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Character-Based Scout Extracurricular Integration for Strengthening Islamic Religious Education: A Case Study at SMK Annuroniyah

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Abstract:
Islamic Religious Education (PAI) in formal vocational schools frequently encounters barriers of limited class time and predominantly theoretical-cognitive approaches, resulting in suboptimal implementation of Islamic moral values in students' daily conduct. This qualitative case-study research investigates how character-based scout extracurricular activities function as a practical medium for strengthening PAI concepts at a vocational secondary school. Using purposive sampling, data were collected through in-depth interviews with school administrators, PAI teachers, scout leaders, and student scout council members (n=15), supplemented by passive participant observation of eight scout training sessions and documentary analysis of curriculum documents. Data analysis applied the Interactive Model of Miles, Huberman, and Saldaña with triangulation of sources and methods to ensure validity. The findings revealed that SMK Annuroniyah implemented a three-tiered character internalization model: (1) spontaneous habituation through synchronized prayer schedules aligned with industrial discipline; (2) recreational internalization embedded in problem-solving scout games (scouting games); and (3) prophetic value reflection via structured debriefing sessions. The school's curriculum synergy matrix successfully mapped Islamic jurisprudence (fiqh), purification practices (thaharah), and Islamic ethics (akhlak muamalah) into concrete General Proficiency Requirements (SKU) for advanced scouts. These findings demonstrate that integrated scout activities serve as a practical articulation medium transforming abstract religious concepts into observable moral action (moral action), directly addressing time constraints inherent in formal PAI instruction while accommodating the psychomotor learning preferences of vocational high-school students. The model fulfills all three dimensions of effective character development: moral knowing, moral feeling, and moral action (Lickona, 1991). The novelty of this research lies in its precise mapping of PAI-scout curriculum integration specifically tailored to vocational-student characteristics, filling a documented research gap in Indonesian religious-education scholarship that has thus far focused predominantly on general secondary schools.

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Introduction (مقدمة)

Character education remains a significant concern in contemporary education, particularly in efforts to translate educational values into students' everyday conduct (Sofyan, 2021). The 2003 Indonesian National Education Law (Ristanti et al., 2020)(UU No. 20 Tahun 2003) In Indonesia, Law No. 20 of 2003 concerning the National Education System emphasizes the development of learners who possess faith, piety, noble character, knowledge, competence, independence, and responsibility. Nevertheless, the implementation of these educational objectives continues to face challenges, including bullying, interpersonal conflict, and inadequate responses to inappropriate behavior in school environments. These concerns indicate the importance of strengthening educational approaches that connect moral understanding with consistent behavioral practice (Riyanto et al., 2025) and (Iva Inayatul Ilahiyah & Putria Wahyu Ningsih, 2025) document rising incidence of student violence, bullying, moral disengagement, and erosion of spiritual values, suggesting that cognitive achievement at school has not been accompanied by proportional advancement in moral capacity.

The seriousness of these challenges is reflected in reports from the Indonesian Child Protection Commission (Komisi Perlindungan Anak Indonesia [KPAI]). In its 2024 report on complaints concerning education, leisure, culture, and religion, KPAI recorded 329 complaints in 2023, with bullying among the most frequently reported issues in educational settings (KPAI, 2024). These figures provide a broader national context for understanding the need for stronger character education, although they do not establish the prevalence of such problems specifically among vocational students or at SMK Annuroniyah. Accordingly, the present study approaches character education as an educational concern that requires context-sensitive investigation rather than assuming that all students experience the same behavioral difficulties.

Islamic Religious Education (PAI) has an important role in addressing this challenge by developing religious understanding alongside ethical dispositions and responsible conduct. However, the relationship between learning Islamic concepts and consistently practicing Islamic values requires deliberate pedagogical support. Previous studies have discussed the role of PAI in moral and ethical development (Ishak, 2021). In practice, however, PAI instruction in many schools remains constrained by structural limitations and pedagogical approaches that undermine this potential. (Hanna et al., 2025) and (Bukhori et al., 2023) observe, PAI classrooms operate under chronic time pressure, limited access to practical spaces, and instructional methods that privilege theoretical comprehension over behavioral internalization. The consequence is that students often leave PAI classes with formal understanding of Islamic concepts but without integrated mechanisms for expressing those concepts as lived conduct.

