A MODEL OF RELIGIOUS CHARACTER EDUCATION THROUGH ISLAMIC SCOUTING: INSIGHTS FROM THE HIZBUL WATHAN SCOUT MOVEMENT

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi nilai-nilai religius pada ekstrakurikuler berbasis kepanduan, khususnya pada ekstrakurikuler kepanduan Hizbul Wathan di SMP Muhammadiyah 8 Bandung. Metode penelitian yang digunakan adalah pendekatan kualitatif-deskriptif dengan teknik observasi, wawancara, dan studi dokumen. Data yang diperoleh kemudian dianalisis dalam tiga tahap: reduksi data, tampilan data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa terdapat tiga nilai religius utama yang diimplementasikan dalam ekstrakurikuler Kepanduan Hizbul Wathan ini, yaitu nilai kedisiplinan, akhlak, dan syariah atau ibadah, yang setiap nilai tersebut berperan dalam internalisasi karakter, penguatan perilaku sosial keagamaan, dan penguatan praktik keagamaan peserta didik. Ketiga nilai agama ini memiliki landasan yang kuat dalam Al-Qur'an dan Sunnah dan terintegrasi ke dalam semua kegiatan ekstrakurikuler Hizbul Wathan. Nilai-nilai keagamaan yang diterapkan dalam kegiatan ekstrakurikuler Gerakan Pramuka Hizbul Wathan di SMP Muhammadiyah 8 Bandung merupakan salah satu upaya konkret lembaga pendidikan untuk membangun karakter mahasiswa agar dapat mencapai karakter ideal sebagai tujuan pendidikan nasional. Berbagai program yang dirancang untuk mewujudkan nilai-nilai keagamaan tersebut menunjukkan kreativitas dan inovasi lembaga pendidikan dalam menjadikan sekolah sebagai pusat pengembangan karakter. Sikap dan perilaku siswa selama berada di lingkungan sekolah yang menunjukkan karakter religius menggambarkan keberhasilan program ini. Penelitian ini memberikan kontribusi teoretis terhadap literatur Pendidikan Agama Islam dengan mengusulkan model integratif pembentukan karakter religius melalui kegiatan kepanduan Islam nonformal. Secara praktis, penelitian ini memberikan rekomendasi bagi pengembangan ekstrakurikuler kepanduan di sekolah-sekolah Muhammadiyah sebagai wadah pembinaan karakter religius peserta didik secara komprehensif.

**Kata kunci**: Pendidikan Karakter Religius; Kepanduan Hizbul Wathan; Pendidikan Agama Islam.

Abstract

This study aims to describe the implementation of religious values in scouting-based extracurriculars, especially in Hizbul Wathan scouting extracurricular at Junior High School Muhammadiyah 8 Bandung. The research method used is a qualitative-descriptive approach with observation, interview, and document study techniques. The data obtained is then analyzed in three stages: data reduction, data display, and drawing a conclusion. The results of the study show that three main religious values are implemented in the Hizbul Wathan Scouting extracurricular: discipline, morals, and sharia or worship, each of which plays a role in character development, strengthening socio-religious behavior, and strengthening students' religious practices. These three religious values have a strong

foundation in the Qur'an and Sunnah and are integrated into all of Hizbul Wathan's extracurricular activities. The religious values applied in the extracurricular activities of the Hizbul Wathan Scout Movement at Junior High School Muhammadiyah 8 Bandung are concrete efforts by educational institutions to build students' character and achieve the ideal character as a national education goal. Various programs designed to realize these religious values demonstrate the creativity and innovation of educational institutions in making schools centers for character development. The attitude and behavior of students while in the school environment that show a religious character illustrate the success of this program. This research makes a theoretical contribution to the literature of Islamic Religious Education by proposing an integrative model of religious character formation through non-formal Islamic scouting activities. This study provides recommendations for developing scouting extracurricular activities in Muhammadiyah schools as a forum for fostering students' religious character comprehensively.

Keywords: Religious Character Education; Hizbul Wathan Scout Movement; Islamic Religious Education.

