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AN ANALYSIS OF THE RELATIONSHIP BETWEEN SCOUTING EXTRACURRICULAR ACTIVITIES AND CHARACTER BUILDING AND RELIGIOUS MODERATION AMONG HIGH SCHOOL STUDENTS IN SERANG CITY

ANALISIS HUBUNGAN KEGIATAN EKSTRAKURIKULER PRAMUKA DALAM PEMBENTUKAN KARAKTER DAN MODERASI BERAGAMA SISWA DI SEKOLAH TINGKAT SLTA KOTA SERANG

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Abstract

This study aims to analyze the role of Scout extracurricular activities in fostering discipline, independence, and the values of religious moderation among senior high school students in Serang City. The study is expected to contribute valuable insights for school curriculum developers and Scout leaders in designing activities based on national values and tolerance. This study employs a qualitative approach using a case study method. Data were collected through participant observation, in-depth interviews with Scout leaders and members, and documentation at several senior high schools in Serang City. The findings indicate that Scout activities, such as camping, community service, and exploration, can foster discipline and leadership skills. Furthermore, the values of religious moderation are effectively internalized through the Scout Law (*Dasa Darma Pramuka*), which emphasizes compassion for fellow human beings, respect for differences in religious beliefs, and cooperation among members from diverse backgrounds. In conclusion, Scout extracurricular activities have proven to be an effective and strategic means of character development and strengthening religious moderation among senior high school students in Serang City. Therefore, Scout activities that emphasize diversity should continue to be optimized to support the development of students' character in the modern era.

Keywords : Scout Extracurricular Activities, Character Development, Religious Moderation, Senior High School Students, Serang City.

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Abstrak

Penelitian ini bertujuan untuk menganalisis peran kegiatan ekstrakurikuler Pramuka dalam membentuk karakter disiplin, kemandirian, serta nilai-nilai moderasi beragama pada siswa tingkat SLTA di Kota Serang. Manfaat dari penelitian ini adalah memberikan kontribusi pemikiran bagi pengembang kurikulum sekolah dan pembina Pramuka dalam merancang kegiatan berbasis nilai kebangsaan dan toleransi. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data dilakukan melalui observasi berpartisipasi, wawancara mendalam dengan pembina dan angggota Pramuka, serta dokumentasi di beberapa SLTA Kota Serang. Hasil pembahasan menunjukkan bahwa aktivitas Kepramukaan seperti perkemahan, kerja bakti, dan penjelajahan mampu menanamkan kedisiplinan serta jiwa kepemimpinan. Selain itu, nilai moderasi beragama terinternalisasi secara efektif melalui prinsip Dasa Darma Pramuka yang menekankan kasih sayang sesama manusia, sikap saling menghargai perbedaan keyakinan, dan kerja sama antaranggota lintas latar belakang. Kesimpulannya, kegiatan ekstrakurikuler Pramuka terbukti efektif dan strategis sebagai media pembentukan karakter sekaligus penguat moderasi beragama di kalangan pelajar SLTA Kota Serang. Oleh karena itu, optimalisasi materi kepramukaan yang berorientasi pada keberagaman perlu terus ditingkatkan guna mendukung penguatan karakter siswa di era modern.

Kata Kunci : Ekstrakurikuler Pramuka, Pembentukan Karakter, Moderasi Beragama, Pelajar SLTA, Kota Serang.

1. INTRODUCTION

1. Character Challenges and the Urgency of Religious Moderation in the Era of Disruption

National education at the senior secondary school level plays a crucial role as a bridge from early adolescence to social and intellectual maturity. At this stage of development, students are expected not only to master academic abilities (cognitive skills), but also to develop moral resilience and a strong personality (soft skills). However, the rapid flow of globalization and the digitalization of information has brought about dual implications. On the one hand, technology facilitates access to knowledge; on the other, it creates openings for moral decline, individualistic attitudes, intolerance, and, ultimately, exposure to religious extremism among adolescents (Lickona, 2013; Subianto, 2013).

