

Innovative Approaches to Instilling Islamic Educational Values through the Leadership Training for Scout Unit Leaders Program

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ABSTRACT

Introduction: This study explores the integration of Islamic educational values into extracurricular activities, specifically through the Leadership Training for Scout Unit Leaders Program at SMK Negeri 1 Takalar, South Sulawesi. Islamic education, which emphasizes the practical embodiment of moral and spiritual principles, is examined within the context of character development.

Objectives: The research aims to identify strategies for embedding Islamic values, understand the challenges and enablers in the process, and evaluate the program's impact on students' character and spiritual growth.

Methods: A qualitative descriptive approach was employed, using observation, interviews, and document analysis to gather data. Symbolic interactionism and phenomenology provided the analytical framework.

Results: Key strategies include role modeling, habit formation, advisory practices, and the use of rewards and disciplinary measures. Supporting factors such as collaboration with external stakeholders, institutional resources, and active engagement contributed to the program's success, while challenges involved logistical constraints and participant diversity. Outcomes revealed significant improvements in students' discipline, moral conduct, and spiritual practices, such as enhanced congregational prayers and Qur'anic literacy.

Conclusions: The Leadership Training for Scout Unit Leaders Program effectively instills Islamic educational values by integrating structured, reflective practices with active stakeholder collaboration. The program aligns with national educational goals and fosters the holistic development of ethical and disciplined individuals. Future research should explore scalability and adaptability in diverse educational contexts.

Keywords: Islamic education, leadership training, scouting, value integration, character development.

INTRODUCTION

Islamic education today transcends the mere theoretical teaching of religious knowledge, emphasizing its practical application through diverse and engaging methods. Activities such as memorization (Lubis et al., 2010; Masriah et al., 2023), singing, storytelling (Saptri et al., 2021), and games (Ramli, 2022) are recognized for their potential to cultivate students' cognitive and moral development. Schools, as a cornerstone of the educational system, are pivotal in fostering the integration of educational values and character, aligned with national education goals. Islamic education has long been regarded as a vital force in nurturing ethical behavior and spirituality (Roslan & Malim, 2014). By embedding these values into various educational settings, particularly extracurricular activities, students are afforded opportunities to internalize and manifest principles contributing to their holistic growth (Abrasyi, 1969; Khaidir & Suud, 2020).

Despite the promising frameworks, contemporary approaches often rely heavily on teachers' capacities and exhibit a limited range, focusing predominantly on memorization and basic engagement. This narrow focus inhibits critical thinking, interdisciplinary integration, and the practical application of Islamic values, leaving gaps in achieving a comprehensive spiritual, intellectual, and moral formation. Extracurricular activities, such as the scouting movement, have emerged as an innovative medium to embed Islamic values in educational settings. Structured scouting programs integrate principles that align with national directives to cultivate individuals of noble character, patriotism, discipline, and respect for the nation's values while enhancing life skills (The Law of the Republic of Indonesia Number 12, 2010; Sufi et al., 2024).

Leadership training within these programs offers a dynamic platform for character development, instilling core Islamic values through intentional, reflective, and skill-based activities. However, challenges persist in ensuring participant discipline, engagement, and alignment with these values. Addressing such gaps necessitates a thorough exploration of strategies, contextual enablers and barriers, and tailored curricula to support effective integration. This study seeks to illuminate these facets, contributing to the broader discourse on enhancing Islamic educational practices through extracurricular frameworks.

OBJECTIVES

The objective of this research is to explore how Islamic educational values are integrated into leadership training activities for Scout unit leaders at SMK Negeri 1 Takalar, South Sulawesi. The study seeks to understand the strategies utilized in embedding these values within the program. By examining the processes and methods implemented, the research aims to highlight the ways in which these strategies foster ethical and spiritual growth among participants.

Additionally, the research investigates the factors that influence the success of these efforts. This includes identifying both the supporting elements, such as institutional resources and external collaborations, and the challenges, such as participant diversity and logistical constraints. By analyzing these dynamics, the study provides a nuanced understanding of what enables or hinders the effective integration of Islamic values in leadership training.

Furthermore, the research evaluates the impact of these training activities on students' character development. Particular attention is given to how the program enhances discipline, spiritual practices like congregational prayers and Qur'anic literacy, and overall moral behavior. These insights aim to demonstrate the transformative potential of extracurricular activities in fostering holistic personal growth.

