in Kampung Melayu Besar, Bukit Duri, Kampung Melayu, East Jakarta through an experimental project of Karang Taruna with Kampung Melayu community, YPAY (*Yayasan Pembawat Anak Yatim*) (Foundation For Orphanage Care) with Social Work Department, The Ministry of Social Affairs. Before the establishment of Karang Taruna, a survey was conducted for 6 months, from October 1959 to March 1960. Based on the results of the survey, on April 18, 1960 an important decision was made about the need for an experimental project. Because the Karang Taruna experimental project was just started on September 26, 1960, that day was historically established as the birthday of Karang Taruna.

According to Taufan Rotorasiko (2012), an important note from the birthplace of Karang Taruna was that it was an integral part of the dynamics of urban society. As an urban area, Kampung Melayu has shown a tendency for many social problems among young people such as playing cards, gambling and getting drunk.¹⁹ The formation of Karang Taruna was motivated by the number of children who had social problems such as orphans, dropping out of school, earning a living, helping the elderly and many others. The problem was inseparable from the poverty experienced by some people at that time. The 1960s launching phase was preceded by the concern of a man named Ghazali and his partner from YPAY to the habits of local children and teenagers who spent their spare time with activities that were not useful and even negative.

In the first decade of the establishment of Karang Taruna (1960-1970s), Indonesia began to implement all development in all fields. The Ministry of Social Affairs had sought to develop new Karang Taruna in many sub-districts through social counseling activities. The growth of Karang Taruna at that time was very slow. In 1969 there were only 12 Karang Taruna formed. This was due to the G30S/PKI incident, leading the government at that time to prioritize to concentrate on restoring national stability.

The next periods, i.e. 1970 to 1983 were the development phases where Karang Taruna was introduced into GBHN (*Garis-Garis Besar Haluan Negara*) (Guidelines of State Policy). Since the start of the New Order era, the growth of Karang Taruna continued to increase. In Jakarta alone in the second year of *pelita* (pembangunan lima

¹⁹ Taufan Rotorasiko, 2012, *Jati Diri Karang Taruna Membangun Bangsa*, Jakarta: Publisher Nusantara Media Baliwangi

tahun) (five-year development), the number of Karang Taruna has reached 274 units. In 1974 the number of Karang Taruna throughout Indonesia was recorded to be 620 units and increased significantly in 1979 to as many as 3359 units.²⁰ One of the leaders who contributed to developing Karang Taruna was the governor of Jakarta from 1966-1977, Ali Sadikin. At that time Ali Sadikin issued a policy to subsidize Karang Taruna and help build SKKT (*Sasana Krida Karang Taruna*). In addition, Governor Ali Sadikin also instructed the ranks of the mayors, sub-district heads, village heads and Social Affairs for the functioning of Karang Taruna. In 1970 Karang Taruna Jakarta formed a sub-district MPKT (*Mimbar Pengembangan Karang Taruna*) (Forum For Developing Karang Taruna) as a means of communication among the district Karang Taruna. Since then, the development of Karang Taruna began to seem frequent.

In 1975, *Musyawarah Kerja Karang Taruna* (Karang Taruna Work Conference) was held where the song of Mars Karang Taruna by Gunadi Said for the first time was sung. In 1980 Mukernas (*Musyawarah Kerja Nasional*) (National Work Conference) Karang Taruna in Malang, East Java was held. As a follow up of Mukernas, in 1981 the Minister of Social Affairs issued a decision on Organizational Structure and Work Procedure of Karang Taruna with SK/Decision Letter No. 13/HUK/KEP/I/1981 so that Karang Taruna had a strong legal foundation. In 1982, the symbol of Karang Taruna was also determined as a follow up of Mukernas in Garut, West Java. In the symbol were the words inscribed "Aditya Karya Mahatva Yodha" which meant fighters who were personable, knowledgeable and skilled. In 1983, MPR/Majelis Permusyawaratan Rakyat (People's Consultative Assembly) issued TAP MPR No. II/MPR/1983 on GBHN in which Karang Taruna was positioned as a forum for the development of the young generation.

The year of 1984 to the end of the reform era in 1998 was marked by the establishment of the Directorate of Bina Karang Taruna in 1984. From the formation of the directorate until 1987, a number of Karang Taruna executive boards and members joined the Nakasone Program to welcome the 21st century in Japan in order to increase and expand the insight and network. In 1996, in cooperation with the Ministry of Manpower, approximately 160 personnels from Karang Taruna were sent to Japan to work for 1 to 3 years in order to improve the insight, knowledge, and skills of Karang Taruna in various business fields. The Minister of Social Affairs declared 1985 as the year of Karang

²⁰ *ibid*

Taruna growth followed by 1987 as the year of Karang Taruna Quality. In 1988, the Ministry of Social Affairs together with Karang Taruna Teladan successfully formulated *Pola Gerakan Keluarga Berencana* (Family Planning Movement) by Karang Taruna. The involvement of Karang Taruna in the adolescent reproductive health was held to allow Karang Taruna to be able to act as a place for KIE/Communication, Information and Education for young members of Karang Taruna.

In 1988, the Ministry of Social Affairs through Ministerial Decree SK. No. 11/HUK/1988 established the Basic Guidelines of Karang Taruna. Activities study of karya bhakti, pecan bhakti and porseni Karang Taruna were activities done in order to strengthen the relationship among Karang Taruna members from a number of regions. Since 1988 there were also SKKT and BKKT. Sasana Krida Karang Taruna as a training place of Karang Taruna in the fields of agriculture and livestock. Bulan Bhakti Karang Taruna was held for the birthday of Karang Taruna and as a forum of joint activities among Karang Taruna members from a number of areas with local communities where the activity was bhakti or community service.

