The Role of Scout Extracurriculars in Shaping The Character of Social Care

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Abstract

This research seeks to comprehend the implementation of Scout extracurricular activities in shaping social awareness in the era of globalization. Employing a qualitative descriptive research method, the study draws primary data from students and the Scout Leader School Principal. Data were collected through interviews and documentation, employing a creative source triangulation test for ensuring data validity. Following Miles and Huberman's process, the study encompasses data collection, reduction, presentation, and inference. The findings reveal that scout extracurricular activities have the potential to cultivate social awareness among students, fostering empathy and a sense of ownership towards the nation and patriotism. Notably, students' social awareness and character exhibit significant improvement over time with consistent participation in scout activities. This research holds relevance for adoption

by other schools in Indonesia, particularly in the context of extracurricular activities such as scouting. Given the prevalence of scout groups in nearly all schools in Indonesia, from primary to tertiary levels, the findings of this study can be broadly applied.

Keywords: extracurricular scout , social awareness, globalization era

INTRODUCTION

Education plays a significant role in human life (Borba, 2021; Damián et al., 2008; Szymkowiak et al., 2021; Tsoraya et al., 2022). Everyone possesses the right and responsibility to receive an education. Education extends beyond intellectual capabilities and must seamlessly integrate with other factors such as character or behavior (Arif et al., 2021; Butt et al., 2020; Cicekci & Sadik, 2019; Lee et al., 2020; Mehraj et al., 2021; Sari, 2017). There is a close relationship between education and character.

Character education is a deliberate effort to instill moral values and shape ethical conduct (Hasanah, 2021; Rukajat et al., 2023). It is deemed crucial and is reflected in the functions and goals of education, as articulated in Law No. 20 of 2003 on the National Education System Article 3. This legislation asserts that the function of national education is to cultivate abilities and shape characters, fostering a noble civilization for the nation's life education. The goal is to develop the potential of learners to become individuals with faith and devotion to the One Almighty God, possessing noble character, health, knowledge, creativity, independence, and a sense of responsibility, as outlined in studies (Nurdin et al., 2021; Rahmayani &

Ramadan, 2021). Consequently, the outcome is the creation of an intelligent generation with commendable character (Hasanah, 2021; Jung et al., 2020; Stagg et al., 2020).

As mentioned previously, the principles embedded in the law should be expounded upon in the curriculum and extensively implemented at all levels of education in Indonesia. These endeavors should not be confined to familial or formal school interactions but ideally should be instilled in all student interactions, including extracurricular activities. The current technological and informational advancements have, regrettably, eroded many of the noble values upheld by this nation. Student character traits that were once synonymous with courtesy, obedience to teachers, high empathy, and social awareness have gradually been supplanted by a heightened degree of individualism. Children have become increasingly reliant on gadgets, witnessing a surge in materialistic lifestyles, accompanied by a diminishing concern for one another. Constructive competitiveness is waning, giving way to destructive competition. Consequently, school curriculum policies, lesson designs, and extracurricular activities must prioritize the cultivation and development of social awareness and the character traits associated with politeness that every individual should possess. This approach ensures that the generations of Indonesia not only possess high intellectual intelligence but also exhibit good emotional intelligence.

From the foregoing explanation, extracurricular activities such as Scouting prove highly strategic for instilling positive character values in students. The cultivation of social responsibility and empathy is particularly

fitting during outdoor camping experiences where children are devoid of parental or adult guidance, relying solely on mentors. This setting encourages independence, cooperation, and mutual assistance in daily activities. Moreover, dividing children into teams fosters learning about responsibility, cooperation, and problem-solving. Effective character education adopts a flexible and comprehensive approach to bolster school character education programs. Supportive elements include the integration of deep learning, self-development in daily life, role models, and habits (Dishon & Goodman, 2017; Dewi & Alam, 2020; Rahmayani & Ramadan, 2021). Nevertheless, there are discernible signs of a moral decline among the youth in the country, reflecting the fragile character of Indonesia's young generation (Hidayat et al., 2022; Keswara & Wijayanti, 2021). Additionally, children's social concerns have diminished (Arif et al., 2021; Duzkaya et al., 2014; Oktavia & Mulabbiyah, 2019).

