

Implementation of Moderate Religious Values Through the Application of the Scout Movement Code of Honour Among Students at UKMK Pramuka

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ABSTRACT

The discussion of religious moderation is becoming increasingly important amid various deviations that distort its essence. In today's context, challenges such as radicalism and extremism threaten the balance of religious life. Therefore, strengthening religious moderation through education is essential to nurture a generation that upholds tolerance and harmony in Indonesia. Instilling moderation values can be achieved through both formal and non-formal education, one of which is the Scout Movement. Scouting activities aim to foster brotherhood, friendship, and unity, making them an effective medium for applying moderation values. In universities, scouts play a vital role in uniting students as future leaders who embody and spread the spirit of moderation. This research employs a qualitative descriptive approach using interviews with seven informants to explore how the Scout Movement's code of honor reflects the practice of religious moderation among students. The results indicate that moderation values have been well implemented by scout members at UIN Raden Fatah Palembang through regular programs, social service, outdoor activities, and leadership training. Adherence to the scout code of honor serves as an ethical guideline that shapes members' behavior, encouraging them to act responsibly and uphold the principles of religious moderation.

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INTRODUCTION

The diversity and differences in culture and religion in Indonesia are a blessing for the life of the nation.¹ However, apart from being a blessing from the Creator, diversity in Indonesia can also pose a major threat if not handled properly. It requires the active participation of all Indonesians to overcome these differences and build peace and unity amid diversity.² Issues regarding moderation are increasingly being discussed, especially with the many deviations that can change the meaning

¹Ariyanto Ariyanto, Mardeli Mardeli, and Rohmadi Rohmadi, "Pengaruh Syarat Kecakapan Umum (SKU) Pramuka Terhadap Karakter Religius Anggota Pramuka UIN RADEN FATAH Palembang Angkatan Tahun 2018 Dan 2019," *Jurnal PAI Raden Fatah* 3, no. 4 (2021): 325-40, <https://doi.org/10.19109/pairf.v3i4.8790>.

²Muhammad Luthfih Gonibala, "Integrasi Nilai-Nilai Moderasi Beragama Pada Mata Pelajaran Pai Dan Budi Pekerti Di Sma Kelas X," *Journal of Islamic Education Policy* 7, no. 1 (2022): 68-79.

of religious moderation itself.³ Religious moderation is an effort to understand and apply religious teachings and beliefs in a way that fosters mutual respect and creates harmonious coexistence among followers of different religions.⁴ Indonesian society believes that religious moderation is one of their ideals and values that they uphold, especially in the field of education.⁵ Religious moderation has become one of the most promising approaches in higher education.⁶ This attitude demonstrates a willingness to accept religious practices that are adapted to local culture and traditions.⁷ At present, moderation faces considerable challenges, such as radicalism and extremism in religion.⁸ The future of tolerance in Indonesia is still far from perfect if intolerant attitudes continue to exist within Indonesian society.⁹ One of the relevant impacts of globalisation is the emergence of radical groups that utilise global platforms to spread ideologies of intolerance and religious extremism.¹⁰ Religious moderation is one of the strategic issues in Indonesia's National Medium-Term Development Plan (RPJMN). This effort is considered important as a key agenda to prevent and overcome various forms of intolerance that have the potential to arise in Indonesia's multicultural and diverse society.¹¹

Education is also an important factor in building a sustainable environment in society. Islamic Religious Education (PAI) plays a strategic role in shaping the character, religious identity, and social attitudes of students.¹² The National Education System Law No. 20 of 2003 reveals that the development of students' attitudes is one of the objectives of national education.¹³ In addition to developing students' knowledge and skills, national education also has the function of shaping independent attitudes, spiritual development, personality and noble character in students.¹⁴ An educational goal is largely determined by the worldview held by individuals, educational institutions, and even the state institutions in which those educational institutions are located.¹⁵ When discussing education, the subject of humanity cannot be ignored. Education is intended solely for human beings as God's perfect creatures, so education is a means for humans to live better lives in maintaining and developing their civilisation.¹⁶ The implementation of religious moderation in Islamic religious education is to build mutual understanding and tolerance among students.¹⁷ Moderation can also be achieved by developing one's behaviour in speech, actions and deeds that must be in line with a moderate attitude.¹⁸ Religious moderation and education are important for the

³Rendi Kurniawan et al., "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kegiatan Intrakurikuler Di MA Negeri 1 (Model) Lubuklinggau," *Jurnal Ilmiah Wahana Pendidikan*, Januari 2023, no. 1 (2023): 385–92.

