



## Exploring the Altruistic-Integrated Samawa Local Wisdom in Sumbawa's Scout Movements as A Model of Character Education

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**Abstract:** This study aims to explore the the altruistic-integrated Samawa local wisdom in Sumbawa's Scout Movements as a model of character education. This research used a qualitative approach with a phenomenological method. The data was collected through interviews, observations, and documentary studies. The data analysis technique used the Miles and Huberman model with the following stages: data reduction, data presentation, and conclusion drawing/verification. The findings indicate that the Samawa cultural values are inextricably linked to scout education. Samawa's indigenous cultural values, which include *kerik selamat* (abundance of gratitude and faith), *to* and *ila* (knowledge and shame), concern for the nation and homeland, mutual values (togetherness), self-care, *pamendi* and *penyadu* (obedience to a code of conduct) are closely related to five altruistic characteristics, namely empathy, belief in a just world, social responsibility, internal locus of control, and low egocentrism. These findings indicate that Samawa's indigenous wisdom, when combined with altruistic components, plays a significant role in learning, both in formal and non-formal education settings. Based on these findings, it can be concluded that various scouting activities, which were accompanied by the cultivation of the noble values of the *Samawa* culture, were effective in increasing students' knowledge about scouting. The results of the research analysis can serve as a guide for stakeholders interested in enhancing students' character qualities in Indonesia.

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## Introduction

The low instillation of character values in education in Indonesia presents a significant problem for the government, that is to reinforce and improve future generations' character qualities. Education is one way to develop the character of a nation's children. The National Medium-Term Development Plan (*RPJM*) for 2005-2025 and Law No. 17/2007 both aim to build a society founded on Pancasila with noble character, morals, ethics, culture, and civility. By incorporating character values into all aspects of learning, students' character can be strengthened.

Character reflects one's thinking and behavior patterns (Lickona, 1991). A person with a strong character will be perceived as having the ability to direct and persuade another individual or group of people to carry out professional activities (Quick & Wright, 2011), (Silay, 2013). According to past research, instilling character values enables an individual to engage in positive behavior (Kelemen, S. H. Matthews, and K. Breevaart, 2020; Lo, Fu, Lee, & Cameron, 2020). Character is defined as the bedrock of a nation's capacity to empower its citizens to confront global issues (Sumarni, Susilaningih, & Sutopo, 2018). Thus, citizens' character must be developed through character education.



Modernization has brought changes in the character of students Jamaluddin, Zubaidah, Mahanal & Gofur (2021), especially of adolescents. Previous research on altruism discovered that children aged 4-11 living in urban areas exhibited low levels of altruism (Hay, & Pawlby, 2000). Another study conducted in Estonia on altruism showed that the majority of children under the age of 15 had a negative attitude toward others and were unable to accept differences, making them prone to disputes among themselves (Kukk, Talts, & Sikka, 2009). Students that exhibit positive altruistic conduct will be able to form social bonds with peers their age. Additionally, positive altruistic action can help children's social development. The data above demonstrate that there has been a pattern of bad conduct that has a substantial impact on child development, specifically a lack of a sense of aid in the family, school, and larger community environments. To address this, school-based learning must incorporate character education and altruistic principles.

Altruistic research substantiates the notion that the spirit of giving, sharing, and collaboration is an expression of altruism. Altruistic attitudes that promote reciprocal relationships or mutual trust can help to mitigate the occurrence of social inequities in society (Uranus, Soetikno, & Koesma, 2022). Through scouting education, which begins at the age of 11-12 years or while still in primary school, pupils can develop a sense of mutual assistance and cooperation, and After the study, it was shown that belonging to the scout movement significantly influences the improvement of academic results in formal education and conflict resolution (Ramon, et.al 2020). From an early age, instilling altruistic principles in children can help mold their character (Suri, 2022).

