

INTERNALIZATION OF ISLAMIC RELIGIOUS EDUCATION AND ETHICS VALUES IN EXTRACURRICULAR SCOUTING ACTIVITIES FOR THE FORMATION OF ISLAMIC LEADERSHIP SPIRIT

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Abstrak: Penelitian ini membahas internalisasi nilai-nilai Pendidikan Agama Islam dan budi pekerti dalam kegiatan ekstrakurikuler Pramuka di sekolah sebagai upaya memadukan pendidikan keagamaan dengan aktivitas pengembangan diri peserta didik. Integrasi ini diharapkan mampu membentuk pribadi yang seimbang antara kebutuhan duniawi dan ukhrawi. Penelitian ini bertujuan untuk mengetahui perencanaan, pelaksanaan, serta faktor pendukung dan penghambat internalisasi nilai-nilai Pendidikan Agama Islam dalam kegiatan Pramuka. Metode yang digunakan adalah pendekatan kualitatif dengan jenis penelitian deskriptif, sedangkan teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa perencanaan internalisasi nilai dilakukan secara sistematis melalui program jangka pendek dan jangka panjang. Program jangka pendek berupa Pramuka mingguan yang dilaksanakan setiap hari Sabtu, sedangkan program jangka panjang meliputi kegiatan tahunan seperti Penerimaan Tamu Ambalan, Ekspedisi Pramuka, dan Gerakan Nyata Pramuka. Pelaksanaan internalisasi nilai berlangsung melalui tahapan transformasi nilai, transaksi nilai, dan transinternalisasi. Faktor pendukung meliputi identitas sekolah, peran pembina, ketersediaan fasilitas, dan kedisiplinan siswa, sedangkan faktor penghambat mencakup ketidakhadiran pembina, rasa bosan, serta rendahnya kreativitas sebagian peserta didik.

Kata Kunci: Internalisasi nilai, Pendidikan Agama Islam, Pramuka

Abstract: This study discusses the internalization of Islamic Religious Education values and morals in Scouting extracurricular activities at school as an effort to integrate religious education with students' self-development activities. This integration is expected to shape individuals who are balanced between worldly and spiritual needs. This study aims to determine the planning, implementation, and supporting and inhibiting factors of the internalization of Islamic Religious Education values in Scouting activities. The method used is a qualitative approach with descriptive research, while data collection techniques include observation, interviews, and documentation. The results of the study show that the planning of value internalization is carried out systematically through short-term and long-term programs. The short-term program is in the form of weekly Scouting held every Saturday, while the long-term program includes annual activities such as Guest Reception, Scout Expedition, and Scout Action Movement. The implementation of value internalization takes place through the stages of value transformation, value transaction, and trans internalization. Supporting factors include school identity, the role of coaches, the availability of facilities, and student discipline, while inhibiting factors include the absence of coaches, boredom, and low creativity among some students.

Keywords: Internalization of values, Islamic Religious Education, Scouting

INTRODUCTION

Character education is one of the fundamental dimensions of the national education system, which aims to develop students holistically, not only intellectually intelligent, but also morally and socially mature. Character education is systematically designed to help individuals understand, appreciate, and practice moral values in their daily lives (Rahman et al., 2025; Zarkasyi & al., 2019). Values such as honesty, responsibility, discipline, hard work, empathy, and social awareness are important foundations in building students' personalities so that they are able to make wise and responsible decisions (Rejeki & Willem, 2019). In the context of formal education, character education cannot be understood as a separate subject, but rather as an integrative process embedded in all learning activities and school culture.

The development of the times, marked by technological advances, globalization, and rapid social change, presents new challenges for the world of education. The younger generation is faced with a variety of external influences that have the potential to weaken moral values, social solidarity, and collective responsibility. This situation requires educational institutions to not only emphasize academic achievement, but also strengthen the character and personality of students so that they are able to survive and play a positive role in a dynamic society (Ajmain & Marzuki, 2019). Therefore, character education has become an urgent need that must be implemented in a contextual and sustainable manner.