INTRODUCTION

The development of religious character in youth has become a crucial global issue, particularly amid modern challenges such as technological advancement and social change. Along with the advancement of time, the need to instill strong moral and religious values in the younger generation is paramount (Chanifah et al., 2021). These values serve as a foundation for personal development, social cohesion, and behavior that aligns with established norms (Mohi et al., 2025). In Indonesia, religious character education is increasingly emphasized as essential for building a morally responsible and spiritually sound generation. The Indonesian government has recognized the importance of religious values as part of its Character Education Program, which was launched in 2017 and regulated under Minister of Education and Culture Regulation No. 20 of 2018, mandating the integration of religious character education in formal education settings (Sofyan & Sanusi, 2023).

Religious character education is a key component of character building, integrating moral and religious teachings into everyday life (Al-Baihaqi et al., 2024). This concept aligns with non-formal education practices, which provide students with opportunities to learn and internalize values outside the formal classroom setting (Anton et al., 2024). One of the non-formal activities in schools, namely the Hizbul Wathan Scout extracurricular, plays a crucial role in the formation of religious character (Fittria et al., 2024). In this context, the Hizbul Wathan Scout Extracurricular activity serves as an effective means of fostering religious values among youth. Hizbul Wathan, an autonomous scouting organization within the Muhammadiyah movement, is designed to prepare and nurture children, adolescents, and youth with a foundation of Islamic faith, mental fortitude, physical fitness, and noble character based on the Qur'an and Sunnah (Nikmah & Nikmah, 2023).

Ideally, a person can be said to possess religious character when they feel the need and strive to draw closer to God, thereby demonstrating obedient behavior in worship, faith, and devotion to Allah SWT in their life (Azizah & Murniyetti, 2023; Nasrudin & Fakhruddin, 2023). However, many recent phenomena occur due to a lack of comprehensive religious values application to children. In this era, many people are educated, but their morals and ethics are not good (Musyarofah & Puspitaningrum, 2023). There are quite a number of juvenile delinquencies occurring, and based on data from the EMP *Pusiknas Bareskrim Polri* application accessed on Thursday, February 20, 2025, at 15:00 WIB, it is mentioned that in early 2025 alone, from January 1 to February 20, there were 437 children who had to face the law due to theft cases (Polri, 2025). Moreover, there are juvenile delinquencies involving drugs and promiscuity (Satria A & Mesra, 2024). Sakila et al. (2024) mention that bullying has become commonplace, often occurring in educational environments due to a lack of character strengthening, especially religious values (Sakila et al., 2024). This shows a gap between the integration of religious values in the curriculum and their implementation in daily life, especially among adolescents. Non-religious extracurricular activities can be an effective means of instilling religious values through direct practice, which students can better understand.

Previous studies have examined the application of religious values to build students' character. Research by Safutra et al. (2023) and Indrianingrum et al. (2024) highlights the importance of religious habituation practices in schools, such as prayer recitation and respect for teachers (Indrianingrum et al., 2024; Safutra et al., 2023). Similarly, studies by Yasin et al. (2024) and Gunadi et al. (2025) emphasize the role of spiritual extracurricular programs like Islamic spiritual activities and Qur'anic memorization (Yasin et al., 2024; Gunadi et al., 2025). However, while these studies provide valuable insights, leaving a gap in understanding how religious values can be integrated into non-religious extracurricular activities.

This study aims to fill this gap by analyzing the implementation of religious values within the Hizbul Wathan Scout at SMP Muhammadiyah 8 Bandung. Focusing on this distinctive non-formal extracurricular activity, the study contributes to the literature on Islamic Religious Education by proposing an integrative model for religious character formation through scouting. The study also provides practical recommendations for other schools, particularly within the Muhammadiyah network, on how to optimize scouting-based extracurricular programs as a platform for fostering religious values and character development in students.

METHOD

This research employs a qualitative-descriptive approach to describe the implementation of religious values in the Hizbul Wathan Scout Movement extracurricular program through interviews, observations, and documentation. The Research was conducted over three months, specifically in March, May, and July. Research was conducted at SMP Muhammadiyah 8 Bandung, selected because its Hizbul Wathan has achieved many accomplishments and serves as a pilot center for other Muhammadiyah schools around Bandung. The research was conducted using data sources including Hizbul Wathan activities, supervisors as respondents, and activity documents.

