



Indonesian Girl Scouts in Community Development 1971–88

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Abstract. In the New Order era, there were only a few organizations for women. Therefore, the role of women is not prominent compared to men in the organization. This happened in *Pramuka* (Indonesian Scout Movement organization) which were dominated by Boy Scouts. The purpose of this research will focus on analyzing the role and contribution of Indonesian Girl Scouts in Community Development 1971–88. Indonesian Girl Scouts made a revolutionizing culture in the New Order era by helping the government development programs that could not be reached by Boy Scouts. Based on research, the development was not only physical, but also non-physical. Indonesian Girl Scouts gave contributions in advancing and implementing the non-physical development program of *Pramuka* in line with New Order programs, such as building library, conducting health education in villages through PKK (Family Welfare Development), *Puskesmas* (Maternal and Child Health Service), *Posyandu* (Community Health Center, and Family Planning and Birth Control), and teaching girl scouts in beekeeping at Api-ari Center. The impact of the programs can be felt by Indonesian people at every level, both directly and indirectly. This research uses a historical method consists of four stage, namely heuristics, criticism, interpretation, and historiography.

Keywords: Indonesian Girl Scouts · Pramuka · Community Development · New Order

1 Introduction

Scouting, founded by Lord Baden Powell, was developed as a way of fostering young people after he succeeded in overcoming the situation and conditions of young people in England in 1903. At that time, he saw the city of London suffering from economic destruction due to the Boer War, teenagers' lives were destroyed because many were involved in violence, drunk liquor and committed crimes. Eventually, Baden Powell carried out the coaching of teenagers in London by applying scouting, which he used to train young warriors in the British army. He trained the British teenagers according to their needs, interests, situations, and conditions. The implementation of scouting was successful and received a good reception from the British community. Then, Baden Powell wrote his success into a book called *Scouting for Boys* in 1908. The book was spread throughout the world including Indonesia, which was still under Dutch occupation.

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The establishment of Budi Utomo (Indonesian Social Organization) on May 20, 1908 became a milestone in the history of the Indonesian nation's rise. Budi Utomo aroused Indonesian youth to rise up and see the suffering of their people due to colonialism and fueled the spirit of fighting to get rid of invaders in Indonesia. When the influence of Budi Utomo was on fire, P.Y. Smith and Majoor de Yager established the *Nederlands Padvindere Organisatie* (NPO) in Jakarta in 1912. The establishment of this NPO was intended for Dutch youth and developed rapidly in several major cities in Indonesia.

But when World War I broke out, relations between the Netherlands and Indonesia became difficult. As a result, NPO were given the freedom to establish their own scouting called *Nederlands Indische Padvindere Vereeniging* (NIPV). In its development, this NIPV became an exclusive organization which only allowed young Dutch to join and limited young people of Indonesian from high social circles. Seeing the discrimination, the Indonesian people considered that the scouting organization or *padvinderij* could be a powerful tool for the struggle for the independence of Indonesia.

With the initiative from Mangkunegara VII, in Surakarta, in 1916, the first national scouting organization in Indonesia called *Javaanse Padvindere Organisatie* (JPO) was founded. Indonesian scouting was not only formed and provided as a place for scout education for the boys, but also for the girls. The girls did not want to miss and participate in advancing Indonesian scouting. In the history of the Indonesian scouting movement, we could not forget the existence of the girl scouting group which had never been separated from the Indonesian scouting organization. There were a number of girls scouting figures who were pioneers in developing the Indonesian scouting movement, especially the girl scouting, such as Mrs. Soetji Soemarni, Mrs. Soerjandari, Titiék Darsono, and Siti Rachmah.

On August 22, 1947, girl scouting formed The Grand Council of Girl Scouting under the leadership of Mrs. Soehariah Soetarman as Commissioner. The Grand Council of Girl Scouting had equal status to The Grand Council of Boy Scouting. Girls Scouting carried out some activities around 1946, such as:

1. Organizing regional courses for girl scout leaders in Solo.
2. Conveying instructions to the branches of girl scout about uniforms, signs, and terms.
3. Sending members as part of the Permit Guide to the commissioners in the area.

