

IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION VALUES IN FOSTERING RELIGIOUS CHARACTER THROUGH SCOUTING EXTRACURRICULAR ACTIVITIES

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Abstract: Religious character development cannot be achieved solely through classroom instruction but also requires learning experiences that enable students to internalize religious values in their daily lives. This study aims to analyze the implementation of Islamic Religious Education values in fostering students' religious character through scouting extracurricular activities at SMK Islam Kunjang Kediri. The study employed a qualitative approach with a case study design. Data were collected through observation, interviews, and documentation involving the principal, Islamic Religious Education teachers, scout leaders, and students. Data were analyzed through data condensation, data display, and conclusion drawing, supported by source and technique triangulation. The findings reveal that the implementation of Islamic Religious Education values was carried out through the strengthening of aqidah, habituation of worship practices, and the cultivation of akhlaq integrated into school culture and scouting activities. Scouting activities contributed to the development of discipline, responsibility, cooperation, independence, courage, simplicity, as well as social and environmental awareness. The findings confirm that the integration of Islamic Religious Education values into scouting activities is effective in strengthening students' religious character.

Keywords: Islamic Education, Religious Character, Scouting

Abstrak: Pembentukan karakter religius tidak dapat dicapai hanya melalui pembelajaran di kelas, tetapi juga memerlukan pengalaman belajar yang memungkinkan peserta didik menginternalisasi nilai-nilai keagamaan dalam kehidupan sehari-hari. Penelitian ini bertujuan menganalisis implementasi nilai-nilai Pendidikan Agama Islam dalam menumbuhkan karakter religius siswa melalui kegiatan ekstrakurikuler Pramuka di SMK Islam Kunjang Kediri. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi yang melibatkan kepala sekolah, guru Pendidikan Agama Islam, pembina Pramuka, dan peserta didik. Analisis data dilakukan melalui kondensasi data, penyajian data, dan penarikan kesimpulan dengan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai Pendidikan Agama Islam dilakukan melalui penguatan akidah, pembiasaan ibadah, dan pembinaan akhlak yang terintegrasi dalam budaya sekolah dan kegiatan Pramuka. Kegiatan Pramuka berkontribusi dalam membentuk disiplin, tanggung jawab, kerja sama, kemandirian, keberanian, kesederhanaan, serta kepedulian sosial dan lingkungan. Temuan penelitian menegaskan bahwa integrasi nilai-nilai Pendidikan Agama Islam dalam kegiatan Pramuka efektif memperkuat karakter religius siswa.

Kata Kunci: Pendidikan Islam, Karakter Keagamaan, Gerakan Pramuka

INTRODUCTION

The development of education in the twenty-first century is no longer solely oriented toward improving students' academic abilities but is also directed toward fostering strong character as a foundation for individual and social life. Modern education is expected to produce generations who possess intellectual competence, twenty-first-century skills, and moral integrity, enabling them to face global challenges without losing their humanitarian and spiritual values. In this context, character education has become an integral component of the educational process because the success of education is not measured merely by cognitive achievement but also by the quality of students' attitudes, behaviors, and personalities. Various social phenomena indicate that advances in science and technology do not always go hand in hand with moral development. The increasing prevalence of deviant behavior among adolescents, declining social awareness, deteriorating social ethics, and growing tendencies toward individualism suggest that character education remains an urgent necessity within the national education system (Lickona, 1996).

The importance of character education has been emphasized in Law Number 20 of 2003 concerning the National Education System, which states that education aims to develop learners' potential so that they become individuals who believe in and fear God Almighty, possess noble character, are healthy, knowledgeable, creative, independent, and

become democratic and responsible citizens. This mandate demonstrates that character formation constitutes a primary objective of national education and should be realized through all educational activities, including curricular, co-curricular, and extracurricular programs. Therefore, educational institutions carry a strategic responsibility in instilling moral and religious values in students on a continuous basis.

From the perspective of Islamic Religious Education, the development of religious character is a fundamental objective that cannot be separated from the educational process. Islamic Religious Education functions not only as a medium for transmitting religious knowledge but also as a process of internalizing Islamic values that are manifested in everyday behavior. Religious character reflects an individual's relationship with Allah SWT, which is expressed through obedience in worship, honesty, discipline, responsibility, tolerance, and social concern (Hasan, 2016). Consequently, the success of Islamic Religious Education should not be assessed solely by students' mastery of religious content but also by the transformation of their attitudes and behaviors in accordance with Islamic teachings.