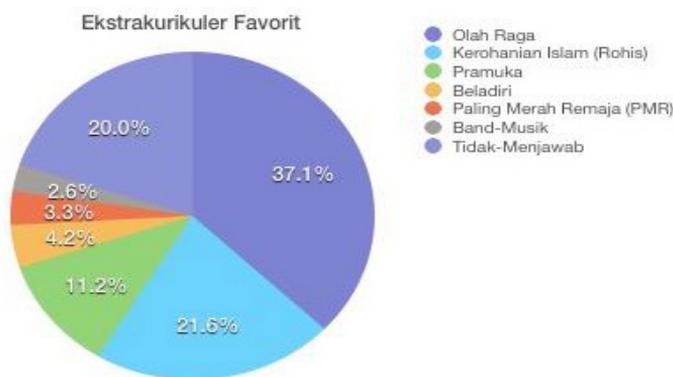
3.2. Pramuka and Karang Taruna Today: *Between Obstacle and Opportunitiy*

3.2.1. Pramuka Today

After the fall of the New Order regime in 1998, political developments in Indonesia have changed with reforms in many areas. This affected the development of society as a whole. In 2003, for example, for the first time the election of National Council leader was conducted by direct election by the leader of Local Council. In 2003, it began to emerge the Revitalization of Scout Movement by the President of the Republic of Indonesia, the establishment of many new units of work as well as Scouting Bill. To date, many efforts have been made to revitalize Scout Movement which of its enthusiasts, compared to the previous period in the New Order era, declined. These efforts include regulation and policies issued by the government and its implementation by related parties. **Firstly**, Act No. 12 of 2010 on Scout Movement. This act regulates the existence of Pramuka in terms of principle, function and purpose, and scouting education. Although (duty and authority) are institutionally inherent in the government's responsibilities, their rights and obligations possess strong autonomy to implement youth education for the young people, either in or out of school. **Secondly**,

Permendikbud No. 63 of 2014 on the scouting extracurricular activity explicitly regulates about scouting education as a compulsory school extracurricular activity.

Unfortunately it seems, that the effort is not enough. Enthusiasts for Pramuka in schools are not as many as expected. The results of the Setara Institute survey in 2016 indicated that in terms of favorite extracurricular interests of students, Pramuka attracts only 11.2% of students and ranks at 3rd after extracurricular sports (37.1%) and Islamic/Spiritual extracurricular (20%).²¹



The results of the survey above showed that Pramuka is now less attractive to students, a fact that is interesting and quite surprising. Therefore, in 2017 PIEC (Paramadina Institute of Ethic and Civilization) tried to conduct assessments with in-depth interviews of more than 100 student of members and administrators, as well as the senior high school scout leaders in 4 cities such as Bogor, Sukabumi, Serang and Pandeglang. The result showed as follows.

Table of Obstacles & Opportunities Scout Revitalization

Obstacles	Opportunities
Not a School Priority (Academic-oriented)	Implementation of Nationalism Values
Curriculum 2013 (Exhausting)	Long Tradition and History of Scout
Excessive Alternatives (Especially on the technology-basis & internet)	Large Number of Members Widespread to Remote Areas
Students' impressions (Outdated & Semi-Military)	Government Supports
Lack of Number of Scout Leaders	
Weak Coordination of Related Institutions	

²¹ Setara Institute, 2015, *Survei Toleransi Agama Siswa-Siswi SMA di Jakarta dan Bandung Raya*, Jakarta: Setara Institute

A number of factors have become obstacles in the development of Scouting activities. These arise from the policies of school institutions, student interests, and more macro (governmental) policies.

Firstly, most school leaders do not make Pramuka a priority in extracurricular activities but focus more on the academic aspects of the students, as a result Scout has not developed. There are still many schools that have such traditional views. Students will be considered achievers in school if the academic value is good. As a result the school will be competing to encourage students to focus on academic affairs only. Actually the world of education in Indonesia has begun to introduce the paradigm of intelligence-plural (multiple intelligence) since 2003, a concept initiated by Howard Gardner, a professor of psychology from Harvard University of America. Gardner identifies intelligence that it is not merely about students' cognitive ability but broader dimensions such as music, logic, visual, verbal, interpersonal, intrapersonal and naturalistic ability. With such paradigm, education is not only academically oriented as good scores on subjects, but also on how to develop students' interests and talents in the areas based on the above *multiple intelligence*. Character education initiated by President Jokowi through Presidential Regulation No. 87 of 2017 is actually also in the framework of implementation of the paradigm of *multiple intelligence* as explained above. Therefore, starting in 2018 there are plans from the Ministry of Education and Culture that all schools publish report cards with double values. The teachers will report the academic value and the development of the student's personality.²²

Pramuka is an excellent non-formal education as a medium for strengthening the character formation of students. Nevertheless, the results of the PIEC assessment (2018) found that many schools are still academically student-oriented that the Scouting activities at the school do not receive adequate supports. There are many reasons why it happens like the National Examination scores that are not so good that the graduates cannot be accepted into the school they wish to enter, lack of infrastructures for the development of Scouting activities and so forth.

Secondly, the implementation of the 2013 curriculum is considered having exhausted the students due to the demands of subjects that they have to handle are overwhelming and complicated. Although there is the revised 2013 Curriculum edition by Permendikbud No.

²² See "Penguatan Pendidikan Karakter Tak Melulu Soal Akademis", www.kompas.com Saturday, September 30, 2017.

20, 21, 22 and 23 of 2016, many schools have not implemented the Revised Curriculum for many reasons, particularly because the school has not been prepared. The results of the PIEC assessment (2018) found that the students complain about being exhausted with the implementation of the curriculum 2013 since they only go home in the afternoon (compared with the previous curriculum, KTSP 2006). For example, the addition of the number of hours of study at elementary school that was previously 26 hours per week to 32 hours per week. However, there is a reduction in the number of subjects from 10 to 6 subjects. At junior high school, there is also an increase of the number of lessons hours from 32 hours per week to 38 hours per week. Thus, in the 2013 Curriculum, the number of subjects is reduced but the lessons hours are added, and it is what the students have complained about, resulting in a decrease in their interest to be active in Scouting activities.