Sociologically, Indonesia is a multicultural country with a high degree of ethnic, cultural, and religious diversity. This diversity is a national asset, but it can also trigger social friction if it is not managed according to the principle of mutual respect. In recent years, religion-based social polarization and the spread of exclusivist narratives on social media have become real threats to national unity. In 2019, the Ministry of Religious Affairs of the Republic of Indonesia introduced the Religious Moderation program as a cultural strategy to maintain national harmony. Religious moderation is defined as a way of viewing, understanding, and practicing religion in communal life by implementing the essence of religious teachings that protect human dignity and promote the public good, based on the principles of justice, balance (tawāzun), and adherence to national consensus (Muhtador et al., 2021).

Senior secondary school students (SMA/SMK/MA) are an age group vulnerable to radical or intolerant ideologies because their search for self-identity is not yet stable. Therefore, instilling noble character values and religious moderation has become an urgent agenda that must be integrated into the entire school education ecosystem.

2. The Reality of Students' Socio-Religious Dynamics in Serang City

Serang City, the capital of Banten Province, has a distinctive socio-religious landscape. Historically, Serang City has been known for its strong religious culture, rooted in pesantren traditions and deeply embedded Islamic values. Along with its status as a center of government and regional economic growth, Serang City has experienced rapid urbanization, bringing demographic heterogeneity in terms of both ethnicity and religious beliefs.

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Although social harmony is generally maintained, interactions among adolescents in senior secondary schools in Serang City present their own challenges. Increasingly intensive contact between cultures and beliefs in heterogeneous school environments requires social inclusivity skills. In some cases, signs of exclusivist attitudes among student groups can still be found, such as reluctance to interact with peers from different religious backgrounds or with different understandings, as well as bullying directed at minority groups. This situation indicates that formal classroom education through cognitive learning in Islamic Religious Education (PAI) and Civics has not yet fully succeeded in fostering moderate and tolerant attitudes in everyday practice. The cognitive values taught in classrooms need to be supported by contextual settings that provide genuine opportunities for social interaction.

3. Scout Extracurricular Activities as a Means of Internalizing Character and Religious Moderation

To bridge the gap between theory and the practice of instilling values, extracurricular activities play a pivotal role. One extracurricular activity with a strong legal foundation and an established organizational structure in Indonesia is the Scout Movement (Law No. 12 of 2010 on the Scout Movement). Scouting is not merely an outdoor activity; it is a non-formal education system designed to develop personality, life skills, and noble character through the Scout Method.

Fundamentally, the values contained in the Scout Code of Honor, namely Trisatya and Dasa Darma are aligned with the pillars of character development and religious moderation. Traits such as discipline, independence, responsibility, mutual cooperation, and patriotism are taught through practical activities such as camping, wide games, and community service (Juwantara, 2019). Furthermore, the second principle of Dasa Darma ("Love of nature and compassion for fellow human beings") and the fifth principle ("Willingness to help and perseverance") explicitly teach inclusivity without discrimination based on ethnicity, religion, or race (Rahmayani & Ramadan, 2021).

In the context of religious moderation, Scout activities provide a neutral and inclusive space for all students. Through small-group dynamics, such as Sangga and Ambalan at the Penegak/senior secondary level, students are trained to cooperate, deliberate collectively (the fourth principle of Dasa Darma), and lead without regard to religious differences. Cultural barriers and ideological divisions that often arise in formal interactions can be eased through camping and community service activities that uphold humanity.

4. State of the Art, Novelty, and Research Gap

Research on the role of the Scout Movement in student character development has been widely conducted. Juwantara's (2019) study confirmed the effectiveness of Scout extracurricular activities in instilling honesty, discipline, and responsibility at the elementary school level. Similarly, Rahmayani and Ramadan's (2021) research showed that scouting activities contribute significantly to the development of students' leadership and independence. Meanwhile, discussions of religious moderation in formal education generally focus on integrating the Islamic Religious Education (PAI) curriculum and classroom learning (Ainiyah, 2013; Muhtador et al., 2021).