In the current digital era, strengthening religious character faces increasingly complex challenges. Easy access to information through digital media provides numerous benefits for learning processes; however, it also presents various risks that may influence students' moral development. The influence of

popular culture, the spread of negative content, weakening social control, and changes in the interaction patterns of younger generations often contribute to declining moral and spiritual sensitivity among students (Rizal & Vita, 2022). Previous studies have shown that strengthening religious character is an essential factor in building students' moral resilience amid globalization and rapid technological advancement (Berkowitz & Bier, 2005; Nucci & Narvaez, 2008). Therefore, schools need to develop educational strategies that effectively integrate religious values into all aspects of school life.

One strategy that can be employed is the implementation of extracurricular activities. Extracurricular programs possess unique advantages because they provide contextual and practical learning experiences, enabling students to internalize values through direct practice. Research has demonstrated that extracurricular participation significantly contributes to character development, social skills, leadership, and responsibility among students (Eccles & Barber, 1999; Fredricks & Eccles, 2006). Within the framework of religious character education, extracurricular activities offer an effective space for habituating moral and spiritual values through engaging, participatory, and experience-based activities.

Among the various extracurricular activities available in schools, scouting represents one of the most promising avenues for fostering religious character.

The Scout Movement emphasizes not only the development of skills and leadership but also the cultivation of moral values embodied in the Scout Promise (Tri Satya) and Scout Law (Dasa Dharma). These values include devotion to God Almighty, discipline, responsibility, honesty, cooperation, and concern for others. Numerous studies have indicated that scouting activities play a positive role in character formation by encouraging disciplined behavior, leadership, and social responsibility among students (Hidayatullah, 2010; Kurniawan, 2013). Nevertheless, most existing studies focus on character development in a general sense and have not extensively examined how Islamic Religious Education values are integrated into scouting activities as a medium for cultivating religious character.

This condition reveals a research gap that warrants further investigation. Previous studies have predominantly discussed religious character education within formal Islamic Religious Education classroom instruction, while limited attention has been given to the process of internalizing Islamic values through scouting activities. Furthermore, research exploring the mechanisms through which Islamic values are integrated into scouting programs within Islamic vocational schools remains relatively scarce. This gap is significant because vocational schools possess distinct characteristics in terms of student profiles and learning environments, requiring specialized approaches to the development of religious character.

Based on this context, SMK Islam Kunjang Kediri represents an interesting setting for investigation because the school integrates Islamic Religious Education values into scouting activities through various forms of religious habituation, such as collective prayer, congregational prayer, moral guidance, and the reinforcement of spiritual values throughout scouting programs. These practices illustrate a systematic effort to transform scouting into more than merely a vehicle for skill development and leadership training; it also functions as a medium for internalizing Islamic values in students' daily lives.

This study aims to analyze the implementation of Islamic Religious Education values in fostering religious character through scouting extracurricular activities at SMK Islam Kunjang Kediri, to describe the implementation of scouting activities that support the development of religious character, and to explain the process of internalizing Islamic Religious Education values within scouting programs. The distinction of this study lies in its specific focus on the direct relationship between Islamic Religious Education values and scouting practices as a medium for nurturing students' religious character within an Islamic vocational school context. The novelty of this research is reflected in its effort to formulate a conceptual understanding of the integration pattern of Islamic Religious Education values into scouting activities as an applicable and contextual model for religious character formation. The findings

are expected to contribute to the advancement of knowledge in the field of Islamic Religious Education, particularly regarding strategies for strengthening religious character through extracurricular activities, while also serving as a reference for educational institutions seeking to develop character education models based on the integration of religious learning and scouting activities.

METHOD

This study employed a qualitative case study design to obtain an in-depth understanding of the implementation of Islamic Religious Education values in fostering students' religious character through scouting extracurricular activities at SMK Islam Kunjang Kediri. A qualitative approach was considered appropriate because the research focused on exploring social processes, educational practices, meanings, and experiences related to the internalization of religious values within the school environment. The case study design enabled the researchers to examine the phenomenon comprehensively within its natural setting and to understand how Islamic values were integrated into scouting activities as part of character education.