According to Ahmad Jumal (2015), the curriculum changes from time to time were due to the needs of the developing community and the ever changing nature of the eras. It was similar with the background of the emergence of the 2013 Curriculum through Permendikbud No. 54 of 2013. Actually there are several advantages given by the 2013 Curriculum among others; (1) students are required to be more active and creative and able to solve problems, (2) the scoring of the students' accomplishment is based on not only the test but also the decency, religion, practice, attitude and so on, (3) the integration of character lesson and right manners is included into all subjects, (4) there are the function and competency in accordance with the functions and objectives of national education, and (5) it encourages the responsiveness to phenomena and social change. Nevertheless, the 2013 curriculum is also considered to have several disadvantages, among others; (1) Creativity in the development of the syllabus diminishes, (2) There is too much material to be mastered by students that makes them stressed and exhausted, (3) Inadequate information technology support and so on.

Thirdly, another obstacle which is created by the students themselves are the emergence of new forms of technology-based youth activities that have led to the impression of outdated and unattractive Scouting activities. Nearly 71% of the interviewed respondents stated that learning semaphores, codes, morse, knots and ties, as well as air communications, and others in scouting activities were not interesting. In contrast, the internet, social media, and games on computers have

become common activity media for youths outside of school hours.

For example, morse codes. It is a representation of letters, numbers and punctuation using a code signal in scouting using a whistle or a flashlight. The morse code was invented by Samuel Morse in 1835. The morse code was conveyed by blowing a whistle and/or lighting in a short duration to represent the point and blowing the long whistle to represent the line.²³

Based on the PIEC assessment results (2018), such activities are considered by students outdated and less attractive. According to the students, Pokemon-Go game application that was some time ago popular is considered much more contemporary and interesting. Pokemon-Go is a game of reality through an internet device developed by Niantic, a Google-owned splinter company available for iOS and Android internet devices. This game allows players to capture, train and swap and fight every Pokemon character that is on the internet in every place/location in the real world.²⁴



Fourthly, Scouting activities are considered less attractive because of the impression that arises among the students, that Pramuka is identical to a semi-military activity: high discipline, violence, such as *verbal bullying*, shouting and so on. Here are some of the students' quotes regarding the opinion that Pramuka is identical to the semi-military in the PIEC assessment (2017).

"Pramuka has been most highlighted by non-scouts because this activity often held Friday is somewhat tough because of the discipline applied indiscriminately"

23 Saodah, 2017, Panduan Pendidikan Kepramukaan, Yogyakarta: Penerbit Samudera Biru

24 Jeffrey Matulef, 2016, "Pokemon-Go Is Out Now in Australia and New Zealand", at Eurogamer, July 8, 2016.

“Every member of the Boy Scout is required to obey every code of ethics in the activity. The code of ethics needs recognizing by each member or they will get sanction later. Sometimes the sanctions given are the physical punishments such as running, push-ups and others. Due to these reasons, my friends have probably identified Pramuka as asemi-military activity.”



Semi-military Pramuka Training Activity

(Source: www.kalsel2.kemenag.go.id, accessed on February 20, 2018)

“Pramuka is like teaching the military way. That is the way of life in order for us to become a strong and brave figure, not to mention to do the task of maintaining the sovereignty of NKRI. Military training also makes us not afraid of danger and trained with high discipline. This is what my friends misunderstood about”.

Fifthly, another obstacle is due to the lack of scout leaders at some schools, especially those who have passed KMD/*Kursus Mahir Dasar* (Basic Coursework) and KML/*Kursus Mahir Lanjutan* (Advanced Coursework). Ideally, one leader can handle 150 to 200 boys scout, but many schools with a number of students over 1000 only have 1 or 2 leaders who have passed KMD and MPA. As a result, the coaching of Pramuka is not running properly.

KMD is dedicated to the group leaders, future group leaders, members of the macaques, and Council, and other adults who have or have been boys scout and have the will to become a scout leader.

Each KMD graduate must carry out a development period called Narakarya I. At this stage KMD graduates practice what has been

obtained during KMD in their groups accompanied by a coach. The period of Narakarya I is minimum for 6 months. Leaders who have done this development period are entitled to SHB (*Surat Hak Bina*) (Letter of Right to Develop) and can join KML. At the KML level, KMD graduates will choose a specialization that is to be a cubmaster, guide, rover or senior rover. After graduation KML is also required to practice what is obtained through the development of Narakarya II. Thereafter, the leader can be confirmed to be an advanced leader by Pusdiklacab (*Pusat Pendidikan dan Latihan Cabang*) (Training Center and Training Branch) or wearing an advanced shawl and advanced band according to the class such as senior cup, guide, rover or senior rover scout.²⁵

Sixthly, another obstacle is the poor coordination in related ministries (Kemendikbud, Kemenag, and Kemenpora) reflected in the overlapping of policies and implementation. For example, the boys scout primarily of cub and guide of the age 7-17 years old, according to Adhyaksa Dault, Chairman of Kwarnas (National Council) are 60-70%. This makes Kwarnas's position under Kemenpora less effective. While the main scout movement of national kwartis (kwarnas) is not under Kemendikbud but under Kemenpora that takes care of youths and sports of those aged 17 years and over. According to Adhyaksa, Kemenpora is more concerned with political and social affairs, while Pramuka is not a community organization but a non-formal education. Therefore, according to Dault, Pramuka should return to its origin under Kemendikbud.