Nevertheless, a substantial gap remains in the literature. Most scouting studies examine character development in general—such as discipline, independence, and leadership—without deeply connecting it to indicators of religious moderation, including national commitment, tolerance, non-violence, and accommodation of local culture. In addition, empirical studies on the relationship between Scout extracurricular activities and religious moderation in urban senior secondary schools with distinctive religious and cultural characteristics, such as Serang City, remain very limited.

The novelty of this study lies in integrating two conceptual domains: scouting values and the indicators of religious moderation established by the Indonesian Ministry of Religious Affairs. These are examined through a comprehensive qualitative approach at the senior secondary school level in Serang City. The study explains how practical Scout activities, such as pioneering, survival skills, social service, and collective worship during camps, are transformed into means of internalizing religious harmony and active tolerance amid student diversity.

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5. Research Questions, Objectives, and Benefits

Based on the background described above, the research questions are as follows:

1. How are Scout extracurricular activities implemented at the senior secondary school level in Serang City?
2. How are character values discipline, independence, and responsibility internalized through Scout activities among senior secondary school students in Serang City?
3. What strategies do Scout activities use to foster religious moderation attitudes and values among senior secondary school students in Serang City?
4. What factors support or hinder the implementation of Scout activities in instilling character and religious moderation at senior secondary schools in Serang City?

In line with these research questions, this study aims to:

1. Analyze and describe in depth the patterns of Scout extracurricular activities at senior secondary schools in Serang City.
2. Analyze the process of internalizing students' character values through scouting activities.
3. Explain the strategies and tangible contributions of Scout activities in sustaining religious moderation and tolerance among students.
4. Identify the supporting factors and obstacles faced by Scout leaders and schools in optimizing character-based Scout activities and religious moderation.

The benefits of this study comprise two dimensions:

- **Theoretical Benefits:** This study is expected to enrich scholarship in education, particularly in character education management, the sociology of education, and multicultural and religious education. It also strengthens theories of value internalization through group-oriented non-formal activities.
- **Practical Benefits:** This study provides constructive input for education policymakers in Serang City (the Education Office and the Serang City Branch Scout Council), school principals, and Scout leaders in designing contemporary, inclusive, and effective extracurricular programs to protect students from radical ideologies and moral decline.

2. RESEARCH METHOD

1. Research Approach and Design

This study employs a qualitative approach with a case study design. The qualitative approach was chosen to gain a deep, contextual, and holistic understanding of the socio-religious phenomena within the school environment (Creswell & Creswell, 2018). This research focuses on how the process of internalizing character values and religious moderation occurs naturally through the dynamics of the Scout Movement (*Gerakan Pramuka*) extracurricular activities.

The case study design utilized is an embedded case study conducted across several Senior High Schools (*Sekolah Lanjutan Tingkat Atas* / SLTA) in Serang City. This approach enables the researcher to comprehensively examine the interaction between the structure of Scouting activities (such as routine drills, camps, and community service) and the formation of students' character and religious moderation attitudes within the cultural context of Serang City society.

2. Research Location and Subjects

The research was conducted in Serang City, Banten Province. The selection of this location was based on the specific characteristics of Serang City as an administrative hub with strong religious-cultural dynamics and a rapidly growing, heterogeneous high school student population.

The schools selected as research sites were determined purposively based on specific criteria, including:

1. Public High Schools (*SMA Negeri*) in Serang City with a multicultural and multi-religious student body.
2. Public and Private Vocational High Schools (*SMK Negeri/Swasta*) with an active Scout base (*pangkalan*) that regularly organizes camping activities and community service.

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Research subjects (informants) were selected using a combination of purposive sampling and snowball sampling. Informant criteria were chosen based on their level of involvement in and understanding of the research focus:

Informant Category	Quantity	Role / Information Criteria
Scout Leaders (*Pembina Pramuka*)	4	Proficient in program planning, *Dasa Darma* materials, and student character development.
School Principals / Vice Principals of Student Affairs	3	Responsible for extracurricular policies and the integration of school values.
Senior Scout Members (*Pramuka Penegak*)	12	Active students at the *Bantara*/*Laksana* rank who directly experience Scouting activities.
Islamic Education (PAI) / Civics (PPKn) Teachers	3	Observe the impact on student behavior changes and religious moderation attitudes in the classroom.