The research was conducted at SMK Islam Kunjang Kediri, East Java, Indonesia. The selection of this site was based on the school's commitment to integrating Islamic Religious Education values into extracurricular programs, particularly scouting activities. Research participants were selected using purposive

sampling based on their direct involvement in planning, implementing, and experiencing scouting activities. The participants consisted of the principal, Islamic Religious Education teachers, scouting coaches, and students actively participating in the scouting program.

Data were collected through three primary techniques: observation, interviews, and documentation. Participant observations were conducted during scouting activities to identify forms of religious value implementation, behavioral patterns, and interactions among participants. Semi-structured interviews were carried out to obtain detailed information regarding educational strategies, value internalization processes, and participants' perceptions of the contribution of scouting activities to religious character development. Documentation analysis involved reviewing school regulations, scouting activity programs, attendance records, photographs, and other institutional documents relevant to the study.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification. During data condensation, the researchers selected, categorized, and organized information relevant to the research objectives. The data were then presented systematically through descriptive narratives to facilitate interpretation. Finally, conclusions were developed through continuous verification to ensure

consistency between findings and empirical evidence.

To ensure the trustworthiness of the findings, the study applied several validation strategies, including source triangulation, technique triangulation, prolonged engagement in the field, and member checking. Source triangulation was conducted by comparing information obtained from different participants, while technique triangulation involved cross-checking data derived from observations, interviews, and documents. Member checking was performed by confirming the accuracy of interpretations with selected participants. These procedures enhanced the credibility, dependability, and confirmability of the research findings and ensured that the results accurately reflected the realities of implementing Islamic Religious Education values through scouting extracurricular activities.

RESULTS AND DISCUSSION

Implementing Islamic Educational Values to Foster Religious Character

The findings reveal that the implementation of Islamic Religious Education values at SMK Islam Kunjang Kediri has been systematically integrated into school culture through the reinforcement of faith (*aqidah*), worship practices (*ibadah*), and moral development (*akhlak*). These three dimensions function as interconnected elements that collectively contribute to the cultivation of students' religious character. The integration of these values is not limited to formal classroom instruction but is

embedded within daily school activities and extracurricular programs, particularly scouting activities. Such an approach demonstrates that religious character formation becomes more effective when religious values are transformed into habitual practices and lived experiences rather than merely transmitted as theoretical knowledge.

The strengthening of *aqidah* serves as the primary foundation for developing students' religious character. The findings indicate that Islamic Religious Education teachers consistently integrate concepts of faith, belief in Allah SWT, and awareness of divine accountability into both instructional activities and school culture. Students are encouraged to understand that every action carries moral consequences and spiritual responsibility. This internalization process is reflected in students' daily behavior, including their willingness to participate in collective prayers, comply with school regulations, and perform assigned responsibilities conscientiously. The emergence of such behaviors suggests that religious beliefs have begun to influence students' decision-making processes and moral conduct. This finding supports the argument that faith-based education contributes significantly to character development because spiritual beliefs function as an internal control mechanism guiding behavior (Resmi, 2020). Furthermore, the findings are consistent with the work of Halstead (2004), who argues that Islamic education aims to nurture individuals whose actions are guided by religious convictions and

ethical responsibility. The integration of *aqidah* into everyday experiences also aligns with the concept of value internalization proposed by Althof and Berkowitz (2006), which emphasizes that character formation occurs when values are repeatedly practiced and reinforced within meaningful social environments.

The implementation of worship practices constitutes another important aspect of religious character development. Daily congregational prayers, recitation of prayers before and after lessons, and participation in Islamic commemorative activities create structured opportunities for students to develop spiritual discipline. Observational data indicate that students actively participate in these activities and demonstrate increasing awareness of their religious obligations. The routine performance of *dhuha* and *dzuhur* prayers not only strengthens students' relationship with Allah SWT but also cultivates habits of punctuality, self-regulation, and responsibility. Such findings indicate that worship activities function as educational instruments that shape both spiritual and behavioral dimensions of character. This result corroborates previous studies suggesting that religious rituals contribute to self-discipline and moral development among adolescents (Dimiyati & Selvia, 2022). Similar conclusions were reached by Jeynes (2019), who found that religious engagement positively influences students' behavioral outcomes and personal development. In addition, the active involvement of teachers in leading and supervising worship activities reinforces

the importance of modeling behavior, a factor widely recognized as essential in character education (Arthur, 2003). Through continuous participation in collective worship, students gradually develop intrinsic motivation to practice religious values beyond the school setting.

