



Scouting for Character Building: Educational Practices in MI Darul Huda Banyuwangi

Abstract: This research is prompted by the urgent need for student character building in the digital age through non-formal education. The objective is to analyze scouting practices in shaping religious, disciplined, and responsible characters at MI Darul Huda Banyuwangi. This study employs a qualitative case study design. Subjects include the principal, scout instructors, and students, with data analyzed using the Miles, Huberman, and Saldaña model. Findings reveal that character building is achieved through a "holistic loop" that drives the "spiritualization of scouting." This model integrates strategic planning in the Activity Implementation Plan (RPK), micro-habitation of Islamic rituals (prayers, dhikr, and *sholawat*), and physical grit developed via "metaphorical pioneering" in outdoor settings. The study concludes that the "Banyuwangi Model" transforms secular scouting into a sanctified moral laboratory that systematically synergizes physical discipline with Islamic adab. Practically, this study provides a highly replicable operational framework for faith-based primary schools seeking to institutionalize experiential character education.

Keywords: Character Education; Scouting Movement; Islamic Elementary School; Religious Habituation; Discipline.

Abstrak: Penelitian ini dilatarbelakangi oleh urgensi pembentukan karakter siswa di era digital melalui pendidikan non-formal. Tujuan penelitian ini adalah untuk menganalisis praktik kepramukaan dalam membentuk karakter religius, disiplin, dan tanggung jawab di MI Darul Huda Banyuwangi. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus. Subjek penelitian meliputi kepala madrasah, pembina pramuka, dan siswa, dengan teknik analisis data model Miles, Huberman, dan Saldaña. Temuan menunjukkan bahwa pembentukan karakter dicapai melalui "lingkaran holistik" yang mendorong "spiritualisasi kepramukaan." Model ini mengintegrasikan perencanaan strategis dalam Rencana Pelaksanaan Kegiatan (RPK), pembiasaan mikro terhadap ritual Islam (salat, zikir, dan shalawat), dan ketahanan fisik yang dikembangkan melalui "perintis metaforis" di lingkungan luar ruangan. Studi ini menyimpulkan bahwa "Model Banyuwangi" mengubah kepramukaan sekuler menjadi laboratorium moral yang disucikan yang secara sistematis menyinergikan disiplin fisik dengan adab Islam. Secara praktis, studi ini menyediakan kerangka kerja operasional yang sangat mudah direplikasi untuk sekolah dasar berbasis agama yang berupaya melembagakan pendidikan karakter berbasis pengalaman.

Kata Kunci: Pendidikan Karakter; Gerakan Pramuka; Madrasah Ibtidaiyah; Habituasi Religius; Disiplin.

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INTRODUCTION

In the contemporary global landscape, characterized by rapid technological advancement and socio cultural fragmentation, the imperative for robust character building has reached an unprecedented level of urgency (Fatimah et al., 2024). Non formal education, particularly through structured organizations, plays a pivotal role in the moral development of youth, serving as a necessary pedagogical apparatus that transcends traditional classroom boundaries (Dégi & Asztalos, 2021). The current societal crisis, often described as a "moral emergency," stems from a digital era that prioritizes cognitive efficiency over ethical integrity, further exacerbated by specific challenges such as the erosion of traditional values, digitally-mediated bullying, and a pervasive lack of discipline among students (Blyznyuk, 2020). These behavioral trends represent a fundamental threat to social cohesion, necessitating a re-evaluation of educational practices toward holistic behavioral habituation that fosters resilient, disciplined, and responsible citizens.

Within this context, MI Darul Huda Banyuwangi emerges as a compelling phenomenon regarding the institutionalization of character education through the Scouting movement. Preliminary observations indicate a unique and intensive implementation of scouting practices that are deeply woven into the school's daily pedagogical identity through a "habituation based" model, which synergizes traditional scouting drills with localized Islamic values. Unlike many institutions where scouting is treated as a peripheral extracurricular activity, MI Darul Huda has created an environment where situational discipline, religious devotion, and a collaborative spirit flourish through nature-based learning. This distinctive setting serves as a specialized case study for understanding the underlying mechanisms of how scouting can be leveraged as a primary tool for moral transformation within a religious primary school framework.