In 1948, The Grand Council of Girl Scouting, together with The Grand Council of Boy Scouting, visited some areas such as Solo, Kedu, Pati, Yogyakarta and others to make a review about scouting condition. In these areas, there were quite a number of girl scouting members who participated in the struggle by helping PMI (Indonesian Red Cross) and also helping in the Public Kitchen section. However, the outbreak of World War II had an impact on girl scouting. Relations between the branches and the central organization were interrupted, which caused the split of members of The Grand Council of Girl Scouting. On August 22, 1949, in order to revive the girl scouting, the Emergency Grand Council of Girl Scouting was formed.

The first Crew of Ranger Scouting was formed in January 1947 in Yogyakarta. The Crew was then given the name *Pancar Cahaya*. Each Crew were closely related, and the most glorious accomplishment was that the first shelter of *Pancar Cahaya* was brought forth to the Minister of Women's Empowerment, Ms. Lasiah Sutanto, S.H [1]. In the early 1950s after the transfer of sovereignty, scouting organizations that had once

existed such as Hizbul Wathan, Indonesian Catholic Scouting, KBI (National Scouting) and others re-emerged and carried out their activities as organizations. Various desires to be united were actually very large and unstoppable, so on September 16, 1951, IPINDO (Indonesian Scouting Association) was formed by boy scouting group, followed by 1954 with the formation of POPPINDO (Indonesian Girl Scouting Organization) and PKPI (Indonesian Girl Scouting Union) by girl scouting [2].

In 1961, scouting in Indonesia were divided by more than 100 organizations and among them were scouting organizations affiliated with political parties which certainly violated the basic principles and methods of scouting. This also caused the difficulty of scouting to be united because *onderbouw* political organizations had different understandings. On March 9, 1961, President Soekarno gave a mandate to scout leaders at the Merdeka Palace to channel scouting organizations as a potential component of the nation in the development of the nation. President Soekarno took decisive action by dissolving all scouting organizations in Indonesia and merged them in a new organization called the *Gerakan Praja Muda Karana* also knowns as *Pramuka* (Indonesian Scout Movement Organization). On August 14, 1961, *Pramuka* was officially announced by the President to all Indonesian people.

Unlike the Scouting or *Kepanduan*, which was an organization of national movements to fight for Indonesian unity, *Pramuka* (Indonesian Scout Movement) in Soekarno era focused more on the field of education for Indonesian children and adolescents. This could be seen from *Pramuka* program, namely intensification of education, such as; courses, education and teaching curriculum training. There were also activities that were integrated with the community, such as; assisting in the holding of the Asian Games IV and Ganefo in Jakarta. Indonesian Girl Scouts carried out some activities such as; forming P3K (First Aid) teams, maintaining health posts, raising national flags and supplying championship medals [1]. Apart from being different in orientation with Scouting or *Kepanduan*, in *Pramuka* there was no separation between The Grand Council of Girl Scouting and The Grand Council of Boy Scouting. Both were merged into one in the National Council of Indonesian Scout Movement, so the role of Indonesia Girl Scouts was not so striking in the organization.

Pramuka in the Soeharto era had different orientations with *Pramuka* in Soekarno era. *Pramuka*'s orientation shifted towards development in line with the current government program which focused on national development. *Pramuka* conducted activities that were not only beneficial for *Pramuka* members themselves and the younger generation, but also for activities that supported community development so that it produced real work to be offered to all levels of Indonesian society. The role of the government in the Indonesian Scout Movement is quite large. This is based on Soeharto as the President that youth can be optimized for Indonesia's development. Therefore, Indonesian Scout Movement has become a youth organization that has received great support from the government in every activity that benefits the Indonesian state. In fact, the budget for Indonesian Scout Movement during the New Order was fairly smooth in order to maximize work programs that were in line with the government at that time.

