



INTERNALIZATION OF RELIGIOUS MODERATION VALUES THROUGH EXTRACURRICULAR SCOUTS

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ABSTRACT

Background: *This research is based on the phenomenon that occurs that the level of intolerance, tendency to irritability, and excessive attitudes found in madrasah students is still fairly high. In fact, madrasahs are places of Islamic education that are oriented towards moderation. Thus, this study seeks to find solutions or strategies to overcome this problem and encourage madrasah students to have a moderate, tolerant attitude, and avoid exaggeration that can damage religious values and life ethics.*

Purpose: *The purpose of this study is to analyze and describe: objectives, programs, implementation, evaluation, supporting and inhibiting factors as well as the success of internalizing the values of religious moderation through extracurricular Scouting in Madrasah Tsanawiyah Assalam, Salem District, Brebes Regency and Madrasah Tsanawiyah Al Irfan Tanjungsari, Sumedang Regency*

Method: *This research is qualitative research using descriptive analytical methods. Data collection techniques are carried out through interviews, observation, and literature. Data analysis is carried out by sorting out the data obtained and then collected for analysis and conclusions.*

Results: *The results of this study show that: 1) the purpose of internalizing the values of religious moderation through extracurricular Scouting at MTs Assalam Salem and MTs Al Irfan Tanjungsari is to produce moderate students 2) the program is realized through scout programs 3) the implementation of the program is realized through concrete steps ranging from the formulation of goals, planning, material selection, human resource involvement, the use of approaches and methods learning, training, and evaluation 4) the evaluation is carried out through process evaluation and evaluation of the success of attitude cultivation 5) the supporting and inhibiting factors consist of internal and external supporting and inhibiting factors 6) the success has a direct and indirect impact.*

Conclusion: *The conclusion of this study confirms that Scouting extracurricular can be an effective means of internalizing the values of religious moderation in the secondary education environment.*

INTRODUCTION

Madrasah is an educational institution that has more Islamic religious subjects than public schools. This diversity of Islamic religious subjects is a characteristic that distinguishes madrasahs from other educational institutions. In addition, what makes madrasah special is the value system that animates its learning process and focuses on the practice of moderate and comprehensive Islamic teachings and practices, covering aspects of worship, world life, and the hereafter, as reflected in the life of Indonesian people (Tim Penyusun, 2019). However, the reality that occurs is that there are still many madrasah students who have not behaved moderately, characterized by lack of tolerance, irritability, exaggeration and so on. This fact is a concern for an institution that has many religious subjects as its hallmark.

Intolerant attitudes, irritable reactions, and excessive behavior are factors that are often at the root of religious-based conflicts that often occur in Indonesia. Faith-based conflicts are usually triggered by exclusivity in religious practice and competition between religious groups in an effort to win people's support, without prioritizing tolerance. This happens because each group uses its power to achieve victory, which can eventually trigger conflicts that threaten peace in society and encourage the spread of radicalism.

Intolerance also includes disapproval of individual rights, rejection of the beliefs of others, and inability to respect the choices of groups and religions held by others (Triputra & Pranoto, 2020). Sikap melampaui batas ini sering kali melibatkan tindakan yang dilarang oleh agama. Conversely, overreaching behavior can be related to something that is basically allowed by religion, as long as it is done in appropriate portions.

A survey by PPIM (Center for Islamic and Community Studies) Convey on intolerance in schools found alarming data. Nearly 87% of teachers and 86% of students agreed with the government's ban on minority groups deemed deviant from Islamic teachings. In addition, 37% of students agreed that jihad is *qita>l*, and 23% agreed that suicide bombing is Islamic jihad. Even more concerning, 33% of respondents think acts of intolerance towards minorities are not a cause for concern (Advertorial, 2020). It can be said that the above survey represents a portrait of intolerance in the school or madrasah environment.

The results of surveys conducted in college environments show similar data. As many as 24.89% of students have a low religious tolerance attitude, and 5.27% of them have a very low religious tolerance attitude. When these two groups were combined, about 30.16% of Indonesian students had low or very low religious tolerance. On the other hand, of the approximately 69.83% of students who have a high religious tolerance attitude, about 20% have a very high tolerance towards followers of other religions. When looking at religious tolerance behavior, data shows that only around 11.22% of Indonesian students show low tolerance behavior (10.08%) or very low (1.14%). Most of the rest, about 88.78%, showed high or very high tolerance towards followers of other religions (PPIM, 2020). Of course, the results of these surveys are subject to study that needs further attention so that the life of the nation and state can be better and more peaceful.

