

IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN SCOUTING EXTRACURRICULAR ACTIVITIES

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Abstract: Strengthening religious moderation in educational environments is an urgent need amid rising cases of intolerance among students. Lahei 1 Public High School, as a multicultural school, provides a strategic space to examine how Scouting extracurricular activities function as a means of shaping moderate character. This study aims to describe the implementation of religious moderation values in Scouting activities, identify the values applied, and analyze their influence on student character. The research method used is descriptive qualitative through observation, interviews, and documentation, while data validity is strengthened by triangulation of sources and techniques. The results of the study show that Scouting activities are an effective medium for internalizing religious moderation values, especially tolerance, anti-violence, national commitment, and accommodation of local culture. These values are evident in interfaith cooperation, peaceful conflict resolution, discipline, spirit of nationalism, and integration of local culture in Scouting activities. The implementation of these values of moderation has a positive impact on students' character, making them tolerant, empathetic, and able to live harmoniously amid diversity. These findings imply that Scouting activities can be a model for strengthening religious moderation in multicultural schools.

Keywords: Religious Moderation, Scouting Extracurricular, Islamic Education

Abstrak: Penguatan moderasi beragama di lingkungan pendidikan menjadi kebutuhan mendesak di tengah meningkatnya kasus intoleransi di kalangan pelajar. SMA Negeri 1 Lahei sebagai sekolah multikultural menyediakan ruang strategis untuk menelaah bagaimana kegiatan ekstrakurikuler Pramuka berfungsi sebagai sarana pembentukan karakter moderat. Penelitian ini bertujuan mendeskripsikan implementasi nilai-nilai moderasi beragama dalam kegiatan Pramuka, mengidentifikasi nilai yang diterapkan, serta menganalisis pengaruhnya terhadap karakter siswa. Metode penelitian yang digunakan adalah kualitatif deskriptif melalui observasi, wawancara, dan dokumentasi, sementara keabsahan data diperkuat dengan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa kegiatan Pramuka menjadi media efektif internalisasi nilai moderasi beragama, terutama toleransi, anti kekerasan, komitmen kebangsaan, dan akomodasi budaya lokal. Nilai tersebut tampak dalam kerja sama lintas agama, penyelesaian konflik damai, disiplin, semangat nasionalisme, dan integrasi budaya lokal dalam aktivitas kepramukaan. Implementasi nilai moderasi ini berdampak positif terhadap karakter siswa yang toleran, empatik, dan mampu hidup harmonis di tengah keberagaman. Temuan ini mengimplikasikan bahwa kegiatan Pramuka dapat menjadi model penguatan moderasi beragama di sekolah multikultural.

Kata Kunci: Moderatisme Agama, Ekstrakurikuler Pramuka, Pendidikan Islam

INTRODUCTION

Education plays a strategic role in shaping a generation that is not only intellectually capable but also characterized by moral integrity and the ability to live harmoniously within a diverse society. Law Number 20 of 2003 on the National Education System asserts that the purpose of education is to develop learners' potential so that they become individuals who are faithful, pious, noble in character, competent, creative, and responsible (Santoso, 2021). In this context, character education becomes an integral component of the educational process, particularly in fostering tolerance, mutual respect, and patriotism within a pluralistic society. Indonesia is home to more than 300 ethnic groups and over 700 regional languages (Riyadi, Prabowo, & Hakim, 2024), making diversity a reality that must be managed through education capable of cultivating inclusive and moderate attitudes. The increasing cases of intolerance among students indicate that the values of tolerance have not been fully internalized. Religious-based violence in Riau and Sukabumi, as reported by Ester Lince Napitupulu (2025), highlights the urgency of strengthening religious moderation as a core element of character education. Responding to these challenges, the Ministry of Religious Affairs (2019) has designated religious moderation as a priority program to balance religious

understanding with respect for sociocultural diversity.

