

## Islamic Values-Based Scout Extracurricular Activities and the Development of Students' Self-Control Ability

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Received: 18-3-2025 | Revised: 21-10-2025 | Accepted: 19-11-2025

### Abstract

This study examines how Islamic values-based scout extracurricular activities contribute to the development of students' self-control ability at Senior High School 1 Purworejo, Central Java, Indonesia. The study is based on a qualitative field approach involving two scout advisor teachers and fifteen students who actively participated in scout activities. Data were collected through in-depth interviews and observation, then analyzed thematically through data reduction, coding, categorization, and interpretive theme development. The findings show that scout activities function as an experiential space for internalizing Islamic values such as discipline, honesty, responsibility, patience, cooperation, respect, and brotherhood. These values are not only taught verbally, but are practiced through routines, group assignments, ceremonies, mentoring, leadership exercises, and reflective guidance. The study also reveals that students' self-control develops gradually through repeated experiences of obeying rules, managing time, regulating emotions, completing responsibilities, respecting group decisions, and cooperating with peers. Self-control in this context is not merely a psychological ability, but also a moral and spiritual disposition rooted in Islamic character formation. The study implies that Islamic education should give greater attention to extracurricular activities as practical arenas for strengthening students' character and self-regulation.

### Keywords

Islamic values, scout extracurricular activities, self-control, character education, Islamic education

### Abstrak

Penelitian ini mengkaji bagaimana kegiatan ekstrakurikuler Pramuka berbasis nilai-nilai Islam berkontribusi terhadap pengembangan kemampuan pengendalian diri siswa di Sekolah Menengah Atas 1 Purworejo, Jawa Tengah, Indonesia. Penelitian ini menggunakan pendekatan kualitatif lapangan dengan melibatkan dua guru pembina Pramuka dan lima belas siswa yang aktif mengikuti kegiatan Pramuka. Data dikumpulkan melalui wawancara mendalam dan observasi, kemudian dianalisis secara tematik melalui reduksi data,

pengodean, kategorisasi, dan pengembangan tema secara interpretatif. Temuan penelitian menunjukkan bahwa kegiatan Pramuka menjadi ruang pengalaman yang penting bagi internalisasi nilai-nilai Islam seperti disiplin, kejujuran, tanggung jawab, kesabaran, kerja sama, rasa hormat, dan persaudaraan. Nilai-nilai tersebut tidak hanya diajarkan secara verbal, tetapi dipraktikkan melalui rutinitas, tugas kelompok, upacara, pembinaan, latihan kepemimpinan, dan bimbingan reflektif. Penelitian ini juga menemukan bahwa pengendalian diri siswa berkembang secara bertahap melalui pengalaman berulang dalam menaati aturan, mengelola waktu, mengendalikan emosi, menyelesaikan tanggung jawab, menghargai keputusan kelompok, dan bekerja sama dengan teman sebaya. Dalam konteks ini, pengendalian diri tidak hanya dipahami sebagai kemampuan psikologis, tetapi juga sebagai disposisi moral dan spiritual yang berakar pada pembentukan karakter Islami. Penelitian ini mengimplikasikan bahwa pendidikan Islam perlu memberi perhatian lebih besar pada kegiatan ekstrakurikuler sebagai arena praktis untuk memperkuat karakter dan regulasi diri siswa.

### **Keywords**

Nilai-nilai Islam, ekstrakurikuler Pramuka, pengendalian diri, pendidikan karakter, pendidikan Islam

### **Introduction**

Education in contemporary Islamic contexts cannot be reduced to the transmission of knowledge or the achievement of measurable academic outcomes. It is, at the same time, a moral and formative process through which students learn to govern themselves, relate responsibly to others, and situate their actions within a broader ethical horizon. Syauqi et al. (2025) suggest that the integration of Islamic values in educational practices remains important because Islamic education is expected to shape not only intellectual competence but also moral consciousness and social responsibility. This point may sound familiar, even simple, yet it is often overlooked in school practice. Students may understand moral concepts cognitively, but still struggle to translate them into disciplined behavior, emotional restraint, and responsible decision-making.

In Islamic education, character formation is closely connected to the cultivation of self-control. Self-control refers to the ability to manage impulses, delay immediate gratification, regulate emotions, obey rules, and act in accordance with accepted moral standards. Briki et al. (2015) show that religiosity and self-control are meaningfully related in Muslim contexts, particularly when religious commitment becomes part of personal regulation rather than merely external identity. In a similar direction, Khan et al. (2008) argue that religious orientation may influence how individuals regulate anxiety, behavior, and personal responsibility. These findings indicate that self-control is not merely a psychological skill. It is also a moral capacity, and in Islamic education it becomes part of the broader effort to develop students who are able to restrain harmful impulses and choose ethically responsible action.