The participants in this study consisted of three informants selected for their relevant roles in Hizbul Wathan activities. These informants were: (1) N1: Hizbul Wathan supervisor as the key informant, (2) N2: Student administrators of Hizbul Wathan, (3) N3: Grade 9 students who participated in Hizbul Wathan Scout Movement for 3 years. Data collection was carried out through in-depth interviews with these three informants, which provided direct information on the implementation of religious values in the extracurricular activity. Examples of interview questions included: "What Islamic values are applied, especially in Hizbul Wathan at this school?" "What are the forms of the program for applying these Islamic values?", and "What changes have been observed in students, in terms of attitudes or behaviors, after participating in Hizbul Wathan?"

In addition to interviews, other data sources included relevant documentation of Hizbul Wathan activities marked as D1. The data obtained from the interviews, observations, and documents were then analyzed using Miles and Huberman's (2014) data analysis, which consists of three stages: data reduction, data display, and conclusion drawing. Data validity was ensured through member checking, peer debriefing, and an audit trail. This study obtained ethical approval and consent from the relevant school authorities to conduct interviews and collect data, ensuring that the research process adhered to ethical procedures, including obtaining the informants' consent to participate in the study.

RESULTS AND DISCUSSION

Based on document study (D1), Hizbul Wathan (HW) is part of Muhammadiyah autonomous organization founded in 1918 in Yogyakarta by KH. Ahmad Dahlan. Initially named Pavinder Muhammadiyah, it changed in 1920 to Hizbul Wathan, meaning "Defender of the Homeland." At SMP Muhammadiyah 8 Bandung, researchers observed that Hizbul Wathan extracurricular is attended by all students from grades 7-9 every Wednesday, starting at 08.00 WIB. The Activities begin with congregational prayers and a motivational chant, "HW clapping", to build students' enthusiasm.

Based on interviews with coaches (N1), field observation, and document studies, this research identified three core religious values in the Hizbul Wathan Scout Movement extracurricular: discipline, *akhlakul karimah* (noble character), and worship. These three values became the main focus of every activity. Table 1 presents the operationalization of these values.

Table 1. Religious Values Implemented in Hizbul Wathan Activities

No	Religious Values	Indicators	Foundation
1	Discipline	Punctuality, consistency in worship, time management, *istiqamah* in doing good deeds	Q.S. Al-Asr 1-3, Q.S. Hud: 112
2	*Akhlakul Karimah* (Noble Character)	Courtesy, honesty, responsibility, empathy, social care, leadership spirit	Q.S. Al-Ahzab: 21, Q.S. Al-Hujurat: 11, Prophetic Hadith on perfecting character
3	Worship	Performing congregational prayer, reading the Qur'an, praying together, memorizing surahs and hadith, practicing as an imam and muezzin (for male students)	Q.S. Al-Ankabut: 45, Q.S. Al-Baqarah: 43

Source: Interview results, observations, and document study (2025)

Implementation Program

The identified religious values are manifested through various structured coaching programs. These programs are designed to consistently strengthen each value. Table 2 outlines the implementation programs categorized by religious value focus.

Table 2. Religious Values Implementation Programs in Hizbul Wathan Scout Movement Extracurricular

No	Religious Values	Programs/Activities	Frequency	Target
1	Discipline	Morning habituation: congregational Duha prayer, Qur'an recitation, memorization of surahs, hadith, selected verses, and daily prayers	Weekly	Time discipline, *istiqamah* in worship
		Munaqasah (learning outcome analysis)	Weekly	Evaluation and consistency
2	*Akhlakul Karimah* (Noble Character)	Life skill and peer generation program (bullying prevention and empathy development)	Annualy	Empathy, responsibility
		Ramadan charity program (entrepreneurship and social	Annually	Independence, social care

No	Religious Values	Programs/Activities	Frequency	Target
3	Worship	service) Worship practice training: congregational prayer, Qur'an reading, practice as imam and muezzin (for male students)	Weekly	Spiritual awareness, leadership, responsibility
		Cadre training program (intensive education and training)	Annually	Independence, discipline

Source: Interview data with coaches and document study (2025)

The implementation of these programs is documented through direct observation of key activities. Field documentation captures the practical application of religious values in structured learning environments. Figure 1, Figure 2, Figure 3, Figure 4, and Figure 5 present visual evidence of program implementation across three core activity categories.