Existing literature has extensively recognized the Scouting movement as a vehicle for character development, drawing upon Baden-Powell's principles (Warren, 2017) and Thomas Lickona's moral education framework (Lickona, 2019). In the Indonesian context, contemporary





studies frequently focus on Scouting (*Pramuka*) as an instrument for nationalistic socialization, civic virtue, and secular discipline (Malik & Nasiwan, 2025; Suratman et al., 2024). However, these studies predominantly investigate public schools or general youth organizations, creating a significant research gap regarding how Scouting functions within Islamic elementary schools (*Madrasah Ibtidaiyah*). Previous investigations consistently overlook the operational synthesis between physical "pioneering" skills and spiritual "piusness" (*adab*). There is a critical empirical void in explaining how Islamic rituals are structurally embedded into physical scouting drills, rather than just treated as separate, parallel activities. This research addresses this precise gap by examining the mechanical integration of faith based habituation and experiential scouting pedagogy.

The novelty of this research resides in its focus on the "Integrated Scouting Character Synergy" at MI Darul Huda Banyuwangi, offering a fresh perspective on a "holistic loop" where administrative planning, spiritual rituals, and physical grit are intentionally synchronized. This study moves beyond general observations by analyzing the use of the Activity Implementation Plan (*Rencana Pelaksanaan Kegiatan* or RPK) as a moral blueprint that "Islamicizes" the scouting movement. The exploration of "metaphorical pioneering" where the physical construction of structures becomes a tangible exercise in constructing the student's internal moral soul adds a new dimension to scouting pedagogy within the unique socio-cultural landscape of Banyuwangi. Consequently, this research bridges the gap between faith based habituation and modern experiential learning, positioning scouting as a sanctified practice that demands both religious devotion and physical endurance.

The core research problem addressed in this study concerns the specific mechanisms through which scouting practices effectively shape religious, disciplined, and responsible character. The central thesis posits that scouting serves as a critical "moral laboratory" where the abstract values of religious instruction are validated and internalized through the physical and social pressures of the scouting method. By investigating the planning, implementation, and





reception of these practices, this research aims to provide a comprehensive framework for "Scouting for Character Building" that is both theoretically robust and practically replicable. Ultimately, this study contributes to the field of educational practice by offering a scalable model for Islamic primary schools seeking to revitalize their character education programs through the synergistic use of the scouting movement.

METHOD

This study employs a qualitative case study design to examine the institutionalization of character values through scouting (Villamin et al., 2025). The research was conducted at MI Darul Huda Banyuwangi, located in Wongsorejo District, Banyuwangi. This site was selected through purposive sampling based on two objective criteria: (1) the institution is a designated pilot project for character-based curriculum implementation in the region, and (2) it features a fully integrated Activity Implementation Plan (*Rencana Pelaksanaan Kegiatan/RPK*) that formally synchronizes Islamic rituals with scouting achievements (*Syarat Kecakapan Umum*). Informants were selected using purposive sampling, consisting of the *Madrasah* Principal (N=1), scout instructors (N=3), and senior scout members (N=12), ensuring rigorous and comprehensive data triangulation from administrative, instructional, and receptive perspectives.

Data collection was facilitated through three primary qualitative techniques: participant observation, semi-structured interviews, and documentation review. Semi-structured in-depth interviews were conducted with key stakeholders to explore the underlying philosophies and strategies of character building. Concurrently, participant observations were utilized to systematically record real-time interactions, rituals, and behavioral patterns during scouting drills. These primary sources were triangulated with institutional documentation, including activity plans (RPK), the *Madrasah's* vision and mission statements, and student records, to provide a verified account of both the planned and enacted scouting practices.