In response to this, Kemenpora Imam Nahrawi agreed. However, Nahrawi continued, to do so it was necessary to revise the Scouting Act through prolegnas (*program legislasi nasional*) (national legislation program) and this took time and a long discussion with the main parties related especially Kemendikbud.²⁶

However, uniquely Mendikbud Muhadjir Effendi to kompas.com in August 2017 declared the disagreement with the proposal to move Scout movement under Kemendikbud. According Muhadjir, Scout movement was more suitable under Kemenpora as regulated in Act No. 12 of 2010 on Scout movement. The reason is because Pramuka has a broad spectrum of memberships, not limited to the students alone; thus, it was more suitable under Kemenpora. Kemendikbud basically could support Scouting activities related to students and or schools.²⁷

25 See www.pramuka.or.id

26 See "Tak Efektif Di Bawah Kemenpora, Pramuka Minta Pindah Ke kemendikbud" at www.republika.co.id, July 24, 2015

27 See "Mendikbud Tak Sepakat Jika Pramuka Diwacanakan Dibawah Kemendikbud" at www.nasional.kompas.com August 21, 2017

Opportunity

To date, Pramuka is still seen as a medium of channeling the values of nationalism most effectively among learners. When many students experience nationalism's decline, Scout movement can be expected to be the most effective medium for overcoming this problem through the appreciation and practice of Tri Satya and Dasa Dharma as basic guidelines for Pramuka. Pramuka also has a long tradition and history that have been inscribed as an organization with a large number of members widespread throughout Indonesia; from Sabang to Merauke, from big cities to remote villages and hinterlands. Data mentioned that the number of boys scout is now more than 20 million people; from elementary, junior and senior high schools. Especially, since 2014, Permendikbud has declared Pramuka as a compulsory extracurricular so that all schools will have to implement the scouting activity.

3.2.2. Karang Taruna Today

The period 1997 to 2004 was marked by the emergence of the monetary crisis which occurred in 1997. The crisis developed into an economic crisis and even a multidimensional crisis. The impact of the crisis inevitably affected the sluggish development of Karang Taruna. The climax of this event was at the time of the government of President Gus Dur (1999-2000) when the Ministry of Social Affairs dissolved and changed to Badan Kesejahteraan Sosial Nasional (Social Welfare Agency National) where Karang Taruna generally stagnated and, even worse, was like in a suspended animation. Organizational consolidation was disrupted. The activity was hampered and even likely to stop. It caused the qualifications of Karang Taruna to have decreased dramatically even though some still existed. In 2001, *Temu Karya Nasional* (TKN) (National Work Meeting) Karang Taruna was held in Medan, North Sumatra. The results were turning the name Karang Taruna to KTI/Karang Taruna Indonesia, electing the KTI chairman of national executive board, and drafting the basic guidelines and KTI household guidelines.

From June 29 to July 1, 2005, *Rakernas (Rapat Kerja Nasional)* (National Working Meeting) Karang Taruna was held in Jakarta in order to prepare the work program. In the same year, the Minister of Social Affairs issued *Permensos/Peraturan Menteri Sosial RI (Regulation of the Minister of Social Affairs) No. 83/HUK/2005* on the Basic Guidelines of Karang Taruna (the replacement of the Minister of Social Affairs Decree No. 11/HUK/1988), as a follow up of TKN Karang Taruna V

in April 2005 in Banten. In the same year BBKT and SKBKT were also held in Yogyakarta attended by more than 3000 members and administrators of Karang Taruna from all over Indonesia.

Since 2005, various efforts were made by the government to re-develop Karang Taruna. It was proven by the inclusion of the name of Karang Taruna in several regulations and legal products in which Karang Taruna was placed in all its roles and functions. **Firstly**, Law No. 6 of 2014 on Villages. In the article 13 it was stated Karang Taruna as a part of the village governance structure as the Village Community Institution. **Secondly**, Permendagri No. 5 of 2007 Article 1 which regulated guidelines for the arrangement of public institutions in general, including Karang Taruna. **Thirdly**, Permensos. 77 of 2010 concerning Guidelines on Karang Taruna that arranged; (a) general provisions, (b) principles and objectives, (c) positions, (d) organizational, membership and management, (e) working mechanism, (f) Karang Taruna leader, (g) work program, (h) responsibility and authority, (i) inauguration and induction, (j) finance, (k) identity and symbol, and (l) closing.) management of resources, (e authority, (f) coordination, (g) funding, (h) monitoring and evaluation), (i) reporting, (j) coaching and supervision, (k) closing provisions. **Fourthly**, Permensos No. 23 of 2013 on the Empowerment of Karang Taruna governing; (a) general provisions, (b) institutions, (c) empowerment of Karang Taruna, (d) resource management, (e) authority, (f) coordination, (g) funding, (h) monitoring and evaluation, (i) reporting, (j) coaching and supervision, (k) closing provisions.

Although since 2010, there was a phase of enlightenment in which this phase was launched by youth entrepreneurship program (Tawira Karang Taruna), the result has not been encouraging even to this day. The existence of Karang Taruna is theoretically determined by 3 main pillars namely; education, organizing and empowerment. However, these three things have not worked well in many Karang Taruna, so their existence and activities are still far from the ideal. Therefore in 2017 PIEC (Paramadina Institute of Ethic and Civilization) tried to conduct assessment by conducting in-depth interviews of more than 100 young members and administrators as well as builders of Karang Taruna in 4 cities such as Bogor, Sukabumi, Serang and Pandeglang. The result was as follows.

