

## The Implementation of Moderation Values in Scouting Activities at SMP Negeri 1 Sukamara

Research Article

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**Abstract.** Religious moderation refers to a balanced understanding that avoids extremes and excessiveness. The nine principles of religious moderation include intolerance, cultural adaptability, patriotism, anti-violence, deliberation, reform, and leadership, and honesty. This study aims to describe the implementation of religious moderation values in scouting activities at SMP Negeri 1 Sukamara. A qualitative descriptive approach was employed to explore and portray the issue. Data for this research were collected through a combination observation, interviews, and documentation, with source triangulation applied for validation. Then, analysis was conducted, integrating ideas related to moderation, until completion. This reveal that religious moderation values, such patriotism, deliberation, tolerance, and leadership, have implemented through scouting activities. These results underscore the importance of schools paying attention to the application of religion moderation. The school has adopted an approach to instilling attitudes of religious moderation among students by initiating extracurricular scouting activities.

### Keywords:

Religious, Scout  
Moderation,

### Introduction

Recognizing that the diversity of ethnicities, races, religions, and cultures in Indonesia poses challenges to maintaining national unity is essential. One critical concern is how emerging ideas, whether liberal or extreme, can influence national harmony. Within this context, religious thought, including Islamic teachings, plays a pivotal role in shaping the challenges to sustaining Indonesia's integration and unity. National unity faces threats due to issues related to diversity, as evidenced by religious conflict occurring in various regions of Indonesia's 1998 reform era. In 2018, there were 160 recorded incidents of violations against freedom of religion or belief, involving 202 forms of actions across 25 provinces, according to research conducted by the Setara institute (Riniti Rahayu & Surya Wedra Lesmana, 2020: 31). These conflict have significant implication for Indonesia's societal ideals and adversely affect the nation.

Strategically, educational institutions play a crucial role in promoting religious moderation as a social virtue, helping to alleviate tensions associated with diversity in Indonesia. Religious moderation emphasizes a balanced understanding-avoiding extremes or excessiveness-and a positive approach to be instilled, especially among the youth, as a countermeasure against religious radicalization. By fostering moderation, a middle path is provided to counter ideologies conflicting with Indonesia's national identity (Lubis, 2023:381). Religious moderation aims to manage the diverse nature of Indonesian society by promoting justice and

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balance, enabling individuals to recognize and respect differences in perspectives. This approach is particularly effective if individuals adopt a moderate attitude (Haromaini, 2024: 43). However, leading to cases where individuals are easily influenced, escalating radical incidents.

For instance, data from the Central Kalimantan Police reported that in 2021, three individuals suspected of terrorism and radicalism were arrested. These suspects were linked to the *Jamaah Ansharut Daulah (JAD)* network. The arrests occurred on December 21, 2021, between 09.00 PM and 10.00 PM in two separate locations: the Hawaii Hotel, room 323 in Palangka Raya, and Istana Jelawat in Kotawaringin Timur District (Source: [www.antaranews.com](http://www.antaranews.com)). Such case underscores the critical need for instilling religious moderation values among adolescents, as moderation serves as a preventive measure against the rise of radicalism. Schools can successfully teach moderate character traits, making educational institutions central to fostering future societal development and enhancing students' intellectual capabilities. Therefore, inculcating character education among students is vital, and such efforts are evident in scouting activities.

The purpose of scouting is to instill in its members' qualities such as loyalty, adherence to religious practices, noble character, patriotism, law-abiding behavior, respect for authority, and the ability to contribute to Indonesia's development by promoting national unity, practicing *Pancasila*, and preserving natural resources. Scouting, as an extracurricular activity, is considered a foundation for addressing personal challenges. The Scout Movement (*Gerakan Pramuka*) operates as an educational fundamental principles and scouting practice (Afdal & Widodo, 2020: 68–69).