The challenge, however, lies in how such values are internalized. Classroom instruction is necessary, but it is not always sufficient. Students need spaces where values are practiced, repeated, corrected, and experienced in concrete social situations. Huda et al. (2024) emphasize that extracurricular activities in Islamic educational institutions may strengthen character education because they provide students with practical opportunities to live values such as discipline, responsibility, cooperation, and respect. This is where scouting becomes

pedagogically relevant. Scout extracurricular activities offer structured experiences in which students are required to follow rules, work in teams, lead peers, serve others, and manage themselves under different physical and social conditions.

Scouting, in this sense, is not merely an additional school activity conducted outside formal lessons. It may function as a living laboratory of character education. Urban et al. (2010) note that youth activity involvement can support positive developmental outcomes when it encourages intentional self-regulation and meaningful participation. Within the context of Islamic education, scout activities may become even more significant when they are intentionally connected with Islamic values such as honesty, discipline, responsibility, brotherhood, empathy, cooperation, patience, and respect for others. These values are not presented only as abstract ideals. They appear in punctual attendance, orderly participation, group responsibility, outdoor discipline, mutual help, and the willingness to accept correction from mentors and peers.

Mentoring also plays a central role in this process. Saidi et al. (2025) explain that mentoring programs can contribute to the formation of students' Islamic character when mentors provide guidance, role modelling, and moral supervision. In scout activities, teachers or scout advisors do not simply instruct students about what is right and wrong. They observe behavior, give reminders, correct undisciplined actions, and encourage students to reflect on their responsibilities. It is reasonable if students gradually learn self-control not through one dramatic moment, but through repeated small experiences. They arrive on time, listen to instructions, control anger during group activities, accept tasks, and learn to place collective responsibility above personal convenience.

The social dimension of scouting also deserves attention. Balaguer et al. (2020) found that extracurricular participation, together with positive parenting and supportive environments, is associated with youth development. Verner-Filion et al. (2025) further show that motivation in extracurricular activities can influence students' developmental outcomes. These studies help us understand why scout activities may affect self-control. Students are not trained in isolation. They are shaped through peer interaction, group expectations, teacher guidance, and a school culture that gives meaning to discipline. In such a setting, self-control becomes socially learned. Students begin to understand that controlling oneself is not only about avoiding punishment, but also about maintaining trust, respecting others, and fulfilling shared commitments.

Previous studies have discussed Islamic values, character education, mentoring, extracurricular activities, and self-regulation from various perspectives. Yet, there remains a need for more contextual qualitative studies that examine how Islamic values-based scout activities are actually practiced in schools. Huda et al. (2024) provide important insight into character education through extracurricular activities in Islamic boarding school settings, while Bayu Astra et al. (2024) discuss scout curriculum management in relation to student discipline in madrasah contexts. However, the everyday processes through which scout activities cultivate students' self-control in a specific senior high school setting still require closer attention. What values are emphasized by scout advisors. How do students experience discipline and responsibility. How do routine activities become part of moral formation. These questions cannot be answered fully through general claims alone.

Based on this concern, the present study explores the integration of Islamic values into scout extracurricular activities and their contribution to the development of students' self-control ability at Senior High School 1 Purworejo, Central Java, Indonesia. The study focuses on the experiences of two scout advisor teachers and fifteen students who were directly involved in scout activities. Through in-depth interviews and observation, this research seeks

to understand how Islamic values are practiced, how guidance and routine discipline are implemented, and how students perceive changes in their ability to regulate emotions, obey rules, manage responsibilities, and interact ethically with others. In our view, this focus is important because character education becomes more convincing when it is examined not only as an institutional slogan, but as a lived educational process.

## Method

This study employed a qualitative field approach with a descriptive case study orientation. The choice of this design was based on the nature of the research problem, which required a close understanding of how Islamic values-based scout extracurricular activities were practiced and how these practices were experienced by teachers and students in everyday school life. Patrick and Middleton (2023) remind us that qualitative inquiry is useful when researchers seek to understand self-regulated learning as a process that is situated, interpretive, and shaped by context. In this study, self-control was not treated as a numerical score to be measured statistically, but as a lived capacity that appears in students' discipline, emotional regulation, obedience to rules, responsibility, and interaction with peers.

The research was conducted at Senior High School 1 Purworejo, Central Java, Indonesia. This school was selected because scout extracurricular activities were implemented as part of student character development and were connected with religious and moral values in school life. Huda et al. (2024) show that extracurricular activities in Islamic educational settings may become important spaces for strengthening character education, especially when values are not only taught conceptually but also practiced through routine activities. This consideration made the school context relevant for examining how scouting could support the internalization of Islamic values and the formation of students' self-control.

The participants consisted of two scout advisor teachers and fifteen students who were actively involved in scout extracurricular activities. The scout advisor teachers were included because they had direct experience in planning, guiding, supervising, and evaluating scout activities. The students were selected because they participated in the activities and could describe how they experienced discipline, mentoring, group responsibility, and value-based guidance. The number of participants was relatively limited, but this is not necessarily a weakness in qualitative research. What matters more is whether the participants can provide rich, relevant, and meaningful information about the phenomenon being studied.