During the New Order, women's organizations were very few. They mostly joined public organizations which were dominated by male members, so that the role of women in organizations in the New Order was not very visible. This happened also in *Pramuka*

during the New Order. *Pramuka* was dominated by men with several well-known figures who were members of the boy scouts. In fact, Girl Scouts also had a real role in carrying out program activities specifically in the field of community development in accordance with the New Order government program.

Community Development carried out by *Pramuka* was divided into two, namely, physical community development and non-physical community development. Physical development was usually carried out by Indonesian Boy Scouts whose impact could be directly seen and felt by the people of Indonesia. Meanwhile, the impact of non-physical development could not be seen and felt in the near term. However, non-physical development was the basis of physical development because physical development required non-physical development first. In fact, Indonesian Girl Scouts also played an active role in *Pramuka*. They had several programs that were in line with the New Order government programs which directly and indirectly gave impacts to the community.

From several studies, there had not been a specific and comprehensive discussion on Indonesian Girl Scouts. This research found important roles of Indonesian Girl Scouts in the field of Community Development. First, the change of the *Pramuka*'s orientation towards community development, whose programs directly touched the interests of every level of society. Secondly, there were several *Pramuka* programs in the community development that could only be done by Indonesian Girl Scouts, which benefited Indonesian teenage girls and women. Several researches that had been conducted before discussed more about the role of *Pramuka* in the field of education. An example was an article written by Sri Woro and Marzuki [3] which saw *Pramuka* as an extracurricular activity that shaped youth characters with traits such as responsibility, discipline, nationalism, and patriotism. Meanwhile, a book written by Lanang Kuncoro [4] discussed *Pramuka* in the field of Development which were divided into human development, disaster management and environmental preservation. That study did not discuss the role of Indonesian Girl Scouts specifically and in details.

Most of the studies on *Pramuka* focused on the role of Indonesian Boy Scouts as the center. There had been no research of Indonesia Girl Scouts. The purpose of this research is to analyze the role and contribution of Indonesian Girl Scouts during the New Order in Community Development, especially non-physical development, the impact of which could be felt by Indonesian people at every level, both directly and indirectly. This research is expected to provide a new historiography and analysis of Indonesian Girl Scouts in Community Development in the New Order era by using different perspectives and approaches.

This research used a historical method that consists of four stages, namely heuristics, criticism, interpretation, and historiography. The historical method was used in this study to critically analyze various contemporary sources, such as archives, newspapers (*Kompas* and *Berita Buana*), magazines (*Pramuka*, *Pemimpin Pramuka* and *DERAP*), past research and books about *Pramuka*. This article discussed the role of the Indonesian Girl Scouts in the field of Community Development. Referring to KBBI (Indonesian Language Dictionary), the understanding of roles, namely:

“Actions carried out by someone in an event: she has ~ great in moving the revolution”

In this article, *Pramuka* which is an organization which performed its role by humans in the name of the organization so that the organization has a role in accordance with the position or certain position.

Meanwhile, community development was referred to Isbandi Rukminto Adi's book entitled *Pemikiran-Pemikiran dalam Pembangunan Kesejahteraan Sosial* contained in the concept of "Community Development" [5], namely;

"Community Development is a movement designed to promote better living for the whole community with the active participation, and if possible, on the initiative of the community... It includes the whole range of development activities in the district whether these are undertaken by government or unofficial bodies... (Community development) must take use of the cooperative movement and must be put into effect in the closest association with local government bodies."

The term community development was in line with the goals of *Pramuka* who wanted a real devotion to the community. One of them was *Pramuka*, which carried out both physically and non-physically development as to improve the welfare and standard of living of the Indonesian people.

Community Development carried out by *Pramuka* was divided into two, namely; physical community development and non-physical community development. This article will focus on the development communities of non-physical carried out by Indonesian Girl Scouts. In Bachtiar Effendi's book entitled *Pembangunan Daerah Otonom Berkeadilan*, it stated about non-physical development, namely;

"In the development of a region not only do development programs that are engaged in physical development but also must move in the field of non-physical or social development. Therefore, development must have a balance between physical and non-physical development. Which is part of non-physical or social development, namely: human development, economy, health, and education."