Based on the results of the surveys above, it can be seen that Indonesia faces various challenges that have the potential to threaten the unity and integrity of the country. According to Nanat Fatah Natsir, Indonesia must find its own unique way to rise and realize progress. In the context of Muslims, in their efforts to contribute to the rise of Indonesia, it is important to make Islam an inclusive teaching, encompassing the concept of life that is comprehensive, solid, and has a deep meaning. Islam should be regarded as a mercy for all aspects of life and a strong guideline for life. The teachings of Islam must be presented as a concept that is not easily shaken by the doubts of human reason (Natsir, 2012).

Internalization of religious moderation values to students effectively, efficiently and comprehensively starting from classroom learning, extracurricular activities, teacher examples as role models, and so on need to be maximized so that madrasah becomes one of the institutions that make a positive contribution to the development and progress of the nation. Andewi Suhartini said that in the development of a nation, including Indonesia, education is the main focus that is the highlight of renewal, compared to other aspects. Almost everyone agrees, education has a linear relationship with development successes and failures (Suhartini, 2017).

Decree of the Minister of Religious Affairs (KMA) 184 of 2019 aims to encourage madrasahs to take various innovative steps to strengthen madrasah students, in the context of strengthening religious moderations, character education, anti-corruption education, literacy, and strengthening the morals of madrasah students, has a very important role. One aspect that must be emphasized is religious moderation, aimed at creating madrasah students who have tolerant attitudes and behaviors, respect the existence of others, respect the opinions of others, and reject all forms of coercion by violent means. The main objective of this effort is to produce individuals who are devout and knowledgeable, in line with the vision of madrasah to achieve superior and competitive status by 2030. Thus, KMA 184 of 2019 provides important directions for madrasahs to involve students in the development of broader values of religious moderation, character, and literacy, while ensuring that anti-corruption education and moral strengthening are also emphasized. This is an important step in producing young people who are committed to positive values, tolerance, and strong knowledge, who can make a positive contribution to society and the nation (Salim, 2020).

Madrasah has an important role as an educational institution, being the center of learning second only to family education. With its position as an advanced coach, madrasah should be a place where students get continuous coaching and also a place to nurture positive behavior that has been instilled from the family, as well as correct bad behavior. Education provided in madrasah has a comprehensive purpose, which is to form students in two dimensions of life, namely the intellectual dimension and the spirituality dimension. From an academic perspective, madrasah plays a role in training students to be able to adapt to rapid changes in a competitive environment and culture. Islamic religious education should not only develop knowledge, but also delve into aspects of students' spirituality and morality, helping them become intellectually and spiritually balanced individuals. This is important, to form individuals who are resilient in facing challenges in a dynamic and competitive daily life (Kamarudin Hidayat, 1999).

Each educational institution has its own efforts in shaping and developing moderate attitudes of students. Such as Madrasah Tsanawiyah (MTs) Assalam Salem, Brebes Regency and Madrasah Tsanawiyah (MTs) Al Irfan Tanjungsari, Sumedang Regency which has several excellent extracurricular activities of madrasahs such as extracurricular scouts in printing and developing students who have a foundation of faith and piety and are able to express their religious understanding in living together. The establishment of scouting education as a compulsory extracurricular activity shows that scouting education has a systematic role in strengthening psychological, social, and cultural aspects in the development of attitudes and skills (Kemendikbud, 2014). The Scout code of honor consists of an appointment known as Satya Pramuka and also contains moral provisions called Darma Pramuka (Bahtiar, 2018). Some values of religious moderation are explicitly stated in Darma Pramuka.

Based on the author's initial observations to the two madrasahs above, that extracurricular scouts become one of the containers or vehicles in an effort to internalize the values of religious moderation and the values of religious teachings which are

understood as a form of development of what is obtained through the educational process both in the classroom and outside the classroom. However, both in MTs Assalam Salem Brebes Regency and in MTs Al Irfan Tanjungsari Sumedang there are still problems related to immoderate attitudes, one of which still appears to be intolerant seeds shown by lack or even disrespect for understanding, considering *heresy* in the practice of worship of others or vice versa, namely considering what he does is the most correct attitude compared to people who do not do what they routinely do¹. Although it does not lead to acts of violence that show radicalism, the growing intolerance among some students in the two madrassas still has the potential to become a serious threat if not addressed properly.