Observations done to the members of a scout movement indicate that it is critical to encourage the formation of altruistic principles, as scouts highly uphold mutual assistance and volunteerism. Another fact is that altruistic attitudes are not yet fully implemented in daily life. Considering these circumstances, scout coaches and teachers at all levels of education are urged to include altruistic values throughout every learning process. Previous research conducted by (Sheckman & Gluk, 2005). Implemented the Group Counseling for Children approach and modeling to improve altruistic scores in school pupils. The findings of this study demonstrate that the approach was effective in developing children's wisdom regarding prosocial behavior and altruistic sentiments. According to additional study, altruism is defined as prosocial activity that is undertaken consciously or willingly and is driven by unspecified, unknown, or non-altruistic factors (Uranus, Soetikno, & Koesma, 2022).

One of the issues facing today's students is their low altruistic value, which is exacerbated by their excessive use of social media, which develops a selfish mentality in them. Research conducted by Lestari, & Witri, (2019), demonstrates that most adolescents in Indonesia have a less worried attitude about the social environment. Another study has revealed that primary school children's lack of altruism is a result of widespread bullying in the neighborhood. Findings from Supardi (2014), indicate that extracurricular scout activities are successful at developing students' character, which includes independence, discipline, tolerance, mutual collaboration, resilience, and creativity. Mislia, Mahmud & Manda (2016), found that the implementation of character education in scouting can increase students' character values.

To address the challenges and conditions associated with students' poor altruistic values, the government established several rules, including a presidential regulation aimed at enhancing character education (Maisaroh & Untari, 2024). The school curriculum's Core Competencies (KI) have included character qualities such as honesty, discipline, responsibility, civility, concern, and confidence in interactions with family, classmates,



teachers, and other education personnel. However, some tools used to promote student character have not yielded the desired outcomes. The novelty of this research is that it examines the values of Samawa culture and its relationship to altruistic traits which play an important role in developing students' character in both formal and non-formal education. According to the foregoing, this study aims to explore the the altruistic-integrated Samawa local wisdom in Sumbawa's Scout Movements as a model of character education.

## Research Method

This research used a qualitative approach with a phenomenological method to ascertain and comprehend the symptoms associated with the research focus. Creswell (2014) stated that phenomenological research originates from philosophy and psychology and contains descriptions of the experiences of individuals or groups of people who have experienced phenomena. The study focused on the indigenous wisdom of Samawa culture as revealed via an altruistic analysis of scouting activities.

Purposive sampling with snowball technique was used to recruit participants for this study. Data were gathered from a variety of sources, including a practitioner of Samawa culture, an officer from the Ministry of Culture of West Nusa Tenggara Province's cultural value preservation center, the administration of the WNT branch quarters, the management of the Scout Front (*GUDEP*) in Sumbawa, Toga, and Toma, as well as a humanist and artist. Besides, data were also collected from educational practitioners at a high school and a university. To obtain more comprehensive information regarding the Samawa culture's indigenous wisdom, we approached the Tanah Samawa Customary Institution (*LATS*), a group with extensive knowledge of the Sumbawa sultanate's history.

Interviews, observations, and documentation were used to collect data. We conducted interviews to extract information about *Samawa* cultural values. The *Samawa* cultural heritage represented in the *Bala Kuning Samawa* museum was identified through observations. The documents acquired included those relating to the Sultan of Sumbawa's inauguration, Bala in Loka Sumbawa, and historical artefacts from the Sultanate of Sumbawa. Additionally, library research was done to obtain data pertaining to the *Samawa* indigenous wisdom. Furthermore, this study also describes the quantitative analysis Analysis of Students' Scouting Knowledge Universitas Samawa, Indonesia.

The research data were analyzed using the technique suggested by (Miles & Huberman, 2014). Data analysis consisted of three stages, namely data reduction, data display, and conclusion drawing/verification. Data validation was done by integrating the results of the interviews, observations, and document analysis (triangulation) (Carter, Lukosius, Dicenso, Blythe, & Neville, 2014). The descriptive quantitative data is analyzed by n-gain score through pretest-posttest on the Students' Scouting Knowledge Universitas Samawa, Indonesia.