2 The Renewal of Indonesian Girl Scouts

Since it was formed in 1961, *Pramuka* carried out activities that not only benefited members of *Pramuka* and the younger generation but were more noble in carrying out activities that produced real works that were offered to the community. The prominent difference between scouting activities before 1961 and after was that scout activities were activities that supported community development. In that essence, *Pramuka* was formed because of a sense of responsibility for the safety, progress, and welfare of the nation and state, and because it was driven by awareness and desired to help the Government and Indonesian people in carrying out development to prepare Indonesian children and young people to become the force of development [1].

Pramuka turned out to be a strong organization and gained public response. In a short time, the organization had grown from cities to villages. The number of *Pramuka* members increased rapidly, so that it could provide an increasingly large contribution to the service of the entire *Pramuka* to its developing nation. It was hoped that the Scouts would not only become Rover Scoutmaster, but also became good family builder. A

good family would form a good society. To help build a good community, that is the main goal of the *Pramuka* [6].

As an organization that prepared and built the younger generation, *Pramuka*, which was inseparable from the nation's struggle, continued to involve itself in developing activities that supported the welfare of society. In the training or activities of the Brownie Scouts and Girl Guides, it was always associated with those related to motivation in the direction of patriotism, nationalism, and development. Meanwhile for Ranger and Senior Ranger Scouts, the emphasis was on the motivating reality to serve the nation and the state in the form of real actions, namely devoted works. Therefore, SAKA (Rover and Ranger Scout Special Unit) was formed for Ranger and Senior Ranger Scout members which was an effort to develop the interests of science and technology in order to channel their service to the community.

The orientation of *Pramuka* towards Development became even clearer after 1971 the Chairman of the National Council of Indonesian Scout Movement, Sri Sultan Hamengkubuwana IX delivered a keynote speech addressed to the 23rd World Scout Conference in Tokyo, Japan. On that occasion, Sri Sultan Hamengkubuwana IX delivered a message, namely:

“...This conference does not function as a compiler of programs for world development. Our job is to seek education to form good, honest, healthy and high-minded citizens. In order to solve the big problems, you in Indonesia in the past years have carried out projects, which are intended to make the Scout Movement in Indonesia more development-oriented...”

“...The participation of scouts in nation-building activities is an absolute requirement for the continuation of scouting life as a world organization. We can still adhere to the moral principles of Scouting, but we must renew scouting activities in accordance with the aspirations of our young generation, and with the needs of our society...” [2]

Following this speech, Indonesia, in 1978, hosted the Rover and Ranger's Camp Service in the first Asia Pacific Region. It was in Lebakharjo Village, East Java which was held from June 18 to July 19, 1978 [4].

Pramuka in the development of the community was not only carried out by boy scouts, but also by girl scouts. Community development was divided into two, namely the development of physical and non-physical. Physical development was indeed more emphasized in the boy scouts, while the girl scouts were more on non-physical development. Nonetheless, the non-physical development carried out by girl scouts was also very beneficial for the people of Indonesia.

There was a renewal when Mrs. Tien Soeharto held a position as a Vice Chairman of National Council of Indonesian Scout Movement. The scouting spirit that had been planted since childhood, would have colored the life of Mrs. Tien Soeharto until the end of her life. Her service in developing *Pramuka* was great, especially when holding the position in addition to be directly involved in the ranks of the National Scout Movement. *Pramuka*'s infrastructure, which until now has become an asset of *Pramuka*, is an area of more than 200 hectares in Cibubur, Jakarta, an arena for *Pramuka*. The

former abandoned rubber plantation land was established with maximum effort to actualize WILADATIKA (the largest Scout Campground in the Asia Pacific region), youth hostel, Apiari Pramuka (Beekeeping Center), PUSDIKA/LEMDIKANAS (Scout Cadre Education Center), Recreation and Sports Park.