⁴Febri Giantara et al., "Religious Moderation in the Frame of Religiosity and Science Education," *Syamil Journal of Islamic Education* 13, no. 1 (2025).

⁵Rohmat Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia," *HTS Theologiese Studies / Theological Studies* 79, no. 1 (2023): 1–8, <https://doi.org/10.4102/HTS.V79I1.8592>.

⁶M. Nuzulul Ulum et al., "Mapping of Religious Moderation Literature in Higher Education: A Bibliometric Review," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (2025): 956–71, <https://doi.org/10.35445/alishlah.v17i1.6695>.

⁷Dwi Aprilianto et al., "Religious Moderation as a Counter-Narrative of Intolerance in Schools and Universities," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (2025): 188–212, <https://doi.org/10.31538/tijie.v6i1.1361>.

⁸Abdul Jalil, "Aksi Kekerasan Atas Nama Agama," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 9, no. 2 (2021): 220–34, <https://doi.org/10.36052/andragogi.v9i2.251>.

⁹Yedi Purwanto et al., "Internalisasi Nilai Moderasi Beragama Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019): 110–24, <https://doi.org/10.32729/edukasi.v17i2.605>.

¹⁰Kamaruddin Hasan and Hamdan Juhannis, "Religious Education and Moderation: A Bibliometric Analysis," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2023.2292885>.

¹¹Hadi Pajarianto, Imam Pribadi, and Nur S. Galugu, "Youth Religious Moderation Model and Tolerance Strengthening through Intellectual Humility," *HTS Theologiese Studies / Theological Studies* 79, no. 1 (2023): 1–10, <https://doi.org/10.4102/hts.v79i1.8196>.

¹²A A Ritonga, "Analysis of Religious Moderation Values in Senior High School Islamic Religious Education Textbooks under the Merdeka Curriculum: A Qualitative Study Using Content Analysis," *Jurnal Pendidikan Islam* 14, no. 1 (2025): 105–17.

¹³Rahayu Subakat et al., "Religious Moderation in a Pluralistic World: A Global Bibliometric and Systematic Review (1988–2022) Across Faiths and Regions," *AT-TURAS: Jurnal Studi Keislaman* 12, no. 2 (2025): 41–55, <https://doi.org/10.33650/at-turas.v12i2.10947>.

¹⁴Abdurrahmansyah and Syafran Afriansyah, *Pendidikan Karakter Siswadi Sekolah Dasar Kota Palembang "Studi Terhadap Implementasi Kurikulum Dan Pembelajaran Karakter Di Masa Pandemi Covid-19"* (Palembang: Insan Cendekia Mandiri, 2021). Hlm. 25.

¹⁵Firmansyah Firmansyah, "TINJAUAN FILOSOFIS TUJUAN PENDIDIKAN ISLAM," *TA'LIM: Jurnal Studi Pendidikan Islam* 5, no. 1 (January 2022): 47–63, <https://doi.org/10.52166/talim.v5i1.2857>.

¹⁶Abdurrahmansyah, *Kajian Teoritik Dan Implementatif Pengembangan Kurikulum*, ed. Nuraini, edisi 1 (Depok: Rajawali Pers, 2021). Hlm.9

¹⁷Syarnubi Syarnubi, "Guru Yang Bermoral Dalam Konteks Sosial, Budaya, Ekonomi, Hukum Dan Agama (Kajian Terhadap UU No 14 Tahun 2005 Tentang Guru Dan Dosen)," *Jurnal PAI Raden Fatah* 1, no. 1 (2019): 21–40.