Conceptually, religious moderation is understood as a mindset and attitude that reject extremism while upholding justice and balance in social life (Mukhibat et al., 2024). Rahmadi and Hamdan (2023) emphasize that moderation rejects narrow fanaticism and focuses on tolerance and respect for shared interests, whereas Suryadi (2022) underscores the importance of pursuing the middle path, with religion serving as a source of peace-oriented values. In Islam, moderation is strongly grounded in scripture, as reflected in Qur'an Surah Al-Baqarah verse 143, which describes Muslims as *ummatan wasathan*, a just, balanced, and non-extreme community. The Prophet's hadith, "the best of matters is the middle way" (Narrated by Al-Baihaqi), further reinforces this principle. However, religious practice in schools often encounters challenges such as exclusive attitudes and limited interfaith interactions, preventing the full internalization of moderation values within educational settings. To effectively instill these values, schools must optimize inclusive nonformal activities, one of which is the Scout extracurricular program.

Religious moderation is a paradigm that stresses balance in thought, attitude, and action while rejecting radicalism that threatens social harmony. Abidin (2021) identifies four core values of moderation reflected in the

Basic Competencies of Islamic Religious Education: tolerance, non-violence, national commitment, and accommodation of local culture. These four values align with the goals of character education that nurture integrity, social responsibility, and national consciousness. Such values can be cultivated through both formal and nonformal educational activities, including the Scout movement. According to Ministry of Education Regulation No. 62 of 2014 (Saryono, Hardiyanto, & Romdanih, 2025), extracurricular activities aim to develop students' potential, interests, and talents while instilling moral and social values. Fitriyani, Kurnia, and Saripah (2023) explain that Scouting fosters discipline, cooperation, and leadership based on the principle of learning by doing. Hasriani, Hamim, and Mahmud (2025) assert that Scouting cultivates social responsibility through experiential learning, while Manda et al. (2025) highlight the role of the patrol system in strengthening solidarity and participatory communication. These findings are supported by Fachrul and Saleh (2025) and Permatasari (2025), who show that Scouting effectively reinforces independence, nationalism, and Pancasila values.

The *Tri Satya* and *Dasa Dharma* principles of the Scout movement contain values aligned with religious moderation, such as fulfilling duties to God, helping others, and contributing to community

development. These values form an essential foundation for nurturing an inclusive religious attitude oriented toward the common good. Nufa and Istichomahwati (2025) affirm that integrating religious values into Scouting effectively nurtures moderate character—faithful yet rational, and appreciative of diversity. Thus, Scouting can be viewed as a social laboratory that instills moderation values through interfaith cooperation, social activities, and leadership training.

Within this framework, SMA Negeri 1 Lahei in North Barito Regency provides a relevant research setting due to its multireligious and multicultural characteristics, with students from Islamic, Christian, and Hindu backgrounds representing various ethnic groups in Central Kalimantan. The Scout extracurricular program is one of the most active activities, involving all students. Preliminary observations show that Scouting at this school not only develops skills but also facilitates practical moderation, such as interfaith participation in community service, support for religious activities, and mutual respect during the religious practices of others. These initial findings reveal the presence of tolerance, empathy, and cooperation, although they have not been systematically described as part of religious moderation.

Based on these phenomena, this study aims to identify how Scouting activities at SMA Negeri 1 Lahei

contribute to strengthening religious moderation, what moderation values are implemented, and how these activities influence students' moderate attitudes. This study offers a distinct contribution by examining religious moderation within the context of Scouting—an area seldom explored empirically, particularly in multireligious schools in Central Kalimantan. The novelty of this research lies in mapping the integration of moderation values through Scouting activities grounded in students' real-life experiences. Theoretically, this study contributes to the development of character education rooted in moderation, while practically, it offers a model for inclusive and adaptive student development that responds to cultural and religious diversity.

METHOD

This study employed a descriptive qualitative approach aimed at providing an in-depth depiction of how religious moderation values are implemented within Scout extracurricular activities at SMA Negeri 1 Lahei, North Barito Regency. The qualitative approach was selected because the focus of this research is to understand the processes, interaction patterns, and meanings emerging from Scouting activities as a social space where tolerance, interfaith cooperation, and moderate attitudes are cultivated. This approach allows the researcher to capture the natural dynamics occurring in a multireligious school environment as

described in the introduction, thereby enabling a holistic understanding of religious moderation within its contextual setting.