According to Trisatya dan Dasa Darma, scouting instils lifelong devotion to God and equips members with the potential to lead the nation into the future. The *Trisatya Gerakan Pramuka* explicitly outlines commitments to God, the *Republic of Indonesia*, and *Pancasila*, emphasizing the significance of religious moderation. Through the *Dasa Darma*, scouts are encouraged to reflect on these principles, fostering a sense of responsibility, justice, and resilience.

Research by Sumarlika dan Alfiandra (2015) suggests that scouting activities shape students' personalities. Woro dan Marzuki (2016) further explored how extracurricular scouting activities contribute to character development, particularly in fostering honesty, discipline, and responsibility. Meanwhile Asnawi (2014) examined the resources, governance, management, and competitiveness of scouting programs, alongside teacher's understanding of scouting policies. This study delves deeper by linking extracurricular scouting activities to the promotion of religious moderation in schools.

Observations at SMP Negeri 1 Sukamara revealed significant religious diversity among students: 633 students identified as Muslim, 40 as Cristian, 38 as Catholic, 4 as Buddhist, and 3 as Hindu. This diversity reflects the broader school environments students encounter both inside and outside school, where they engage with people of different races, ethnicities, cultures, and religions.

Consequently, instilling religious moderation values in students is crucial. At SMP Negeri 1 Sukamara, some students have been observed using religion as a subject of humor. For example, Muslim students encouraging others to recite the *shahada* or singing religious hymns of other faiths in jest. While these actions appear lighthearted, their recurrence could potentially foster radical tendencies.

Although SMP Negeri 1 Sukamara has implemented character education through the *P5* curriculum, the school recognizes that teaching religious moderation remains a significant challenge. Adopting nine principles of moderation-cultural sensitivity, anti-violence, tolerance, deliberation, reform, patriotism, and love for the homeland (Rasyid & Rakhmat, 2023: 195) can guide this effort. Scouting activities serve as a platform to promote these principles, helping students understand the importance of religious moderation in society and how to adopt a more moderate outlook. Based on this premise, the researcher is to study "The Implementation of Religious Moderation Values in Scouting Activities at SMP Negeri 1 Sukamara."

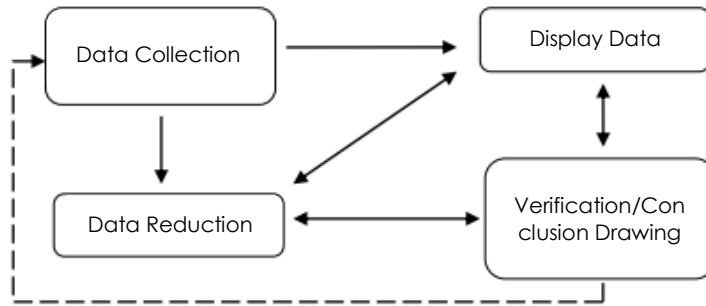
## Method

This study employed a qualitative descriptive research strategy aimed at describing a specific issue. It was categorized as field research, as it sought to obtain direct information from students at SMP Negeri 1 Sukamara. The data used included both primary and secondary sources. Primary data were collected through direct information about scouting activities and the implementation of religious moderation values at the school. Conversely, secondary data were obtained from various references, including the school profile, vision and mission statements, institutional history, documents related to scouting activities, and relevant guidelines and regulations. Next, the primary sources for this study consisted of scouting instructors, seventh and eighth-grade students involved in scouting activities, and other informants, including the principal and the vice principal. Triangulation was applied by posing similar questions to three district groups: students, scouting instructors, and school administrators (principal and vice principal for student affairs).

Data collection techniques included:

1. Participant observation: Research actively observed the implementation of scouting activities.
2. Structured interviews: pre-prepared questions were used to gather detailed responses from informants.
3. Documentation: Relevant notes, regulations, and other documents were analyzed.