¹⁸Rudi Ahmad Suryadi, "Implementasi Moderasi Beragama Dalam Pendidikan Agama Islam," *Taklim: Jurnal Pendidikan Agama Islam* Vol. 20, no. 1 (2022): 1–12.

nation's children as the next generation who can advance Indonesia in the future. Instilling the values of religious moderation is necessary as a measure to prevent us from provocative actions and radicalism.¹⁹ Therefore, it is important in life for people to be aware and care about love for others, care about peace, and be able to accept all forms of differences that can be shown in an attitude of tolerance. One application of religious moderation in education is to provide an understanding of religious moderation through both formal education in schools and non-formal education. One way to do this is by providing knowledge through non-formal education, such as the Scout movement. The importance of instilling values such as integrity, honesty, responsibility and respect from an early age cannot be overstated in today's increasingly complex and interconnected world.²⁰ Seeing the above phenomenon, it is clear that religious moderation has been discussed in depth.²¹

The scout organisation that is implemented must have the objective of fostering and developing a sense of brotherhood and friendship among fellow human beings.²² This is in line with the Scout Movement's code of honour, which forms the basis of conduct for all Scout members. In their efforts to develop tolerance towards others, Scout members are guided by the Scout Movement's code of honour, which contains promises and norms that must be reflected in the character of a Scout member.²³ Scouts in higher education institutions can be at the forefront of uniting the nation, namely students. This is because scouts are not only found in primary and secondary schools, but also in higher education institutions and even among adults. Students play an important role in instilling all values of religious moderation.²⁴ Higher education institutions can be the driving force behind a generation, and they are also expected to be a platform capable of producing high-quality, outstanding young people and generations.²⁵ The urgency of this research lies in the importance of strengthening the values of religious moderation among the younger generation as an effort to face the increasingly complex challenges of radicalism and intolerance. The Scouting movement, as a vehicle for character formation through a code of honor, has strategic potential in instilling the values of justice, tolerance, and patriotism in a practical manner. However, empirical studies highlighting the role of Scouting in internalizing the values of religious moderation, particularly among university students, are still very limited. Therefore, this research is novel in its in-depth examination of how practicing the Scouting code of honor can be an effective means of developing moderate character in a university environment. Based on initial observations conducted by researchers in the UIN Raden Fatah Palembang scout movement, researchers found that the purpose of scouting education, particularly in the UIN Raden Fatah Palembang scout movement, is to shape the character of scout members so that they can be accepted in society. In addition, the researcher observed that the values contained in the scout movement's code of honour encompass all the values of religious moderation. The values of religious moderation have been indirectly implemented by scout members, but they are unaware of the specific points of religious moderation because scout members are only familiar with the code of honour.

METHODS

The type of research used is qualitative research, which is a form of research using descriptive data in the form of written or spoken words from people or actors who can be observed.²⁶ This method was carried out using a descriptive qualitative approach. Thus, the information or data

¹⁹Shafilania Nindyarizki and Nur Azizah, "Membangun Nilai-Nilai Moderasi Beragama Pada Anak Di Taman Pendidikan Al-Qur'an Al-Hilal Karangemiri," *Jurnal Pengabdian Masyarakat* 1, no. 1 (2022): 1–10.

²⁰ Loso Judijanto et al., "Character Education and Ethical Development: A Bibliometric Study of Youth Education," *West Science Social And Humanities Studies* 2, no. 12 (2024).

²¹ Adon Nasrullah Jamaludin, "Religious Moderation: The Concept and Practice in Higher Education Institutions," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (2022): 539–48, <https://doi.org/10.35445/alishlah.v14i1.1893>.

²²Muslimah, *Mengenal Pramuka Indonesia* (Bekasi: Mitra Utama, 2017).

²³ Ariyanto, Mardeli, and Rohmadi, "Pengaruh Syarat Kecakapan Umum (SKU) Pramuka Terhadap Karakter Religius Anggota Pramuka UIN RADEN FATAH Palembang Angkatan Tahun 2018 Dan 2019."

²⁴Purwanto et al., "Internalisasi Nilai Moderasi Beragama Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum."

²⁵Siti Fatimah, Abdurrahmansyah Abdurrahmansyah, and Kemas Badaruddin, "Peran Perguruan Tinggi Dalam Mengembangkan Pendidikan Di Era 4.0," *Tafani: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (2023): 11–20.

²⁶ Muh. Fitrah and Luthfiyah, *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas Dan Studi Kasus* (Sukabumi: Jejak, 2017).

obtained from the interviews will provide a detailed picture of how the Scout Movement's code of honour is practised in the implementation of religious moderation values among students.