The findings also demonstrate that moral development is cultivated through a combination of habituation, supervision, and exemplary conduct. Moral education at SMK Islam Kunjang Kediri encompasses respect, honesty, responsibility, tolerance, and social concern. Students regularly engage in respectful interactions with teachers and peers, including greeting teachers, asking permission appropriately, and adhering to school norms. These practices indicate that moral values have become embedded within students' daily interactions. The effectiveness of this approach can be attributed to the consistent role modeling provided by teachers, whose behaviors serve as practical examples for students to emulate. This finding supports Bandura's social learning theory, which emphasizes that individuals acquire behaviors through observation and imitation of significant role models (Bandura, 1977). Similar findings were reported by Revell and Arthur (2007), who highlighted the crucial role of teachers as moral exemplars in fostering character development among students.

Tolerance and social awareness emerge as additional dimensions of religious character nurtured through educational practices and scouting

activities. Students are encouraged to engage in collaborative tasks, group discussions, and organizational activities that require mutual respect and cooperation. During classroom and extracurricular interactions, students learn to express opinions respectfully and appreciate differing viewpoints. Such experiences contribute to the development of democratic attitudes and social harmony. These findings support the perspective of Banks (2008), who argues that tolerance and respect for diversity are essential components of citizenship and character education. Moreover, scouting activities provide practical opportunities for students to experience teamwork, collective responsibility, and mutual assistance in real-life situations.

The social dimension of character formation is further reinforced through activities aimed at developing empathy and community engagement. Students are encouraged to assist peers facing difficulties, visit sick classmates, and participate in charitable initiatives and fundraising programs. These activities foster compassion and reduce individualistic tendencies among students. According to teacher interviews, such programs are intentionally designed to encourage students to translate religious teachings into concrete social actions. This finding is consistent with Andrianie et al. (2021), who argue that social concern can be effectively developed through repeated engagement in religious and community-oriented activities. Furthermore, research by Narvaez and Lapsley (2008) emphasizes

that moral character develops most effectively when ethical values are linked to real-life social experiences that require empathy, care, and responsibility toward others.

Overall, the findings indicate that the successful implementation of Islamic Religious Education values at SMK Islam Kunjang Kediri is closely associated with the integration of faith, worship, and moral education into students' daily experiences. Rather than functioning as separate educational components, these dimensions operate synergistically to create a comprehensive environment for religious character formation. The results suggest that the combination of habituation, teacher role modeling, structured religious activities, and scouting-based experiential learning provides an effective framework for fostering religious character among vocational school students. This study therefore contributes to the growing body of literature emphasizing that character education becomes more sustainable when religious values are consistently embedded within both formal and informal educational settings.

Implementation of the Scouting Extracurricular Activity at SMK Islam Kunjang Kediri

The findings indicate that scouting extracurricular activities at SMK Islam Kunjang Kediri are implemented as a structured educational program designed not only to develop students' practical skills but also to strengthen character formation through experiential learning.

Conducted regularly every Saturday from 07.00 a.m. to 01.00 p.m., scouting activities provide students with opportunities to engage in various educational experiences that encourage the development of personal responsibility, leadership, cooperation, independence, and environmental awareness. Unlike conventional classroom learning, scouting offers a contextual learning environment in which values are learned through direct participation and real-life experiences. This approach reflects the fundamental philosophy of the Scout Movement as stipulated in Law Number 12 of 2010 concerning the Indonesian Scout Movement, which emphasizes character development, citizenship, and life skills as integral components of youth education.