In Indonesia, strengthening character education has become an integral part of national education policy, one of which is through the implementation of the 2013 Curriculum. This curriculum emphasizes a balance between knowledge, skills, and attitudes, with the hope that students will develop holistically. However, the implementation of character education in practice still faces various challenges, especially when character values are only conveyed normatively in classroom learning without the support of meaningful real experiences. The success of character education is highly dependent on contextual implementation strategies that involve students' direct experiences in school social life (Mustakim et al., 2021).

In this context, Islamic Religious Education and moral education play a strategic role in shaping the personalities of students to be faithful, pious, and noble. Islamic religious education is not only oriented towards mastering religious knowledge, but also emphasizes the process of internalizing moral and spiritual values that serve as guidelines for life (Anam & Maknuunah, 2024; Tazkirah et al., 2024). Values such as honesty, trustworthiness, responsibility, justice, and cooperation are integral parts of Islamic teachings that are relevant to building the character of students in their personal and social lives (Mesenu, 2022).

One of the important objectives of internalizing Islamic religious education and moral values is to foster Islamic leadership in students. Islamic leadership is understood as the ability to lead based on the values of

piety, honesty (*sidq*), trustworthiness, justice, and exemplary behavior (*uswah ḥasanah*). Leadership in the Islamic perspective emphasizes not only authority and managerial skills, but also moral and spiritual dimensions, where a leader is responsible not only to humans, but also to Allah. In the context of education, the formation of Islamic leadership is very important as a provision for the younger generation to play an active and responsible role in society

The formation of Islamic leadership cannot be achieved solely through theoretical learning in the classroom. An applicative and experience-based learning platform is needed so that these values can be deeply internalized. One strategic medium that can be utilized is extracurricular activities, particularly scouting. Scouting activities have the characteristics of experiential learning, which allows students to learn through direct involvement in various activities that require discipline, cooperation, responsibility, and leadership (Musrianah et al., 2022).

The values embodied in Scouting activities are strongly aligned with the principles of Islamic education and moral character. Discipline, for example, is a core value in Scouting that is consistent with Islamic teachings on the importance of respecting time and obeying rules. Responsibility and trust are reflected in the implementation of scouting tasks, while cooperation and social awareness are manifested through group activities and community service. Activities such as social service, leadership training, and community

activities are effective means of instilling the values of empathy, solidarity, and leadership based on moral values (Musrianah et al., 2022).

In the context of integrated Islamic schools, the integration of Islamic religious education and moral values in Scouting extracurricular activities is becoming increasingly relevant. Integrated Islamic schools not only aim to produce academically excellent students, but are also committed to shaping strong and balanced Islamic character. Nur Hidayah Sukoharjo Integrated Islamic High School, as an Islamic-based educational institution, views scouting activities as a strategic vehicle for internalizing Islamic values in a contextual and applicable manner. Through scouting, Islamic leadership values are not only taught but also trained and practiced in real-life situations involving social interaction, decision-making, and shared responsibility (Luthviyani & al., 2023; Pewangi et al., 2025).

However, empirical studies that specifically examine the process of internalizing Islamic religious education values and morals through scouting activities in shaping Islamic leadership are still relatively limited. Some studies emphasize aspects of discipline or general character, without delving deeply into the dimension of Islamic leadership as a goal of values education. Therefore, this study has academic and practical urgency to fill this gap.

Based on this background, this study is entitled "Internalization of Islamic Religious Education and Morality Values in

Scout Extracurricular Activities to Realize Islamic Leadership Spirit at Nur Hidayah Integrated Islamic High School in Sukoharjo in 2025". This study aims to describe the planning and implementation of the internalization of Islamic religious education and moral values in scouting activities, identify the dominant character values internalized, and analyze the supporting and inhibiting factors in realizing the Islamic leadership spirit of students. The results of this study are expected to contribute theoretically to the development of Islamic character education studies and practically to Islamic schools in designing value-based leadership development models through extracurricular activities.