Ultimately, this research contributes to the broader discourse on Islamic education by offering valuable perspectives on how structured, reflective extracurricular programs can align with national educational objectives, shaping students into disciplined, ethical, and socially responsible individuals.

METHODS

This study was conducted in a vocational educational institution situated in a region recognized for its emphasis on extracurricular programs that support the integration of character and value education. The institution serves a socio-economically and culturally diverse student population, reflecting the broader demographic characteristics of vocational schools in Indonesia. Within this context, leadership training for Scout unit leaders stands out as a critical extracurricular initiative aimed at instilling Islamic educational values. This program aligns with national education goals, which emphasize nurturing individuals with noble character, discipline, and patriotism (The Law of the Republic of Indonesia Number 12, 2010; Sufi et al., 2024). The leadership training activities combine structured educational practices with experiential learning, providing students with opportunities to internalize and practice Islamic principles. However, despite these promising objectives, challenges such as variability in student engagement, the availability of skilled trainers, and logistical constraints have posed barriers to achieving the intended holistic developmental outcomes (The Law of the Republic of Indonesia Number 12, 2010).

To address these challenges and understand the mechanisms underlying the integration of Islamic values, this research employs a qualitative design. Qualitative research is particularly suited to exploring phenomena in their natural settings and understanding the lived experiences of participants (Lexy, 2011). The descriptive qualitative approach allows for the systematic exploration of the strategies, processes, and outcomes of leadership training activities, offering insights that contribute to theoretical development while addressing practical educational challenges. This approach was complemented by both methodological and scientific perspectives to ensure a comprehensive analysis.

The methodological perspective draws on symbolic interactionism and phenomenology to understand how participants experience and perceive the integration of Islamic values in leadership training. Symbolic interactionism enables the exploration of how trainers and participants construct meaning through interactions, while phenomenology seeks to capture the essence of these values as they manifest in observable behaviors and practices (Creswell & Poth, 2016; Sandu et al., 2010). The scientific perspective incorporates interdisciplinary approaches, including theological, pedagogical, psychological, and managerial frameworks. Theological principles provide the normative foundation for evaluating Islamic value integration, while the pedagogical lens focuses on the educational competencies required for effective implementation. Psychological insights help examine the emotional and behavioral dynamics within training activities, and managerial analysis sheds light on how these programs are planned, executed, and evaluated.

Data collection in this research relied on three primary methods: observation, interviews, and document analysis. Systematic observation was conducted during leadership training sessions, focusing on the integration of Islamic values into activities and interactions. Semi-structured interviews with Scout trainers, students, and other stakeholders provided rich qualitative data, capturing diverse perspectives on the challenges, strategies, and outcomes of these programs (Sugiyono, 2013). Document analysis of training manuals, institutional policies, and curricular materials further contextualized the observational and interview findings, offering a comprehensive understanding of the program's design and implementation.

The research site was selected based on its relevance to the study objectives and accessibility, ensuring the feasibility of conducting in-depth fieldwork. The institution's established efforts to instill Islamic educational values through leadership training made it an ideal setting for this research. By examining this specific context, the study aims to contribute to the broader discourse on innovative educational practices, highlighting how extracurricular programs can effectively align with national goals and foster character development.

RESULTS

Strategies for Instilling Islamic Educational Values

The implementation of scouting activities cannot be separated from the strategies used. In education, strategies or methods are essential to facilitate educators in delivering lessons effectively, enabling students to easily understand and embody the desired outcomes of the learning process. This view is supported by the argument that a method is more critical than the material itself.

Scouting education is conducted by adult leaders following the scouting methods stipulated in the Articles of Association and Bylaws of the Scout Movement. The scouting method, applied through leadership training for scout leaders at SMK Negeri 1 Takalar, South Sulawesi, is designed to educate students through engaging, enjoyable, and challenging activities that align with their conditions, situations, and interests. The leadership training is conducted over three days, from Friday to Sunday, and is mandatory for all scout members of SMK Negeri 1 Takalar. The program includes opening ceremonies, activity sessions, and closing ceremonies.