Factors contributing to this decline include the easily accessible influence of the internet, leading children to lose track of time and reduce interaction with their surroundings (Hiniker et al., 2016; Alrasheed & Aprianti, 2016; Widiastiti & Agustika, 2020; Widiyono, 2020). Entertainment facilities, particularly digital games, divert children from social activities, such as playing with friends and peers (Amania et al., 2021; Octaviani et al., 2022; Subrahmanyam et al., 2000). Television, with its abundance of non-educational soap operas, contributes to children imitating behavior, adopting Western culture, forsaking Eastern culture, and fostering self-centeredness (Ngehndab, 2020; Lemish, 2011; Risti,

2019). Some individuals are more engrossed in capturing moments through videos, photos, or sharing on social media networks (Ngehndab, 2020; Pagoto et al., 2016; Syafitri, 2020). The prevalence of character crises underscores the imperative for educators to maximize character education efforts.

In general, character education serves to instill and develop the qualities of students' personalities (Dishon & Goodman, 2017; Lamb et al., 2022; Nurussalami, 2022). The mandatory implementation of character education in all educational units at various levels has been enforced through a specific program designed and executed by the President through the Ministry of Education and Culture since 2016 (Aghdam et al., 2020; Maftukha & Kurniawan, 2023). This program is aimed at upholding 18 national character values revitalized through the Character Education Strengthening Movement (PPK) (Rabiman et al., 2023; Zuriah & Sunaryo, 2018). PPK seeks to revolutionize and build the nation's character and is a significant component of the United Indonesia Program. PPK is expected to address moral degradation through the education system in Indonesia. Recognizing that the millennial generation requires character education, as character forms the foundation and essence of education, the PPK program aims to instill character in students through various educational pathways, making it a habit and asset for the broader community (Satyadharma & Erfain, 2022).

Extracurricular activities are identified as avenues to develop character (Gould & Voelker, 2012; Mislia et al., 2016; Rihatno et al., 2020).

The present time is considered opportune to actualize the idea of character education in order to achieve character development and positively influence students (Rivas et al., 2021; Glenberg, 2010; Harrison, 2023). Engaging in extracurricular activities beyond school hours is emphasized for its potential to develop students' interests and talents, fostering increased activity, creativity, and self-confidence (Aliu & Aigbavboa, 2023; Clark et al., 2015; Ginosyan et al., 2020). Character formation is recognized as a process that can commence in the family, environment, and school (Ginosyan et al., 2020; Ismail, 2021). The school environment, in particular, is acknowledged as a significant contributor to shaping students' personalities and enhancing them (Kahfi, 2022; Yeager & Dweck, 2012).

Typically, schools mandate extracurricular activities outside of class time, and one such example in elementary school is the Scout movement. Through Scout participation, various character values are instilled in students, aiming to create individuals who prioritize social interaction and develop a sense of social responsibility (Aini et al., 2021; Wang & Eccles, 2012). The objectives of Scout extracurricular activities encompass shaping individuals with beliefs, religiosity, moral integrity, love for the homeland, law-abiding behavior, discipline, promotion of noble national values, good communication, physical and spiritual health, and being a Pancasila citizen who cares about others and the environment (Muhaemin, 2021). Scout extracurricular activities wield a strong influence on character formation, as indicated by earlier findings emphasizing the Scout movement's role as a character-formation tool in education through school extracurricular

activities (Herlina et al., 2022; Luthviyani et al., 2019). These activities significantly contribute to enhancing emotional intelligence, thereby shaping an individual's social character—a crucial aspect when one becomes part of society (Amreta, 2018). Scout activities also cultivate students' empathy and social sensitivity towards the community and the environment (Wahyuni, 2022), positively impacting creativity, knowledge, character, and social awareness (Drach-Zahavy, 2011; Bahadir et al., 2022).

Social responsibility, defined as a sense of responsibility for others' difficulties, is encouraged in every Scout activity, motivating individuals to take action to help others overcome challenges (Benabou & Tirole, 2010; Juwantara, 2019). In each Scout activity, character values such as Satya and Dharma Pramuka are embedded (Wisnujati et al., 2021). Scouting, being a compulsory extracurricular activity in every school, serves as a platform for the younger generation to shape their personalities, characters, and noble traits (Kristi & Suprayitno, 2020). Additionally, according to Indonesian Law Number 12 of 2010 regarding the Scout Movement as an educational institution, Scouts play a significant role in shaping personalities aligned with the demands of local, national, and global life changes.