The educational challenges facing vocational secondary schools (Sekolah Menengah Kejuruan, SMK) present a distinct variation of this problem. SMK students are oriented toward immediate entry into the workforce and display learning preferences strongly weighted toward psychomotor engagement and practical application (Parnawi & Ahmed Ar Ridho, 2023). Traditional classroom-based, text-dependent approaches to PAI instruction align poorly with this orientation. Simultaneously, SMK students require not only technical competence but also strong ethical grounding and religiously-informed work practices if they are to function as morally-conscious professionals (Hakim et al., 2025).

One promising mechanism for addressing these pedagogical constraints lies in structured extracurricular scout programming. Scout activities in Indonesia operationalized through organizations such as Gerakan Pramuka carry both curricular legitimacy (formal recognition by the Ministry of Education, Culture, Research and Technology) and proven capacity to embed moral education into practical, physically-engaging, field-based activities (Lickona, 1991)(Istiqomah et al., 2023). The values central to scouting self-discipline, responsibility,

teamwork, ethical leadership parallel and reinforce core Islamic ethical principles. When scout programming is deliberately designed to align with formal PAI curriculum content, it can function as a bridge from theoretical instruction to behavioral practice.

However, research on scout programming in Indonesian religious education remains fragmented. (Aisyah et al., 2025) and (Rusadi et al., 2019a) confirm that prior studies have examined scout programming primarily for its nationalist or general-character-formation effects, predominantly in general secondary schools (SMA/MA) rather than vocational contexts. Few studies have undertaken the precise work of mapping specific PAI curriculum content into structured scout activities adapted to vocational students' psychomotor learning preferences. This represents a documented research gap that the present study addresses.

Despite these contributions, an important analytical issue remains concerning the connection between character-education objectives and the operational integration of formal PAI content into scouting activities in vocational secondary education. Studies focusing on general character development, religious attitudes, or the internalization of Islamic values do not necessarily explain how particular PAI learning outcomes are translated into specific scouting activities and requirements. Similarly, evidence from elementary schools, junior secondary schools, or Islamic senior secondary schools cannot automatically establish how such integration operates in a vocational-school setting. The present study therefore addresses a context-specific and pedagogical gap: how PAI content, scouting activities, and character-development objectives are deliberately connected within one vocational school.

To investigate this issue, the study examines character-based scouting extracurricular activities at SMK Annuroniyah, Blora, Central Java. Rather than assuming that vocational students share uniform learning preferences or that the integration model is effective in all school contexts, the research focuses on the practices, coordination mechanisms, and processes of value internalization documented at the research site. Particular attention is given to how PAI concepts are connected with scouting activities, how religious and moral values are reinforced through habituation and reflection, and what evidence from interviews, observations, and school documents indicates about their implementation.

Accordingly, this study addresses three research questions: (1) How are PAI learning content and character-development objectives integrated into scouting extracurricular activities at SMK Annuroniyah? (2) What habituation, experiential-learning, and reflective practices are used to support the internalization of Islamic values through scouting activities? (3) What evidence from interviews, observations, and school documents illustrates the implementation of this integration and its perceived contribution to students' moral understanding and conduct?

This study contributes to Islamic Religious Education research by providing a contextually grounded account of how formal religious-learning content can be connected with structured extracurricular practice in a vocational school. Its specific contribution lies in examining curriculum alignment, implementation mechanisms, and value-internalization practices together, rather than treating scouting participation as sufficient evidence of character development. The findings may inform PAI teachers, scout leaders, and school administrators seeking to develop coherent collaboration between classroom instruction and extracurricular character education. As a qualitative case study conducted in one institution, however, the research is intended to offer contextual and analytical insights rather than universal claims about vocational students or the effectiveness of scouting across all schools.