The implementation of scouting activities contributes significantly to character development because students are actively involved in situations that require them to practice positive values rather than merely understand them conceptually. The findings reveal that simplicity is cultivated through camping activities and outdoor training sessions. During these activities, students are encouraged to live with limited facilities, use essential equipment, prepare meals collectively, and adapt to modest living conditions in tents. Such experiences teach students to appreciate available resources, develop gratitude, and avoid excessive dependence on material comforts. Furthermore, students are accustomed to sharing food, equipment, and responsibilities with their peers, creating

an environment that promotes empathy and collective awareness. These findings support the argument of Eccles and Barber (1999), who emphasize that extracurricular activities provide meaningful opportunities for adolescents to acquire life skills and prosocial values through practical engagement. Similarly, Fredricks and Eccles (2006) found that participation in structured extracurricular programs positively influences students' social development and character formation by exposing them to collaborative experiences and shared responsibilities.

Another important finding concerns the development of teamwork through the patrol system implemented in scouting activities. Each patrol is assigned specific duties and responsibilities that can only be accomplished through cooperation among members. Activities such as tent construction, pioneering competitions, knot-tying exercises, outdoor exploration, and camp management require effective communication, mutual support, and collective decision-making. Through these experiences, students learn to appreciate the strengths and contributions of others while recognizing the importance of collaboration in achieving common goals. The findings demonstrate that teamwork skills are not merely taught but are continuously practiced throughout scouting activities. This result aligns with the study of Durlak et al. (2011), which concluded that participation in structured youth development programs significantly enhances interpersonal competence, social

skills, and responsible decision-making. Likewise, research by Larson (2000) suggests that organized extracurricular activities provide unique developmental contexts where adolescents learn cooperation, initiative, and leadership through authentic social interactions.

The cultivation of courage and self-confidence also emerges as a significant outcome of scouting participation. Students are regularly encouraged to take leadership roles in ceremonies, lead group prayers, present discussion results, coordinate patrol activities, and participate in scouting competitions. These activities require students to express ideas publicly, make decisions, and assume responsibility for group outcomes. Interview data indicate that many students experience increased confidence after participating in scouting programs, particularly in situations involving public speaking and leadership. This finding supports previous research demonstrating that extracurricular engagement contributes positively to self-esteem and personal confidence among adolescents (Mahoney et al., 2005). Through repeated exposure to challenging situations, students gradually develop resilience and confidence that extend beyond the scouting environment into academic and social settings.

Independence represents another important value fostered through scouting activities. The findings reveal that students are expected to manage their own personal needs during camping and outdoor activities, including preparing equipment,

maintaining personal belongings, organizing schedules, cleaning utensils, and participating in meal preparation without excessive reliance on adults. Such experiences encourage self-management and personal accountability, both of which are essential components of character development. This finding is consistent with the perspective of Larson (2000), who argues that youth programs facilitate personal growth by providing opportunities for autonomous action and responsibility. Moreover, the development of independence through practical experiences aligns with contemporary theories of experiential learning, which emphasize the role of direct experience in fostering personal competence and self-regulation.

Responsibility is cultivated through clearly defined roles and discipline mechanisms embedded within scouting activities. Students are assigned specific duties related to patrol leadership, equipment management, cleanliness, and participation in scheduled activities. The findings show that students gradually develop awareness of the consequences of fulfilling or neglecting responsibilities. Teachers and scout leaders consistently provide guidance and corrective feedback when students fail to meet expectations, ensuring that responsibility becomes an internalized value rather than merely an external obligation. These findings support the work of Althof and Berkowitz (2006), who emphasize that character education becomes effective when moral values are reinforced through consistent practice and

reflection within educational environments.

Environmental awareness also constitutes a significant component of scouting education at SMK Islam Kunjang Kediri. Students participate in environmental cleaning programs, maintenance of school facilities, preservation of green spaces, and campsite sanitation activities. These practices encourage students to develop a sense of stewardship toward their surroundings and foster awareness of environmental sustainability. The findings indicate that students increasingly recognize cleanliness and environmental care as personal and collective responsibilities. This result is consistent with the findings of Anam and Risma (2023), who argue that environmental education integrated into scouting activities effectively promotes ecological awareness and responsible behavior among students. Furthermore, environmental engagement provides students with opportunities to translate moral values into concrete actions that benefit the wider community.