The purpose of this study is to conduct a more in-depth analysis and provide a more comprehensive description of the internalization of religious moderation values through extracurricular Scouting in Madrasah Tsanawiyah Assalam, Salem District, Brebes Regency and Madrasah Tsanawiyah Al Irfan Tanjungsari, Sumedang Regency.

RESEARCH METHODS

A qualitative approach with descriptive analytic methods researchers used in this study. This research focuses on natural and fundamental symptoms, carried out in the field to collect data such as opinions, responses, information, concepts, and descriptions. This data reveals the problem through a series of screening activities that are in accordance with nature to describe a problem in certain conditions, aspects, or areas in the life of the object of study (Nawawi, 1994).

This research applies a *psychological-paedagogic approach* that believes that humans are God's creations, experiencing a process of spiritual and physical development and growth that requires guidance and direction through education. The linkage between pedagogical and psychological approaches mutually enriches and strengthens the process of academic development and the achievement of human cultural goals through education (Budhi, 2014).

RESULTS AND DISCUSSION

Indonesian Islamic education has great potential in promoting moderate Islam. Simplicity and tolerance remain the main focus in the life of the nation and state. In the National Medium-Term Development Plan (RPJMN) 2020-2024, the government clearly voices the ideology of moderation in the context of strengthening Indonesia's diversity. The RPJMN also affirms the need to increase understanding of this diversity through the education system and through community social interaction.

Maarif, (2020) stated that Indonesian Islamic Education has a leading position in providing a platform and diverse spectrum of Islamic education at the global level. There are several fundamental reasons for this. First, Indonesia is a very authoritative country in terms of Islam. In a very important demographic context, Indonesia is not only the country with the largest Muslim population in the world, but also has the largest number of Islamic educational institutions in the world. No other country has as many Islamic educational institutions as Indonesia. Within this framework, all Islamic educational institutions supervised by the Directorate General of Islamic Education collaborate in supporting the Islamic vision that puts forward *rahmatan lil 'a'lami>n*. Second, Islam in Indonesia is in

¹ Interview with Ahmad Fauji (MTs Assalam Salem Scout Builder), Brebes, November 15, 2021.

line with modernity and democratic principles. Islamic education in Indonesia is within the framework of a nation-state that has strong beliefs as an entity that celebrates the diversity of religion, culture, ethnicity, and other aspects. This diversity remains strong in the context of the Unitary State of the Republic of Indonesia.

Madrasah, as one of the Islamic educational institutions, has a very important role in providing solutions to problems that threaten the unity of the nation. Madrasah students can be expected to become agents of religious moderation in their communities and school environments, not even exposed to or spread ideas that can divide and disturb harmony between others. Therefore, it is important to maximize the internalization of religious moderation values to students in an effective, efficient, and comprehensive way, starting from the learning process in the classroom, extracurricular activities, the role of teachers as role models, and various other aspects. In fact, innovation and renewal may be needed so that madrasah can be a positive contributor that plays a role in the development and progress of the nation.

KMA 184 of 2019 aims to create an educational environment in madrasahs that promotes religious moderation, tolerance, and interfaith understanding, with the hope that this will contribute to social harmony and positive development in Indonesia.

Each educational institution has its own efforts in forming and developing moderate attitudes in students. Such as Madrasah Tsanawiyah (MTs) Assalam Salem, Brebes Regency and Madrasah Tsanawiyah (MTs) Al Irfan Tanjungsari, Sumedang Regency which has several excellent extracurricular activities of madrasahs such as extracurricular scouts in printing and developing students who have a foundation of faith and piety and are able to express their religious understanding in living together. Scouting education is designated as a compulsory extracurricular activity. This means that scouting education is an extracurricular activity that is systemically acted as a vehicle for psychological-socio-cultural strengthening (*reinforcement*) for the realization of attitudes and skills (Kemendikbud, 2014). The Scout code of honor consists of a promise called Satya Pramuka and a moral provision called Darma Pramuka (Bahtiar, 2018). Some values of religious moderation are explicitly stated in Darma Pramuka.

1. The Purpose of Internalizing the Values of Religious Moderation through Extracurricular Scouting in Madrasah Tsanawiyah Assalam, Salem District, Brebes Regency and Madrasah Tsanawiyah Al Irfan Tanjungsari, Sumedang Regency

Extracurricular Scouting at MTs Assalam Salem has several objectives in internalizing the values of religious moderation. First, the program aims to stimulate the development of moderation in religion, focusing on aspects of *dasa darma* practice that include tolerance and respect for differences of faith. Second, this program aims to instill noble morals in students, so that they become examples in communicating and acting. Third, the program encourages mutual respect for differences in religious organizations and beliefs among Muslims, as well as respect for beliefs among adherents of different faiths. Finally, this program also intends to arouse love for a homeland rich in culture and religion,

with the hope that students will have an appreciation for Indonesia's diversity and play a role in maintaining harmony in a multicultural society. With these various objectives, extracurricular Scouting at Madrasah Tsanawiyah Assalam Salem has an important role in shaping individuals who are wise, understanding, and contribute positively in a society filled with diversity.