The strategy for leadership training involves planning, execution, and evaluation processes. In planning, all parties must develop strategies to ensure the success of the activities and the objectives of the scout movement. The results of an interview with a school principal, who serves as Kamabigus (Head of Scout Unit), related to their strategy for leadership training said that "The leadership training is carried out in accordance with the planned program. It also significantly supports the activities of students. During its implementation, the training involves external parties such as the Takalar District Scout Council (Kwarcab), alumni, and former scout members, so that mutual support is established."

This statement highlights that every activity begins with careful planning to ensure smooth execution. The program also involves various leadership units, fostering communication between external and internal members. Such collaboration ensures support and assistance from multiple parties when required to achieve the program's success. This explanation is corroborated by other informants, including scout leaders and participants in the leadership training. For instance, the female scout leader stated that *"The program planning is tailored to the needs of the students. The leadership training is implemented in accordance with the planned program, involving external parties such as the Takalar District Scout Council, alumni, and former scout members."*

One strategy for instilling Islamic educational values through leadership training is the involvement of all scout components, both internal and external. This inclusion is crucial for fostering moral accountability and demonstrating honesty in fulfilling entrusted responsibilities. Similarly, the male scout leader added that *“The activity program designed is suitable for implementation. Instilling Islamic educational values involves external parties like the Takalar District Scout Council, alumni, and former scout members, ensuring mutual support.”*

The interviews reveal that the activity programs are well-prepared and ready for implementation. In practice, the instilling Islamic educational values involves external parties, such as the Takalar District Scout Council, alumni, and former scout members, fostering collaboration for guidance, material provision, and problem-solving when challenges arise. Furthermore, the female scout leader emphasized that *“The school designs programs based on the school's SOP and Kamabigus guidelines, ensuring that the leadership training benefits students for application in daily life. The program also involves external parties such as the Takalar District Scout Council, alumni, and former scout members.”*

This statement underscores that the school develops programs according to existing SOPs and Kamabigus guidelines, ensuring that the leadership training is highly beneficial for students to apply the learning in their daily lives. Additionally, it highlights the involvement of external parties to support the program. A male participant of the leadership training added that *“The structured program planning follows a set schedule, and this activity is excellent for shaping students' leadership qualities by involving external parties like the Takalar District Scout Council, alumni, and former scout members.”*

This statement stresses that the leadership training program directs participants toward developing good character. Students are equipped with various activities and training to prepare them as future leaders. A female participant further explained that *“The program planning aligns with the designed leadership training schedule at the school. The strategy for instilling Islamic educational values involves external parties like the Takalar District Scout Council, alumni, and former scout members.”*

The findings suggest that to support scouting activities, strategies by the school principal as Kamabigus, scout leaders, and organizers include planning and organizing leadership training for students at SMK Negeri 1 Takalar. The involvement of external elements, such as the Takalar District Scout Council, alumni, and former scout members, ensures that the desired goals of instilling Islamic educational values are achieved. Beyond coordination, these collaborations foster communication, enabling a unified vision and easier attainment of objectives.

The school principal or Kamabigus also conducts evaluations and monitoring, actively providing guidance, suggestions, and setting priorities for subsequent leadership training activities. Scout leaders and organizers evaluate and monitor outcomes, challenges, and other aspects after each event to optimize the program in the following year.

Researchers also observed how Islamic educational values are instilled through leadership training focusing on values of faith, worship, and morality. The principal as Kamabigus explained that *“Leadership training is conducted according to Islamic educational values. The methods include congregational prayers and prayers before and after activities, as well as fostering positive behavior throughout the program.”*

The statement indicates that the methods for instilling Islamic educational values include conducting congregational prayers and communal supplications before and after activities. Participants are also trained to consistently exhibit positive behavior during the program. This approach was affirmed by scout leaders and participants. The female scout leader stated that *“The leadership training aligns with Islamic educational values. One approach is conducting congregational prayers and other practices such as delivering short sermons and fostering positive behavior during activities.”*

This explanation highlights that leadership training integrates various methods for teaching Islamic values. For example, short sermons or lectures are used as one of the methods. Similarly, the male scout leader emphasized that *“The leadership training incorporates Islamic educational values, such as conducting congregational prayers during prayer times, delivering short sermons, engaging in discussions, and fostering positive behavior, such as mutual respect among scouts.”*

The statement emphasizes that the leadership training applies Islamic educational values through activities such as congregational prayers, short sermons, discussions, and cultivating respectful behavior. Additionally, the female scout leader stressed that *“It is strongly emphasized because Islamic education also helps shape students' character*

to become disciplined, honest, and devout. Using the group (leadership training) as a medium, we can monitor the implementation of prayers and other activities, enhancing students' understanding of these values. Activities like Quran literacy every Friday, mutual respect at school, and at home are also incorporated."