MIN 1 Mataram, selected as a research location, stands out among Islamic Elementary Schools in Mataram due to its Scout extracurricular program as the flagship program. This choice is justified by the school's substantial participation in Scouting activities, demonstrated by numerous awards and trophies displayed in the principal's office.

Implementing the Scout extracurricular program is intricately tied to fostering students' social care and developing their good character. The principles and objectives of the Scout extracurricular program explicitly reflect a commitment to character development. Notably, the characteristics of Scouting in a given area do not discriminate based on age, as it involves the participation of children, teenagers, and even adults. Scout activities are notably diverse, placing a significant emphasis on mutual assistance—whether in aiding fellow team members, groups, or contributing to the welfare of the surrounding community.

MIN 1 Mataram, distinguished as one of the most favored Islamic Elementary Schools in the city of Mataram, was chosen as a research location due to its adoption of the Scout extracurricular program as its flagship initiative. The school's selection is justified by the significant participation of students in Scouting activities, surpassing that of other schools in the vicinity. Furthermore, the school has garnered numerous awards and trophies in Scouting, a fact substantiated by the prominent display of these accolades in the principal's office.

The Scout extracurricular program's implementation at MIN 1 Mataram is closely connected to students' social awareness, underscoring its direct link to character development. This connection is evident in both the principles and goals of the Scout extracurricular program, highlighting its commitment to fostering a sense of social responsibility and character formation. The characteristics of Scouting in a specific area are not age-differentiated, as it encompasses participants of various age groups,

including children, teenagers, and adults. Scout activities exhibit a high degree of diversity, with a primary focus on promoting mutual assistance. Whether aiding fellow team members, collaborating within groups, or extending support to the surrounding community

METHOD

This descriptive qualitative study aimed to gather information that portrayed the situation and could articulate the character of education through extracurricular activities at the research sites (Miles et al., 2014). The data sources for the study included school principals, scout coaches, and students. The research was conducted at one of the State Ibtidaiyah Madrasahs in Mataram, where Scouting activities were mandatory and regarded as superior extracurricular activities, having achieved success in several competitions. The instruments used for deep data collection in the study comprised guidelines for observation, interview, documentation, and questionnaires. The data collection techniques involved non-participant observation, interviews, in-depth documentation, and questionnaires (Sugiono, 2018). In this study, non-participant observation was utilized, wherein the researcher visited the site for the activities to be observed without engaging in follow-up. Observations were conducted by the researcher at one of the MINs in Mataram, focusing on the implementation of extracurricular scout activities.

Interviews were conducted with various parties, including school heads, scout coaches, class teachers, students, and parents of students.

Documentation, encompassing written records or visual materials such as letters, photos, works, reports, and daily notes, was collected. Documentation served as supplementary data to reinforce the study, as it confirmed the researcher's engagement with the subject matter. In the study, the researcher utilized documentation related to photos depicting the implementation of extracurricular scout activities.

The qualitative data analysis involved in-depth data analysis from observations, interviews, and documentation. The process encompassed data reduction, presentation, and drawing conclusions (Miles et al., 2014). Data reduction phase involves summarizing, selecting essential elements, coding, identifying themes and patterns, and discarding irrelevant information. The researcher engaged in fieldwork, completing comprehensive observations at the research site.

This reduction of data aimed to provide a clear and manageable picture for further data collection, particularly focusing on education character through extracurricular activities at MIN. Following data reduction, the researcher conducted coding and classification of the data This involved sorting necessary data and eliminating unnecessary information to streamline the dataset. The presentation of data, in accordance with Miles and Huberman, was carried out qualitatively, utilizing text descriptions or narratives. This method facilitated a comprehensive understanding of the events, enabling the researcher to formulate plans for subsequent work. The final step in qualitative data analysis was the extraction of conclusions and verification. The conclusions,

formed as descriptions of the researched object, were required to be reasonable and supported by valid and consistent evidence obtained during the study. To enhance the credibility of the conclusions, a validity test of the data within the study was conducted. This credibility test encompassed (1) data triangulation, (2)member checks, and a dependability test.