Overall, the findings demonstrate that scouting extracurricular activities at SMK Islam Kunjang Kediri function as a comprehensive character education platform that integrates cognitive, social, emotional, and behavioral dimensions of learning. Through camping activities, teamwork, leadership experiences, self-management practices, responsibility training, and environmental engagement, students are exposed to authentic situations that facilitate the internalization

of positive values. The results suggest that scouting serves not merely as a recreational activity but as an educational medium capable of nurturing well-rounded individuals equipped with the character traits necessary for personal success and social contribution. The effectiveness of the program lies in its emphasis on experiential learning, collective participation, and continuous practice, all of which contribute to sustainable character development among students.

Implementation of Islamic Education Values through the Scouting Extracurricular Program

The findings indicate that scouting extracurricular activities at SMK Islam Kunjang Kediri function as an effective medium for the implementation of Islamic Religious Education values through habituation, role modeling, and students' active participation in various educational activities. Although scouting is not formally categorized as a religious subject, the program provides a practical environment in which Islamic values can be internalized through authentic experiences and social interactions. The integration of Islamic Religious Education values within scouting activities demonstrates that character formation is more effective when students are directly involved in activities that require the application of religious principles in real-life situations. This approach allows religious values to move beyond theoretical understanding and become

part of students' daily behavior and personal identity.

The findings reveal that the implementation of Islamic Religious Education values through scouting activities encompasses the dimensions of *aqidah*, *ibadah*, and *akhlaq*. These dimensions are embedded within the educational philosophy of scouting as reflected in the Scout Promise (*Tri Satya*) and Scout Law (*Dasa Dharma*). The principles contained within these foundational scouting commitments emphasize devotion to God, responsibility toward society, discipline, integrity, environmental stewardship, and moral conduct. From the perspective of character education, these values correspond closely with the core character values promoted within Indonesia's national character education framework, including religiosity, independence, cooperation, integrity, and nationalism (Kemendikbud, 2017). Consequently, scouting activities provide a compatible platform for integrating Islamic educational values with broader character development objectives.

The reinforcement of *aqidah* is evident through various religious practices incorporated into scouting activities. Students are accustomed to reciting prayers before and after activities, reflecting upon the greatness of Allah SWT during outdoor activities, and developing awareness of divine presence throughout their participation in scouting programs. Camping activities conducted in natural environments provide

opportunities for students to observe the beauty and complexity of creation, thereby strengthening their awareness of Allah's power and wisdom. Such experiences contribute to the internalization of faith by connecting religious beliefs with direct observation and reflection. This finding supports the argument of Halstead (2004) that Islamic education seeks not only to transmit religious knowledge but also to cultivate a worldview grounded in faith and spiritual consciousness. Furthermore, the integration of spiritual reflection into experiential learning aligns with the findings of Althof and Berkowitz (2006), who emphasize that character development becomes more meaningful when values are embedded within lived experiences and reinforced through consistent practice.

The implementation of ibadah values represents another important aspect of the program. The findings indicate that students are consistently encouraged to perform prayers during scouting activities, including regular training sessions and camping programs. During camping events, students participate in congregational prayers five times a day, demonstrating that religious obligations remain a priority regardless of circumstances or location. Additional spiritual activities, such as collective recitation of istighosah and tahlil after Maghrib prayer, further strengthen students' spiritual awareness and connection with Allah SWT. These activities foster discipline, self-control,

and commitment to religious obligations. Previous studies have shown that regular participation in religious practices contributes positively to moral behavior and personal discipline among adolescents (Jeynes, 2019). Similarly, research conducted by King and Boyatzis (2015) highlights that spiritual engagement during adolescence plays a significant role in identity formation, moral reasoning, and positive psychosocial development. The findings therefore suggest that worship activities integrated into scouting programs serve not merely as ritual practices but as educational experiences that reinforce students' religious commitment and behavioral discipline.

The findings further demonstrate that scouting activities provide an effective context for the development of akhlaq through moral, social, and tolerance-oriented experiences. Moral values are reinforced through adherence to scouting regulations, punctuality, cleanliness, and responsibility in completing assigned tasks. Students learn that discipline and responsibility are not merely organizational requirements but also expressions of Islamic moral conduct. This finding is consistent with Arthur (2003), who argues that moral character is strengthened when ethical values are translated into habitual actions within supportive educational environments. Through continuous engagement in structured activities, students gradually internalize positive

behaviors that become part of their everyday routines.