The data analysis followed the interactive model established by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing or verification.





Raw data from field notes and interview transcripts were condensed into core thematic categories, such as planning and implementation strategies. These themes were subsequently organized into structured displays to identify emergent patterns and logical connections. To ensure the credibility and trustworthiness of the results, the study employed technical and source triangulation, cross-referencing information across different participant groups and collection methods to ensure rigorous data validity.

Table 1. Data Collection Matrix

| Source of Data | Collection Technique | Instrument |
|--------------------------------------|---------------------------|-----------------------------------|
| Principal, Instructors, and Students | Semi-structured Interview | Interview Protocol/Guide |
| Scouting Activities and Rituals | Participant Observation | Observation Checklist/Field Notes |
| Institutional Archives and RPK | Documentation Review | Document Checklist/Archives |

RESULT

Strategic Planning and Value Formulation in Scouting Activities

Institutionalization of character education at MI Darul Huda Banyuwangi begins with a systematic planning phase that elevates scouting to a core pedagogical instrument, explicitly codified within the *Rencana Pelaksanaan Kegiatan* (RPK). This strategic alignment ensures that character building centered on religiosity, discipline, and responsibility is integrated into the broader curriculum and treated with the same academic rigor as core subjects. Highlighting this administrative intentionality, the Principal stated: "Before we implement anything, there must be a plan. We have formulated this through the Activity Implementation Plan (RPK). Additionally, we plan through the madrasah curriculum to ensure that the formation of character values through scouting activities is more effective and optimal for the students" (Hasriani et al., 2025). By applying the principle of "pedagogical optimality," the leadership





ensures the program is sustainable, measurable, and serves as a formal vehicle for moral instruction that internalizes the school's vision into students' daily conduct.

The mapping of these values is operationalized through a "micro habituation" strategy, where instructors bridge theory and practice by translating abstract moral concepts into observable daily rituals. As the Scout Instructor emphasized: "The formation of religious character values in scouting starts from small things. This includes praying before and after activities, performing Dhuhr prayers, reciting sholawat, and greeting fellow members. Showing respect by shaking and kissing the hands of leaders is also a key practice. We also implement attendance and strict rules to foster discipline" (Zarkasyi et al., 2020). This approach transforms scouting into a "moral laboratory" where physical infrastructure, such as pioneering equipment, is synchronized with spiritual protocols. Consequently, the school successfully fosters a "scout identity" that is inherently pious and orderly, demonstrating that discipline in the field is a direct extension of a student's spiritual devotion and respect for authority.

Field Execution and Behavioral Habituation Patterns

Observation data gathered during field activities specifically during pioneering sessions and the *Persami* (Saturday-Sunday Camp) reveal a dynamic environment where theoretical values are tested through physical challenges. In activities such as *menyambung tongkat* (connecting poles) and knot-tying, students are placed in high-stakes collaborative environments that demand immediate discipline and collective responsibility. Researchers observed that during the *Upacara Pra-Latihan* (Pre-training Ceremony), students exhibited a high degree of "situational discipline," maintaining silence and focus without the need for constant verbal reminders. This physical engagement acts as a catalyst for character development, as students navigate the complexities of building structures or managing a campsite, they are forced to apply the values of patience and teamwork in real-time. The observation of these "nature-based" practices confirms that the scouting movement at MI Darul Huda functions as an experiential classroom, where the ruggedness of the outdoors serves to sharpen the students'





moral grit and social intelligence, effectively bridging the gap between classroom instruction and real world application.