RESULT AND DISCUSSION

Scout extracurricular activities are scheduled every Saturday afternoon at 14:00 WIB. The process of developing social and environmental care attitudes through Scout extracurricular activities involves the supervisor preparing a program that encompasses various types of scout activities aimed at nurturing students' social care attitudes. Scout members, in turn, equip themselves and participate in these activities according to the established program, which includes eight methods: the Scout Honor Code, learning through group activities, competition, collaboration, engaging in exciting and challenging activities, outdoor activities, and the presence of coaches providing guidance, support, and appreciation. Data collected from interviews and documentation during the implementation of Scout extracurricular activities highlight the development of social care attitudes through ceremonial activities, pioneering activities, camping, first aid social services, and marching skills training (LKBB).

Scout extracurricular activities are designed as a series of programs to broaden participants' horizons, foster talent and interests, and instill a

spirit of devotion to the community (Gazali et al., 2019; Nurdin et al., 2021a). The Scout code of ethics emphasizes respect, devotion, and adherence to standard or noble values in life (Nurdin et al., 2021). Education in scouting, when integrated into daily life under the scout honor code, not only imparts good character to participants   but also contributes to the formation of students' character, especially in terms of social care (Mislia et al., 2016; Rohanah et al., 2020). Activities within scouting play a crucial role in building social care character among students.

The ceremonial activities, as the first in the sequence, cultivate social awareness by promoting cooperation during their execution. Additionally, the reading of the Scout's code of conduct (dasadarma) and Pancasila during the ceremony serves as a reminder and inspiration for students to be exemplary citizens, exhibit self-care, and contribute to others or the community. The dasadarma, functioning as the honor code for scout members, internalizes the understanding that sharing with peers is an act of social care and environmental stewardship, discouraging actions like littering without constant reminders from their trainers.

The field research results indicate that students have effectively translated the principles of dasadarma into their daily lives. Observations reveal that all students fulfill their obligations, including performing prayers, expressing love and affection, demonstrating respect and value for one another, adhering to rules and orders, displaying politeness to their elders, such as teachers, and exhibiting positive attitudes and behaviors towards their peers. Being a scout entails holding the principles of

dasadarma in high regard and applying them in everyday life, as supported by research findings (Rahayu & Dong, 2023; Rifki & Listyaningsih, 2017) highlighting the positive correlation between scout extracurricular activities and students' environmental awareness. Actively participating in scouting activities correlates with students consciously preserving nature and maintaining the cleanliness of their surroundings.

The second activity, pioneering, involves knots and lashing—a form of scouting activity that utilizes sticks and ropes to create various objects, such as creative structures, stretchers, three-legged stools, four-legged stools, and other tools. In pioneering activities, participants use specific knot-tying techniques to maximize the functionality and utility of ropes (Leenes et al., 2017; Tarsan et al., 2021; Wagner et al., 2022). Ropes in Scouting serve as more than just part of the scout uniform; they are tools for enhancing life skills, aiding in camping, exploration, outdoor survival, and various other activities.

The strategic values instilled through knot-tying activities include fostering unity and cooperation among scout friends, cultivating precision, patience, cooperation, and responsibility (Amreta, 2018; Khalid et al., 2020). The process of making stretchers is another component of scouting activities aimed at building precision, patience, cooperation, and responsibility. During school scouting activities, participants are observed bringing sticks and ropes before training, which takes place outside the classroom on the school grounds. The leader provides knot-tying material, demonstrating examples for participants to follow. Once participants

master knot-tying, they proceed to activities such as making stretchers, setting up tents, creating clotheslines, and flagpoles (Afdal & Widodo, 2020; Fajriyah & Raharjo, 2016). Every scout member is expected to be able to make and use knots and lashings effectively. The mastery of knot-tying skills aims to shape the character of precision, patience, cooperation, and responsibility. Additionally, students are required to be creative when faced with activities such as semaphore codes or other coded communications.

The third activity, parade and marching, is a mandatory component of every scouting event and serves as a form of physical training aimed at instilling habits of conduct to shape a particular character (Davis & Sumara, 2006; Wright, 1996; Yunita & Mufidah, 2022). These activities typically occur during flag-raising ceremonies and at the beginning of various other school activities. Research indicates that parade and marching activities contribute to fostering student discipline and social care. Discipline is deemed essential for success, playing a crucial role in determining an individual's success by instilling values such as not underestimating tasks, respecting time, having a strong sense of responsibility, and adhering to rules (Elmesky & Marcucci, 2023; Ramos et al., 2023; Williams & Williams, 2011). Parade and marching activities also play a significant role in developing social attitudes among students. Participants must demonstrate organizational skills, the ability to listen to others, creativity, cooperation, and responsibility. These align with the view of Young et al. (2023), who highlighted the benefits of parade and marching discipline, including

learning about team solidarity, fostering silence and emotional management, and promoting listening and obedience within team communication and interactions with leaders. Consistent with research findings in schools, the character developed through parade and marching activities includes maintaining personal and team unity, fostering a sense of personal and group responsibility, and instilling discipline within the team or group.