Table of Obstacle & Opportunity For Revitalizing Karang Taruna

Obstacle	Opportunity
Inadequate Supports by Village Heads	Community Self-help
Very Few Productive Acitvities	Long Tradition & History of Karang Taruna
Excessive Alternatives	Very Few Criminal Activities
Less Sustainable Development	Government Support
Weak Coordinatates of Related Institutions	

A number of challenges have marginalized its role as a youth organization in the villages. Internally, most members, generally more than 60% of Karang Taruna members are unemployed and low-educated (high school graduates and some even only junior and senior high school graduates). This results in the low level of creativity and productivity of Karang Taruna. Karang Taruna either in the city (Bogor and Serang), or in the village (Sukabumi and Pandeglang), showed equally high percentage of unemployed and low-educated youth more than 60%. While externally, there has emerged many NGOs, mass organizations, and political parties as an alternative attractive the youths more likely, especially from the financial side. This confirms the behind story the JW Marriot bomber's profile. Dani Dwi Permana (17 years old) was originally a member of Karang Taruna in his village in Bogor. Because he was from a poor family and in the difficulty of paying for his high school fees, Dani preferred to be active as a marbot in his village where he could get school fees and some money. As time went on, Dani left all his activities in Karang Taruna. This case indicated that although Karang Taruna is a government organization, less attention may make the members fail to have strong nationalism values. Other aspects such as poverty, the ideology of religious extremism and many other can undermine those values just like in the case of Dani.

The main factor that is also a problem in the development of Karang Taruna is the lack of support from village administration. Most advanced Karang Taruna are supported by strong leadership from the village head. There are several cases of advanced Karang Taruna but the village head is less-supportive, then in the next leadership period, the chairman of Karang Taruna is elected as the head of village. Actually Karang Taruna has a strategic position in the village but sometimes, it is less realized.

In accordance with the Permendes on Village Fund Priority (Permendes No 19 of 2017), Village Consultation Guidelines

(Permendes No. 2 of 2015) and other related regulations, Karang Taruna can be involved in the formulation of village funding allocations from 7 sources of village budgets. However, of 3 patterns of decision making such as political, technocratic and participatory, according to respondents PIECE assessment (2017), the political pattern is more dominant. Thus, the decision on the allocation of village funds is largely determined by the intimacy with the village head. Some Karang Taruna whose programs are approved by village meetings to be funded usually are due to intimacy to the village head, not because of good support of human resources of Karang Taruna (participatory pattern), or the programs proposed by Karang Taruna that are important to do and will be beneficial to the village community (technocratic pattern).

In addition, many respondents of PIEC assessment (2017) stated that the activities of Karang Taruna were less-productive, especially on art and culture. Based on Permensos No 77 of 2010 on Basic Guidelines for Karang Taruna, there are 4 main activities of Karang Taruna such as; (1) Sports, arts and cultures, (2) National resilience, (3) UEP/usaha ekonomi produktif (productive economic enterprise), and (4) UKS/ Usaha Kesejahteraan Sosial (Social Welfare Effort). According to the assessment respondents, Karang Taruna activities were more in terms of sports and cultural arts, but limited to certain occasions such as on the Independence Day on 17 August. Nevertheless, the sports and art activities they did were only performances that were not oriented to productivity. If Karang Taruna had a football club or cultural art group, they could perform professionally or make it an alternative profession for the members. What has existed in this course of time was only the football team, dance group, and music groups that were all temporary. National resilience activities, according to respondents, were mostly *top-down* or some initiatives from the authority. Karang Taruna, therefore, could only wait. Some time for years there were no national resilience activities such as either state defense seminars, socialization of 4 pillars, or others. It has been rare for Karang Taruna to organize national resilience activities by their own initiative. Meanwhile, the number and the range of UEP and UKS, according to the respondents, were still very limited.

Another problem is that the government policy that supports them to be more creative and productive is also considered uneven and unsustainable. Based on Permensos No. 77 of 2010 on Basic Guidelines For Karang Taruna, the Ministry of Social Affairs got a mandate as a builder of Karang Taruna. Even in Kemensos there is a

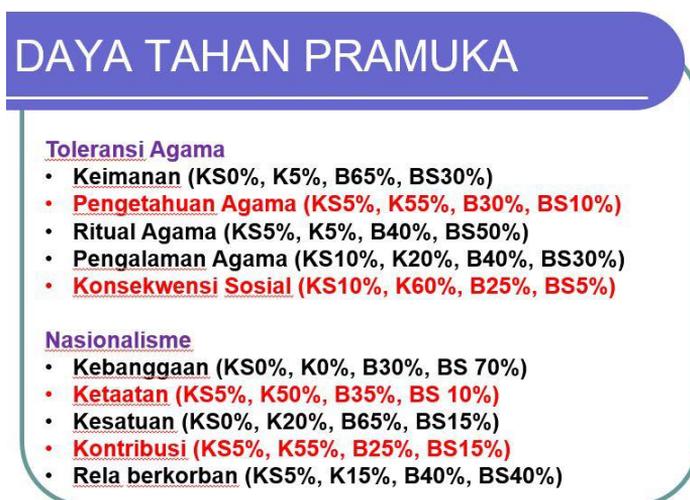
special institution that handles Karang Taruna called Sub-Directorate of Karang Taruna under the Directorate of PKKS (*Pemberdayaan Keluarga dan Kelembagaan Sosial*) (Family Empowerment and Social Institution). However, based on the results of the PIEC assessment (2017), Karang Taruna, especially in the remote villages, did not get enough guidance from the Ministry of Social Affairs. While other Karang Taruna which had received guidance considered it less sustainable.

Opportunity

The opportunities and advantages of Karang Taruna are reflected in the spirit of *gotong-royong* among members in various activities. Karang Taruna is still a place for youth activities that can reduce crime rates in the communities of village and district. This is evident from Karang Taruna's coordination practice with the police, leading the supervision on security and orderliness in the village to be implemented very well.