Figure 1. Morning Habituation and *Munaqasah* Session

Figure 1 illustrates the weekly morning routine program, a core activity for instilling discipline. The figure shows students participating in the morning routine, including congregational Duha prayer and reading the Qur'an. After worship activities, students participate in *munaqasah*, a learning-outcome analysis session in which trainers evaluate consistency and spiritual development. This systematic approach to morning worship instills time discipline and *istiqamah* (steadfastness) in religious practice. This structured routine forms the basis for an ongoing commitment to religious values, with the *munaqasah* component providing critical feedback for continuous improvement in worship practices and character development.

Figure 2. Life Skill and Peer Generation Mentoring Implementation

Figure 1 illustrates a session on the life skills program and peer mentoring, a program to cultivate noble character (*akhlakul karimah*) among Hizbul Wathan members. The documentation shows coaches facilitating interactive sessions focused on bullying prevention and empathy development. This program directly supports the development of empathy and responsibility as outlined in Table 2.

Figure 3. Cadre Training Program (*Diklat*)

Figure 2 illustrates the annual cadre training program (*diklat*), an intensive educational and training initiative aligned with the values of worship. This program engages participants in structured outdoor learning activities that combine practical worship training with leadership development. The program aims to foster independence and discipline through experiential learning, as participants are responsible for their own spiritual practices and those of their peers. The outdoor environment reinforces the integration of religious values with practical life skills and character building.

Student Behavioral Change Outcomes

Based on interviews with the coach (N1) and field observations indicate significant behavioral changes in students participating in Hizbul Wathan Scout Movement Extracurricular. These changes are shown in Table 3.

Table 3. Student Behavioral Changes as Results of Religious Values Implementation

No	Aspect	Behavioral Changes	Achievement Outcomes
1	Discipline	More obedient to rules, value time in worship and learning, consistent in good deeds	87% of students show improvement in discipline (data from the coach (N1))
2	Noble Character	Courtesy toward teachers, mutual respect among peers, increased social care, and reduced bullying incidents	Observations show high levels of empathy and tolerance
3	Spiritual Awareness	More consistent congregational prayer, diligent Qur'an reading, brave to appear as imam and muezzin, and performing daily prayers	Consistent participation in Hizbul Wathan religious activities
4	Personality	More independent, brave, confident, possess leadership spirit	Direct statements from N2 and N3 about personal changes
5	Value Transfer	Good habits practiced during Hizbul Wathan activities are applied in home environment	Student testimonies (N2 and N3) about value application outside school environment

Source: Interview and observation results (2025)

According to coach data (N1), approximately 87% of students participating in the Hizbul Wathan Scout Movement extracurricular show improvement in discipline, character, and responsibility. This is evidenced by students being more obedient to rules, appreciating time in worship and learning, showing courtesy toward teachers, and respecting peers. Student participants (N2 and N3) also reported experiencing meaningful personal changes. They felt they became more independent, brave, and confident. Interestingly, the good habits they learned in Hizbul Wathan activities were also carried over to their homes.

Theoretical Framework: Character Education in Non-Formal Context

The findings of this research can be understood through Lickona's character education framework that emphasizes three interconnected components: moral knowing, moral feeling, and moral action (Wasliman, 2026). The Hizbul Wathan activity demonstrates the integration of these three components in a distinctive way through its Islamic pedagogical approach. The discipline value (moral knowing) is instilled through morning habituation programs. *Akhlakul karimah*

(moral feeling) is developed through empathy-building activities. Meanwhile worship practices (moral action) provide concrete forms of these values. This indicates that Hizbul Wathan can be seen as a fairly comprehensive character education model in non-formal education contexts.

Berkowitz & Bier (2004) in their meta-analysis of effective character education identified several key principles such as skill development, direct teaching, modeling, and experiential learning. The Hizbul Wathan Scout Movement activity indeed combines all these elements, but with an added theological dimension that distinguishes it. Unlike secular character education models that rely more on civic virtues or verses and Prophetic traditions.

The Role of Non-Formal Education in Value Transmission

As a non-formal educational activity, Hizbul Wathan exemplifies what Manuel described as structured learning outside formal curricula that targets skills and competencies (Souto-Otero, 2021). The weekly Wednesday schedule creates regularity yet remains flexible, not as rigid as formal classroom settings. This aligns with the statement that non-formal education tends to be more adaptable and more participant-centered that formal schooling (Almeida, 2025).