The purpose of internalizing the values of religious moderation through extracurricular Scouting at Madrasah Tsanawiyah Al Irfan Tanjungsari Sumedang Regency is to form a moderate attitude in religion among students, promote noble morals, love local culture, love the homeland, and respect each other in an effort to create a young generation who are good morals, tolerant, and responsible for human values, justice, and unity. This program also helps students understand and internalize the values of the Scouts, so that they become balanced individuals, have a strong cultural identity, and are ready to contribute positively to building a harmonious society.

Based on the results of research and analysis conducted by the author at MTs Assalam Salem and MTs Al Irfan Tanjungsari regarding the purpose of internalizing the values of religious moderation through extracurriculars, Scouts both refer to the vision and mission of their respective madrasas. The formulation of the objectives of the two madrasas can be described as follows.

The results of research at MTs Assalam Salem and MTs Al Irfan Tanjungsari are in line with the concept that religion acts as a guide to life and a solution in following a just middle path in facing life and community problems. The results of this study also show that religion in the two madrasas has an important role in forming a balanced perspective between world affairs and the hereafter, reason and feelings, logic and values, idealism and reality, as well as in regulating the relationship between individuals and communities.

In the context of religion in MTs Assalam Salem and MTs Al Irfan Tanjungsari, religion is used as a guide in living daily life. Religion is not only seen as a spiritual aspect, but also as a source of inspiration in overcoming various problems. This can be seen from the implementation of religious values in the daily lives of students, such as in Scout extracurriculars that reflect the values of religious moderation and *dasa darma* values such as *darma takwa* to God Almighty and respect for differences between Muslims and between religious communities.

Thus, the results of research in the two madrasas illustrate that religion there serves as a guide that promotes a moderate and balanced approach to daily life, and religion has relevance in addressing various world problems, both on a personal scale and in broader contexts such as state order.

Internalization of religious moderation values through extracurricular Scouting at MTs Assalam Salem and MTs Al Irfan Tanjungsari Sumedang Regency has very important and diverse goals. This internalization is a positive step to shape students into individuals who are moral, tolerant, and contribute to a diverse society. In simple terms, these goals are as follows::

a. Forming Moderate Attitudes in Religion

Internalizing the values of religious moderation through extracurricular Scouting in these two madrasas aims to teach learners about the importance

of having a balanced religious outlook. This can help prevent learners from adopting extreme and fundamentalist views that can lead to conflict and intolerance. Indonesia, as a country with a majority Muslim population, bases itself on the principle of moderation in various contexts. One factor that supports this is the linkage with the principle of moderation implicit in Islam itself (Halim et al., 2022).

b. Improvement of Noble Morals

Through this program, students are taught to have good morals, respect the religion of others, respect religious and cultural diversity. This is an important step in shaping better individuals and promoting inter-religious harmony. Islam is a religion of mercy. The teachings of Islam are full of peace, compassion, justice, and balance (Shallabi, 2020). In a general sense, *tasamuh* is a good moral character or attitude in social interaction, where there is mutual respect between individuals within the limits established by Islamic principles (Arrodhi, 2021).

c. Preserving Local Culture

Fostering love and concern for local cultures and traditions helps prevent the loss of valuable cultural heritage. It also teaches learners to cultivate a sense of belonging to their own sense of culture. The impact of increased moderation in religious beliefs based on local wisdom is that learners who embrace moderate thinking will reflect these attitudes in their actions and behaviors. The result of this attitude is that learners will demonstrate a commitment to national unity, reject violence, support tolerance, and be willing to appreciate local cultural heritage (Rinda Fauzian, Hadiat, Peri Ramdani, & Mohamad Yudiyanto, 2021).