Beyond the aforementioned activities, this statement highlights Quran literacy sessions every Friday as a means of shaping participants' character, fostering discipline, honesty, and devotion to God. A male participant added *"Yes, adhering to the first principle of the scout's ten codes, which is devotion to God, is implemented through performing five daily congregational prayers, respecting and valuing fellow students, teachers, seniors, and elders."*

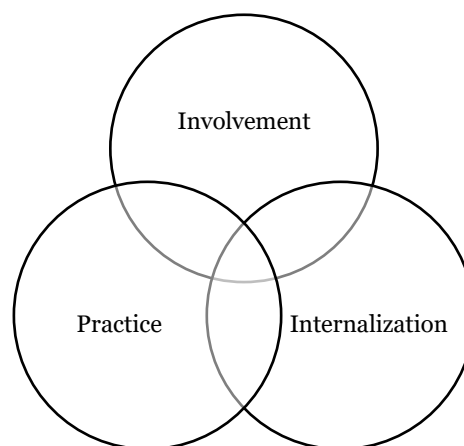
This statement explains that the training participants are directed to respect and appreciate others, especially fellow parents, teachers, and students. The informant as a participant in the female scout leadership training added that *"The implementation of the leadership training has been good in instilling Islamic educational values with several methods, namely lectures, discussions of positive things, congregational prayers on time, and mutual respect that is carried out as long as humans live."*

DISCUSSION

Based on the results of observations and interviews with all relevant stakeholders, the study identified three overarching strategies for instilling Islamic educational values through leadership training activities. These strategies include: 1) involving all stakeholders to ensure a collaborative and inclusive approach, 2) integrating the practice of Islamic teachings into the training process to reinforce spiritual and ethical principles, and 3) fostering habituation to encourage the consistent application of these values in daily activities. Collectively, these three approaches form the foundational framework for promoting Islamic educational values in leadership training, referred to as the "General Strategies."

Figure 1. General strategy for instilling Islamic values

Figure 1 shows that the strategy for instilling Islamic educational values through the Leadership Training for Scout Unit Leaders Program consists of Involvement, Practice, and Habituation. First, **involvement** refers to Scout activities that involve both internal and external parties in achieving the objectives of Islamic educational values. These values include teamwork, cooperation, mutual assistance, and respect for one another. Second, **practice** refers to implementing Islamic educational values in daily behavior, both during the gladian pinsat program and outside of it. Activities that reflect the practice of these values include performing congregational prayers, delivering or listening to religious talks (kultum), as well as participating in question-and-answer sessions and discussions on Islamic matters. The values that emerge from these activities include obedience to religious teachings, discipline, honesty, sincerity, and others. Third, **internalization** refers to the continuous practice of Islamic educational values until



they become permanent habits. Activities aimed at habituation are carried out through daily practices that reinforce Islamic values, such as performing congregational prayers, praying together before and after activities, and establishing a tradition of Qur'anic literacy.

The general strategies—Involvement, Practice, and Internalization—serve as the foundation for instilling Islamic educational values during leadership training program. These strategies lay the groundwork for more specific approaches used in the program. Through observations conducted during the program, along with photographic

evidence, these specific approaches were identified as practical applications of the general principles, translating them into actionable methods that ensure a holistic development of Islamic values in leadership training activities. This specific approaches then translated into four approaches: Role Modeling, Habit Formation, Moral Advisory, and the use of Punishment and Rewards. Through observations conducted during the program, along with photographic evidence, these specific approaches were identified as practical applications of the general principles, translating them into actionable methods that ensure a holistic development of Islamic values in leadership training program.