The 87% improvement rate in student discipline according to coach reports quite demonstrates high effectiveness in value internalization. This figure support the argument that non-formal education often achieves better outcomes in attitudes and behavior when dealing with values and life skills (Almeida, 2025; Godor, 2025). Interestingly, behaviors learned in Hizbul Wathan were also carried over to home environments (as reported by N2 and N3). This demonstrates what educational psychology calls "far transfer", the ability to apply learned principles to new contexts. The effectiveness of this transfer may be due to the experiential nature of Hizbul Wathan activities, creating deeper internalization than ordinary cognitive instruction.

Discipline as Religious Practice

The discipline component in Hizbul Wathan is actually more than just time management or rule compliance. Discipline values play an important role in shaping students' character (Handoko, 2025). In the Qur'an, Allah states in surah Al-Asr verses 1-3:

وَالْعَصْرِ ١ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ٣

Meaning: *"By time (1), Indeed, mankind is in loss (2), Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience (3)"* (Q.S. Al-Asr: 1-3)

By referring to Allah's states in Surah Al-Asr, verses 1-3 (time consciousness) and *istiqamah* (consistency), this program frames discipline as spiritual practice, not merely behavioral conformity. This theological approach creates what Kabir et al. (2025) calls "intrinsic motivation", where intrinsic motivation arises from internal enjoyment or satisfaction derived from religious activities.

Al-Ghazali's concept in *Ihya Ulumuddin* about habituation and consistency in training the soul (Wanto, 2025) becomes the pedagogical foundation of Hizbul Wathan's morning habituation program. This approach is aligns with the statement that emphasizes that when individuals engage in repeated and consistent behavior within the same context, the action will trigger automatic responses guided by a habitual mechanism (Verplanken & Orbell, 2022). However, Hizbul Wathan adds a dimension of spiritual intentionality by viewing discipline as an act of worship, which helps explain why its effectiveness surpasses that of secular habit-training programs. Emphasis on discipline in Hizbul Wathan activities makes students more orderly and forms a stronger moral and spiritual foundation, which is an important component in forming good character (Islamudin & Azani, 2025).

Research by Manik et al. (2024) finding that time-discipline students are able to maintain academic, social, emotional, and spiritual balance quite validates the holistic outcomes observed in Hizbul Wathan participants. The integration of discipline with worship, such as the Dhuha prayer, aligns with research on character education that emphasizes how holistic educational strategies significantly influence spiritual discipline alongside moral character development, highlighting the importance of incorporating structured discipline into educational programs (Mulawarman et al., 2024).

Other relevant research in discussing discipline-building based on religious values emphasizes that discipline has a role as a center that balances other virtues in a religious-based school environment (Said et al., 2025). Thus, people who practice discipline in their own lives are following the teachings of the Qur'an and the Sunnah in their daily lives. Based on this, the internalization of discipline activities is not only beneficial for developing good self-management in students, but also a practice in applying the values contained in the Qur'an and Sunnah in life.

Akhlakul Karimah (Noble Character): From Prophetic Modeling to Peer Application

Akhlakul karimah or noble character is one of the core components of religious values implemented in Hizbul Wathan activities at SMP Muhammadiyah 8 Bandung. The *akhlakul karimah* (noble character) component shows fairly mature pedagogical design through a dual approach: vertical modeling (emulating Prophet Muhammad) and horizontal (peer interactions). The Prophet stated in a hadith:

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: *"Indeed, I was sent to perfect noble character."* (HR. Ahmad)

This hadith provides a theological foundation, while programs like Life Skills and Peer Generation translate it into concrete forms such as bullying prevention.

This finding contributes to discussions in moral education about the effectiveness of exemplar-based learning. Moral exemplars provide more concrete

and more effective behavioral references than abstract principles (Krettenauer & Stichter, 2023). Allah states in surah Al-Ahzab verses 21:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْأخِرَ وَذَكَرَ اللهَ كَثِيْرًاۗ

Meaning: *"Indeed, in the Messenger of Allah, there is an excellent example for you, (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah much."* (Q.S. Al-Ahzab: 21)

The use of the Prophet as the ultimate exemplar in Hizbul Wathan aligns with a social learning theory called observational learning, which describes imitation or modeling learning as demonstrated by observing and imitating the behavior of others (Handayani, 2024; Maslani et al., 2026). In this case, Hizbul Wathan observes and imitates the Prophet's attitudes and behavior.