The cheerful temperament and compassion that emanated sincerely made her close and familiar with the Scouts. Her exceptional accomplishments were in finance, management, and administration. In other words, *Pramuka* was not possible today without the services of Mrs. Tien Soeharto [KWARNAS, 2001, p. 111]. Because of the efforts and assistance of Mrs. Tien Soeharto as well, *Pramuka* could raise funds around IDR 4,075,000,000 in 1983. Mrs. Tien also contributed funds of USD 10,000 to WOSM for Baden Powell Fellowship [1].

With brilliant ideas and real actions from Mrs. Tien Soeharto, Indonesian Girl Scouts has changed the face of the organization into an organization whose female members are directly active in development facing the community. This is one of the cultural revolutions carried out by Indonesian Girl Scout, which during the New Order era the role of women in organizations was very small.

3 Work Programs of Indonesian Girl Scouts

The idea of renewal brought forth the program activities and operational organizations. The manifestation of *Pramuka* renewal program was activities that directly touched the interests of every level of society. The examples were agriculture, health, housing, economic facilities and infrastructure, entrepreneurship, the environment, facilities for places of worship, etc., that were carried out in the form of Wirakarya Campsite in rural areas. Meanwhile, the form of its operational organization was by forming SAKA of Tarunabumi (Plantation and Agriculture Special Unit), Bhayangkara (Law Enforcement Special Unit), Bahari (Sea and Maritime Special Unit), Dirgantara (Air Mindedness Special Unit), Wanabakti (Forest Preserver Special Unit), Bakti Husada (Health Care and Services Special Unit) and Wirakartika (Homeland Defense Special Unit).

Indonesian Girl Scouts showed a different side of women in general. During the New Order, women did more household chores and took care of their families. However, within Pramuka, Indonesian Girl Scouts could surpass this generalization. Indonesian Girl Scouts helped Pramuka in developing the society which at that time was a work program that was in line with the government program. They changed from only taking care of their families to contributing to Indonesian society, within the Indonesian Girl Scout programs, such as; (1) Education, by building library and education and training centers, (2) Health, by conducting health education in villages through PKK (Family Welfare Development), Puskesmas (Maternal and Child Health Service) and Posyandu (Maternal and Child Health Service), (3) Entrepreneurship, teaching girl scouts in beekeeping at Apiari Center and teaching how to sell their handicrafts obtained from participating in Pramuka activities, (4) Culture, introducing Indonesian traditional culture in the eyes of the world.

3.1 Education Sector

Indonesian Girl Scout activities covered positive education and activities for each generation, starting from children, adolescents to adults. Education for children was very important, because with early education their character formation would be good. This spirit was in accordance with the speech delivered by Mrs. Tien Soeharto as an Indonesian Girl Scout in the Indonesian Scout Movement National Working Meeting in 1976, which stated:

“... in the long-term development effort, education for our young women will greatly determine our success and safety in carrying out and achieving those development goals. Good mothers will grow from good young women. And good mothers will probably give birth to good sons. Regarding the importance of the education of women in general and the adolescent girls in particular, I would like to repeat the opinion, which even though it sounds a little overdone but it is better to think about it. The opinion said, that educating a boy only means educating one person; but educating a woman means educating one family. Because of that I think this scout education for girls really needs us to pay attention ...” [1]

Work programs carried out by Indonesian Girl Scouts in the field of education were described as follows;

- Providing a library or community reading park. The library was not only a place to store books but also as a gathering place favored by young people. The existence of illiterate communities was a limitation that could be a barrier in community development. Therefore, Indonesian Girl Scouts held a socialization or reading interest campaign to the community and made a library to reduce illiteracy rates. This activity was in line with the New Order government program at that time which was trying to eradicate illiteracy.
- Character building. Another of Indonesian Girl Scout activities was education through character building conducted by providing religious education. With religious education it could help develop the emotions of adolescents, especially young women so they could control what they do and direct it to positive things.

Indonesian Girl Scouts activities in education is providing solutions to adolescent problems. Participating in scout activities has positive impacts such as fostering attitudes that understand the conditions of the environment, increasing knowledge and skills in organizations so that the free time they have is used to channel their interests and talents, this is useful for keeping teenagers away from the dangers of adolescent problems such as using drugs, cigarettes, and alcohol.