METHOD

This research is qualitative research with a field research type. Field research was chosen because the researcher collected data directly at the research location to obtain a complete and contextual picture of the phenomenon being studied, so that the data produced reflects the actual conditions in the field (Sutisna et al., 2023). This study aims to gain an in-depth understanding of the process of internalizing Islamic Religious Education values and character building in Scouting extracurricular activities to foster Islamic leadership spirit in students.

The approach used is a phenomenological approach. The phenomenological approach is used to explore and understand the meaning of the research subjects' experiences related to the implementation of Scouting activities as a means of internalizing Islamic values and forming Islamic leadership. Through this

approach, the researcher seeks to understand how educators—particularly the vice principal in charge of student affairs, Scout leaders, Scout chairpersons, and students—experience, interpret, and reflect on the values of Islamic Religious Education and morals in the practice of Scouting activities at school.

This study was conducted at Nur Hidayah Integrated Islamic High School in Sukoharjo in 2025. The location was chosen based on the school's characteristics as an Islamic educational institution that consistently integrates Islamic values into both intracurricular and extracurricular activities, particularly Scouting. The object of the research was the Scouting extracurricular activity, which serves as a medium for internalizing Islamic Religious Education values and morals in shaping the Islamic leadership spirit of students (). The research focused on the planning, implementation, and practice of value cultivation in Scouting activities.

The research subjects consisted of the deputy principal in charge of student affairs, Scout leaders, Scout chairpersons, and students of Nur Hidayah Integrated Islamic High School in Sukoharjo. The subjects were selected purposively, considering that they were directly involved in the planning, implementation, and experience of Scout activities. Students were the main subjects because they were the ones who directly experienced the process of internalizing values and developing Islamic leadership through these activities.

Data collection techniques were carried out through observation, in-depth

interviews, and documentation. Observation was used to directly observe the implementation of Scouting activities and interactions that reflected the internalization of Islamic religious education and moral values. In-depth interviews were conducted to explore the experiences, views, and meanings of the research subjects related to the process of Islamic values and leadership development. Documentation was used to supplement data in the form of Scouting activity programs, training schedules, activity reports, and other supporting documents.

Data analysis was conducted qualitatively through the stages of data reduction, data presentation, and conclusion drawing. The data obtained were classified based on themes relevant to the research focus, then analyzed interpretively to find patterns and meanings of value internalization. Data validity was maintained through source and technique triangulation, as well as continuous data checking to ensure the credibility and accuracy of the research findings.

RESULTS AND DISCUSSION

Planning the Internalization of Islamic Religious Education and Morality Values in Extracurricular Activities

The results of the study show that the internalization of Islamic Religious Education values and morals in Scout extracurricular activities at Nur Hidayah Integrated Islamic High School in Sukoharjo is carried out in a planned, systematic, and sustainable manner. The planning of Scout activities involves collaboration between the deputy principal for student affairs as the scout leader, Scout

advisors, and frontline administrators. The planning pattern used is *bottom-up*, where ideas and evaluations of activities originate from administrators and advisors in the field, then formalized in school policy. This pattern shows the active participation of all elements of the school in designing character building and leadership programs for students.

Scouting activity planning produces short-term and long-term programs that consistently integrate Islamic religious education and moral values. The short-term program consists of weekly Scouting activities (praming) held every Saturday morning. These activities provide a space for instilling the values of discipline, responsibility, cooperation, and obedience to rules. From the results of observations and interviews, the Scout leader of the 1st Islamic Military School emphasized that praming not only serves as technical scouting training, but also as a medium for shaping Islamic character through exemplary behavior, fair distribution of tasks, and instilling a sense of trustworthiness in carrying out team responsibilities.