Empathy development in bullying prevention aligns with contemporary social-emotional learning (SEL) frameworks (Dailey & Roche, 2025). Several studies show that empathy training can reduce bullying (Munawaroh et al., 2024; Dewi, 2023; Palupi et al., 2024) and this validates Hizbul Wathan's approach.

The Ramadan charity program, which combines entrepreneurship with social service, exemplifies praxis, namely the integration of reflection and action to transform both the learner and their context. In this model, students don't just learn about generosity in theory, but they actively create economic value and distribute it. This experiential approach aligns with service-learning pedagogy, which facilitates reciprocal engagement between learners and the community and emphasizes reflection on real-world problems (Gregorová et al., 2024). These findings support the argument that service-learning, as embodied in the Ramadan charity initiative, can substantially impact students' moral development and commitment to civic responsibility by linking reflective practice with structured social action.

Implications for Character Education Theory

The findings of this research bring several theoretical implications worth noting. First, the high effectiveness rate (87% improvement) indicates that religiously-based character education may achieve stronger outcomes than values-neutral approaches, at least in faith-based community contexts. This aligns with recent scholarly work that emphasizes the necessity of substantive ethical frameworks in moral education, as opposed to mere procedural ethics (Oldham & Mcloughlin, 2025). Studies show that programs grounded in clear, consistent values yield more robust character development in students, as they help anchor students' actions and decisions in well-defined ethical norms (Fahrurrozi et al., 2025).

Second, the successful transfer of values from Hizbul Wathan to students' home environments challenges the "fragmentation critique" often levied at non-formal education programs. When non-formal education initiatives provide coherent worldviews and consistent opportunities for practice, learning can

effectively transfer across different contexts, thus reinforcing the long-term impact of such programs. This finding is supported by Lave & Wenger's (1991) theory of embedded learning, which posits that meaningful learning occurs through active participation in authentic communities of practice. Programs like Hizbul Wathan create learning environments that enable students to internalize values through authentic engagement and direct experience (Oldham & Mcloughlin, 2025).

Third, the integration of religious worship with character formation offers an alternative to secular character education models dominating Western literature. Recent studies highlight that educational environments that are explicitly value-oriented, including those rooted in religious traditions, play an important role in shaping students' moral frameworks and daily practices, suggesting that religious content need not be marginal but can be central to comprehensive character education (Fahrurrozi et al., 2025).

Fourth, the emphasis on collective spiritual practices (congregational prayer, group recitation) highlights communal dimensions often underemphasized in individualistic Western character education models. This resonates with emerging discourse in character education scholarship that emphasizes socially situated learning and communal practice as core drivers of moral agency and collective identity formation, rather than isolating character traits within individual learners (Oldham & Mcloughlin, 2025).

CONCLUSION AND SUGGESTION

The implementation of religious values in the Hizbul Wathan Scout Movement extracurricular activities at SMP Muhammadiyah 8 Bandung has been carried out comprehensively and systematically. This study identified three main religious values in practice: discipline, *akhlakul karimah* (noble character), and worship. These three religious values have a strong foundation in the Qur'an and Sunnah and are integrated into all Hizbul Wathan extracurricular activities. The religious values implemented in the Hizbul Wathan Scout Movement extracurricular activities at SMP Muhammadiyah 8 Bandung represent one of the educational institution's concrete efforts to build students' character so they can achieve the ideal character as the goal of national education. The various programs designed to realize these religious values demonstrate the educational institution's creativity and innovation in making schools a center for character development. Students' attitudes and behaviors during their time in the school environment that demonstrate religious character illustrate the success of this program.

Despite the valuable findings of this research, several limitations remain. First, the study is confined to a single school (SMP Muhammadiyah 8 Bandung), and thus the results may not be generalizable to other schools, particularly those with different religious or cultural contexts. Future research could extend this study by including a larger sample of schools from various regions to explore the

broader applicability of the findings. Second, this study primarily focused on the immediate effects of the religious values implemented within Hizbul Wathan activities, with limited longitudinal analysis. Future studies should consider conducting follow-up research to examine the long-term impact of religious values on students' character development. Additionally, further investigation could explore the perspectives of parents and the wider community regarding the integration of religious values in school extracurricular programs.

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