3. Data Collection Techniques

To maintain the validity and depth of the data, data collection was conducted through three primary techniques:

1. Passive Participant Observation:

The researcher was directly present in the field to objectively observe Scout extracurricular activities without direct intervention. The observational focus included:

- Execution of weekly routine drills and troop (*Ambalan*) ceremonies.
- Interactions among Scout members across diverse backgrounds during group dynamics (*Sangga*).
- Implementation of collective worship, tolerance regarding prayer times, and camping activities (*Persami*/*Raimuna*).

2. In-depth Interviews:

Interviews were conducted using a semi-structured interview guide to allow flexibility in exploring responses. Topics covered included the understanding of *Dasa Darma* values, the application of discipline and independence, and manifestations of tolerance and religious moderation in daily life.

3. Documentary Study:

Relevant documents were collected to complement the field data, including:

- Troop (*Ambalan*) Work Programs and Scouting Training Syllabi.
- Modules / General Skill Requirements (*Syarat Kecakapan Umum* / SKU) handbook for Senior Scouts (*Penegak*).
- Photos/videos of community service activities, camps, and student discipline recap records.

4. Data Trustworthiness (Validity Testing)

Data trustworthiness was tested using the Triangulation technique (Miles et al., 2014):

- **Source Triangulation:** Comparing and cross-checking the consistency of information obtained at different times and through different means (e.g., comparing interview results among Scout Leaders, students, and Islamic Education teachers).
- **Technical Triangulation:** Comparing data obtained from different data collection techniques (e.g., comparing interview data with field observations and Troop Work Program documents).

5. Data Analysis Techniques

Data analysis was conducted interactively and continuously until completion. The model used was the Interactive Model by Miles, Huberman, and Saldaña (2014), which consists of four main stages:

1. Data Collection:

The process of recording all field notes, interview transcripts, and visual documents obtained in the field throughout the research at senior high schools in Serang City.

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2. Data Condensation/Reduction:

The process of selecting, focusing, simplifying, abstracting, and transforming the raw data from field notes. At this stage, data were categorized into two main themes:

a. Character Indicators: discipline, independence, responsibility, and leadership.
b. Religious Moderation Indicators: national commitment, tolerance, anti-violence, and accommodativeness toward local culture.

3. Data Display:

Organizing and assembling information to facilitate conclusion drawing and action. Data were presented in descriptive narrative text accompanied by visual matrices, category relationship charts, and relevant verbatim interview quotes.

4. Conclusion Drawing and Verification:

The final step to formulate meaning from the analyzed data. Initial conclusions drawn were tentative and reinforced through repeated data verification in the field until valid, consistent, and comprehensive conclusions were obtained regarding the role of the Scout Movement in shaping character and religious moderation among senior high school students in Serang City.

3. RESULT AND DISCCUSSION

1. Implementation of Senior Scout Extracurricular Activities in Senior High Schools across Serang City

Based on observations and documentation studies conducted at sample schools (Public High Schools and Vocational High Schools in Serang City), the execution of Scouting extracurricular activities for Senior Scouts (*Pramuka Penegak*) is organized through the Senior Scout Troop (*Ambalan Penegak*), which is further subdivided into small unit groups (*Sangga* / Patrols). The Scouting program is executed across three main schemes:

1. Weekly Routine Drills: Held every Friday afternoon, focusing on mastering the General Skill Requirements (*Syarat Kecakapan Umum* / SKU), Marching Drills (*Peraturan Baris-Berbaris* / PBB), Scout skills (pioneering, Morse code, semaphore), and civic discussions.
2. Periodic Camps: Including Friday-to-Sunday or Saturday-to-Sunday Camps (*Persami*), Guest Scout Acceptance Camps (*Perkemahan Penerimaan Tamu Ambalan*), and the Serang City Branch Scout Jamboree (*Raimuna Cabang*).
3. Community Service and Social Outreach: Encompassing environmental clean-up actions, tree planting, natural disaster relief assistance, and Ramadan social service drives.