The primary data sources in this study are research sources obtained directly from the research subjects. Primary data is information from informants and related objects. There are seven informants in this study, consisting of four traditional leaders and four community leaders, as well as three heads of the ambalan and racana councils.

The secondary data sources in this study are data sources obtained through various means and other sources, which can include research materials, books, documents, images, and others. This secondary data consists of supporting data in the form of research results in the form of theses and journals. Secondary data can also be data from the UIN Raden Fatah Palembang Scouts, for example, scout biography data at the UKMK Pramuka UIN Raden Fatah Palembang, vision and mission, membership data at the UKMK Pramuka UIN Raden Fatah Palembang, and others.

Data collection was carried out through observation. Data was collected in this study so that researchers could systematically record and observe the implementation of religious moderation values through the practice of the Scout Movement code of honour among students at UKMK Pramuka UIN Raden Fatah Palembang. Subsequently, interviews were conducted with informants in this study. The interviews were intended to determine how the values of religious moderation were implemented and whether there were any inhibiting or supporting factors in the implementation of these values through the practice of the Scout Movement's code of honour among students at UKMK Pramuka UIN Raden Fatah Palembang. Finally, documentation was compiled to support this study.

Data analysis included data reduction, data presentation, data triangulation, and data conclusion. Data reduction is the process of focusing on important data in a study, while data presentation is the process of collecting information about related data. This was done to draw conclusions from the data and to understand what was being studied, after which data triangulation was carried out. Data triangulation is a method for analysing data that can help ensure data accuracy by understanding the differences between data sets and the final stage, which is data conclusion. All data obtained will be collected and conclusions will be drawn by the researcher who has been appointed.

RESULTS AND DISCUSSION

A. Implementation of Moderate Religious Values in Scouting

The diversity of religions and beliefs inherent in the Indonesian nation makes interfaith harmony an important factor in maintaining national stability and security. To address various challenges in religious life, the Ministry of Religious Affairs has initiated a religious moderation programme since 2016.²⁷ The implementation of the value of *tawasuth* (moderation) in scouting is to fairly punish scout members who violate previously established rules without considering individual relationships, whether they are members or council members (administrators), and to fairly collect cash from both scout members and scout leaders themselves without discrimination.

In Scouting, the value of *i'tidal* (fairness) must be possessed by all Scout members because this value emphasises the importance of being steadfast, fair, impartial, and adhering to the truth. In Scouting, an example of the implementation of this value of *i'tidal* is that a Scout must be honest and fair in all matters, even if it means admitting their mistakes. The implementation of this value of *i'tidal* has been carried out through the awarding of appreciation such as annual stars, proficiency badges and so on. Members who have committed offences will also be given punishments appropriate to the level of their offence.

The implementation of the value of *tasamuh* (tolerance) in the scouting activities of UIN Raden Fatah Palembang can be seen, for example, in the national craft camp attended by Islamic

²⁷ Ivan Fanani Qomusuddin et al., "Determinants of Students' Religious Moderation in Indonesian Islamic Higher Education: A Confirmatory Factor Analysis Approach," *Harmoni* 24, no. 1 (2025): 128–48, <https://doi.org/10.32488/harmoni.v24i1.816>.

religious universities. Of course, there will be many differences among the participants because they come from different regions. Therefore, through scouting activities, a sense of humanity and mutual respect will be formed and fostered. This shows that the UIN Raden Fatah Palembang Scouts have successfully implemented the value of religious moderation, especially the value of tolerance.

The value of *asy-syura* (deliberation) has also been regulated in the customary guidelines of the UIN Raden Fatah Palembang scout movement. The content explains that deliberation and discussion are the highest forums in the UIN Raden Fatah Palembang scouts, as well as a vehicle for deliberation to accommodate all members' aspirations, the results or decisions of which then become guidelines for the future. An example of the implementation of this value of deliberation is the activity known as the mid-term meeting, or *Sidpartu* for short. *Sidpartu* is a deliberative agenda carried out by members of the UIN Raden Fatah Palembang Scout Movement within a period of six months.

The UIN Raden Fatah Palembang Scouts carried out community service activities and other improvement activities in the village of Tabuan Asri. These included improving public facilities, such as repainting bridges, cleaning places of worship, and planting trees to promote reforestation. These activities are part of an effort to implement the value of *al-ishlah* or improvement among Scout members and are packaged in the form of enjoyable Scouting activities so that Scout members continue to enjoy participating. In addition, the value of *al-ishlah* can also shape the character of Scout members to become responsible individuals. This shows that the value of *al-ishlah* or improvement, which is one of the values of religious moderation, has been implemented by the UIN Raden Fatah Palembang Scouts in the form of community service activities.