1. The Role Modeling Strategy

Leaders in the Scouting leadership training program actively demonstrate Islamic values by participating in activities alongside students. For example, Kamabigus (Scout leaders), mentors, and ambalan (group leaders) engage in actions such as campsite and school clean-ups, performing congregational prayers, reciting the Qur'an, and participating in shalawat. These observable behaviors serve as powerful examples for Scouts, reinforcing moral and ethical principles through practical, real-life demonstrations. By embodying these values in their everyday interactions, leaders create an environment of mutual respect, collaboration, and shared responsibility, which leaves a lasting impression on participants. The impact of this strategy was reflected in the observations and testimonies of



Figure 2. Scoutmaster leads prayer with the members

scoutmasters and leaders involved in the program. An informant, in their role as the female front cluster leader (*Ketua Gugus Depan Putri*), noted that “There has been a positive change in the students, starting from performing congregational prayers, a shift in their way of thinking, as well as improvements in their attitudes and actions due to their strengthened faith in Islam.” Similarly, an informant in their role as the male front cluster scoutmaster (*Pembina Gugus Depan Putra*) stated that “The general impact observed is that the students are more diligent in worship, and they have a better understanding of *aqidah* (creed) in every activity they undertake.” These reflections underscore the effectiveness of the Role Modeling Strategy, demonstrating how the actions of leaders can inspire meaningful and lasting changes in students' spiritual and moral development.

The participatory leadership approach employed by these role models fosters a sense of belonging among students while enhancing their moral and ethical development. This method aligns with findings in recent studies. For instance, Jamil, (2024) highlights how leaders who actively model positive behaviors significantly influence the character development of learners. More broadly, the role modeling strategy aligns with the idea that nurturing and educating children or students is not solely dependent on modern learning models but also on setting a good example. Research supports the importance of role modeling in character education. According to Yusnita et al., (2023), moral education rooted in Islamic values plays a pivotal role in shaping students' ethical behavior. Similarly, Muhtar et al., (2019) emphasizes that religious character education through role modeling strengthens students' moral and ethical values. In the context of teaching Islamic values, scoutmasters, leaders, and council members use role modeling to guide and mentor students to become better individuals. This approach effectively bridges theory and practice, demonstrating that role modeling is a key strategy for instilling Islamic values in leadership training programs.

2. The Habit Formation Strategy

The habit formation method (*metode pembiasaan*) is a practical and transformative approach designed to instill Islamic behaviors and attitudes in students through consistent practice and repetition. In the context of the

Leadership Training for Scout Unit Leaders Program, this method serves as a core strategy to nurture discipline and moral character among participants. For instance, students are encouraged to engage in communal prayers before and after activities, emphasizing the integration of Islamic teachings into their daily routines. Scout leaders (*Kamabigus*), mentors, and *ambalan* (group leaders) play a pivotal role in this process by exemplifying these habits themselves. Their actions, such as leading congregational prayers, reciting the Qur'an, maintaining cleanliness, and adhering to Islamic etiquette, provide a clear and observable standard for Scouts to follow.

The impact of this strategy is evident in the positive changes observed among participants after the leadership training program. As noted by one informant in their role as *Kamabigus* (head scout leader), students have "become more religious and more accustomed to diligently performing congregational prayers." Similarly, a *gugus depan* (unit leader) for female Scouts observed that participants "are more diligent in performing congregational prayers" as a result of the program. A male *gugus depan* leader added that "students have become more religious and more enthusiastic about worship after engaging in this activity and its positive habits. Hopefully, this will continue in the future." Another female unit leader echoed this sentiment, stating, "Students are now more active in performing religious practices after participating in scouting activities because they have been trained and habituated."



Figure 1. Female Scoutmasters lead prayers before eating together.

The success of this strategy lies in its structured approach to habit-building. The program introduces Islamic values through modeling and deliberate instruction, reinforces them through repetitive practices, and gradually facilitates their internalization by students. This method ensures that the values transition from external adherence to intrinsic beliefs, as students begin to embrace these behaviors as part of their identity. For example, a student who starts praying because of group expectations may eventually develop a personal commitment to the practice, carrying it forward into adulthood. These practices are supported by studies on habit formation in Islamic education. Research by (Nurizah & Amrullah, 2024) highlights the effectiveness of structured habituation practices—such as daily prayers, gratitude rituals, and religious studies—in embedding Islamic values in students. Similarly, (Santosa et al., 2023) demonstrates that integrating Islamic principles into daily activities like water conservation and clean-up initiatives not only builds character but also fosters environmental responsibility. Such findings affirm that consistent habits, once formed, contribute to long-term moral and ethical development. At a broader level, the habit formation strategy aligns with the "nine golden habits" of Islamic education outlined by Sukaca, (2017), which include performing prayers (*shalat*), fasting (*puasa*), giving charity (*infaq*), reciting the Qur'an (*tadarrus*), and practicing Islamic etiquette (*adab islami*). These habits lay the foundation for fostering balanced individuals who embody Islamic values in their actions and decision-making.