Method (منهج)

This study employed a qualitative approach with a descriptive case-study design to examine how character-based scouting extracurricular activities were integrated with Islamic Religious Education (PAI) at SMK Annuroniyah, a private vocational secondary school in Blora, Central Java, Indonesia. A qualitative case-study design was appropriate because the research focused on understanding curriculum coordination, educational practices, and processes of character-value internalization within a specific institutional context. Rather than measuring the causal effect of scouting participation, the study examined how integration was implemented and how its perceived contribution to students' moral understanding and conduct was represented in interviews, observations, and school documents (John W Creswell, 2014). The research was conducted over one month, including four weeks of fieldwork. The school was purposively selected because it had an established effort to connect Islamic prophetic values, student leadership, and scouting activities, supported by coordination between PAI teachers and scout leaders. This setting provided an opportunity to investigate the practical relationship between formal religious instruction and extracurricular character education (Kahfi & Darmuin, 2024a).

Participants were recruited through purposive sampling based on their institutional roles, relevant experience, and direct involvement in PAI–scouting integration. The study involved 15 informants: the school principal and assistant principal for student affairs (n = 2), two PAI teachers and two scout leaders (n = 4), and nine members of the Scout Council (Dewan Ambalan Penegak) (n = 9). School administrators provided information about institutional policies and coordination, PAI teachers explained curriculum content and learning objectives, and scout leaders described activity planning and implementation. Student informants contributed accounts of their participation, experiences, and perceptions of character learning. Including these different perspectives enabled the researchers to compare institutional intentions with reported practices and observed activities.

Data were collected through semi-structured interviews, passive participant observation, and documentary analysis. (1). Semi-structured interviews. Individual interviews were conducted with all 15 informants and lasted approximately 45–90 minutes. The interview topics included curriculum coordination, the relationship between PAI learning outcomes and scouting activities, the implementation of religious and moral values, challenges encountered during activities, and participants' perceptions of changes in discipline, responsibility, cooperation, and interpersonal conduct. Interviews were audio-recorded with participants' informed consent and transcribed for analysis. (2). Observation. The researchers conducted eight observations of scouting training sessions over four weeks. Using a passive-participant approach, the researchers observed activities without substantial participation in their implementation. Field notes documented the scheduling of prayer and other religious practices, the organization of scouting games, student interactions, leadership responsibilities, responses to moral guidance, and the content of reflective discussions following activities (Mezirow, 1991).

Observation focused on identifiable educational practices rather than assuming that a single behavior demonstrated an enduring character trait. For example, cooperation during a group task was treated as evidence of behavior in that particular situation, while claims about consistent character development required consideration of additional evidence from interviews, repeated observations, and relevant school records. (3). Documentary analysis. Thirteen documentary sources were examined to investigate how PAI learning objectives and character-development expectations were translated into scouting programs and evaluation practices. The documents comprised PAI syllabi and lesson plans, scouting work plans and organizational documents, character-formation materials, and student character portfolios and attendance records.

Document selection was guided by relevance to the research questions, direct connection with PAI scouting integration, institutional provenance, and the availability of information concerning curriculum alignment or character-related practices. Documents were reviewed to identify stated learning objectives, proposed activities, references to religious and moral values, scouting proficiency requirements (Syarat Kecakapan Umum [SKU]), and records used to monitor student participation or conduct. The documentary analysis was intended to establish how character education was planned, implemented, and recorded, rather than to assume that the presence of a character-related objective in a document demonstrated that the intended outcome had been achieved. The final selection of 13 documents was compared with interview accounts and observational evidence to identify areas of convergence, complementarity, and discrepancy.

Analysis followed the Interactive Model of (Miles et al., 2014), interactive model of data condensation, data display, and conclusion drawing and verification. Interview transcripts, observation notes, and documents were coded and compared to identify patterns related to curriculum integration and character internalization. The analysis identified four curriculum-synergy clusters: (1) jurisprudence and purification (*fikih* and *thaharah*); (2) Islamic ethics and social relations (*akhlak* and *muamalah*); (3) Islamic doctrine and moral courage (*akidah* and *akhlak*); and (4) Islamic history and prophetic values (*tarikh* and *sejarah*). Three internalization pillars also emerged: (1) spontaneous habituation and discipline; (2) recreational internalization through scouting games; and (3) prophetic-value reflection through debriefing.