The value of *al-qudwah* (leadership) must be instilled in a scout member so that they can set a good example and be a role model for themselves, their group and the community. An example of leadership or setting an example in the community itself is, for example, in physical community service activities such as building a gate during Scout community service activities. This can serve as an example to the community that Scouts are members who can work together with residents to develop the village.

The value of *Al-Muwathanah*, or love for the homeland, among Scout members can be implemented and demonstrated through the conduct of ceremonies and the raising of the red and white flag on every - important days in the country. In addition to conducting and carrying out flag ceremonies, the love for the homeland of scout members can also be implemented through activities in the form of national insight to find out and prove how well scout members understand the Republic of Indonesia. The implementation of this love for the homeland can also be done by upholding noble values such as continuing to practise Pancasila, having the courage to admit mistakes, loving the Indonesian language, arts, culture and history, learning about all the customs and ethnic groups in Indonesia, respecting others and being Indonesian citizens who are ready to serve the country.

The implementation of the value of *Al-La'urf* or anti-violence in scouting can be seen simply in the activity of trekking. Although their task is simple, which is to explore a predetermined distance, trekking will train scout members to look after one another and care for each other. Those who are unable to carry their belongings will be assisted by their friends, those who are sick will be cared for, and those who fall behind will be waited for. These simple acts will foster a sense of care and compassion among Scout members. As a result, once they care for and love one another, violence will not occur in the Scout environment.

The implementation of the value of *I'tiraf Al-Urf* (Cultural Friendliness) in scouting can be found in scout community service activities, abbreviated as *Kartika*. This activity is held every two years by the UIN Raden Fatah Palembang scout movement. This activity is carried out in villages in the South Sumatra region and is attended by participants from all over Indonesia. Through this activity, *Kartika* participants will learn about new cultures and the customs of the local community. This fosters an attitude of acceptance and respect for the culture of the region.

The concept of the Kartika activity itself involves placing participants in local residents' homes so that they can experience first-hand the customs and culture of the community as they live side by side.

Based on the above explanation regarding the implementation of religious moderation values obtained through observation, interviews and documentation, it can be concluded that all values of religious moderation have been implemented by members of the UIN Raden Fatah Palembang Scout Troop. Values such as fairness, proportionality, tolerance, deliberation, love for the homeland, pioneering spirit, improvement, anti-violence, and cultural friendliness have been implemented through activities in the UIN Raden Fatah Palembang Scouts.

B. Practising the Scout Movement Code of Honour

The implementation of the code of honour is important for all Scouts to apply in their daily lives. One extracurricular activity that can shape students' character to be disciplined, independent, responsible, nationalistic, and socially and personally skilled is Scouting.²⁸ Strengthening the character of students is one of the fundamental roles in educating the younger generation and in scouting activities, which encompasses four main roles. First, scouts serve as a forum for developing the soft skills and hard skills of participants. Self-development and improvement include the formation of soft skills and hard skills, both of which play an important role in character education. Soft skills such as discipline, honesty, integrity, caring, tolerance, and problem-solving skills need to be balanced with hard skills such as analytical thinking, writing, and public speaking. The combination of these two types of skills forms the basis for the formation of a well-rounded character, oriented towards practical application, comprehensive assessment, and continuous personality development.²⁹

The practice of the honor code aims to provide Pramuka members with a reference or guide in attitude and ethics.³⁰ The honor code is something that must be applied by all Pramuka members, especially in the Pramuka UIN Raden Fatah Palembang. In the practice of the honor code at UKMK Pramuka UIN Raden Fatah Palembang, everyone plays an important role in it, especially the role of a pemangku adat and the chairman of the council because they are the depiction of how Pramuka UIN Palembang operates. The pemangku adat, chairman, and the serving council must set a good example so that the honor code continues to function as intended.