Synthesis of the aforementioned interviews and observations points to a cohesive "habituation-based" model of character education. The planning phase provides the necessary blueprint, while the religious rituals and physical scouting tasks provide the moral anchoring and the testing ground, respectively. There is a clear, recurring pattern where the institution utilizes the physical rigors of scouting to "force" the practical application of discipline and responsibility that might otherwise remain abstract. This synthesis suggests that the success of the program lies in its "holistic loop": students are taught a value (planning), they witness it in ritual (religiosity), and they are required to perform it under pressure (field activities). By repeating this cycle, the students do not just "learn" about character; they "embody" it. The restatement of this finding highlights that the scouting movement at MI Darul Huda is not an auxiliary program but a central pedagogical pillar that effectively transforms the students' behavioral patterns through a unique blend of Islamic values and traditional scouting methodologies.

Table 2. Key Informant Insights and Character Literacy Indicators

| Informant Role | Key Narrative Summary | Character/Literacy Indicators |
|-----------------------|---|---|
| Principal | Emphasized that character building is a planned, curriculum-integrated process (RPK) for "optimality." | Institutional & Administrative Discipline |
| Scout Instructor | Defined religiosity through "small habits" like prayer, <i>sholawat</i> , and traditional greeting etiquette. | Religious Habituation & Social Ethics |
| Scout Member | Reported that activities like camping and pioneering taught them to be "responsible for everything." | Self-Reliance & Practical Responsibility |

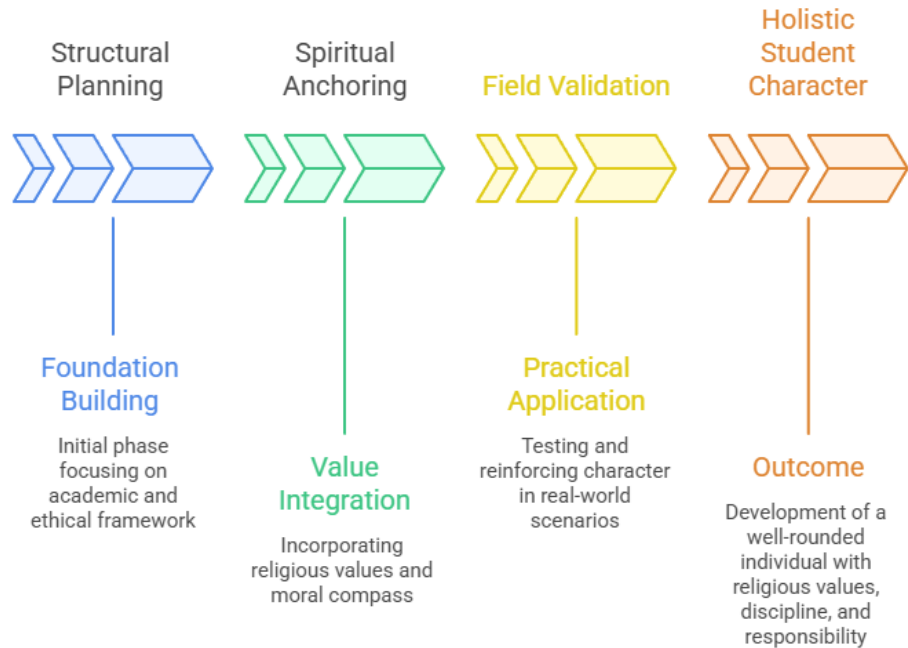




An in depth analysis of the data presented in Table 2 illustrates a significant "tripartite alignment" between the school's administration, the instructors, and the students. The Principal's narrative focuses on the structural "optimality" of the program, indicating a top-down commitment to character as a measurable institutional goal. This is met by the Instructor's focus on "micro-habits," which translates the abstract plan into tangible, religious, and social actions. Critically, the Student's perception of "being responsible for everything" proves that the intended pedagogical transfer has been successful. This alignment is profound because it suggests that the character-building process at MI Darul Huda is not "lost in translation" between the office and the field. Instead, the students are fully aware of and have internalized the values of self-reliance and responsibility. This reflects a successful influence of the ideal scout image on the student's psyche, where they no longer view these rules as external impositions but as internal markers of their personal growth and identity within the *Madrasah*.