The study was conducted at SMA Negeri 1 Lahei, a school whose students come from diverse religious and cultural backgrounds. Informants consisted of the vice principal for student affairs, Scout instructors, and students actively participating in Scouting activities. Informants were selected purposively based on the consideration that they possess knowledge, experience, and direct involvement in Scouting activities and in the internalization of religious moderation values. Additionally, students from various religious backgrounds were selected proportionally to obtain a representative picture of interfaith interaction patterns occurring within Scout activities.

Data were collected through participant observation, in-depth interviews, and documentation. Observations were carried out during routine training sessions, camping activities, community service programs, and patrol meetings to examine how tolerance, empathy, cooperation, and appreciation of differences are enacted within students' real-life interactions. In-depth interviews were conducted to explore the perspectives of Scout leaders, student coordinators, and members regarding their understanding and experiences in applying moderation values such as tolerance, national commitment, and non-violence. Documentation focused

on collecting photographs of activities, the organizational structure of the Scout movement, student membership data, and archives of programs or activity agendas related to character development.

The validity of the data was ensured through source and technique triangulation. Source triangulation was conducted by comparing information from Scout instructors, the vice principal, and students to identify consistency in their experiences and views regarding the implementation of religious moderation. Technique triangulation was carried out by comparing the results of observations, interviews, and documentation to ensure that the findings did not rely on only one type of data. Consequently, the findings obtained possess strong credibility, having been verified through multiple sources and methods.

The collected data were analyzed using the interactive model of Miles and Huberman, which consists of data collection, data reduction, data display, and conclusion drawing. Data reduction involved selecting and focusing on essential information related to the practice of moderation in Scout activities; data display was conducted by organizing information into thematic patterns and categories such as tolerance, interfaith cooperation, and the role of Scout instructors; while conclusions were drawn gradually based on consistent empirical evidence. Throughout the analytical process, the researcher ensured that interpretations remained aligned with the

contextual framework of religious moderation as outlined in the introduction, thereby strengthening the relevance of the findings to the study's objectives.

RESULTS AND DISCUSSION

Implementation of Scout Extracurricular Activities

The findings reveal that Scout extracurricular activities at SMA Negeri 1 Lahei are carried out in a structured manner and serve as one of the most effective platforms for shaping students' character, including the internalization of religious moderation values. Activities are conducted every Friday afternoon and consist of marching drills, knot-tying, pioneering, leadership simulations, group games, and monthly community service projects. This routine yet varied activity structure not only emphasizes mastery of technical Scouting skills but also fosters togetherness, discipline, and responsibility. Observations indicate that interfaith interactions occur naturally throughout these activities. Muslim, Christian, and Hindu students participate in mixed patrols and collaborate without religious segmentation, creating an inclusive social learning environment.

In interviews, Mrs. Ika, one of the Scout instructors, emphasized that the program is designed to develop students who can appreciate differences and avoid extreme attitudes. She stated that religious moderation at the school is not taught through lectures but through direct practice—such as cooperation

among students, discipline training, and mutual assistance in every activity. Her statement, *"The role of religious moderation in this school is to help students appreciate differences by instilling discipline, honesty, and stronger tolerance toward others,"* illustrates that the internalization of values occurs through lived experiences rather than verbal instruction. These findings align with Rahman et al. (2021), who highlight the role of Scouting in internalizing discipline, responsibility, and cooperation as integral components of the Strengthening Character Education (PPK) program.

Similarly, Mr. Jumani, the vice principal, explained that the presence of students from different religious backgrounds becomes a valuable asset in cultivating moderate attitudes through Scouting activities. He emphasized that instructors intentionally organize each patrol to include students from various religions, enabling them to become accustomed to working together to complete shared tasks. His statement, *"We emphasize the importance of togetherness and respecting differences because our students come from various religious backgrounds,"* demonstrates that the design of Scouting activities is intentionally structured to foster harmonious multireligious interaction. Observational data corroborate this, particularly during pioneering projects and community service, where students

assist one another without distinguishing religious identities.