Character-related evidence was analyzed using (Lickona, 2004) dimensions of moral knowing, moral feeling, and moral action. These served as analytical categories rather than a standardized measurement instrument. Interview accounts, observed behaviors, and documentary records were compared to identify converging evidence. The findings describe contextual practices and perceived contributions rather than quantified improvements or causal effects. Conclusion Drawing and Verification: Tentative conclusions emerged during fieldwork and were tested continuously against additional data. Member checking occurred when final narrative drafts were returned to PAI teachers and scout leaders for confirmation of accuracy and interpretation (Kahfi & Darmuin, 2024b). Trustworthiness was established through: Source triangulation Data on curriculum integration were confirmed across four independent informant categories (administrator, teacher, scout leader, student). Method triangulation Interview data on value internalization were cross-checked against observational field notes of student behavior during activities. Member checking Preliminary findings were shared with key informants for accuracy verification. Prolonged engagement Four-week fieldwork period allowed observation of repeated cycles of scout activities.

Result (نتائج)

1. Implementation of the PAI–Scouting Curriculum-Synergy Matrix

The findings indicate that SMK Annuroniyah connected Islamic Religious Education (PAI) content with scouting activities through a curriculum-synergy matrix linking PAI learning outcomes with the General Proficiency Requirements (*Syarat Kecakapan Umum*, SKU). Analysis of interviews, observations, and curriculum-related documents identified four areas of integration: (1) Islamic jurisprudence and purification (*fikih-thaharah*), (2) Islamic ethics and social relations (*akhlak-muamalah*), (3) Islamic belief and moral courage (*akidah-akhlak*), and (4) Islamic history and prophetic values (*Tarikh-sejarah*).

The matrix was implemented by translating religious concepts into activities in which students could practise, discuss, or reflect on the relevant values. For example, the *fikih–thaharah* cluster connected purification and prayer-related material with outdoor scouting activities. The

akhlak–muamalah cluster linked Islamic brotherhood, tolerance, and mutual assistance with teamwork, group problem-solving, and the management of scouting subunits (*sangga*). The *akidah–akhlak* cluster connected faith and integrity with leadership assignments and responsibility for group discipline. Meanwhile, the *tarikh–sejarah* cluster linked prophetic examples with reflection sessions following scouting activities.

Figure 1. Scout extracurricular activities at SMK Annuroniyah.



These examples illustrate the intended relationship between PAI content and scouting practice. The curriculum matrix should therefore be understood not simply as a list of related topics, but as a planning mechanism connecting learning outcomes, practical activities, and opportunities for character reflection.

2. Three Practices Supporting Character Internalization

a. Habituation and discipline

Observations of eight scouting sessions recorded the incorporation of prayer into activity schedules. Physical activities were paused when prayer time arrived, followed by congregational prayer and, on some occasions, a short religious talk delivered by a student. These are observed practices within the sessions, rather than direct evidence of long-term behavioural change.

A scout leader explained the rationale behind this arrangement: *"We stop everything for prayer because in a real workplace a factory, a construction site you will need to stop and pray on schedule no matter what task you are doing. We are training them for that reality."*

This statement represents the leader's interpretation of the relationship between religious habituation and workplace discipline. It suggests that the programme was intended to connect punctuality and responsibility with students' future working environments.

b. Experiential learning through scouting games

The interview and observation accounts describe problem-solving activities in which students had to coordinate with peers and make decisions about shared resources. One example reported in the manuscript involved a simulated scarcity situation requiring groups to allocate limited supplies among members with different needs.

Figure 2. Experiential learning through scout training.