The first long-term program is the Ambalan Guest Reception Camp, which is intended for 10th grade students. This activity has an important meaning in the process of internalizing values because it is the students' first experience in the world of scouting at the high school level. From a phenomenological perspective, students interpret the Ambalan Guest Reception Camp as a process of learning independence and basic leadership. Camping activities, simple living, and adherence to the activity schedule train the values of discipline and responsibility, which are in line with the principle of trust in Islamic teachings. In

addition, congregational worship activities integrated into the camp agenda strengthen the spiritual dimension in character building for students.

The next long-term program is the Nur Hidayah Scout Expedition (Eksprada), which is held in the second semester of 10th grade. This activity is designed to train students' physical, mental, social, and spiritual resilience through long-distance group expeditions. Research shows that Eksprada is an effective medium for fostering Islamic leadership, especially the values of responsibility, cooperation, and exemplary behavior. During the long and exhausting journey, students learn to lead and be led, help each other, and maintain group solidarity. These findings are in line with the concept of *experiential learning*, which emphasizes learning through direct experience as a means of internalizing the values of "

The third long-term program, the Nur Hidayah Scout Movement (Ranmuda), is the culmination of character and leadership building for students. Several days of community service in the target village provided students with authentic experiences of interacting directly with the community. Interview results show that students interpret this activity as a servant *leadership*-based learning process. Values of social awareness, mutual cooperation, tolerance, and empathy develop significantly when students live with residents, teach at the Al-Qur'an Education park, attend religious lectures, and engage in social activities such as distributing basic food supplies and providing health services.

The integration of Islamic religious education and moral values into all Scouting

activities is carried out implicitly and explicitly. The values of honesty and trustworthiness are instilled through the division of roles and responsibilities within the team, the value of discipline through compliance with rules and time, and the value of exemplary behavior through the attitudes of Scout leaders and administrators. This process reflects the internalization of values that is not indoctrinating, but is built through habit, experience, and reflection. This aligns with the view that the internalization of values is more effective when students directly experience the practice of these values in real life (Munir & Saepuloh, 2025; Sutisna et al., 2023; Tazkirah et al., 2024).

Thus, the results of the study show that the Scouting extracurricular activities at SMAIT Nur Hidayah Sukoharjo not only serve as a means of developing Scouting skills, but also as a strategic medium for internalizing the values of Islamic Religious Education and morals in shaping the Islamic leadership spirit of students. The leadership that is built is not merely technical in nature, but is based on moral and spiritual values, thereby supporting the realization of graduates with Islamic character who are ready to contribute positively to society.

Implementation of the Internalization of Islamic Religious Education Values and Morals in Extracurricular Activities

The implementation of Islamic Religious Education values and morals in the Nur Hidayah Sukoharjo Integrated Islamic High School's Scouting extracurricular activities is integrated with school policy, Islamic values, and basic Scouting

principles. Scouting activities are not only carried out as a form of compliance with government regulations and school policies, but are positioned as a strategic instrument in the development of Islamic character and leadership among students. This is in line with the vision of integrated Islamic schools, which place the formation of character and leadership as part of the objectives of education.

The Nur Hidayah Sukoharjo Islamic High School Scout Troop is unique because it is part of the Integrated Islamic School community unit. This uniqueness means that Scouting is not value-neutral, but is consciously designed to internalize the values of faith, piety, noble character, and the principles of Scouting within the framework of Islamic teachings. In practice, these values are used as the main indicators of the success of Scouting activities, rather than just technical Scouting skills.

The results of the observation show that Scouting activities are consistently begun and ended with religious activities, such as communal prayer and worship. This practice becomes a form of internalization of the values of faith and piety that are habitual in nature. From a phenomenological perspective, students interpret these activities not merely as routines, but as reminders that all activities, including leadership and service, have a spiritual dimension. This strengthens Islamic leadership characteristics that are inseparable from an awareness of responsibility to Allah.