The implementation of the Scout Method in Serang City high schools proves to extend beyond physical training, actively emphasizing a process of habituation and experiential learning. This aligns with the findings of Simanungkalit and Siagian (2025), who asserted that student involvement in marching drills and field exploration fosters discipline and a sense of unity through the repetition of positive behavioral stimuli.

2. Internalization of Student Character Values Through Scouting

The character formation process of high school students in Serang City through the Scout Movement was evaluated based on three primary indicators: discipline, independence, and responsibility.

Discipline

The instillation of discipline occurs through the strict application of time management rules during routine drills and camping activities. Students categorized as *Penegak Bantara* (Ranked Senior Scouts) are required to independently manage their daily schedules, ranging from morning wake-ups, worship, flag ceremonies, to evening rest.

"In Scouts, if you are even one minute late for the assembly, the entire Sangga receives a light physical sanction like collective push-ups. From there, we learned that punctuality isn't just about ourselves, but about upholding the group's honor."

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— (Interview with a Penegak Bantara Member, Public High School in Serang City, February 14, 2026)

This excerpt demonstrates a transformation from external compliance to internal consciousness (moral knowing evolving into moral action). As explained by Rahmayani and Ramadan (2021), discipline forged through Scouting positively impacts formal classroom settings by reducing truancy rates and improving student neatness.

Independence and Responsibility

Through camping activities, students are required to cook their own meals with limited ingredients, set up tents (*camp craft*), and manage patrol logistics (*Sangga*). These activities build physical and mental resilience. Responsibility is further honed as each member is assigned a specific role within the *Sangga* (such as Patrol Leader / *Pemimpin Sangga*, Treasurer / *Juru Uang*, or Cook / *Juru Masak*). Research by Wadu et al. (2020) confirms that structured role assignment in Scouting encourages individuals to thoroughly fulfill their obligations without overly relying on others.

3. Scouting Activity Strategies in Shaping Religious Moderation

Scouting in Serang City high schools functions as an effective vehicle for sowing the seeds of religious moderation amidst the developing city's ethnic and cultural diversity. Data analysis indicates the integration of religious moderation indicators across four primary domains:

Inter-religious Tolerance and Inclusivity

Serang City has a high degree of student heterogeneity at the high school level. During camps and the formation of *Sangga* (Patrols), Scout leaders intentionally apply a random grouping system without distinguishing between religious or ethnic backgrounds.

When worship times arrive, the campsite is arranged so that Muslim students can conduct congregational prayers, while non-Muslim students are provided with quiet space and time to worship according to their respective faiths.

"During the Friday-to-Sunday camp, Muslim peers performed congregational prayers at the field or prayer room. Non-Muslim students were given a dedicated schedule for evening prayers and took turns guarding the tent area. There was no compulsion or awkwardness."

— (Interview with a Penegak Member, Private Vocational High School in Serang City, February 18, 2026)

This finding reinforces studies by Hidayati and Muis (2025) as well as Rozi (2024), which state that the Scout Movement serves as one of the most natural instruments for deradicalization and the cultivation of religious moderation, as its core principles uphold humanity without dogmatic barriers.

National Commitment, Anti-Violence, and Cultural Accommodation

National commitment is internalized through weekly flag ceremonies, respect for state symbols, and the instillation of the 3rd rule of *Dasa Darma* (*A courteous and chivalrous patriot*). An anti-violence posture is realized through the tradition of the *Musyawarah Ambalan* (Troop Assembly/Deliberation), where any inter-member disputes are resolved through chivalrous dialogue without bullying.

Furthermore, Scouting activities in Serang City actively accommodate local Banten wisdom. Cultural performances during campfire nights frequently feature local arts such as *pencak silat*, traditional *debus*, and Banten cultural crafts, harmoniously integrating religious values with local heritage (Subchi et al., 2022).