## Results and Discussion

### History and Concept of Culture Embedded in Samawa Society, Indonesia

Sumbawa was first mentioned in Chinese news in 1225, by Chau-Ju-Kua, the author of *Chu-Fan-Chi*. Sumbawa is a region that was conquered by the Kediri Kingdom (Java). Sumbawa was part of Majapahit, according to the fourteenth verse of *Negara Kertagama* (1365). Sumbawa includes Taliwang, Dempo (*Dompu*), Cow (*Sape*), Bhima (*Bima*), Ceran (*Seran in Seteluk*), Forest (*Utan*) (Sjamsuddin, 2015). Sumbawa is divided into four districts and one municipality. Sumbawa's eastern region is divided into three regencies/cities: Bima, City of Bima, and Dompu Municipality, while the western region is divided into Sumbawa



and West Sumbawa districts. The palace of the Sumbawa's Sultanate embodies the spirit of Sumbawa; the structure is located in the heart of Sumbawa City, adjacent to the Great Mosque of Nurul Huda. The unification of the Sumbawa people, between the government and the ulama or the umarah, is signified by a single bond of space and place. Sumbawa's historical traces are dense with Islamic principles that pervade its people. On the island of Sumbawa, the *Tau Samawa* (the Sumbawa people) play numerous traditional games that embody noble cultural values that influence the dynamics of society. Values and conventions become inextricably linked to the conduct that defines each society. The Sumbawa people's altruistic ideals are derived from their beliefs in *Kerek Salamat*, which result in values that pervade all area of their lives. There is a close relationship between *Samawa* cultural values and altruistic aspects. According to the research findings, the cultivation of altruistic values in the *Samawa* culture can be classified into three dimensions: (1) the intrinsic cultural dimension of the Sumbawa people; (2) the strengthening of values through community traditions; and (3) altruistic values in *Tau Samawa's* life. These three dimensions are cultural concepts that the Sumbawa people are familiar with. In line with the findings above, culture is a collection of attitudes, values, beliefs, and behaviors that are shared by a group of people that are communicated from one generation to the next (Hermansyah, 2017).

#### **Noble Values in Samawa Culture**

There are four important values that are used as guidelines in the daily life of the Samawa people. These values are (1) *kerik salam* (abundance of gratitude and faith) (2) *to* and *ila* (knowledge and shame) and concern for the nation and homeland, (3) caring for each other (togetherness), (4) *pamendi* and *penyadu* (adherence to a code of honor). These exemplary ideals are embodied in a variety of traditional activities, including *Barapan Kebo* or Buffalo Racing, *Bakaraci* (Shield), *Bakadoro* (Coconut Shell), *Baranek Bawi* (Pig Fighting), *Bariwak* (Congklak Game), *Maen taba'* (playing stone), *Main rabanga* (squatting cashew). Playing with other children teaches children how to work in a group, enabling them to develop abilities in negotiating, problem-solving, sharing, and group work (Anderson-McNmee, 2010). According to the research findings and field observations, the games played by children in the Sumbawa community are extremely beneficial for developing their caring attitude. Through these traditional activities, children develop an altruistic sense and a sense of mutual need, which aid in the development of their character. Play provides space for children to develop altruistic characters because games train children to get along with friends their age (Putri, Zelfa, Juliawati, Yandri & Hengki, 2021).

#### **Philosophy of Samawa Cultural Values in Altruistic Context**

The application of Samawa traditional values is based on religious values which are a legacy of the past. Attitudes and behavior provide a firm foundation for all part of the *Samawa* community's life, The philosophical foundation called *Paranti Kalenas Tau Samawa* (the foothold and foundation of the Sumbawa people in attitude and behavior) encompasses greetings, *to* and *ila*, mutual feelings, as well as *satemung pamanditopenyadu*. The Sultanate of Sumbawa under Sultan Muhammad Jalaludin Syah I (Sultan of Sumbawa in 1702) conformed to the philosophy of "*Paranti Kalenas tau Samawa Paranti Kalenas tau Samawa*" which was a manifestation of "*customs barenti ko syara, syara barenti ko kitabulla*" (customs based on Islamic law, Islamic law based on the Koran).

Altruistic values are formed from what the Sumbawa people believe about *keriksalamat*. All of them are built in society because of the call of the soul. The four *Samawa* local wisdom values highlighted by this research, namely *kerek salam*, *toandila*, the concept of mutual feelings, and *pamenditopanyadu*, will be explained in the following sections.