3.3. Pramuka, Karang Taruna & Resilience Against Violent Extremism

PIEC (2017) also conducted a survey to find out the resilience of Pramuka and Karang Taruna against violent extremism. The result is as follows;



KS: *kurang sekali* (very poor); K: *kurang* (poor);
B: *baik* (good); BS: *baik sekali* (very good)
The red-colored categorized as 'early warning'

Based on the above table, there are things that become the strengths of Pramuka in reducing violent extremism. The resilience of Pramuka against the ideological propaganda of radicalism and extremism is generally good; mostly 67% answer B/*Baik* (Good) and *Baik Sekali* (Very Good), and only 33% answer K/*Kurang* (Poor) and *KS/Kurang Sekali* (Very Poor).

In terms of religious tolerance of the faith aspect, religious rituals and religious experiences are also quite good (85% answer Good and Very Good). The students feel that they have strong faiths, and they also regularly worship especially the five daily prayers, *zakat* and fasting and other services such as charity. Students also feel that their religious experiences have a positive effect on emotional stability, behavioral considerations and regrets after mistakes. Only religious knowledge (as the respondents being observed come from high school, vocational school and Islamic school, only the respondents of Islamic school answer Good) and social consequences need to be improved (they are confused with the lines of tolerance practice). For those matters only 35% of students answer Good and Very Good. MA/Madrasah Aliyah (Islamic School) students receive religious lessons almost everyday, and in the course of 5-6 days in a week the school comprehensively learn from *fiqh*, *tashri*, *qur'an-hadith*, and others. While students of high school and vocational school only get the lessons of religion in general practices for only 2 hours in a week.

While Scout nationalism is generally good especially the aspect of pride, unity and willing to sacrifice (mostly 87% answer Good and Very Good). The students of Boys Scout feel proud as Indonesian citizens because they consider Indonesia a great nation with numerous inhabitants, different cultures, tribes and religions and now progressing economically. Students also feel that unity is very important despite the different tribes, languages and religions. The students feel willing to sacrifice for their nation, but since today is not the time of war they feel the way to sacrifice is to study hard to advance the nation. The aspect that has not been very good is obedience (this is actually a common problem of Indonesian society) and contribution (since they are very young young). Mostly for those two matters only 42% of students answer Good and Very Good. The students feel a dilemma while in the public space. On the one hand, they are taught to be discipline and to obey the rules in the Scouting; on the other hand they see many people undisciplined who always break the rules. They sometimes admonish but are ignored and sometimes they admit to being undisciplined and breaking the rules.

DAYA TAHAN KARANG TARUNA

Toleransi Agama

- **Keimanan (KS5%, K20%, B60%, BS15%)**
- **Pengetahuan Agama (KS10%, K50%, B25%, BS15%)**
- **Ritual Agama (KS0%, K20%, B45%, BS35%)**
- **Pengalaman Agama (KS0%, K15%, B70%, BS15%)**
- **Konsekwensi Sosial (KS5%, K55%, B15%, BS25%)**

Nasionalisme

- **Kebanggaan (KS10%, K45%, B35%, BS10%)**
- **Ketaatan (KS5%, K50%, B45%, BS5%)**
- **Kesatuan (KS5%, K25%, B35%, BS35%)**
- **Kontribusi (KS0%, K10%, B55%, BS35%)**
- **Rela berkorban (KS5%, K15%, B40%, BS40%)**

KS: *kurang sekali* (very poor); K: *kurang* (poor);
B: *baik* (good); BS: *baik sekali* (very good)
The red-colored categorized as 'early warning'

Based on the above table, the resilience of Karang Taruna against the ideological propaganda of extremism is generally good. Mostly 65% answer B/*Baik* (Good) and Very Good, and only 35% answer K/*Poor* and KS/*Very Poor*.

In terms of religious tolerance of the faith aspect, religious rituals and experiences are quite good. Mostly 80% answer Good and Very Good. The members of Karang Taruna feel that they have strong faiths in their religion. They also feel that their religious experiences have a positive effect on emotional stability, behavioral considerations and regrets after making mistakes. Only religious knowledge and social consequences need to be improved (as in Pramuka, they are also confused about the lines of tolerance practice). Mostly for those two matters, only 40% of students answer Good and Very Good. The members of Karang Taruna generally do not have good religious knowledge. Very few of them are alumni of islamic schools, *pesantren* and IAIN, which of the percentage is below 30%. Most of them are graduates of elementary, junior, senior high schools, and vocational school. The majority is more than 50% are senior high school and vocational high school graduates.

While the nationalism of Karang Taruna is generally good especially on the aspect of unity, contribution and willing to sacrifice. Mostly 80%

answer Good and Very Good. The members of Karang Taruna feel that unity is very important despite the different tribes, languages and religions. They feel willing to sacrifice for their nation, such as fighting against other countries or joining the nation's defense activities such as military and others. Only aspects of pride and obedience still have to be improved. Mostly for those two matters only 47% answered Good and Very Good. Members of Karang Taruna generally admit to be proud of being the Indonesian citizens as it is a great nation rich in natural resources, cultures and ethnicity. However, they are also disappointed with their wealth of natural and cultural resources that are still poor. They are not really proud because the numbers of corruption in Indonesia is still high and being done by the officials and elites in Indonesia who they think are actually already very rich economically. The members of Karang Taruna feel there is a dilemma when they are in the public space. On the one hand they realize that indiscipline and inobedience to rules will undermine social orders; on the other hand they see many people undisciplined who always break the rules. They sometimes admonish them but are ignored and sometimes they admit to being undisciplined and breaking the rules.

4. Conclusions and Recommendations

4.1. Pramuka

For the principal as Mabigus: Give full support to Pramuka. Such support can be in the form of appeals, supervision, material and moral supports so that Pramuka at schools are increasingly interested by the students and getting more active in the activities. Especially in accordance with Permendikbud, Pramuka is a compulsory extracurricular activity. The principal must also involve parents and other relevant parties to promote Pramuka at schools. Only focusing on the academic students, or prioritizing other extracurricular activities such as sports, *paskibra*, *rohis* and others become the reasons of why Pramuka is overlooked.