Tolerance emerges as another important outcome of scouting participation. Students are encouraged to respect differences in opinions, abilities, and personal characteristics during group discussions, patrol meetings, and collaborative tasks. The patrol system requires students to interact with diverse peers, negotiate differing perspectives, and work collectively toward shared objectives. These experiences cultivate mutual respect, empathy, and social harmony. Such findings are consistent with Banks (2008), who emphasizes that educational experiences promoting dialogue, cooperation, and mutual respect contribute significantly to the development of democratic values and intercultural understanding. In the context of Islamic education, tolerance is viewed as an essential manifestation of religious character because it encourages peaceful coexistence and respect for others within diverse social environments.

The social dimension of *akhlaq* is equally evident in various community-oriented activities organized through scouting programs. Fundraising initiatives, social service projects, environmental cleaning campaigns, and peer assistance activities encourage students to develop empathy and concern for others. These activities provide practical opportunities for students to translate Islamic teachings regarding compassion, generosity, and mutual

assistance into concrete actions. According to teacher interviews, students become increasingly willing to help classmates facing difficulties and participate voluntarily in activities benefiting the broader community. These findings support the conclusions of Andrianie et al. (2021), who argue that social concern and empathy can be effectively developed through repeated participation in religious and community-based activities. Likewise, Narvaez and Lapsley (2008) emphasize that moral character develops most effectively when individuals are regularly exposed to situations requiring ethical decision-making, care for others, and social responsibility.

The role of scout leaders and teachers emerges as a crucial factor in the successful implementation of Islamic Religious Education values. The findings indicate that students learn not only from formal instruction but also from observing the behavior, attitudes, and interactions demonstrated by adults throughout scouting activities. Teachers consistently model discipline, responsibility, cooperation, and religious commitment, thereby providing students with concrete examples of desired behavior. This finding reflects the principles of social learning theory, which emphasize the importance of observation and imitation in character formation (Bandura, 1977). The effectiveness of role modeling is further supported by Revell and Arthur (2007), who identify teachers as central agents in promoting moral and

character development within educational settings.

Students themselves reported that participation in scouting activities positively influenced their religious attitudes and daily behavior. Many expressed increased discipline in performing religious obligations, greater respect toward teachers and peers, and stronger awareness of the importance of maintaining good conduct both inside and outside school. Significantly, the values acquired through scouting activities were not confined to the school environment but extended into family and community life. This finding demonstrates that scouting serves as an effective bridge between formal religious education and the practical application of Islamic values in broader social contexts. Overall, the results indicate that the integration of Islamic Religious Education values into scouting activities provides a comprehensive and sustainable approach to religious character development by combining faith formation, worship practices, moral education, social engagement, and experiential learning within a unified educational framework.

CONCLUSION

This study concludes that the implementation of Islamic Religious Education values through scouting extracurricular activities at SMK Islam Kunjang Kediri has been carried out systematically and effectively in fostering students' religious character. The findings demonstrate that scouting

serves not merely as an extracurricular program focused on skills and leadership development, but also as a strategic educational medium for the internalization of Islamic values. The integration of *aqidah*, *ibadah*, and *akhlaq* within scouting activities creates a comprehensive character-building environment that enables students to translate religious teachings into concrete attitudes and behaviors.

The study found that the strengthening of *aqidah* was reflected in students' growing awareness of Allah SWT's presence in daily life, while the habituation of worship practices through congregational prayers, collective supplications, and spiritual activities contributed to the development of discipline, responsibility, and religious commitment. Furthermore, the cultivation of *akhlaq* through teamwork, tolerance, social service, environmental care, and mutual assistance encouraged the formation of empathy, respect, cooperation, and social responsibility. A key finding of this research is that the effectiveness of religious character formation was strongly influenced by the integration of religious values into experiential learning, continuous habituation, and the exemplary conduct of teachers and scout leaders. Consequently, scouting activities functioned as a bridge between formal Islamic Religious Education and the practical application of Islamic values in students' school, family, and community lives, making religious character

development more meaningful, sustainable, and contextual.

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