3.2 Health Sector

Pramuka also had a special focus on the health sector, as proved by the establishment of SAKA Bakti Husada 1985. Health was important, especially maternal and child health. The health sector was the most prominent field of girl scouts. In the New Order period there were still problems regarding malnutrition, abnormal births and maternal deaths

during childbirth. Therefore, girl scouts throughout Indonesia had an activity program by building *Posyandu* (Maternal and Child Health Service) and *Puskesmas* (Community Health Centers) as well as conducting counseling on Family Planning and Birth Control, where this family planning program was in line with the New Order government program.

On 19 March 1983–86 a collaboration with the Family Planning Association was held to implement the population and family welfare program. On May 24, 1985, Indonesian Girl Scout also collaborated with BKKBN (National Population and Family Planning Board) to implement the program to support the success of national family planning program towards the institution of NKKBS (Norm of Small Family that is Happy and Prosperous) in the younger generation environment.

In addition to holding consultations on family planning and maternal and child health, Indonesian Girl Scouts also focused on adolescent health with counseling on the dangers of cigarettes, alcoholic beverages, and drugs. The young generation is the target of these products so they must have knowledge to avoid things that could damage their future because the younger generation was a generation that could build their nation and country in the future. There was also providing counseling to prevent transmission of dengue fever. This was done by girl scouts in collaboration with PKK (Family Welfare Development). With this, people became aware of how to prevent the growth of mosquitoes so that they could reduce the patients of dengue fever.

3.3 Entrepreneurship

In addition to education and health, the availability of employment was also an important thing in community development. On April 30, 1981, a collaboration with the Institute of Entrepreneurship was held to provide training and entrepreneurship scout project training. Some of the Indonesian Girl Scouts activities in entrepreneurship programs were:

- Construction of the Scout Apiari Center in the field of beekeeping in 1976 which was the pioneer of the modern beekeeping project in Indonesia [1]. Seminar and training on honey business development were also held so that Scout members could learn and process the honey developed by Indonesian Scout Movement.
- Providing training in economic value skills, such as making crafts and cooking.
- Training to increase productivity in agriculture. In Cot Girek, Aceh, in 1980, there were 50 scout transmigrants to be trained in sugar factories for sugarcane farming projects. In 1983, an integrated agricultural project was held in Rawa Baru, Bekasi [2].

Indonesian Girls Scouts also teach how to save using their own money, such as selling handicrafts and homemade food. From these savings they can use it to pay scout fees, camping needs, and new uniforms. The saving activities carried out by Scout members are in line with the government program to increase the National Savings Movement. Therefore, on February 22, 1974, the National Council of Indonesian Scout Movement signed a cooperation charter with Bank Indonesia to participate in increasing savings among scouts, called the *Tabungan Pramuka* (Scout Savings).

3.4 Culture

Indonesia officially entered and was accepted as a member of WAGGGS (World Association of Girl Guides and Girl Scouts) on 26 June 1975. The development of the Indonesian Girl Scouts Movement was known to the WAGGGS World Committee so that Indonesian Girl Scouts always received invitations to participate in Scouting activities abroad. This opportunity was used by Girl Scouts to introduce Indonesian culture.

One example was the International Display in the Jubilee Camp. The contents of the Indonesian's exhibitions are: (a) several kinds of Indonesian batik; (b) leather handwork carried out by Indonesian Girl Scouts; (c) books about *Pramuka*, and; (d) signs and badge of *Pramuka*. The Indonesian exhibitions also introduced traditional Indonesian dances and songs during the campfire event. Moreover, an Indonesian delegation also cooked Indonesian food for the Camp members. Their response was very good by saying that Indonesian food was tasty and delicious.

Aside from being a member of WAGGGS, Indonesian Girl Scouts also succeeded in exceeding the generalization of women in the New Order era by successfully occupying the position of Regional Sub Committee in the Asia Pacific Region, namely [2]: (1) Widianti Kusno Utomo (Finance – 1982/1984 and 1984/1986); and (2) Mien Soewarni Warnaen (Public Relations – 1982/1984 and 1984/1986).