The implementation of Scouting at SMAIT Nur Hidayah Sukoharjo also integrates six Graduate Competency

Standards specific to Integrated Islamic Schools. The existence of these additional Graduate Competency Standards shows that Scouting is not positioned as a mere supporting activity, but as an integral part of the character and leadership development system. Sunnah sports activities such as archery for 10th grade and horse riding for 11th grade are concrete examples of internalizing the values of courage, focus, self-control, and physical toughness in line with Islamic teachings. These activities also train personal leadership through self-control and discipline in training.

The weekly Scouting material (praming) that has been designed since the planning stage is implemented consistently by incorporating Islamic Religious Education and moral values. Materials such as fiqh ibadah (Islamic jurisprudence) and caring for the deceased provide students with contextual experiences about social and spiritual responsibilities in Islam. Meanwhile, materials on marching, semaphore, and rope work train discipline, order, and group cooperation. The integration of religious material and scouting skills shows that the internalization of values is not done separately, but is integrated into every activity (Anam & Maknuunah, 2024; Nurhaqim & Subando, 2023; Suriyati & al., 2023).

The role of Scout leaders is a key factor in the internalization of values. The results of the interviews show that leaders not only function as technical instructors, but also as role models (*uswah ḥasanah*). The discipline, responsibility, and exemplary behavior of leaders in leading activities serve

as concrete examples of Islamic leadership for students. This finding reinforces the view that the internalization of values will be more effective when students directly witness the practice of these values in the behavior of figures they respect (

The implementation of Scouting activities, which are rich in values, cannot be separated from a continuous evaluation process. Evaluations are conducted in the short and long term through coordination between the deputy principal in charge of student affairs, Scout leaders, and the troop council. The evaluation not only assesses the achievement of the program but also reflects the extent to which Islamic religious education and moral values are internalized in the attitudes and behavior of students. This reflective process is an important part of the phenomenological approach because it enables continuous improvement based on the experiences and interpretations of educational actors.

Overall, the implementation of Scouting activities at SMAIT Nur Hidayah Sukoharjo shows that the internalization of Islamic Religious Education values and morals can be done effectively through extracurricular activities that are consciously designed, integrated, and experience-based. Islamic leadership values are not taught verbally, but are built through practical application, habit formation, and role modeling. These findings are in line with the view that character and leadership building will be more meaningful when students are directly involved in authentic social and spiritual experiences (Dina Pangestika & Sabardila, 2021).

Supporting and Hindering Factors in the Internalization of Islamic Religious Education and Moral Values in Scouting Extracurricular Activities

The results of the study indicate that the success of internalizing Islamic Religious Education values and morals in the Scouting extracurricular activities at Nur Hidayah Integrated Islamic High School in Sukoharjo is influenced by a number of interrelated supporting and inhibiting factors. These factors are not only technical in nature, but also relate to school culture, human resources, and the character of students as subjects of value internalization.

One of the main supporting factors is the school's identity as an Integrated Islamic School under the auspices of the Integrated Islamic School Network. This identity shapes the school culture, which is ideologically and practically oriented towards integrating Islamic values into all educational activities, including Scouting extracurricular activities. From a phenomenological perspective, the scout leaders and students perceive Scouting not merely as an organizational activity, but as part of the school's mission to shape Islamic character and value-based leadership. This institutional identity is an important foundation that strengthens the legitimacy of internalizing Islamic religious education and moral values in every Scouting activity (Anam & Maknuunah, 2024; Dwijayanti & Supriyadi, 2024; Ulaimi & Sa'adah, 2024).

The next supporting factor is the active role of Scout leaders. The interview results show that the consistent presence and involvement of leaders from the beginning to the end of the activity has a significant

influence on the effectiveness of value internalization. Scout leaders not only act as supervisors of activities, but also as role models (*uswah hasanah*) who represent Islamic leadership values such as discipline, responsibility, and trustworthiness. These findings confirm that the internalization of values will be more effective when students see these values practiced directly in the behavior of scout leaders, rather than just through verbal instructions.