For Kemendikbud: On the plan of the revision of Permendikbud No. 63/2014 on Pramuka as an Compulsory Extracurricular, it is necessary to include a proposal for Scouting Education to become the social media for CVE (*Countering Violent Extremism*), especially through block model (MPLS/*masa pengenalan lingkungan sekolah*) (the introduction of the school environment), in addition to the actualized and regular models. The socialization of block model is more likely to be general

knowledge about CVE (recognizing the danger of violent extremism, ideology and activism and so on). While the actualized and regular models are more specifically about how to handle violent extremism among students, to prevent it, to form effective campaigns and so on. The revision should also clarify the implementation of Permen on OTK/*Organisasi Tata Kelola* (Organizational Governance) for the problem of very few scout leaders at schools as complained in PIEC assessment research (2017) and FGD of Pramuka to be overcome.

For BNPT & Kwarnas: to make the spirit of anti violent extremism into one of the activities (or a set of special skills) under the existing Saka Bhayangkara (unit of work). Specific skills required include; knowledge of violent extremism on both ideology and activity, how to identify the beginning of that ideology affecting the students, how to handle it, how to prevent it or how to make such effective campaigns as the ideology of violent extremism does not infect schools and other fields.

For Kemendikbud and Kemenpora; it is necessary to clarify the Scouting Act whether it remains under Kemenpora or Kemendikbud because Pramuka is not merely school-based but also measured at the age of 7-25 years, while Kemenpora for the youth affairs range the age of 17-45 years. There should be a revision of the Scouting Act for Scout Movement under Kemendikbud, not in Kemenpora.

4.2. Karang Taruna

For the heads of villages & districts: Because the policy has already set the allocation of village funds, problems can arise on the implementations in the field. The village head must fully support the activities of Karang Taruna in each village, especially through the allocation of village funds from 7 sources for the Karang Taruna program that can be utilized, one of them is for the CVE activities. Activities may include socialization, handling simulation, prevention and so on. For districts, as they do not get the village fund, it is expected to encourage Karang Taruna to utilize other aid funds of both government (through Perda, Musrenbang, etc.) and non-government such as *Corporate Social Responsibility* (CSR) and others for Karang Taruna activities such as art and sport, national resilience, creative economy effort, and social welfare effort including CVE activities as explained above.

For BNPT: it is necessary to utilize Karang Taruna optimally in CVE activities, to develop its potential as a forum for dissemination of

nationalism values and tolerance for young people in order to keep the nationalism visions of the members generally assured, with widespread programs for Karang Taruna in all villages/districts in Indonesia, and to get directly in touch with young people in each region.

For Kemendes: Revise Permendes No. 2 of 2015 on the Village Consultation Guidelines and other relevant Permendes so that the fate of Karang Taruna is no longer dependent on the Village Head. During this time, the progress or retreat of Karang Taruna depends on the commitment of the Village Head, allowing the political approach to be dominant. Permendes revision is aimed at making the technocratic and participatory approach implemented in the field.

For the Ministry of Social Affairs: Ministry of Social Affairs according to Permensos. 77 of 2010 as the responsible party for the construction of Karang Taruna must ensure that the coaching program reaches more Karang Taruna especially in remote areas, and makes it more sustainable and more oriented to the utilization of local potency. Coaching needs to be intensified so that it can lead to the successful revitalization of Karang Taruna.

Bibliography

- DutaIslam.com, "Duh Siswa SDIT Pekanbaru Diajari Kibarkan Bendera HTI Sambil Nyanyi-Nyanyi" at www.dutaislam.com, Thursday February 8, 2018
- Kompas.com, "Mendikbud Tak Sepakat Jika Pramuka Diwacanakan Dibawah Kemendikbud" dalam www.nasional.kompas.com Agustus 21, 2017
- Kompas.com "Penguatan Pendidikan Karakter Tak Melulu Soal Akademis", at www.kompas.com, Saturday September 30, 2017.
- Kwartir Nasional Gerakan Pramuka, *Buku Pedoman Kursus Pembina Pramuka Mahir Tingkat Dasar*, Jakarta: Kwarnas Pramuka
- Kwartir Nasional Gerakan Pramuka, *Bahan Kursus Pembina Pramuka Mahir Tingkat Dasar*, Jakarta: Kwarnas Pramuka
- Maftuch, Asep, 2008, *Buku Pegangan Pembina Pramuka*, Cimahi: Madrasah Tsanawiyah Darussalam
- Matulef, Jeffrey, 2016, "Pokemon-Go Is Out Now in Australia and New Zealand", at *Eurogamer*, July 8, 2016.
- Republika.co.id, "Tak Efektif Di Bawah Kemenpora, Pramuka Minta Pindah Ke kemendikbud" dalam www.republika.co.id, July 24, 2015
- Rotorasiko, Taufan, 2012, *Jati Diri Karang Taruna Membangun Bangsa*, Jakarta: Penerbit Nusantara Media Baliwangi
- Saodah, 2017, *Panduan Pendidikan Kepramukaan, Pendidikan Guru Sekolah Dasar (PGSD)*, Yogyakarta: PT Penerbit Samudera Biru
- Setara Institute, 2015, *Survei Toleransi Agama Siswa-Siswi SMA di Jakarta dan Bandung Raya*, Jakarta: Setara Institute
- Setyawan, 2009, *Dari Gerakan Kepanduan ke Gerakan Pramuka*, Jakarta: Pustaka Tunasmedia
- Sunardi, Andri Bob, 2001, *Boyman, Ragam Latih Pramuka*, Bandung: Penerbit Nuansa Muda
- Tempo.com, "Dani Dwi Permana Menghilang Sejak Awal Juni" at www.metro.tempo.com, August 8, 2009
- Tim DAP, *Buku Pintar Pramuka, Sejarah Pramuka Indonesia*, Jakarta: Penerbit DAP
- www.pramukanet.org
- www.pramuka.or.id

About the Author



Suratno (born 1977), is a lecturer and chairman of The Lead Institute, University of Paramadina Jakarta and Wasekjend Lakpesdam PBNU. Suratno obtained his Doctoral degree in Anthropology from the Institute fur Anthropologie, Johann Wolfgang GoetheUniversitaet Frankfurt, Germany by writing a dissertation on "Anthropology of Repentance; De-radicalization and disengagement of extremist Muslims in Indonesia".