The fourth activity, First Aid (P3K), provides participants with practical health skills and knowledge to administer first aid in emergencies, aiming to practice precision, work responsibility, and social care (Ahuja et al., 2023; Bajis et al., 2023; Passaranon et al., 2023; Setiawan, 2018). Scouts learn how to treat and care for sick members using traditional methods and required equipment, such as making a stretcher. Demonstrating First Aid knowledge through actions like providing treatment to a sick friend and helping them rest showcases how this knowledge can develop attitudes towards social care. Coached by instructors, these first aid activities, as outlined in Dasadarma Scout, are designed to be practiced in daily life without distinction.

The fifth activity, filial piety social service, involves activities that foster kinship between individuals without discrimination. This form of social service is highly beneficial in providing learning and shaping concerns for others. Engaging in social service helps students develop positive attitudes such as environmental concern, individual and group social concern, willingness to share and empathize, and a deep perception of

kinship connections. Activities related to community assistance, such as working together with the community, serve as manifestations of social care character (Casmana et al., 2023; Rahmayani & Ramadan, 2021).

The sixth activity is camping, where participants spend the night in the open or at school using tents as a substitute for homes. Camping is a fundamental aspect of Scouting, and its impact includes teaching students responsibility for their teams, fostering mutual assistance, generosity, sharing, and caring for one another. Camping enhances students' awareness as they work together and aims to nurture mental, moral, emotional, and intellectual resilience. Social care is emphasized as a key element in shaping other student character traits (Mertika et al., 2018; Nath et al., 1991; Tinto, 1997). Students are trained to be more independent and responsible for themselves and their peers in real-life situations. Camping activities also aim to instill a challenging patriotic spirit, resilience, discipline, emotional maturity in leadership and followership, and strengthen the sense of brotherhood. The division of tasks and responsibilities in camping, where individuals or teams manage cooking and housekeeping on a rotating basis, significantly contributes to the development of social care and self-reliance.

Students are trained to develop independence and a sense of responsibility not only for themselves but also for those around them in real-life situations. The aim of camping activities is to cultivate resilience, discipline, emotional maturity, and a patriotic spirit, both in leading and being led, thereby strengthening the bonds of brotherhood—an essential objective of camping. Individuals and their respective teams are responsible

for managing and performing all individual or group/team activities during camping. This stands in stark contrast to the family environment, where tasks like cooking and cleaning are typically undertaken by parents or domestic helpers. In camping, these responsibilities are allocated to teams/individuals on a rotating basis, highlighting the significant role of camping in fostering social concern and independence.

Social awareness, as taught in scout activities, plays a pivotal role in shaping participants to embody good character within their environment (Pangestika & Sabardila et al., 2021; Juwantara, 2019). The overarching objective is to shape the personality, mindset, manners, morals, and prowess of the participants.

This aligns with statements from scout leaders and student experiences, indicating that extracurricular scout activities can indeed shape the social care character of students. During the implementation of scout activities, students are taught to care for one another in small matters. For instance, if a friend falls ill, students collectively gather funds during ongoing exercises to visit and support the sick friend. In camp activities, each scout member takes on roles of care, including looking after sick friends, assisting in setting up tents, maintaining cleanliness, and participating in cooking duties. Additionally, marching activities instill a sense of solidarity, cohesiveness, discipline, agility, adaptation, and responsibility among scout members, as they work together to maintain a steady and compact formation (Tarsan et al., 2021).

Fourth, during activities that involve traversing natural environments, scout members form a mutual support system to overcome obstacles. If a member faces difficulty, others work together to provide assistance, fostering teamwork and care within the group. Exploration activities imbue participants with numerous character values that must be cultivated and instilled. Notably, participants are trained to be independent while understanding their limitations. They learn humility, discipline, and develop a caring attitude toward the environment, all without undue reliance on their parents when in nature. Fifth, activities involving interaction with society encourage scout members to contribute to public welfare by collaborating with the community. This engagement fosters a sense of concern for others (Setiawan, 2018). Sixth, scout members collaborate within the school environment to maintain cleanliness, echoing the statement by Maulana et al. (2023) that attitudes reflecting the second dharma involve love for nature and compassion for fellow humans. This includes maintaining cleanliness in classrooms and the school environment and participating in the preservation of nature, encompassing both flora and fauna (Surono, 2017).