A PAI teacher explained: *"When a student refuses to share because they think their need is highest, they face immediate peer pressure and have to justify themselves. This forces them to reason about fairness from first principles, not recite a rule from memory."*

The quotation reflects the teacher's interpretation of how the activity could encourage fairness and moral reasoning. The educational significance lies in the opportunity to practise decision-making and cooperation in a group setting. The observation of an activity, however, does not by itself establish that every student internalized the intended value.

c. Reflection on prophetic values

The manuscript also describes debriefing sessions in which scouting experiences were discussed in relation to Islamic teachings and prophetic examples. These sessions provided opportunities for students to interpret cooperation, responsibility, and assistance to peers in religious and ethical terms.

This practice connected experience with reflection: students were invited to consider not only whether a task had been completed, but also how their decisions and interactions reflected the values discussed in PAI lessons. The available accounts support the presence of this reflective practice; claims about its lasting effects require evidence beyond the four-week observation period.

3. Character-Related Evidence: Observation, Perception, and Documents

The findings are organized using Lickona's (1991) dimensions of moral knowing, moral feeling, and moral action. These dimensions serve as interpretive categories rather than a standardized measurement instrument.

Moral knowing. The manuscript reports that PAI teachers perceived students involved in scouting as more likely to ask questions about the reasoning behind religious rules. This is evidence of teachers' perceptions of student understanding. Without comparable assessment results or systematically recorded examples of students' responses, it should not be presented as proof of superior knowledge retention among scouting participants.

Moral feeling. A student scout leader reflected on the experience of sharing food within the group: *"When I learned about Islamic brotherhood in PAI class, it was abstract. But when my sangga refused to eat until everyone in our group had equal portions during a survival camp that's when I felt what brotherhood actually means."*

This account illustrates the student's personal interpretation of solidarity and fairness. It

provides qualitative evidence of how a participant understood the connection between a scouting experience and Islamic brotherhood, but it cannot establish that all participants experienced the activity in the same way.

Moral action. The manuscript reports that the Assistant Principal for Student Affairs perceived fewer disciplinary violations among students active in scouting and more peer-support behaviour. It also refers to student character portfolios as evidence of differences in integrity, responsibility, and respect between scouting participants and other students. However, the manuscript does not currently provide the underlying scores, assessment dates, indicator definitions, group sizes, or disciplinary-record summaries needed to verify these claims.

Accordingly, the current evidence supports a cautious conclusion: the programme created structured opportunities to practise discipline, cooperation, responsibility, and peer support, while informants perceived these activities as beneficial. The available evidence does not yet establish statistically significant differences, a measurable decline in disciplinary violations, or a causal effect of the programme.

Discussion (مناقشة)

Alignment with Theoretical Frameworks of Character Development

The three pillar model identified in this study aligns precisely with (Lickona, 1991) character education framework, which conceptualizes character development as the interaction of moral knowing, moral feeling, and moral action. The integration of Islamic Religious Education (PAI) and scouting at SMK Annuroniyah illustrates how these dimensions may be connected through coordinated learning experiences. Moral knowing is developed through classroom instruction and explanations of Islamic principles; moral feeling is encouraged through shared responsibilities, group solidarity, and reflection; and moral action is practiced through activities such as observing prayer schedules, applying purification procedures in outdoor settings, and resolving disagreements within scout groups. The findings therefore suggest that scouting can provide a practical context in which PAI values are rehearsed and reflected upon rather than remaining exclusively at the level of conceptual understanding.

This interpretation is consistent with the emphasis on educative environments discussed by (Basri et al., 2023)(Ratna Sari et al., 2024) , whose work is cited in this study to support the importance of environments in which character values are practiced through structured social interaction. The present case adds an institutional dimension to this argument: the school deliberately connects selected PAI topics with scouting activities and proficiency requirements. For example, concepts related to *thaharah* can be connected to purification practices during outdoor activities, while *akhlak muamalah* can be explored through teamwork, sharing resources, and resolving group conflicts. These examples indicate how curriculum alignment can make religious concepts more contextually accessible to students.