### **Kerik Salamat (Abundance of Gratitude and Faith)**

*Kerik salamat* demonstrates that Sumbawa people adhere to religious and cultural values. The combination of these values has the potential to alter the trajectory of people's life. "*Adat barenti ko syara, syarah barenti ko Kitabullah,*" which alludes to *kerik salamat*, implies that what is done and accomplished daily is only a blessing or *sa'fat* (gift) from the creator. These essential principles are passed down through generations in the Sumbawa community and underpin connections with oneself, with other community members, and with nature and the environment. *Kerik Salamat* plays a critical role in the lives of the people of Sumbawa. It showed itself in the government of the Sumbawa sultanate and developed into a concept and way of life of "*tau ke tana Samawa*" (the people and land of Sumbawa), which upholds the values of "*bakalako*" (meaningfulness), *kabalong* (kindness), and *kanadi* (success). *Salamat* itself means "blessed" or "graced."

According to this statement, *kerik salamat* implies a desire for sincerity, the entirety of one's actions, and submission to one's beliefs. *Kerik salamat* is an expression of gratitude for one's faith and is extremely thick when viewed through the lens of perfect belief. A person cannot deny his or her beliefs or convictions, because he or she can hope for something even more amazing, namely *nonda alatala torok* (God who is not blind and not deaf). Such statements imply that God is attentive to his servant's every want.

*Kerik salamat* demonstrates the hope for fullness, grace, and nourishment, as well as an abundance of health, all of which will benefit life. *Kerik Salamat*, which the Sumbawa people trust, believes that power originates with God and must be held accountable in a transparent manner, both to God and to humanity (Zuhri., 2016). This underscores the *kerik salamat's* importance in the Sumbawa community. As previously indicated, *kerik salamat* is backed up by *ila, to*, and mutual sense.

*Kerik salamatis* interpreted by the Sumbawa people as an abundance of grace and redemption. The term *kerik salamat* is a compound of two concepts, each with its own distinct meaning, namely an abundance of grace (*kerik*) and salvation (*salamat*) (Faisal, 1999). Praise for divine ideals is also transmitted through ancient poetry, which is typically chanted at significant *Samawa* cultural events (Hermansyah, 2017).

The essence of *Kerik Salamat* is a state of being that *Tau Samawa* aspires to, namely salvation for the world and the hereafter, namely salvation after death through entrance into Allah's heaven and avoidance of the torments of hell (Ghumaydha, 2000). As a result, *Tau Samawa* adheres to the principle of *Kerik Salamat* by always seeking life direction from Allah SWT.

### **To and Ila (Knowledge and Shame)**

*To* and *ila* (knowledge and shame) comes from the Sumbawa language. *To* denotes comprehension and a sensation of knowing something, and hence has a strong connection to education. Meanwhile, the term *ila* (shame) implies self-respect and a refusal to disappoint others. *Tokeila* is understood as shameful action. *Ila* is then paired with the term "*ila boat lenge,*" which refers to being ashamed to behave improperly or fearful of not being liked by others ("*takit ya capa ling dengan*").

*To* and *ila* are expressions which mean knowledge will greatly affect a person's attitude. If *to* is not done, it will cause embarrassment (Geertz, 1976). It was also revealed that children learn how to respect other people from their families through three attitudes, namely fear (*wedi*), shy (*isin*), and reluctant (*sungkan*). *Wedi* means fear, either as a reaction to a physical threat or as a fear of the unpleasant consequences of an action (Ritzer, 2004; Idrus, 2012).



According to Habermas, shame "is a consequence experienced by an individual who disobeys or violates group rules; thus, a decent life at this stage is one that maintains intimate ties and is in harmony with the group." Additionally, it was underlined that to investigate and define a community's morality, "individual moral awareness does not develop independently of the level of consciousness included within a society (Habermas, 1990). Shame and honor are what define a person as "human."