Ultimately, the Habit Formation Strategy provides a comprehensive and practical framework for character building in leadership training activities. By starting with small, consistent practices and reinforcing them through repetition and role modeling, students develop habits that shape their moral compass and ensure their lifelong commitment to Islamic principles. This approach highlights the enduring impact of habit formation on students' personal and spiritual growth, making it a vital element of the educational process.

3. Advisory Strategy

The Advisory Strategy (*Strategi Nasihat*) plays a central role in the Leadership Training for Scout Unit Leaders Program. Leaders (*Kamabigus*) and instructors (*pembina*) regularly hold guidance sessions to address participants' behaviors and align their actions with Islamic values. These sessions often involve storytelling from the Qur'an, such as narratives about prophets and historical communities. By presenting these moral lessons in relatable contexts, leaders help students reflect on their actions and inspire them toward ethical improvement (Junaedy, 2021).



Figure 4. The scoutmaster gives advice to the participant

In addition to verbal guidance, the program integrates a balanced disciplinary approach of punishment and reward rooted in Islamic principles. For instance, students who commit minor infractions are assigned tasks like cleaning scout facilities, washing utensils, or performing physical exercises, such as push-ups. These corrective actions aim to build humility, responsibility, and perseverance without compromising the students' dignity. The inclusion of rewards complements this system, encouraging consistent positive behavior and fostering intrinsic motivation to adhere to moral principles.

The use of *nasihat* as a pedagogical tool aligns deeply with Islamic teachings. This approach not only corrects undesirable behaviors but also fosters spiritual growth, reminding individuals of their obligations toward Allah and their community. Research further supports this method, demonstrating how moral reminders significantly impact character development and promote prosocial behaviors (Nurbaiti et al., 2019). At a broader level, the Advisory Strategy exemplifies the fusion of practical pedagogy and religious values. *Nasihat* involves teaching, providing reminders, and offering gentle reprimands to guide students toward discipline and responsibility (Waring & Song, 2018). Its flexibility allows educators to tailor the method to specific challenges while maintaining a focus on ethical growth. By integrating this approach into scouting activities, the program cultivates students' moral and spiritual development, ensuring they carry these values into their future endeavors.

4. Discipline and Reward Strategy

To achieve educational goals, discipline and responsibility play a crucial role in the learning process. Consistent discipline and a strong sense of responsibility are essential, and preventive actions are often required to support these values. One of the preventive measures implemented in education is the use of punishment. At SMK Negeri 1 Takalar,

South Sulawesi, the punishments given during the Leadership Training for Scout Unit Leaders Program differ significantly from those used in other extracurricular programs.

During these scouting activities, Scout leaders (Kamabigus), instructors (pembina), and group leaders (pengurus ambalan) employ punishment as part of their strategy to build discipline and leadership among students. The punishments are constructive and purposeful, such as cleaning scout rooms, toilets, tents, and ceremonial fields, washing kitchen equipment, or doing push-ups with a loud and enthusiastic voice. Additionally, participants may be asked to engage in question-and-answer sessions about national knowledge previously taught during the program. These punishments are carefully designed to align with the foundational values of faith (keimanan) and devotion (ketaqwaan) to Allah SWT. They serve as boundaries and guidelines for students, helping them act with responsibility and discipline while adhering to both human and divine values. The punishments act as a tool to guide students toward behaviors that reflect Islamic principles, ensuring their actions remain within moral and spiritual boundaries.

This approach is part of a broader strategy to instill Islamic educational values in the Leadership Training for Scout Unit Leaders Program. By combining methods such as role modeling, habit formation, advice, and punishment, the program effectively develops students' faith and discipline. Additionally, the use of punishment is balanced with rewards. If a student struggles to meet expectations or makes mistakes, they receive constructive punishment. However, when tasks are completed diligently, and exceptional performance is observed, rewards are given as a form of appreciation and encouragement.

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