Another significant finding concerns the role of community service as a space for learning empathy and tolerance. During these activities, students collaborate to gather donations for local residents regardless of the beneficiaries' religious backgrounds. Such interactions reinforce the values of religious moderation that emphasize the common good, as explained by Rahmadi and Hamdan (2023). Respectful practices also emerged when students maintained silence while peers performed religious rituals or when activity schedules were adjusted to accommodate the worship needs of students from different faiths. These behaviors demonstrate the internalization of tolerance and respect for differences in daily school life.

Overall, the study shows that Scouting at SMA Negeri 1 Lahei functions not merely as an extracurricular activity but as a social laboratory where religious moderation values—such as tolerance, empathy, non-violence, and national commitment—are genuinely practiced. These findings reinforce the view that Scouting serves as an effective medium for character education and can be adopted as a model for implementing religious moderation in multicultural school settings.

Implementation of Religious Moderation Values in Scout Activities

The implementation of religious

moderation values in Scouting activities at SMA Negeri 1 Lahei demonstrates the school's strategic efforts to instill a balanced religious attitude that integrates spiritual commitment, nationalism, and appreciation for social diversity. These moderation values are not conveyed verbally or normatively; instead, they are internalized through experiential and habituation-based activities. This aligns with Kolb's (1984) experiential learning theory in Salsa Bila, Dyas Fitriani, and Buhori (2024), which asserts that learners more effectively understand and embody values when they are directly involved in activities that reflect those values. In the context of Scouting, students not only acquire knowledge about religious moderation but also experience and practice it through interfaith cooperation, social service, and collective leadership.

Moreover, SMA Negeri 1 Lahei's multicultural environment reinforces the relevance of implementing religious moderation values. Interview findings indicate that students come from diverse ethnic and religious backgrounds, presenting both potential and challenges for maintaining social harmony. Therefore, Scouting is used as an educational space that integrates values of tolerance, deliberation, nationalism, and respect for local culture. This is in line with Putra et al. (2025), who emphasize that religious moderation education becomes effective when manifested in social activities that

cultivate inter-identity awareness. Thus, the implementation of religious moderation at SMA Negeri 1 Lahei is integrative, combining religious and national values within the dynamics of Scout extracurricular activities. The implementation of religious moderation is reflected in four key components:

1. Value of Tolerance

Tolerance emerges as the most dominant value practiced at SMA Negeri 1 Lahei. Based on interviews, Scout instructors noted that mutual respect is cultivated through camping activities, community service, and team-based tasks that require cooperation regardless of religious differences. Mrs. Ika, the Scout instructor, explained, *"The most effective activities for fostering interfaith tolerance are social service and joint camps, where students gather and work together without differentiating from one another."* (Interview, October 8, 2025)

Students are also given the freedom to practice their religious worship during activities without interruption. As expressed by Seltia, a Scout member: *"Yes, during activities we cooperate without considering differences, and when it's time for worship, others maintain silence for friends who are praying."* (Interview, October 9, 2025)

The analysis shows that tolerance is practiced through direct interaction, confirming Muh Habibulloh's (2024) view that genuine tolerance is not only passive restraint but also active engagement through empathy, dialogue,

and interfaith cooperation. In Scouting, tolerance evolves from a social norm into a deeply rooted behavioral habit among students.

2. Anti-Violence

The anti-violence value is internalized through peaceful conflict resolution and deliberation practices. Scout instructors consistently emphasize resolving issues through open discussion. As stated by Mrs. Ika: "If there is a disagreement, we guide students to sit together and find a solution collectively. They are not allowed to become angry or blame friends." Instructors emphasize the Dasa Dharma Pramuka, especially the fourth point: *obedient and fond of deliberation*. This aligns with Ozi, Muslimah, and Swestyani (2024), who assert that Scouting effectively instills anti-violence values through peaceful conflict resolution and community service activities. Anti-violence within religious moderation is manifested through empathy and rejecting extreme forms of problem-solving. Thus, scouting at SMA Negeri 1 Lahei serves as an effective arena for building peaceful character and moral discipline among students.