Shame is a type of self-conscious emotion that involves an individual's attention and focus on himself (self), as well as complicated processes of cognition, attachment, feeling, conduct, and impulses (Vlit, & Vuuren, 2009). Shame is a moral emotion; in this case, it refers to a person's failure to "*live up to a conception of moral worth which he has set himself to achieve* (Rawls, 2009). At the most basic level, it is defined by a sense of solidarity with the group.

What is desirable is what is pleasing to others. The suitable behavior is that which is determined to be appropriate based on society assessments. While belonging to a familiar group is the highest value, being cut off from it is the harshest punishment (Suseno, 2000). Thus, because *to* and *ila* are Sumbawa entities associated with a person, a person will grasp his or her true nature when he or she is aware of and understands the values that already exist in his or her community.

#### **The Feelings of Mutual (Togetherness)**

The findings from this study reveal that the term of "mutual" in the Sumbawa community refers to a sort of cooperation amongst community members. This definition of "mutual" incorporates the value of *gotong royong*, which is a defining feature of Indonesian society, meaning the spirit of mutual assistance. Lawang highlights the importance of a value that is extremely beneficial to a civilization or community, as this value is what distinguishes one group from another. On another occasion (Soelaeaman, 2006), said that a value can be positive and have beneficial repercussions but can also have negative consequences if it has a detrimental effect on the thing for which the value was assigned.

Values that become accepted in society undoubtedly undergo a lengthy process and are an integral part of the establishment of a social order. Within Sumbawa, existing values diverge from ancient beliefs, establishing an authentic foothold in every movement and step of the people, as well as exerting a significant effect on every element of life in Sumbawa. Marzuki, (2009) found that society sees a concept as an explicit or implicit value, something that is uniquely belonging to an individual or a group, something that is desired and which influences the available choices of forms, ways of doing things, and goals of action.

Additionally, the concept of "mutual" is highly associated with altruistic principles. According to Partanto and Barry (1994), love for one's fellow human beings trumps one's own interests. Santrock & Jhon, (2007) emphasizes that altruistic spirit is an act that is not self-centered but concerned with others. The authenticity of someone with an altruistic spirit can be determined by what he does or by the activities he exhibits, specifically by thinking more about and assisting others. Additionally, Baron & Branscombe, (2012) claimed that "Altruistic spirit and attitude are born out of the soul's calling, without force, but just from the spirit of helping and selflessness (Susanti & Ifdil, 2023).

#### **Pamendi and Panyadu (Adherence to a Code of Honor)**

*Pamendi* and *Panyadu* are expressions related to leadership in the Sumbawa community. This concept boils down to a consensus among religious leaders and cultural observers in Samawa that "customs founded on syara and syara founded on the book of Allah" are the *Tau Samawa's* (Sumbawa people) life standards. The people of Sumbawa are "mutually self-sufficient" (compassion/love). Without mutual respect, there can be no mutual



feeling. Compassion/love can also be derived from shame in the context of human relationships. In a broader context, the term *Pemendi* is frequently used in conjunction with the term *panyadu* (trust), which is found in the Sumbawa people's notion of leadership. *Pameri* (volunteering or love) is thought to exist in leaders who possess *pamendi* and *panyadu*.

Culture is a daily living experience for all individuals; it manifests itself in the shape of texts, rituals, and meanings throughout human lives (Barker, 2005). In practice, as evidenced by what has developed, at the level of field findings, it is clear that the Sumbawa people are fiercely attached to traditions derived from religious ideals that have been believed since the royal era and up to the present day. These principles continue to shape the community, or what is more commonly referred to as the way of life. Culture evolves within the local community and encompasses all forms of knowledge, belief, comprehension, and insight, as well as conventions and ethics that govern human conduct in an ecological community (Knafo, & Plomin, 2005).

According to Angelis, (2003), self-confidence development requires three components: (1) behavior, which includes performing tasks optimally, obtaining assistance from others, and being able to overcome all obstacles; (2) emotion, which consists of four indicators, namely understanding one's own feelings, expressing one's own feelings and getting affection, and paying attention when experiencing difficulties, understanding what benefits can be contributed to others, and (3) spirituality, which consists of three indicators, namely understanding that the universe is a mystery, believing in God's destiny, and glorifying God.