The findings also extend the discussion of scouting beyond the general character-formation and nationalist orientations identified in previous Indonesian studies, including (Dewey, 1938) and (Rusadi et al., 2019b). Whereas the literature cited in the manuscript has addressed scouting primarily in relation to general character formation and has largely focused on general secondary-school contexts, this case examines how particular PAI topics are mapped onto scouting activities in a vocational school. The contribution is therefore not the claim that scouting alone produces better character, but the demonstration of a specific integration strategy linking religious subject matter, practical activities, and guided reflection in a vocational educational setting. This interpretation should be understood as a context-specific contribution rather than evidence that the model will operate identically in every school.

Experiential learning offers a complementary explanation for these findings. In outdoor activities and group problem-solving, students encounter situations in which values such as fairness, responsibility, discipline, and mutual assistance have immediate social consequences. A discussion of Islamic brotherhood, for example, may acquire a more concrete meaning when students must negotiate the fair distribution of shared resources. Similarly, practicing purification in the field may help students connect the rules explained in class with the circumstances in which those rules are applied. However, experience alone does not guarantee character development. The educational value of these activities depends on appropriate guidance, opportunities to reflect on what occurred, and explicit connections between the experience and the relevant PAI concepts. The structured debriefing sessions reported in this case are therefore important because they help students interpret an activity in ethical and religious terms rather than treating it merely as a recreational challenge.

Addressing the Time-Constraint Problem in Formal PAI Instruction

A recurring challenge in PAI scholarship is the observation that formal class time is insufficient for genuine conceptual depth and behavioral integration (Reza, 2014) and (Marzuki & Hapsari, 2024). Scouting provides additional opportunities to revisit religious values outside scheduled classroom lessons. Its contribution, however, should not be understood simply as an increase in instructional hours. The distinctive feature is the use of different learning conditions: outdoor practice, peer interaction, group responsibility, and reflection. These activities can complement classroom teaching by allowing students to apply and reconsider concepts in situations that are different from conventional lessons.

This finding is relevant to vocational education, where students are expected to develop practical competence alongside responsible conduct. The relationship between religious values, discipline, teamwork, and workplace ethics is also discussed in the literature cited by this study, including (Hakim, 2025) and (Sadatul Kahfi et al., 2025). At SMK Annuroniyah, the alignment of prayer routines with activity schedules and the emphasis on responsibility during group tasks illustrate one way that religious practice and vocationally relevant habits can be addressed together. Nevertheless, the findings do not establish that scouting directly improves subsequent workplace performance. Rather, they show how the school attempts to create learning experiences in which religious values and responsible working habits can be practiced in a school setting.

Interpreting Behavioral Differences and Alternative Explanations

The reported differences between scout-active students and students who were not active in scouting require cautious interpretation. The school administrator reported fewer disciplinary violations among scout-active students, while character-portfolio records were described as indicating stronger ratings for integrity, responsibility, and respect for peers. These accounts are relevant to understanding the school's perceptions of the program, but they do not independently establish that participation in scouting caused the reported differences. The study was conducted in one school over a limited period and did not use a controlled or longitudinal design.

Several alternative explanations are plausible. First, self-selection may influence participation: students who voluntarily join or remain active in scouting may already have stronger interests in leadership, teamwork, religious activities, or school engagement. Second, family background and prior socialization may influence both extracurricular participation and behavior. Third, teacher expectations and adult attention may differ between scout-active students and their peers. Students who participate regularly may receive more supervision, feedback, and opportunities to demonstrate responsibility. Fourth, school-wide character initiatives and leadership practices may affect students' behavior independently of the scouting

integration model. Finally, differences in attendance, length of participation, and opportunities to assume leadership roles may produce different experiences even among scout members.

These possibilities do not invalidate the observed accounts; instead, they clarify what can reasonably be concluded from them. The qualitative evidence supports the interpretation that the integrated activities provide opportunities to practice and discuss character-related values. It does not demonstrate that the program alone explains behavioral differences or that all scout-active students display stronger character than non-participants. Future studies could examine these explanations through comparisons across multiple schools, baseline and follow-up observations, clearly defined behavioral indicators, and interviews with both active participants and non-participants. Where numerical comparisons are used, the number of students, assessment period, scoring criteria, and underlying records should be reported transparently.