By carrying out community service in the field of development, introducing Indonesian culture to the eyes of the world and getting a position in the Asia Pacific Scouts, Indonesian Girl Scouts have not only transcended the boundaries of women organizations at their time, but also produced social change that spread to all scout branches in Indonesia.

4 Indonesian Girl Scouts Nowadays

Several work programs carried out by Indonesian Girl Scouts during the New Order era were beneficial to improve the quality of life of the Indonesian people and can still be felt today with increased quality and quantity. The real examples are *Puskesmas* and *Posyandu* which continue to exist today and the school libraries which continue to be provided with reading books.

The 21st century is a century of increasing technological progress and economic liberalization. Both positive and negative impacts are challenges to the country's *IPOLE-SOSBUDHANKAM* (Ideology, Politics, Economy, Social, Culture, Defense and Security). The challenges faced by the community especially young people include increased disease, drug abuse, changes in social values, employment problems and nature conservation. Therefore, Indonesian Girl Scouts have a new paradigm to face the modernization era. Some of the programs carried out were:

- Time Please is a program that encouraged adolescents to be brave to participate in the discussions about adolescent problems that occur in the community such as bullying and the misuse of social media.
- *Pramuka Patriot Lingkungan* (GAUL) is a program to save the environment which is currently getting worse such as air pollution and water pollution. Scouts carry out this program not only during the activities of scouts but in daily life.

- Entrepreneurship has an important role in the development of the economy specifically. Economic development is caused by the innovation of entrepreneurs. Therefore, Scouts become a forum for young people who want to do entrepreneurship and develop the economy. Starting from small things like paying dues by using their money from selling snacks or handicrafts.
- Medical examinations are activities that are routinely carried out by Scouts, in order to improve the level of health of the Indonesian public. Starting from the provision of health checks, counseling about the dangers of drugs and free sex for adolescents and counseling about infant and toddler nutrition.

5 Conclusion

The conclusion of this article is that the Indonesian Girl Scouts had a role in *Pramuka* which was in line with New Order government program which focused on the Development field. Indonesian Girl Scouts surpasses the generality of women in the New Order by carrying out work programs in various sectors, such as education, health, entrepreneurship, and also culture. This program of activities was very important in order to build a more prosperous Indonesian society. Indonesian Girl Scout activities in Development were more focused on non-physical development, but this non-physical development was important to be a balance in physical development and could be the basis for physical development itself. The non-physical development effort undertaken by Indonesian Girl Scouts was by providing guidance. Non-physical development in the area was different from other regions, therefore the effort carried out by Indonesian Girl Scouts was to provide counseling in each region. *Pramuka* has branches in every region in Indonesia, this made it easier for Indonesian Girl Scouts to carry out non-physical development to all levels of society.

The existence of Indonesian Girl Scouts began to rise when Mrs. Tien Soeharto joined the management of the National Council of Indonesian Scout Movement. If in the New Order era, women did not get a stage in the organization but, in *Pramuka*, they finally got an exception. The New Order government supported Indonesian Girl Scouts in implementing community development programs by providing funds to help actualize the program of Indonesian Girl Scouts activities. Even though the non-physical development impacts could not be directly felt, this would be useful in the future because non-physical development was the basis of physical development. Development could not depend on just one aspect. With the existence of Indonesian Girl Scouts in non-physical development, like as opening international networks, improving health services and being able to help young people find their identity, proving that non-physical development is no less important than physical development carried out by Boy Scouts.

Nowadays, Indonesian Girl Scouts continue to improve to welcome the digital era and the industrial revolution 4.0. Provision of skills and knowledge in the field of technology and communication is enhanced by not abandoning the spirit of Pancasila and 'traditional' values such as discipline, perseverance, and noble character. By still holding and implementing these values in social life, Indonesian Girl Scouts can take an important role during modernization without changing the essence of the Scouts value itself.

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