As a result of the description above, it can be stated that *Tau Samawa's* life is infused with altruistic principles such as *kerek selamat*, *to ke ila*, the concept of "mutual", and *pamendi* to *panyadu*. These principles are based on the traditional concept of "*basendi ko syara and syara barenti ko kitabulah*" in Sumbawa. This comprehension and action constitute a mode of social mobility and serve as a direction for the *Samawa* people's (Tau Samawa) way of existence.

### **The Inculcation of Character Values through Scouting Activities**

Scouting education is founded on four fundamental ideas. The first is faith and piety to God Almighty. The scouting movement is a platform for the development of children from many backgrounds, including religion, skin color, and ethnicity. Scout members interact and develop themselves through a non-formal education, namely scouting. The first and highest substance in the fundamental principles of scouting is faith and piety toward God Almighty. The implementation of this principle in scout education is praying in congregation at the camp, cleaning places of worship, and conducting joint recitations.

The second principle in scouting is to care for the nation and homeland, fellow living beings and nature in its entirety. The basic principles of scouting (PDK) that have been agreed upon in the 2018 national deliberation show that the Scout Articles of Association contain the fundamental and philosophical foundations of the scouting movement and concern for the nation and homeland, as well as for fellow living creatures and nature and its contents. Scouts must adhere to the Scout code of honor.

Furthermore, scout members must look after themselves personally. Scout members are required to always maintain their health and personal cleanliness when engaging in scouting activities. Promoting a healthy and clean lifestyle is a critical scout principle. Along with regard for cleanliness and health, scout members should be concerned with their education, the environment, and their future.



Scouts adhere to the scout honor codes that include *Tri Satya* (Scout Promise) and *Dasa Darma Pramuka* (Scout Law) as their fourth principle. There are essential scout values in the *Dasa Dharma* that a scout member must abide. These values have become universally accepted by all facets of the Scout Movement. Between 1961 and 1966, this agreement underwent multiple revisions. The values set by the committee of the Scout Movement's five formations are as follows: (1) Scouts can be trusted, (2) Scouts are loyal, (3) Scouts are polite and brave at heart, (4) Scouts are friends and brothers to every scout, (5) Scouts are compassionate fellow creatures, (6) Scouts are ready to help and are obligated to serve, (7) Scouts can carry out orders without arguing, (8) Scouts are patient and cheerful in all difficulties, (9) Scouts are thrifty and careful, (10) Scouts are pure in mind, words, and deeds. These scouting concepts must be applied in the life of a scout member.

According to the findings of interviews with several scout coaches, scouting activities must incorporate instructional components, whether they be sports, flag ceremonies, or other scouting activities. In principle, humans cannot meet their needs without the assistance of others, which is why someone normally prioritizes community interests over personal ones Camerer, & Fehr (2006). Additionally, Warneken & Tomasello, (2009), explains that this caring attitude toward others can present itself in a variety of behaviors, including altruistic attitudes, that have existed and been ingrained in humans since birth (Warneken & Tomasello, 2009).

In line with what was conveyed by Baron, & Branscombe, (2012), the authenticity of an altruist is seen from his actions that are not selfish but more concerned with other people. The Scout Movement's basic principles must be consistent with the Scouting Law, specifically Law No. 12/2010, which states in article 1 paragraph 4 that "Scouting education is the process of developing Scouts' personalities, life skills, and noble character through appreciation and practice of scouting." One of the fundamental concepts of scouting is that one must show concern for the nation and homeland, as well as for fellow humans, their lives, and nature (Pramuka, 2010).

Character development is also accomplished through an appreciation of the standards established in *Try Satya* and *Dasa Darma*, which serve as a guide for members of the scout movement. Scout coaches also play a role in encouraging scouts to be constantly aware of their surroundings. Continuous habituation will shape a scout's character. It may be stated that when it comes to developing the character of scout members, coaches and adults are the primary determinants. Each scout member takes on the characteristics of the scout coach and grownups. The character of a scout is demonstrated via his comprehension of what has been said and done to foster an unselfish attitude within the Scout Movement.