Implementation Challenges and Coordination Between PAI Teachers and Scout Leaders

The integration of PAI and scouting requires more than placing religious terminology into extracurricular activities. It depends on coordination between teachers and scout leaders concerning learning objectives, activity design, student supervision, and reflection. PAI teachers may emphasize the accuracy of religious concepts and the relationship between activities and the formal curriculum, while scout leaders may prioritize practical skills, group organization, safety, and completion of scouting requirements. Without joint planning, an activity may be engaging but have only a weak connection to the intended PAI learning outcomes. Conversely, an activity may become overly instructional and lose the active, collaborative character that makes scouting distinctive.

A practical response is to establish a shared planning mechanism. PAI teachers and scout leaders can jointly identify the values or concepts to be addressed, agree on observable learning opportunities, and prepare short reflection prompts for use after each activity. The curriculum-synergy matrix described in this study can serve as a coordination document, provided that it is reviewed periodically and used to guide actual practice rather than functioning only as administrative paperwork. Brief coordination meetings before activities and feedback discussions afterward may also help both parties identify misunderstandings, adapt activities, and clarify their respective responsibilities.

Scheduling is another practical constraint. Scouting activities must fit alongside formal lessons, examinations, school events, student commitments, and the physical requirements of outdoor activities. Prayer routines and reflective discussions also need sufficient time rather than being treated as tasks to complete hurriedly. Schools should therefore select a manageable number of priority PAI concepts for each period, incorporate reflection into activity plans, and avoid overloading a single scouting session with too many learning objectives. Where outdoor or overnight activities are not feasible, similar principles may be explored through shorter, safe, school-based simulations and collaborative tasks.

Consistency in character assessment presents a further challenge. Terms such as integrity, responsibility, discipline, and respect can be interpreted differently by individual observers. A student may demonstrate leadership in a group task but struggle with punctuality or conflict management in another setting. Assessments based only on a single event or an adult's general impression may therefore provide an incomplete picture. To improve consistency, schools can develop a concise rubric with behaviorally defined indicators, such as fulfilling an agreed responsibility, respecting others during disagreement, following an agreed activity schedule, and sharing resources fairly. Teachers and scout leaders should discuss the rubric in advance, record the context and frequency of observed behaviors, and distinguish direct observations from student self-reports or adult perceptions (Patton, 2015).

Character assessment should also be formative rather than punitive. Its purpose is to support students' reflection and development, not to label them as having good or poor character on the basis of isolated incidents. Where feasible, assessment can draw on multiple sources, including structured observation, student reflection, attendance and activity records, and feedback from more than one educator. Any claim of improvement over time should be supported by comparable records collected across clearly specified periods. In the present study, the reported portfolio differences and disciplinary trends should not be described as statistically significant or quantitatively established unless the underlying data, scoring procedures, comparison groups, and analysis are available for verification.

Differences Among Students and the Limits of Integration

The findings should not be interpreted as indicating that all students benefit from scouting in the same way. Students may differ in confidence, physical ability, prior scouting experience, religious knowledge, communication skills, willingness to participate, and comfort with outdoor or group-based activities. Some may engage readily in leadership and problem-solving tasks, while others may need more time, explicit instruction, or supportive roles before participating confidently. Students who are less physically active, have disabilities, experience social anxiety, or face family and scheduling constraints may also encounter barriers to participation if activities are designed around a narrow conception of engagement (Bandura, 1977).

An inclusive approach should therefore provide varied opportunities to contribute. Leadership, documentation, planning, equipment management, peer support, and reflective discussion can offer meaningful roles alongside physically demanding tasks. Scout leaders should monitor group dynamics to ensure that confident students do not dominate, quieter students are not overlooked, and disagreements are addressed constructively. Religious concepts should also be explained in accessible language and connected to students' differing levels of prior knowledge. These adaptations would allow the integration model to retain its experiential character while recognizing that students' starting points and learning needs are not uniform.