All collected data were analyzed using qualitative descriptive analysis. This process involved stages of data collection, data cleaning, data presentation, and conclusion drawing, conducted iteratively until the data reached saturation and were ready for further analysis. The data analysis framework was adapted from Miles and Huberman (1992: 20), emphasizing iterative processing for accurate and comprehensive results. This method ensured that the findings were robust, coherent, and reflective of the field observations and participant experiences.



Source: (Miles, M. B. & Huberman, A. M. (1992: 20))

Figure 1: Data Analysis Framework by Miles and Huberman

## Results and Discussion

### Results

The findings of this study revealed that scouting activities at SMP Negeri 1 Sukamara incorporated several values of religious moderation. This conclusion was supported by an interview with the school principal, who stated, “Scouting activities are mandatory because they serve as a platform to shape students’ character. At this school, they are two types of extracurricular activities: optional and mandatory, with scouting being a mandatory extracurricular activity.”

Religious moderation values were integrated into scouting activities by directly educating students, enabling them to gain a deeper understanding of religious moderation. Specifically, values such as patriotism, deliberation, tolerance, and leadership were emphasized. These efforts demonstrate the school's commitment to upholding the value of tolerance as a fundamental component of religious moderation, one example of this commitment is the active implementation of scouting as extracurricular activity, especially given the school's diverse religious composition, as illustrated in Table 1.

**Table 1.** Religious Composition of Students at Smp Negeri 1 Sukamara

No	Religion	Number of Students
1	Islam	633
2	Christianity	40
3	Catholicism	38
4	Buddhism	4
5	Hinduism	3
Total		718

Scouting activities at SMP Negeri 1 Sukamara involved all students from grades 7 to 9. High school students, who were part of their school's scouting council, served as trainers. These trainers brought creativity and innovative approaches, making scouting activities more engaging for students. Activities were

conducted biweekly on Fridays from 1: 00 PM to 3: 00 PM during designated extracurricular hours.

The school principal considered this schedule effective for implementing scouting activities. Alternating weeks were allocated to optional extracurricular, followed by mandatory scouting. The trainers, having undergone training and certification at the local scouting council (*Dewan Kerja Ranting Sukamara*), tailored innovative scouting programs for the students.

During scouting sessions, trainers divided students into groups, with each trainer supervising one group. The number of students per group varied depending on the availability of trainers. These sessions fostered patriotism, deliberation, and leadership among students, as confirmed by a scouting coach during an interview on July 31, 2024. Additionally, flag ceremonies held before and after scouting sessions instilled patriotism – an essential component of religious moderation. Two frequently emphasized values in scouting were patriotism and leadership, as outlined in the Ministry of Religious Affairs' handbook on moderation values.

However, the implementation of religious moderation values in scouting activities had both advantages and challenges. Among the advantages were:

1. Students could express themselves better during deliberations.
2. Students developed a greater appreciation for peers with differing perspectives.
3. Students displayed stronger character development

The challenges included a limited number of trainers (10) for a student body of approximately 700, which hindered the trainers' ability to deliver optimal results. Based on the identified strengths and weakness, an interview with the scouting coach highlighted a potential solution: *"The appropriate solution at this time might be to make scouting an optional extracurricular activity. This was, students who participate are genuinely committed to the program. With scouting being a mandatory extracurricular, not all students participate earnestly and the limited number of scouting trainers poses challenges. By making scouting optional, it is more likely that the goals of instilling religious moderation values through scouting activities can be effectively achieved."*

## Discussion

Character education implemented in schools and madrasah inherently encompasses the concept religious moderation, which should be a core part of education ([Chrisantina, 2021: 80](#)). The Ministry of National Educational and the National Research and Development Center for Character and Cultural Education have identified 18 values derived from religion, *Pancasila*, culture and national education goals. These values include religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, patriotism, achievement appreciation, friendliness, peace, environmental care, social care, and responsibility.