## The N-Gain Analysis of Students Scouting Knowledge Universitas Samawa, Indonesia

**Table 1. The N-Gain Analysis Results**

Group	Student Scouts' Scores	Criteria
S-Pretest	49.48	Poor
S-Posttest	79.93	Good
Gain-Score	0.60	Fair
Percentage of Gain-Score	59.73	Fairly effective

According to the findings of the N-Gain analysis, students' scouting knowledge score increased from 49.48 (poor category) to 79.93 (excellent category) in the posttest. The N-gain analysis revealed an N-gain score of 0.60 (medium category) and a 59.73% N-gain percentage (fairly effective). Based on these findings, it can be concluded that various



scouting activities, which were accompanied by the cultivation of the noble values of the *Samawa* culture, were effective in increasing students' knowledge about scouting.

The analysis done in this study was based on Bierhoff, Hans Werner, and Elke Rohmann's (2004) theory of altruism, which classifies it into five components: empathy, belief in a just world, social responsibility, internal locus of control, and low egocentrism. Individuals who enjoy assisting others have a greater capacity for *empathy*. This behavior demonstrates that they are accountable, friendly, calm, and tolerant, possess strong self-control, and are capable of motivating others to share more effectively. Additionally, someone who assists others, has a broad vision of his environment, and believes that what he does will benefit others far more than himself demonstrates *belief in a just world*. The belief motivates people to contribute more effectively. Additionally, *social responsibility* illustrates the concept that everyone possesses the capacity and desire to assist others and care for their needs. *Internal locus of control* refers to the belief in oneself so that one does something for others (external locus of control) and believes that what one does is very relevant and is destiny. Individuals with *low egocentrism* are those who help without egotistical or competing motives.

Students' altruistic knowledge enhanced as a result of involvement in scouting activities such as Focus Group Discussions (FGD) and socialization of *Samawa* cultural values provided by the Traditional Land Institute (LATS). This finding is corroborated by prior research indicating a strong positive link between emotional intelligence and benevolence in students who participate in scout extracurricular activities (Fakhriyah, & Aulia, 2019). In conjunction with that, another study confirmed a correlation between scouting activities and altruistic behaviors, where the scout movement's honor code, when used in scout training, can help students develop an altruistic spirit. This honor code is referenced in *Dasa Darma* (Scout Law) and *Tri Satya* (Scout Promise), which are used in Islamic Religious Education (PAI) and regular scout training (Surono & Ifendi, 2021). As a conceptual and practical implication of the findings of this study, instilling local *Samawa* cultural values has an important role in developing students' character, both in formal and non-formal education in implementing learning.

## Conclusion

The findings of this research conclude that the *Samawa* cultural values are inextricably linked to scout education. *Samawa*'s indigenous cultural values, which include *kerik salamat* (abundance of gratitude and faith), *to and ila* (knowledge and shame), concern for the nation and homeland, mutual values (togetherness), self-care, *pamendi* and *penyadu* (obedience to a code of conduct) are closely related to five altruistic characteristics, namely empathy, belief in a just world, social responsibility, internal locus of control, and low egocentrism. These findings indicate that *Samawa*'s indigenous wisdom, when combined with altruistic components, plays a significant role in learning, both in formal and non-formal settings. Based on these findings, it can be concluded that various scouting activities, which were accompanied by the cultivation of the noble values of the *Samawa* culture, were effective in increasing students' knowledge about scouting. The results of the research analysis can serve as a guide for stakeholders interested in enhancing students' character qualities in Indonesia.

## Recommendation

The recommendation in this study to educational institutions in terms of schools and higher education and related stakeholders so that the findings in the research can be used as a basis for developing local cultural values that can be integrated into the curriculum in both formal



and non-formal education. Apart from that, is that the *Tau Samawa's* (Sumbawa people's) life is characterized by altruistic ideals such as *kerek selamat*, *toke ila*, the concept of "mutual feelings", and *pamendi* to *panyadu*. The Sumbawa people utilize their understanding and actions based on these principles as a guide for life. Thus, the concept of culture in a society might be read as emphasizing its role in fostering altruistic values.

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