d. Love of Homeland and Environment

Motivating students to love their homeland and feel responsible for the natural environment is an important step in forming caring citizens. This can help keep the environment clean and care for natural heritage. The implicit notion of love for the homeland can be found in the Qur'an. The values of love for the motherland, such as nationalism and readiness to sacrifice, are found in the perspective of the Qur'an, and love for the homeland becomes an honorable part of the teachings of the Qur'an. This is reflected through the actions of prophets and apostles who provide valuable lessons through the phenomena and events they experience, as an important guide in facing the changing times. The concept of love for the homeland in the Qur'an, hadith, and the views of scholars are universal values in loving the motherland. Some of the values of love for the homeland found in the Qur'an are: (1) the value of unity and unity, found in Q.S. Al Anbia>:92, Q.S. Al Hujura>t:13, Q.S. A>li 'Imra>n:103, and Q.S. As S}haf:4 (2) the value of self-sacrifice, found in Q.S. Al Anfa>l: 60, Q.S. Qas}has}:7, and Q.S. An Nisa>':135 (3) the value of loyalty, found in Q.S. An Nisa>':59, and Q.S. A>li 'Imra>n:103 (4) the value of obedience to laws and regulations, found in Q.S. An Nisa>':59, and Q.S. An Nisa>':135 (5) the value of tolerance between religious communities is found in Q.S. Al Mumtahannah:8, and Q.S. Al An'a>m:108,. Some of these

values also have a connection and legal basis in the Qur'an and hadith (Ikhsan, 2017).

e. Mutual Respect in Social Interaction

The program emphasizes the importance of mutual respect in social interactions, independent of any differences. This can create a more inclusive and harmonious society where individuals value each other. Indonesia is a country rich in diversity of cultures, religions, ethnicities, languages, and many other elements. Although there are differences between tribes, languages, cultures, and other elements. Indonesia has a motto of pride, namely *Bineka Tunggal Ika*, which means that even though we are different, we are still one. Indonesian citizens have a variety of different cultures. Therefore, they must be fostered with mutual respect and commitment to tolerance (Putri, 2020).

The opinion that religious moderation has a noble goal, namely to form a moderate society in carrying out religious teachings and more mature in addressing differences, is very relevant to the general view of religious moderation. This illustrates that religious moderation is not only about understanding religious teachings, but also about how individuals and societies can practice their religion with a balanced attitude, respect differences, and avoid extremism.

In addition, the purpose of religious moderation to bring harmony in life as fellow children of the nation also reflects the importance of moderation in creating a peaceful and harmonious society, especially in a diverse society like Indonesia. This goal is in accordance with the idea that religious moderation can be an important key to creating a harmonious, harmonious, and peaceful religious life.

The statement that religious moderation is an attempt to present a middle ground between two extreme groups, namely liberalism and conservatism in understanding religion, highlights the importance of understanding religious teachings in a balanced and moderate context. It emphasizes that religious moderation is not a simple conclusion, but rather an attempt to maintain balance and avoid extremism in religious interpretation.

Furthermore, the purpose of religious moderation to maintain the integrity of the Unitary State of the Republic of Indonesia (NKRI), establish order in religious communities, protect the rights of religious believers, and create peace and tranquility in religious life, and to realize the welfare of religious people, emphasizes the importance of moderation in social and political contexts. This suggests that religious moderation is not just an individual issue, but also has broader implications in society and the state.

Thus, the opinion is in line with the common understanding of religious moderation and explains how important it is in building a harmonious society, respecting differences, and maintaining the stability of the country. The internalization program of religious moderation values at MTs Assalam Salem and MTs Al Irfan Tanjungsari is a concrete step in achieving the goal of religious moderation.

As a country that has diversity and pluralism, the potential for conflict with religious backgrounds in Indonesia is indeed quite large. Religious moderation has a key role in creating a religious life that is peaceful, harmonious, and promotes balance, both on an individual, family, community, and among human beings as a whole. Religious moderation aims to find common ground, not reinforce differences. If elaborated further, there are at least three main reasons why religious moderation is so important (Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam, 2019):

First, the essence of the existence of religion is to preserve human dignity as God's glorious creation and protect human life (Gultom, 2022). Therefore, every religion carries a mission of peace and salvation. Religion teaches the importance of balance in life and insists that safeguarding human safety and life should be a top priority.

Second, Thousands of years after the emergence of religions, the human population has grown rapidly and has become increasingly diverse in terms of tribes, nations, skin colors, and spread across different countries and regions. Religions also experienced widespread development and spread along with human growth. Religious texts, originally written in Arabic, no longer cover the entire complexity of human problems. As a result, there are variations in the interpretation of religious texts, and truth becomes subjective (Wathani, 2017). Some religious adherents may no longer understand the true essence of religious teachings, more likely to be fanatical about interpretations that suit their interests, even politics. This is what often provokes conflicts in different parts of the world. This complexity is not only limited to Indonesia or Asia, but also throughout the world. Therefore, the importance of religious moderation is strongly emphasized, so that human civilization is not threatened by conflicts rooted in differences in beliefs.