There are also limits to what extracurricular scouting can accomplish. Participation may be uneven, activities occur less frequently than formal lessons, and the values practiced during a supervised event may not automatically transfer to classrooms, homes, or future workplaces. Scouting cannot replace systematic PAI instruction, the professional responsibilities of teachers, family influence, or the broader school environment. Its strongest role is as a complementary learning setting in which selected concepts can be practiced, discussed, and reinforced. Sustainable integration therefore requires continuity between classroom teaching, extracurricular activities, school policies, and students' opportunities to exercise responsibility in everyday school life.

Study Limitations and Implications for Future Research

Several limitations should be considered when interpreting this study. First, the research examined one vocational school, so the findings are context-specific and cannot be generalized directly to other schools with different leadership structures, student populations, resources, or scouting traditions. Second, fieldwork covered four weeks and eight observed training sessions. This period enabled the researchers to identify recurring practices but was insufficient to establish whether observed behaviors were sustained over time or transferred to settings beyond school (Thomas, 2000). Third, the study did not include a comparison-school design or a longitudinal assessment capable of isolating the contribution of the integration model from student self-selection, family influences, prior behavior, and school-wide character initiatives.

Fourth, although interviews, observations, and documents provided different perspectives, the strength of any claim about behavioral change depends on the completeness and

comparability of the records available. Claims concerning reduced disciplinary violations or higher character-portfolio ratings should therefore be treated as reported institutional findings unless the underlying data and assessment procedures are presented in sufficient detail. The study also did not directly measure later workplace behavior or use a validated instrument to quantify changes in moral development.

Future research could address these limitations by following students over a longer period, comparing implementation across vocational schools, and documenting how frequently and consistently the integration activities are delivered. Studies could also compare students' starting points and subsequent development while accounting for participation patterns and relevant contextual factors. Mixed-method designs may be particularly useful if quantitative indicators are defined transparently and interpreted alongside interviews, observations, and student reflections. Further research should examine which elements curriculum mapping, repeated practice, peer interaction, reflective debriefing, or teacher–scout-leader coordination are most feasible and meaningful in different school contexts.

Overall, the case of SMK Annuroniyah illustrates a practical way to connect formal PAI instruction with character-oriented scouting activities. Its principal contribution lies in showing how curriculum mapping, habituation, collaborative experience, and structured reflection can be organized within one school. The findings support the educational potential of this approach while underscoring that its implementation requires coordination, inclusive activity design, consistent formative assessment, and more extensive evidence before stronger claims about causal effects or long-term behavioral change can be made.

Conclusion (خاتمة)

This study demonstrates that deliberate integration of character-based scout extracurricular activities with formal Islamic Religious Education instruction serves as an effective practical-articulation medium for transforming religious knowledge from abstract classroom content into observable moral action. Through systematic curriculum mapping, three-tiered internalization mechanisms (spontaneous habituation, recreational engagement, and reflective practice), and adaptation to vocational students' psychomotor learning preferences, SMK Annuroniyah created an institutional model that addresses long-documented limitations in traditional PAI instruction specifically, time constraints and theory-practice gaps.

The research contributes to Indonesian Islamic-education scholarship by: (1) providing documented evidence of a working integration model between formal religious curriculum and practical character-formation activities; (2) addressing the identified research gap regarding vocational-education contexts, where prior work has concentrated on general secondary schools; (3) demonstrating how Lickona's three-dimensional character-development framework can be systematically instantiated through institutional structures; and (4) offering practical guidance to vocational educators and policymakers regarding integration strategies.

The model's effectiveness depends critically on several enabling conditions: administrative commitment to cross-departmental coordination, trained scout leaders who understand both activity pedagogy and Islamic-content substance, and deliberate alignment between organizational structures (schedule, ritual practices, leadership opportunities) and intended character outcomes. Schools replicating this model should invest in professional development for both PAI teachers and scout leaders to ensure that integration is intellectually coherent and pedagogically sound, not merely procedurally coordinated.

Most fundamentally, this research affirms that moral development is not an outcome of classroom knowledge alone, but emerges through repeated, guided practice in communities of

care where abstract principles become lived experience. For vocational students preparing to enter workplaces requiring both technical skill and ethical integrity, such integration is not merely pedagogically effective but institutionally necessary.

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