3. Value of National Commitment

In implementing religious moderation values, Scouting at SMA Negeri 1 Lahei not only emphasizes tolerance and anti-violence but also reinforces nationalism through the cultivation of national commitment. Abidin (2021) states that national

commitment reflects loyalty to Pancasila, appreciation for diversity, and responsibility as Indonesian citizens.

In Scouting, this value is internalized through discipline, responsibility, mutual cooperation, and participation in activities that foster love for the homeland. Activities such as flag ceremonies, social service, camping, and interfaith teamwork train students to understand that diversity is not a barrier to unity.

The school's multireligious and multicultural environment becomes an ideal social laboratory for nurturing national values. Students from Islam, Christianity, and Hinduism interact in shared activities, demonstrating concrete expressions of national brotherhood (*ukhuwah wathaniyah*). This aligns with the Dasa Dharma Pramuka, which promotes love for nature, compassion for others, and service to the nation.

Interview findings support this. According to Mr. Jumani, the vice principal: "*Scouting is not only to channel students' talents and interests, but also to foster nationalism and unity amid cultural differences.*" (Interview, October 12, 2025)

Mrs. Ika further emphasized that Scouting trains students to value time and take responsibility for assigned tasks (Interview, October 8, 2025). Seltia, a student, also stated that participation in Scouting made her more open to differences (Interview, October 9, 2025).

Thus, Scouting activities—such as

community service and inter-patrol competitions—strengthen students' awareness of unity and solidarity within diversity, cultivating nationalist character rooted in religious moderation.

4. Value of Accommodation to Local Culture

Accommodation to local culture is reflected through the integration of traditional elements and local wisdom into Scout activities. Based on interviews, this includes traditional dances such as *tari badongkoi* or regional performances conducted during camping events. As stated by Mrs. Ika: "Yes, Scouting activities at the school consistently involve local cultural elements such as traditional dances, and students are very enthusiastic about participating in these activities." (Interview, October 8, 2025)

The integration of local culture functions not only as cultural preservation but also strengthens students' social identity and multicultural awareness. This supports Burga and Damopolii (2022), who argue that local culture is an effective medium for instilling religious moderation because it teaches students to value their cultural heritage, thereby fostering respect for diversity. Cultural accommodation is one of the pillars of religious moderation, emphasizing that cultural and religious diversity is an integral part of national identity. Thus, Scouting at SMA Negeri 1 Lahei not only teaches discipline and leadership but also strengthens students' multicultural awareness.

he Impact of Scout Activities on the Formation of Religious Moderation Attitudes

The implementation of religious moderation values in Scout activities at SMA Negeri 1 Lahei has a significant impact on the character-building process of students. Theoretically, character education based on religious moderation is a strategy for instilling universal human values such as tolerance, empathy, and justice through social activities that involve interfaith and intercultural interactions. This is reinforced by Candra (2025), who states that extracurricular activities like Scouting function as strategic platforms for strengthening religious moderation education in schools. Through these non-formal and participatory activities, students gain direct experience in interacting across religious and cultural differences. Such interactions serve as an effective medium for internalizing universal human values such as tolerance, empathy, and appreciation for diversity. This aligns with Jubaedah and Suryadi (2023), who emphasize that religious moderation not only aims to build harmony among religious communities but also serves as a means of forming national character that upholds respect for differences.

In the context of Scout activities, the internalization of moderation values occurs through direct experience, role modeling, and habituation of positive

behavior within groups. This process aligns with the experiential learning model proposed by Kolb (1984), in which value-based learning takes place through a cycle of experience, reflection, conceptualization, and real-life application in the social environment of students.

Furthermore, character building through Scout activities can be understood as a form of affective education that focuses on transforming attitudes and behaviors. Affective education does not only impart moral knowledge but also shapes deep social and spiritual sensitivity toward humanistic values. This is consistent with Hasriani, Hamim, and Mahmud (2025), who argue that Scouting is an effective medium for instilling moderate character because it simultaneously engages emotional, social, and spiritual dimensions of learners. Through activities such as interfaith cooperation, group deliberation, and community service, students learn to view differences as an inherent part of communal life. Thus, Scout activities at SMA Negeri 1 Lahei not only contribute to discipline and skill development but also function as a platform for forming moderate character grounded in empathy, responsibility, and tolerance.