Seventh, scout members engage in activities that promote mutual assistance. They exhibit a stance against bullying, actively protecting friends who may be subject to mistreatment by their peers. Eighth, in situations where conflicts arise at school, scout members play a role in diffusing tensions and facilitating reconciliation among peers. The scout leaders act as partners or mentors, providing support and facilitating engaging and

challenging activities to enhance participant education (Pangestika & Sabardila et al., 2021; Nurdin et al., 2021; Triningsih, 2019). The creation of enjoyable activities contributes to the formation of students' character through their involvement in scouting activities.

Extracurricular scouting activities encompass various methods,. including the practice of the scout honor code in each activity. The approach involves studying while engaging in group work, collaboration, and friendly competition during outdoor activities like camping. Recognitions, in the form of badges and distinctions, are awarded for accomplishments, emphasizing both individual and unit achievements. Despite the spiritual aspect of extracurricular scouting, practical challenges are encountered during implementation. The primary obstacle is the lack of supporting facilities and infrastructure for scouting activities, such as camping equipment and educational materials related to scouting. Administrative challenges, coupled with a decline in students' enthusiasm and interest, contribute to the hurdles faced in conducting scouting activities. Several factors support the successful implementation of extracurricular scouting. Engaging and enjoyable activities, the support of the school community, and the cultivation of creativity among scouts are identified as critical factors (Hadiputri & Listyaningsih, 2022; Prihanawati & Hidayah, 2018)

The description of the eight stages of scouting activities reveals significant positive behavioral changes in children. During ceremonial activities, students exhibit a high level of discipline, punctuality, and

appreciation for the ceremony process, showcasing their respect and love for their homeland.

In the pioneering and knot-tying activity, children display enthusiasm, camaraderie, and teamwork as they construct structures from ropes. The activity not only excites the children but also fosters good interaction, communication, and trust among them.

The children's enthusiasm extends to marching and First Aid lessons (P3K), where they respond with precision to commands and adapt to their squad leader's directives. These activities instill important lessons in adaptation, teamwork, and coordination. In the First Aid context, children learn the value of care as they promptly assist a classmate displaying sudden signs of illness. This experience fosters empathy and sympathy, cultivating a sense of compassion for the distress and hardship experienced by others.

Social service camping activities further contribute to the development of social concern among children. During these camps, children not only learn to communicate and interact with the community but also become more self-reliant and responsible in real-life situations. They genuinely strive to develop a heightened social concern, which may not have been as evident before their participation in scouting activities. Scouting activities play a transformative role in shaping the behavior of children, making them more caring, honest, and responsible individuals with integrity.

The cultivation of positive behaviors within the entire school community at Madrasah contributes to instilling social concern among

students. Scout leaders emphasize the importance of social concern as an attitude toward the surrounding environment and how students respond to it. Recognizing that humans are inherently social beings who rely on each other, students apply these values during social service activities, organizing community service and participating in clean-up initiatives in the local area. Through extracurricular scouting activities, students at the Madrasah develop and embody essential values of social concern.

CONCLUSION

In conclusion, this research highlights the effectiveness of fostering good character in students, not only within the formal classroom setting but also through extracurricular activities such as Scouting. The key findings of the study can be summarized as follows: First, scouting could foster love for homeland and nationalism. Scouting activities contribute to building a sense of concern for others, ownership towards the nation, and patriotism among students. Although not all students initially exhibit high social concern, consistent participation in scouting activities gradually enhances their social caring character. For example, students become more engaged in flag-raising ceremonies and show increased concern for ill classmates.

The study underscores the need for continued and intensive participation in such activities to foster creativity, reduce dependence on electronic devices, facilitate regular face-to-face interactions, and enhance communication skills among children. The active engagement in extracurricular pursuits ensures that students develop physical friendships,

extending beyond online connections on social media platforms. Looking forward, the research suggests expanding the scope of future investigations to encompass a wider array of schools and regions. The study recommends incorporating additional variables in future research endeavors to enrich the practical implications of the results

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