Ultimately, the research identifies a unique pattern of "Integrated Scouting Character Synergy" that defines the educational landscape at MI Darul Huda. This pattern is characterized by the transformation of traditional scouting skills into metaphors for moral and spiritual uprightness. In this model, pioneering is not just about ropes and poles; it is about building the "structure of the soul" through discipline. Camping is not just a leisure activity, it is a exercise in "Islamic self-management" and responsibility. This unique contribution to the broader theme of "Scouting for Character Building" lies in the school's ability to synthesize modern pedagogical planning with traditional religious habituation. The "Banyuwangi Model" found in this study suggests that scouting becomes an effective character tool only when it is treated as a sanctified practice that demands both physical endurance and spiritual devotion. This pattern concludes that the practice at MI Darul Huda is a replicable framework for integrating character education into Islamic primary schools by leveraging the inherent disciplinary nature of the scouting movement.





Picture 1. The Integrated Scouting-Character Model

DISCUSSION

The research findings at MI Darul Huda Banyuwangi demonstrate that character building through scouting is achieved via a sophisticated "holistic loop" that seamlessly connects administrative intentionality with field level habituation. By elevating scouting from a peripheral extracurricular activity to a core pedagogical instrument, the institution successfully codifies moral development within its official *Rencana Pelaksanaan Kegiatan* (RPK). This systemic integration ensures that the three pillars of character—religiosity, discipline, and responsibility—are not merely theoretical constructs but are lived experiences. Field observations revealed that the synchronization of Islamic values occurs directly during physical tasks; for instance, prior to executing knot-tying and pioneering drills, students are required to recite the Asmaul Husna and short Quranic surahs as a spiritual conditioning mechanism. Interviews with the Scout Instructor confirmed this approach: "We do not separate physical endurance from spiritual devotion. When students build a pioneering tower, they are taught that every knot represents a covenant of trust (*amanah*) to God and their team." This micro habituation operationalizes the





"tripartite alignment" observed between the principal's structural commitment. The "tripartite alignment" observed between the principal's structural commitment, the instructors' micro-habitation tactics, and the students' internal reception creates a "moral laboratory" where physical activities like pioneering and camping serve as catalysts for internalizing Islamic values. Consequently, the scouting program functions as an experiential classroom where the ruggedness of outdoor challenges sharpens the students' moral grit, effectively bridging the gap between classroom instruction and real-world behavioral application.

These findings are highly consistent with the foundational principles of scouting pedagogy and contemporary character education theories. The emphasis on "learning by doing" and the use of the natural environment as a classroom directly align with the Baden-Powell scouting model, which posits that physical challenges in nature are essential for developing self-reliance and civic virtue. Furthermore, the habituation patterns identified at MI Darul Huda resonate with Lickona's theory of character development, which emphasizes the transition from moral knowing to moral feeling and, ultimately, moral action (Sholeh et al., 2022). Previous studies have frequently highlighted the role of scouting in fostering social discipline; however, this research reinforces those conclusions by showing how structured administrative planning specifically the integration of scouting into the formal *Madrasah* curriculum multiplies the effectiveness of these traditional methods. By treating character building with the same academic rigor as core subjects, the institution mirrors established research suggesting that high-stakes institutional commitment is a primary determinant of successful character intervention (Marsakha et al., 2021).

Nevertheless, the "Banyuwangi Model" identified in this study introduces unique nuances and contradictions to the predominantly secular or Western centric literature on scouting. Unlike traditional scouting models that focus primarily on survival skills and civic nationalism, the practices at MI Darul Huda demonstrate a distinct "spiritualization of scouting." The research reveals a novelty in how physical pioneering tasks are transformed into metaphors





for the "structure of the soul," where knot-tying and pole-connecting are deeply intertwined with rituals such as *sholawat*, hand-kissing, and communal prayer. This unique blend of Islamic habituation and traditional scout drills suggests that in a *Madrasah* context, religious piety acts as the primary anchor for discipline, rather than just secular ethics. This contradiction to more secularized scouting models highlights a significant cultural adaptation, where the "scout identity" is redefined as an inherently pious persona, proving that the universal scouting framework can be effectively "Islamicized" to meet the specific moral needs of a faith based educational community (Shaikh & Alam Kazmi, 2022).