C. Supporting and Inhibiting Factors in the Implementation of Religious Moderation Values Through the Practice of the Scout Movement's Code of Honor

Religious moderation is considered very important in a heterogeneous country like Indonesia, which is rich in diversity so that it is very easy for friction to arise between groups, especially by using religious issues.³¹ Religious moderation in Indonesia has been studied from various perspectives.³² Implementing the values of religious moderation through the practice of the Scout Movement's code of honor is a supporting factor, namely the guidance method provided by Scout leaders. This guidance method uses an effective, inspiring approach that is appropriate to the psychological development of children and adolescents. This process of practicing the code of honor will become a habit for Scout members. Other supporting factors include Scout programs and activities, including outdoor activities, social service activities, and routine training. Furthermore, active involvement and participation, as well as awards and

²⁸ Veronica Tyas, Elianasari Elianasari, and Siti Zulaikha, "Character Building through the Scout Extracurricular Program," *International Journal of Elementary Education* 5, no. 1 (2021): 158, <https://doi.org/10.23887/ijee.v5i1.33405>.

²⁹ Eva Nur Hidayah et al., "The Role of Youth and Scouting Education in Enhancing Student Character Development," *Jurnal Civics: Media Kajian Kewarganegaraan* 20, no. 1 (2023): 94–103, <https://doi.org/10.21831/jc.v20i1.47673>.

³⁰ David C. Scott, "The Scout Law as a Moral Compass: Ethical Development in Youth Organizations," *Journal of Youth Development* 12, no. 2 (2017).

³¹ Muhammad Zuhron Arofi et al., "Religious Moderation Values in Al Islam and Kemuhammadiyah Textbooks at High School Level," *ATTARBIYAH: Journal of Islamic Culture and Education* 9, no. 2 (2024): 127–43, <https://doi.org/10.18326/attarbiyah.v9i2.127-143>.

³² Nur Kholis and Juwita Rini, "Navigating The Nexus : Government Policies In Cultivating Religious Moderation Within State Islamic Higher Education," *Qudus International Journal of Islamic Studies* 11, no. 1 (2023): 207–36.

recognition for members, can also be supporting factors in implementing the values of religious moderation in Scouts.

Factors that can hinder this include external influences and technology. Unsupportive environmental influences can impact the implementation and adherence to the Scouting Movement's code of honor. Beyond these negative external influences, technology and entertainment can distract members from Scouting activities that foster generational development and instill character values in them. Internal organizational issues can also hinder the implementation of religious moderation values in Scouting if not addressed wisely by members.³³ The implementation of extracurricular Scouting activities plays a crucial role in fostering social awareness and developing positive character in students. The core values and goals embodied in Scouting activities clearly demonstrate a commitment to fostering and strengthening student character. Furthermore, Scouting activities are inclusive, involving participation from various age groups, from children to adolescents to adults, thus providing a universal and sustainable platform for character learning.³⁴

CONCLUSION

The conclusion is that the values of religious moderation through the practice of the scout movement's code of honor have been well implemented by scout members, especially the members of UIN Raden Fatah Palembang Scouts. This is carried out in the form of routine activities, social service activities, outdoor activities, and other coaching activities. Furthermore, the practice of the code of honor is mandatory for scout members as it serves as a guideline for their actions and ethics. In the implementation of religious moderation values, there are factors that can either support or hinder the process. Therefore, these obstacles must be addressed so that the values within religious moderation can be effectively implemented for scout members in particular.

The results of this study show that the values of religious moderation have been effectively implemented through the practice of the scout movement's code of honor, as reflected in various activities such as routine training, social service, and field activities. These findings affirm that the scout movement plays an important role in shaping the character of students to be moderate, tolerant, and patriotic. The practice of the code of honor serves as an ethical guideline that strengthens attitudes of fairness, deliberation, and social concern among scout members. The recommendation for further research is to conduct comparative studies across various universities to assess the effectiveness of character education models based on scouting in reinforcing religious moderation in a broader context.

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³³ Robert J. Starratt, "Leadership and Ethics in Scouting: A Case Study of the Boy Scouts of America," *International Journal of Leadership in Education* 18, no. 3 (2019).

³⁴ Aqodiah Aqodiah, Niswatun Hasanah, and Humaira, "The Role of Scout Extracurriculars in Shaping The Character of Social Care," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 15, no. 2 (2023): 158–95, <https://doi.org/10.18326/mudarrisa.v15i2.404>.

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