Based on interview findings, Scout activities positively influence students' social and religious attitudes. Mr. Jumani, the Vice Principal, stated: *"There is definitely an impact. Not only in*

Scouting, but fortunately we have not observed negative effects. The positive impacts are many, such as accepting one another. Even students of different beliefs learn tolerance because we continuously emphasize its importance." (Interview, 12 October 2025)

This statement is supported by Seltia and Elshinta, members of the Scout troop: *"After joining Scouts, I feel more open and able to appreciate friends of different religions and ethnicities. I have learned that tolerance and mutual respect are very important in diversity."* (Interview, 9 October 2025)

From these interviews, it can be concluded that Scouting becomes a platform for developing social soft skills such as empathy, cooperation, and cross-cultural communication. This habituation process leads to consistent changes in behavior, where students tend to be more open, appreciative of differences, and avoid discriminatory attitudes. This reinforces the findings of Mawadda, Anwar, and Jatmiko (2024), who assert that Scout activities are capable of fostering social character based on religious moderation values through collaborative group activities.

In addition to increasing tolerance, the implementation of moderation values also strengthens students' discipline and sense of responsibility. Activities such as flag ceremonies, *Pramuka Peduli* programs, and group training sessions teach the importance of discipline, exemplary behavior, and teamwork in

achieving shared goals. These values reinforce the religious and national character of students as mandated by the *Profil Pelajar Pancasila* (Kemdikbud, 2021), which includes faith and noble character, cooperation, and global diversity awareness. Thus, Scout activities at SMA Negeri 1 Lahei serve as a holistic character education medium that integrates spiritual, social, and national values into one unified learning experience.

Further analysis shows that the influence of Scouting on students' moderation values is evident in the students who serve as examples of tolerant behavior within the school environment. Observations reveal that students who actively participate in Scouting tend to act as mediators during minor conflicts and generally exhibit strong social concern for others. This aligns with Sa'odah et al. (2023), who argue that experience-based religious moderation fosters prosocial behavior and sensitivity to justice. Therefore, Scout activities can be considered a laboratory for moderation character, where social, moral, and religious values are naturally integrated through communal practice.

Thus, the impact of religious moderation implementation in Scout activities at SMA Negeri 1 Lahei not only shapes disciplined and nationally aware students but also nurtures empathetic, tolerant individuals capable of living harmoniously amid differences. This demonstrates that experience-based

learning through extracurricular activities contributes significantly to the development of moderate character among Indonesia's young generation. Integrating religious moderation values into Scout activities serves as an effective model of contextual character education, especially relevant to the diversity challenges faced by SMA Negeri 1 Lahei in North Barito Regency, Central Kalimantan.

CONCLUSION

Based on the findings of the study on the implementation of Scout extracurricular activities at SMA Negeri 1 Lahei, it can be concluded that these activities play a significant role in shaping students' character, particularly in instilling the values of tolerance, discipline, cooperation, and moderate attitudes in social life. Scouting activities involving group work, camping, community service, and various technical exercises have served as an effective medium for bringing together students from diverse religious backgrounds in a harmonious interactive environment. The Scout leaders consistently emphasize the importance of respecting differences, cooperating without discrimination, and providing space for students to practice their religious obligations according to their respective beliefs.

Students' experiences during Scout activities demonstrate that the value of tolerance is not only taught through explanation but also practiced through real

actions, such as maintaining silence when peers are praying, helping one another in teams, and fostering a sense of togetherness. These findings align with the perspective of Muh Habibulloh (2024), who asserts that authentic tolerance is active in nature, expressed through empathy, dialogue, and collaborative work. Thus, Scout activities at SMA Negeri 1 Lahei are proven to be a strategic medium for sustainably internalizing character values and religious moderation.

The implications of these findings indicate that the school needs to continue strengthening Scout activities as an integral part of character education. These activities can serve as a model for developing tolerance values in other multicultural schools and become a foundation for formulating more systematic student development programs to support the creation of an inclusive, peaceful, and civilized educational environment.

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