Third, in the Indonesian context, religious moderation is considered an important cultural strategy to care for the nation's diversity (Aksa & Nurhayati, 2020). As a very diverse country, the founding fathers of the nation have succeeded in creating a mutual agreement in shaping national identity through Pancasila as the basis of the Unitary State of the Republic of Indonesia (NKRI). This approach has succeeded in bringing together various religious, ethnic, linguistic, and cultural groups in Indonesia. The Indonesian state is not a state based on religion, but religion is still respected as an integral part of people's daily lives without separation from social life. Religious values are respected and integrated with customary and local law, some aspects of religious law are regulated by the state, and religious and cultural practices go hand in hand to create peace and harmony.

The internalization program of religious moderation values in Madrasah Tsanawiyah Assalam Salem Brebes and Madrasah Tsanawiyah Al Irfan tanjungsari Sumedang, has objectives that are in line with the opinion that religious moderation is an important key to creating a harmonious, harmonious, and peaceful religious life in a plural and multicultural Indonesia (Sayyidah, 2023). Here's how to link the program's goals to those opinions:

- a. Creating a Harmonious and Peaceful Religious Life

The purpose of the internalization program of religious moderation values in both madrassas is to form students who have a moderate attitude in religion. By internalizing the values of moderation, students are expected to be able to coexist with mutual respect and understanding differences. This is in line with the opinion that religious moderation can create a harmonious and peaceful religious life.

b. Emphasize on Balance in Life

The program also aims to teach learners about the importance of religious balance. It includes a balance between personal and societal interests, between religious and cultural values, as well as between individual and group interests. Thus, this program practices the principles of religious moderation that emphasize balance, in accordance with the opinion that religious moderation exists to seek balance in life.

c. Seeking Similarities rather than Deepening Differences

One of the program's goals is to teach learners to understand the importance of seeking common ground and dialoguing with individuals from different religious backgrounds. The program encourages learners to seek common ground that promotes shared values such as peace, tolerance, and justice. This is in line with the opinion that religious moderation exists to seek common ground rather than sharpen differences.

Thus, the internalization program of religious moderation values in Madrasah Tsanawiyah Assalam Salem and Madrasah Tsanawiyah Al Irfan Tanjungsari aims to create an educational environment that supports the vision of religious moderation in achieving harmony, balance, and equality in religious life in multicultural Indonesia.

Based on the explanation of the purpose of religious moderation above, it can be understood that the purpose of internalizing religious moderation in research is to form students who have moderate character, are able to present harmony as fellow children of the nation and are able to maintain the integrity of the Unitary State of the Republic of Indonesia.

Religious moderation, because it prioritizes balance and justice in religious understanding, will be seen indicators when religious understanding is in line with its acceptance of values, culture, and nationality. This religious understanding is not resistant to the Republic of Indonesia, prioritizing living in harmony, both among differences of religious opinions that occur internally among religious people and with followers of different religions. This religious understanding prioritizes tolerance for the progress of the nation and state based on the spirit of diversity. Based on this reality, the indicators of religious moderation to be raised are attitudes of religious expression with national commitment, tolerance, anti-radicalism and violence, and seeing religious expressions that are accommodating to local culture (Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam, 2019).

The purpose of internalizing the values of religious moderation through Scouting Extracurriculars in Madrasah Tsanawiyah Assalam, Salem District, Brebes Regency and Madrasah Tsanawiyah Al Irfan Tanjungsari, Sumedang Regency is to achieve several results related to the formation of students'

character and increasing their understanding of religious moderation. Here's how to make the connection between the goals of internalizing the values of religious moderation and extracurricular Scouting:

- a. **Character Development:** One of the main objectives of internalizing the values of religious moderation is the character development of moderate, tolerant, and diverse students. Extracurricular Scouting supports this goal by providing students with hands-on experience in situations that require them to work together, respect differences, and adapt to diverse environments.
 - b. **Value Education:** Extracurricular Scouting can be used as a tool to provide value education to students. The purpose of internalizing the values of religious moderation includes understanding students of the importance of tolerance, respecting differences, and upholding justice in religious understanding. Scouts can be a platform for this education through discussions, role plays, and lectures.
 - c. **Increased Comprehension:** One of the main objectives is to increase students' understanding of religious moderation. Through Scouting activities, students can understand these concepts in practical contexts, such as through activities that encourage cooperation and appreciation of cultural diversity.
 - d. **Formation of Moderate Leaders:** Another objective is to train students to be moderate leaders and play a role in promoting religious moderation in society. Extracurricular Scouting is an ideal place to develop students' leadership skills and train students to practice the values of religious moderation in their leadership roles.
 - e. **Field Experience:** Scouting often involves outdoor activities that can help students internalize the values of religious moderation by reflecting on and observing natural diversity. It can also be an opportunity to reflect on the role of religious moderation in maintaining harmony between religions and cultures.
2. **Internalization of Religious Moderation Values Program through Scout Extracurricular in Madrasah Tsanawiyah Assalam, Salem District, Brebes Regency and Madrasah Tsanawiyah Al Irfan Tanjungsari, Sumedang Regency.**

Based on the results of research conducted by the author at MTs Assalam, Salem, Brebes Regency, the internalization program of religious moderation values through Extracurricular Scouting is structured with various levels of activities. The day-to-day program involves picket and school security duties, as well as teaching social etiquette and courteous interaction to learners. Every week there are regular meetings, aimed at strengthening students' understanding related to *dasa darma* related to religious moderation and Scouting proficiency training. The monthly program focuses more on social activities such as cleaning the school environment and the community. The semester program includes tests of scout knowledge and students' understanding of the relationship between *dasa darma* and religious moderation as well as other proficiency tests. An annual program of joint camps held each August coincides with the Scouts' birthdays. In addition, there are flexible incidental programs, including fundraising and other unplanned activities that encourage learners to be prepared for a variety of situations. The main objective of this entire program is to internalize the values

of religious moderation, encourage tolerance, mutual respect, concern for others, and shape the character of students comprehensively. All these efforts help students understand, accept, and implement the values of *dasa darma* and the values of religious moderation in daily life, become wise citizens and care for society.

Based on the results of research conducted by the author at MTs Al Irfan Tanjungsari, Sumedang Regency, the internalization program of religious moderation values through Extracurricular Scouting at MTs Al Irfan Tanjungsari is a comprehensive initiative that aims to shape the character of students who are balanced in religious understanding and become moderate and tolerant individuals. This program consists of various types of activities that take place in different time spans, ranging from daily, weekly, monthly, semester, yearly and incidental. Daily activities include ant operations or neighborhood cleanup, weekly activities include regular Friday meetings to deepen understanding of scouting and religious moderation and Scouting skills training, monthly activities include monthly camp activities in madrasah and social service settings, semester activities include General and Special Proficiency Requirements tests and student skills evaluations, annual activities include participation in large camps and Provincial jamboree as well as social awareness activities such as fundraising for disaster victims and other social activities. All of these programs aim to cultivate moral, social, and spiritual values that are in accordance with the principles of *dasa darma* Pramuka and religious moderation so that students are expected to become empowered individuals, have a leadership mentality, and appreciate differences in a diverse society.

The internalization program of religious moderation values through extracurricular Scouting at MTs Assalam Salem and MTs Al Irfan Tanjungsari has several similarities and differences that reflect the unique characteristics of each location. The similarities include similar main goals, namely building moderate and tolerant student character and teacher involvement in supporting this program. While the differences include different geographical locations with impacts on local religious and cultural traditions emphasized in these programs, different physical resources, and the role and priorities of madrasah heads that can affect the development and implementation of programs.

Different social and cultural contexts also influence the approach (Dasrun Hidayat, 2014) towards internalizing the values of religious moderation, focusing on different local values within each madrasa. For example, activities that highlight cultural values and religious traditions typical of the Brebes region are different from those that focus on the values of religious traditions typical of the Sumedang region in the Al Irfan madrasa. Thus, although the objectives of the two madrassas are similar, the approach and implementation of Scouting extracurricular programs can differ to match the local needs and conditions in each madrasa, taught with specific approaches, methods and techniques implemented inside and outside the classroom.

3. Implementation of the Internalization Program of Religious Moderation Values through Scout Extracurricular in Madrasah Tsanawiyah Assalam, Salem

District, Brebes Regency and Madrasah Tsanawiyah Al Irfan Tanjungsari, Sumedang Regency.

Based on the results of research conducted by the author regarding the implementation of the internalization program of religious moderation values through extracurricular Scouting activities at MTs Assalam Salem Brebes is carefully designed to shape the character of moderate students. The entire process runs in a planned and measurable manner, through the stages of planning, material selection, approaches used, and evaluation processes that play an important role in achieving program objectives.