4. Discussion: Character Building and Religious Moderation from an Internalization Theory Perspective

The research findings indicate that character formation and religious moderation through Scout extracurricular activities in Serang City high schools operate according to Thomas Lickona's Character Internalization Theory and the Three Centers of Education (*Tri Pusat Pendidikan*):

1. Moral Knowing: Acquired through understanding the text of *Dasa Darma*, learning SKU materials, and receiving guidance from Scout leaders regarding national values and tolerance.

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2. Moral Feeling: Nurtured through shared emotional experiences within the *Sangga* while confronting physical challenges during camping, field explorations, and community service. Mutual empathy and interdependence among members bridge religious differences.
3. Moral Action: Demonstrated in daily concrete behaviors, such as acting courteously, being punctual, respecting the worship of peers from different religions, and standing against bullying in the school environment.

These findings align with research by Harismawan et al. (2023) and Prayitno & Wathoni (2022), which emphasize that instilling religious moderation cannot rely solely on cognitive-doctrinal approaches inside Islamic Religious Education (PAI) classrooms. Instead, it requires activity-based social articulation spaces such as the Scout Movement.

5. Supporting and Inhibiting Factors

Strong regulatory support combined with synergy between Scout Leaders (*Pembina Pramuka*) and Religious Education (PAI) / Civics (PPKn) teachers serve as key success factors in value internalization. However, schools need to address disparities in instructor quality and shifts in digital-era youth interests through more contemporary, interactive, and high-utility Scouting curriculum innovations.

4. CONCLUSION

Based on the research results and discussion regarding the role of Scout extracurricular activities in shaping character and religious moderation attitudes among Senior High School (*Sekolah Lanjutan Tingkat Atas* / SLTA) students in Serang City, several key conclusions can be drawn:

1. Implementation of Scouting Activities: The execution of Senior Scout (*Pramuka Penegak*) activities in Serang City high schools is structured across three primary schemes: weekly routine drills, periodic camps (*Persami* / *Raimuna*), and community social service drives. The entire array of activities is carried out through the implementation of the Scout Method, particularly the small group system (*Sangga*) and experiential learning (*learning by doing*).
2. Internalization of Character Values: Scouting activities prove effective in internalizing character values of discipline, independence, and responsibility among students. Discipline is cultivated through the habituation of time management and compliance with camping regulations; independence is honed through camp craft activities and problem-solving without external reliance; and responsibility is structured through functional role distribution within the *Sangga* unit alongside shared accountability for consequences.
3. Sowing the Values of Religious Moderation: The Scout extracurricular activity serves as an inclusive social laboratory to transform the four core indicators of Religious Moderation formulated by the Ministry of Religious Affairs of the Republic of Indonesia:

- **Tolerance:** Manifested through fair allocation of worship time and mutual respect among adherents of different religions during camps.
- **National Commitment:** Internalized through the practice of *Trisatya* and *Dasa Darma* values, respect for national symbols, and troop (*Ambalan*) ceremonies.
- **Anti-Violence:** Realized through resolving intersubjective conflicts via the Troop Deliberation (*Musyawarah Ambalan*) without acts of bullying.
- **Accommodative Toward Local Culture:** Reflected in the appreciation of local Banten arts and traditions during campfire nights and environmental service initiatives.

4. Theoretical Synthesis: The process of character building and religious moderation within Scouting progresses gradually according to Thomas Lickona's internalization framework. This framework necessitates an integration among moral knowing (understanding morality through *Dasa Darma*), moral feeling (internalizing empathy within the *Sangga* patrol), and moral action (exhibiting inclusive and disciplined daily behaviors at school).

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Research Implications

- **Theoretical Implications:** This study reinforces and extends Thomas Lickona's Character Education Theory and the Ministry of Religious Affairs' Concept of Religious Moderation. It demonstrates that cultivating moderate attitudes and noble character cannot rely solely on classroom cognitive instruction; rather, it requires inclusive, activity-based social articulation spaces within non-formal group settings.
- **Practical Implications:** This study offers foundational considerations for school administrators and the Education Office to optimize Scout extracurricular activities as a platform for character development and the prevention of intolerance and extremism among high school adolescents.

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