Teaching students to adopt moderate beliefs in their religious practices may pose challenges, especially in the context of rapid growth in religious

fundamentalism and tendencies toward secularization. Strengthening religious moderation is crucial to mitigating or preventing the contradictions and conflicts that heightened religious conviction can exacerbate. Additionally, there is an urgent call for religious leaders and communities too actively promote peace, tolerance, and harmony (Fauzani et al., 2021: 2). The dynamics global migration and cultural exchange further highlight the cultural barriers and mutual misunderstands that may arise. A national awareness campaign emphasizing religious moderation across Indonesian society is a vital first step toward addressing these challenges of diversity and equality.

Religious moderation has long been a core value of the Indonesian religious movement (Siswanto & Islamy, 2022: 200). It reflects Indonesia's mature cultural traditions and continues to be relevant in contemporary times. However, moderate Islamic practices often face challenges from incidents of radicalism and terrorism within the Muslim community. Religious moderation can be defined as adhering to one's religious beliefs while respecting the religious practices of other with differing views (Fauzian et al., 2021: 21). Without infringing on individuals' rights to practice their religion, everyone should be free to believe and worship as they choose. A society where moderation is firmly ingrained in individuals' attitudes fosters peace, contentment, and harmony in religious, social, and cultural spheres.

There are various strategies to promote religious tolerance in educational institutions. One effective approach involves emphasizing universal principles such as tolerance, justice, compassion, respect, and empathy for others (Prayitno & Wathoni, 2022: 127–128). Teachers can create an inclusive environment by encouraging students to ask questions and share their beliefs, thereby making schools welcoming spaces for individuals of all religious (Lubis, 2023: 377). Educators can impart essential lessons on respecting religious diversity, tolerating individual beliefs and practices, and eliminating bias based on students' religious affiliations. It is recommended that children learn to recognize and respond to diversity in their environments starting in elementary school. Teaching children to adopt moderate religious beliefs and practices during these formative years lays a solid foundation for developing social skills and navigating a diverse world (Marintan Marintan & Priyanti, 2022: 5333).

The concept of religious moderation, as outlined in the Ministry of Religious Affairs' handbook, includes nine core values of moderation (*wasathiyah*): balance (*tasawussuth*), uprightness (*l'tidal*), tolerance (*tasamuh*), deliberation (*syura*), reform (*ishlah*), leadership (*qudwah*), patriotism (*muwathanah*), anti-violence (*al-la 'unf*), and cultural adaptability (*l'tibar al-'urf*) (Rasyid & Rakhmat, 2023: 195).

Scouting has been recognized as a vital tool for fostering moral principles, ethical judgment, and strong character in children (Nurwana & Titin Dwiyaniti, 2022). The Indonesian government has officially acknowledged the educational value of scouting by mandating its inclusion as a compulsory extracurricular activity for students in grades 7-12. Scouting helps students develop positive character traits, including optimism and resilience. Beyond instilling a love for nature and the ability to face challenges, scouting equips students with survival skills, environmental awareness, and practical knowledge. Through scouting education, students



cultivate stronger character, independence, leadership abilities, and a sense of responsibility.

In conclusion, integrating religious moderation into scouting activities provides a practical approach to character education in schools. By fostering values as such as tolerance, patriotism, and leadership, scouting serves a transformative platform for shaping students into responsible and moderate individuals. This underscores its critical role in strengthening the social and cultural fabric of a diverse society like Indonesia.

## Conclusion

The implementation of religious moderation values in scouting activities at SMP Negeri 1 Sukamara includes fostering patriotism, deliberation, tolerance, and leadership. Religious moderation behaviors are instilled through scouting exercises by gradually and carefully explaining these concepts to students, ensuring they gain a deeper understanding of religious moderation. Specifically, various activities conducted within the scouting program emphasize these values, such as patriotism, deliberation, tolerance, and leadership. This highlights the importance of schools paying close attention to fostering moderation in all aspects of tolerance. One of the approaches taken by the school to instill the attitude of religious moderation among students is the initiation of extracurricular scouting activities.

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