Every day, this program involves students in school security tasks, providing lessons on responsibility, trust, and honesty. At regular weekly activities, the focus is on delving deeper into the values of religious moderation through Scouting skills exercises, conducted inside and outside the classroom to help learners understand the importance of skills and responsibilities. Meanwhile, the monthly program involves students in environmental cleaning and social service activities, encouraging caring attitudes towards others and the environment.

In semester activities, there are tests or tests of knowledge and skills for students, which allow them to move up in Scouting. The annual program, which holds an annual camp, aims to teach independence, cooperation, discipline, and moderation. In addition, incidental programs are organized to respond to emergency or disaster situations, providing lessons to learners about the importance of caring for others.

Based on the results of research that has been conducted by the author regarding the implementation of the internalization program of religious moderation values through Scouting extracurricular activities at MTs Al Irfan Tanjungsari, various stages can be identified. The implementation of these programs involves a learning approach that includes teaching, example, habituation, practical experience, motivation, and application of rules. Every day, students are involved in "Operation Ant," which is the task of cleaning the madrasah environment. Its main purpose is to teach values about cleanliness, love of nature, and compassion for fellow humans. The weekly program includes two core elements: special material focused on scouting material and religious moderation values material and Scouting general proficiency requirements exercises. Within the scope of the monthly program there are Persami (Saturday-Sunday Camp) activities in the madrasah environment, where students practice discipline, cooperation, independence, and social care. In Persami, there are also remembrance activities and religious discussions related to the values of religious moderation and others. The semester program includes an examination of knowledge and skills related to Scouting materials and religious moderation materials, as well as an evaluation of student development. The annual program is a large camp of the Madrasah Jamboree involving teachers and students outside the madrasah environment. Activities include ceremonies, exercises, social service, and outdoor exploration. Incidental programs are run in the event of a natural disaster or emergency situation, with learners and teachers raising

funds and providing assistance to the needy. It aims to apply the values of moderation and *dasa darma* in concrete actions.

The implementation of the program of internalizing the values of religious moderation through Scouting extracurricular activities at MTs Assalam Salem and MTs Al Irfan Tanjungsari is carefully designed and involves a number of organized stages. Every day, learners engage in school security duties, which teach the values of responsibility, trust, and honesty. The weekly program emphasizes the development of Scouting skills and a deep understanding of the values of moderation, both inside and outside the classroom. The monthly program promotes environmental awareness and social service, encouraging a caring attitude. The semester program contains knowledge and skill tests and evaluation of student progress. The annual program involves camps that teach self-reliance, cooperation, discipline, and moderation. Incidental programs respond to emergency or disaster situations, providing lessons about caring for others. Overall, the program integrates the learning, practice, and application of religious moderation values in the context of Scouting activities to shape the character of moderate and responsible learners.

CONCLUSION

Based on the results of research and discussion on internalizing the values of religious moderation through extracurricular scouts at MTs Assalam Salem, Brebes Regency and MTs Al Irfan Tanjungsari Sumedang, it can be concluded that the purpose of internalizing the values of religious moderation through extracurricular Scouting in the two schools is to form moderate learners. The program of internalizing the values of religious moderation through extracurricular Scouting in both schools is realized through the scout program consisting of daily, weekly, monthly, semester, annual and incidental programs. The implementation of the internalization program of religious moderation values through extracurricular Scouting in the two schools is realized through concrete steps ranging from goal formulation, planning, material selection, human resource involvement, use of learning approaches and methods, exercises, and evaluation. The evaluation of the internalization of religious moderation values through extracurricular Scouting in both schools consists of program evaluation, process evaluation and impact evaluation. Supporting and inhibiting factors for internalizing the values of religious moderation through extracurricular Scouting in the two schools consist of internal supporting factors in the form of the active role of the head of the madrasah, Foundation support, cooperation between madrasah residents and self-motivation of students. While the external support is the support of parents, students, and the surrounding community. Internal inhibiting factors are the incomplete facilities and infrastructure of madrasahs, non-compliance of students with rules and the presence of some teachers who have not attended training or religious moderation training. While the external inhibiting factors are the lack of transportation facilities, the association of students outside the madrasah, and the diversity of student backgrounds. The success of internalizing the values of religious moderation through extracurricular Scouting in both schools consists of the success of the process, the success of the program, the success of planting *siakap* which has a direct impact in the form of the realization of moderate attitudes of students and a peaceful madrasah environment. While the indirect impact is in the form of public appreciation and trust in madrasah.

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