From a theoretical perspective, these findings contribute significantly to the broader discourse on character education by proposing an "Integrated Scouting Character Synergy" matrix. This theoretical framework suggests that character education is most effective when it moves beyond abstract rhetoric and is anchored in "situational discipline" and physical grit. The study challenges the traditional dichotomy between physical education and moral instruction, arguing instead that the "soul structures" of a student are built through the metaphor of physical construction what this study terms as "metaphorical pioneering." Theoretically, this implies that scouting provides the necessary "friction" required for moral habituation to take hold, as it forces students to navigate social responsibilities and individual duties under physical pressure. By synthesizing modern pedagogical planning with traditional religious habituation, the research offers a new theoretical lens through which the scouting movement can be viewed as a sanctified practice that demands both physical endurance and spiritual devotion for holistic student development.

In a practical sense, the "Banyuwangi Model" offers actionable insights for educators and policymakers seeking to replicate successful character building in primary education. The primary recommendation is the formalization of scouting activities within the school's core curriculum, rather than leaving them as optional afternoon sessions. Schools should adopt a structured "Activity Implementation Plan" (RPK) that explicitly maps specific scouting drills to





target character indicators, ensuring that instructors are not just teaching knots, but are intentionally facilitating moral lessons. Additionally, the role of the instructor as a "moral bridge" is crucial; educators must be trained to facilitate "micro-habituatation" by interweaving daily religious or ethical rituals into the physical rigors of the field. For policymakers, this study suggests that investing in scouting infrastructure such as pioneering equipment and outdoor campsites is an investment in a "moral laboratory" that can produce self-reliant and disciplined citizens. Ultimately, the success at MI Darul Huda proves that when scouting is treated with administrative rigor and spiritual depth, it becomes a replicable framework for cultivating sustainable character in diverse educational settings.

CONCLUSION

The research at MI Darul Huda Banyuwangi reveals that character education is a deliberate orchestration of institutional intent and experiential habituation, rather than a fortuitous byproduct of extracurricular engagement. The fundamental wisdom, or "*hikmah*," derived from this study suggests that character building thrives only when administrative blueprints specifically the *Rencana Pelaksanaan Kegiatan* (RPK) are seamlessly synchronized with the spiritual rituals and physical rigors of the scouting movement. In this context, scouting transcends basic survival skills to become a "moral laboratory" where the abstract values of religiosity, discipline, and responsibility are forged through field practice, proving that true character is constructed at the intersection of discipline and devotion.

Scientifically, this study contributes the "Banyuwangi Model" a unique synthesis of traditional Indonesian scouting and Islamic *Madrasah* values to the broader discourse on scouting pedagogy. By documenting the "tripartite alignment" between leadership vision, instructor facilitation, and student reception, the research elevates scouting from a secular civic activity to a transformative faith-based educational practice. The model demonstrates how the "micro-habituatation" of small religious acts bolsters the macro-development of grit and social





responsibility, offering a replicable framework for global educators seeking to harmonize modern pedagogical standards with localized cultural and religious identities.

Despite these insights, the study's focus on a single *Madrasah* limits its direct generalizability to secular landscapes and immediate behavioral outcomes rather than long term endurance. These boundaries, however, provide fertile ground for future inquiry; there is a clear need for longitudinal research to track the sustainability of character development into adulthood and comparative studies between faith based and secular programs. Furthermore, exploring the impact of digital integration within traditional scouting activities could provide modern insights into how character is shaped in an increasingly virtual world, ensuring the movement remains a universal vehicle for holistic human development.

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