Here are some of the research and programs conducted by Suratno in the last 3 years; (a) *Anthropology of Taubat: De-radicalization & Disengagement of -Moslem Extremist in Indonesia* (Disertation, 2016), (b) *ISIS and Radicalization of Moslem Youth in Indonesia* (Post-doctoral research, on-going since 2016), (c) *Deradicalization of Moslem Extremist in European Union Countries* (Sponsored by European Union, on-going since 2016), (d) *Anthropology of Taubat: How to make extremist Moslem denouncing his violence ideology and activism*, Sponsored by IFFSEC France, on-going since 2016), (e) *Love & Forgiveness in Post-Conflict Society, Lesson from Ternate North-Maluku* (Sponsored by John O. Fetzer Foundation USA, 2015), (f) *Love & Forgiveness in the Post-Conflict Societ, Lesson from Kalianda South-Lampung* (Sponsored by John O. Fetzer Foundation USA, 2016), (g) *Religious Sites and Social Harmony, Lesson from Balun Village Lamongan, Ganjuran Village Yogya and Vihara Avalokitesvara Sumenep*, Sponsored by PKUB, MoRA 2015), (h) *Religious Sites and Social Harmony, Lesson from Banuroja Village Gorontalo and Jaton Village North-Sulawesi*, Sponsored by PKUB MoRA 2016), (i) *Love and Forgiveness in the Post-Conflict Society, Lesson from Sampang Madura*, Sponsored by John O. Fetzer Foundation USA, on-going), (j) *Youth, Secure-Internet and Anti- Extremism*, Sponsored by US Embassy, on-going, (k) *Youth, Interfaith Experience and Character Building*, Sponsored by US Embassy, on-going, (l) *Young Ulama, Interfaith Cooperation and Peace*, Sponsored by German Embassy, on-going, (m) *Revitalization of Pramuka & Karang Taruna to be agents of CVE (Countering Violent Extremism)*, Sponsored by PPIM UIN Jakarta & UNDP, on going, (n) *Infiltrasi Ideologi Ekstrimisme di Dunia Pendidikan di Indonesia*, sponsored by Kemitraan, on going.

Profile of Institution



PIEC (Paramadina Institute of Ethics and Civilization) is an institution/organization within Paramadina University. PIEC makes the principles and values of Islamic teachings the main source of guidance and reference. This institute was formed to actualize the vision and mission of Wakaf Paramadina Foundation which aims to realize a fair, open and democratic nation order and be a reflection of social responsibility in providing enlightenment and solemnity for the benefit of Indonesian society.

The purpose of establishing PIEC is also to contribute in the effort to realize a just, prosperous, advanced and civilized Indonesian society. PIEC seeks to realize these goals in programs based on values such as justice, equality, freedom, dignity and human honor, and social solidarity by:

1. Facilitating and providing stimulus for beneficial changes to all layers and sectors of society;
2. Providing data and information for the empowerment efforts of the disadvantaged and marginalized communities in the development process;
3. Encouraging interaction and linkage between moral/ethics with development policy and between norms and theories with practice in the promotion of prosperity and economic progress and realizing social justice in developments of various aspects (politics, economy and society);
4. Affecting moral and ethical-oriented development strategies and policies and enhancing human dignity and environmental preservation;
5. Promoting the transformation of society with a holistic approach.
6. Seeking fairness and world peace by collaborating with organizations, institutions of different religious and ethnic backgrounds based on humanitarian concerns and common good.

Vision and Mission of PIEC

Creating a just, prosperous and civilized society placed in a moral and social-ethical perspective inspired by religion, and making humanitarian ethics overcome current global problems and challenges and building human civilization. This goal is realized by conducting a study of Islamic ethical thinking, dialogue and cooperation with various

institutions that share the same vision and mission from various religious, traditional and group backgrounds, publishing the results of the study to be used for the common good of mankind.

PIEC Management Structure

Chairman: Pipip A Rifai Hasan, S.Ag, M.A, PhD

Organization & Cooperation Manager: Aan Rukmana, S.Fil, M.A

Program & Publication Manager : Dr, Sunaryo, S.Fil, M.Hum

Researchers:

1. Dr. Herdi Tri Nurwanto, S.S
2. Dr. phil, Suratno, M.A
3. Fuad Mahbub Siraj, S.Ag, M.Ag, Ph, D
4. Tia Rahmania, S. Psi, M, Psi
5. Zainul Maarif, Lc, M.Hum
3. Tri Wahyuti, S.kom, M.Si

Research assistants:

1. Lilis Hapsari, S.Fil
2. Ahmad Fadhil, S.fil
3. Adinda Firsta RP, S.Fil



Enhancing the Role of Religious Education in Countering Violent Extremism in Indonesia

Gedung PPIM UIN Jakarta, Jalan Kertamukti No. 5, Ciputat Timur,
Tangerang Selatan, Banten 15419 Indonesia
Tel: +62 21 7499272 | Fax: +62 21 7408633 | E-mail: pmu.convey@gmail.com
Website: <https://conveyindonesia.com>

Collaborative Program of:



*Empowered lives.
Resilient nations.*