The availability of facilities and infrastructure is also a significant supporting factor. SMAIT Nur Hidayah Sukoharjo has adequate facilities, such as a large field and schoolyard for outdoor activities, classrooms for indoor learning, and a representative school mosque for religious activities. These facilities enable the implementation of varied and contextual Scouting activities, so that the values of Islamic Religious Education and character building can be internalized through various forms of activities, whether physical, social, or spiritual. This condition reinforces the finding that a conducive learning environment is an important factor in the success of character education (Nubuwah et al., 2023; Rahman et al., 2025; Solechan & Fatmawati, 2021).

In addition to external factors, student discipline is also an internal factor that supports the process of internalizing values. Discipline in attendance, compliance with rules, and earnest participation in Scouting activities are important prerequisites for the formation of Islamic character and leadership. This discipline is not only formed through rules, but also through habituation and social control within the Scout troop. Thus, discipline

functions as a medium for the internalization of the values of responsibility and trustworthiness in leadership.

On the other hand, this study also found several factors that hindered the process of internalizing values. One of the main obstacles was the absence of Scout leaders in several activities. The absence of leaders had an impact on the quality of guidance and supervision, which ultimately affected the discipline and motivation of students. From a phenomenological perspective, students perceive the presence of scout leaders as a form of attention and role modeling, so that the absence of scout leaders can weaken the process of internalizing values.

Another inhibiting factor is the emergence of boredom and lack of motivation among some students in participating in Scouting activities. Some students view Scouting activities as monotonous routines, which can potentially hinder their active involvement in the process of internalizing values. This condition poses a serious challenge because the internalization of values requires active participation and awareness on the part of the subject. In response, Scout leaders and council administrators have sought to innovate activities by introducing educational games and more varied activities without abandoning the values of Islamic Religious Education and good character.

The lack of creativity and initiative among some students is also a factor that hinders the formation of Islamic leadership. Some students tend to be passive and dependent on other members of the group, so that personal leadership values have not developed optimally. These findings indicate

that the internalization of leadership values requires a coaching strategy that emphasizes the assignment of roles, individual responsibility, and reflection on experiences so that each student can develop their leadership potential.

Overall, the supporting and inhibiting factors in Scouting activities at SMAIT Nur Hidayah Sukoharjo show that the internalization of Islamic Religious Education values and morals is a complex and contextual process. Its success is greatly influenced by the synergy between school culture, the role of coaches, facilities, and the readiness and motivation of students. These findings emphasize that the development of Islamic leadership through extracurricular activities requires a holistic, reflective, and sustainable approach.

CONCLUSION

Based on the results of research and discussion, it can be concluded that the internalization of Islamic Religious Education values and morals through Scouting extracurricular activities at Nur Hidayah Integrated Islamic High School in Sukoharjo is carried out in a planned, integrated, and sustainable manner. Scouting activities are not positioned merely as supporting activities for the school, but as a strategic instrument for character building and Islamic leadership for students. Participatory planning, implementation based on real experiences, and reflective evaluation are important factors that strengthen the effectiveness of the internalization of values. The values of faith, discipline, responsibility, trustworthiness,

cooperation, social awareness, and exemplary behavior are not taught verbally, but are built through habituation, direct practice, and authentic social-spiritual interaction in every Scouting program. The implications of this study indicate that extracurricular activities, especially Scouting, have great potential as a medium for Islamic character education if they are consciously designed and aligned with the school's vision. Islamic schools need to view Scouting as a strategic space for learning values, not just technical skills training. In addition, the role of the coach as a role model for values is a key factor that needs to be strengthened through mentoring and continuous professional development. These findings also have practical implications for education policymakers to encourage the holistic integration of religious values and morals in extracurricular activities in order to produce graduates with Islamic character and a spirit of social leadership.

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