Data were collected through in-depth interviews and observation. The interviews with scout advisor teachers explored their strategies in integrating Islamic values into scout activities, their understanding of self-control, and their perceptions of changes in student behavior. The interviews with students focused on their experiences during scout activities, including how they learned discipline, controlled emotions, followed instructions, accepted responsibility, and interacted with peers. Saidi et al. (2025) emphasize the importance of mentoring in shaping students' Islamic character, and this perspective helped guide the exploration of how teacher guidance functioned within the scouting process.

Observation was used to examine how Islamic values appeared in real practices rather than only in verbal statements. Through observation, the researcher paid attention to scout routines, group activities, discipline mechanisms, leadership exercises, communication between teachers and students, and peer interaction. Bayu Astra et al. (2024) indicate that scout extracurricular management can contribute to student discipline when activities are

organized through structured curriculum, routine supervision, and behavioral guidance. In this study, observation made it possible to see whether such discipline was merely procedural or had begun to shape students' internal regulation.

The data were analyzed using thematic analysis. The analysis began with repeated reading of interview transcripts and observation notes in order to gain a general understanding of the data. The researcher then reduced the data by selecting information that was directly related to Islamic values, scout practices, mentoring, discipline, and self-control. After that, the data were coded, grouped into categories, and developed into broader themes. These themes were interpreted by connecting participants' statements, observed practices, and relevant conceptual discussions. This process was not entirely mechanical. At several points, the researcher needed to return to the field notes and reconsider whether a theme truly reflected the participants' experiences or only the researcher's early assumption.

To strengthen the trustworthiness of the findings, this study used triangulation between interview and observation data. Statements from teachers were compared with students' accounts and with what was observed during scout activities. The researcher also conducted careful comparison across participants to identify similarities, differences, and possible contradictions in the data. This step was important because self-control is not always visible in a simple way. A student may appear obedient during formal activities, yet still struggle with responsibility or emotional control in peer interaction. For that reason, repeated reading of field notes and reflective interpretation were used to ensure that the findings remained grounded in the data rather than shaped only by ideal assumptions about character education.

Ethically, the study respected the voluntary participation of teachers and students. Participants were informed about the purpose of the study, and the data were used only for academic analysis. The identity of participants was treated carefully to protect their privacy. This ethical consideration is important because research on student behavior and character formation involves personal experiences, school culture, and teacher-student relations. In our view, maintaining this sensitivity is part of responsible qualitative research, especially when the study seeks to understand not only what students do, but also how they learn to govern themselves within an educational environment shaped by Islamic values.

## **Results and Discussion**

### *The Integration of Islamic Values in Scout Extracurricular Activities*

The findings indicate that scout extracurricular activities at Senior High School 1 Purworejo served as a practical medium for integrating Islamic values into students' everyday conduct. The values most frequently emphasized were discipline, honesty, responsibility, patience, cooperation, respect, brotherhood, and social care. These values were not introduced as isolated moral concepts. Rather, they were embedded in repeated activities, group rules, ceremonial practices, collective assignments, and the continuous guidance of scout advisors. Huda et al. (2024) argue that extracurricular activities in Islamic educational settings can strengthen character education when they become spaces where moral values are practiced directly. This perspective is relevant to the present findings because the scout activities observed in this study showed that Islamic values were not merely spoken about, but enacted through concrete behavior.

Discipline appeared as one of the most visible values in scout activities. Students were expected to arrive on time, wear appropriate uniforms, follow instructions, participate in ceremonies, and complete group tasks according to agreed procedures. At first glance, these

practices may seem ordinary. Yet, in the context of character education, such ordinary practices are precisely where moral formation often begins. Bayu Astra et al. (2024) show that scout extracurricular management can contribute to student discipline through structured activities, routine supervision, and consistent behavioral guidance. In this study, discipline was not understood simply as compliance with school rules. It gradually became a habit through which students learned to control impulses, manage time, and respect collective order.

Honesty and responsibility were also internalized through group-based scout activities. Students were often given tasks that required them to report honestly, complete duties, and take responsibility for the success or failure of their group. Syauqi et al. (2025) emphasize that the integration of Islamic values in education requires practices that connect moral ideals with institutional and social behavior. In scout activities, this connection was seen when students were encouraged to be truthful in reporting attendance, fair in dividing tasks, and accountable for equipment, group readiness, or assigned roles. The moral meaning of honesty therefore moved beyond verbal instruction. It became attached to real situations where students had to make choices.

Patience was another value that emerged naturally in scout practices. Outdoor activities, physical exercises, waiting turns, listening to instructions, and resolving group difficulties required students to endure discomfort and restrain emotional reactions. This is important because patience in Islamic education is not merely passive endurance. It involves the ability to remain steady, responsible, and morally aware when facing pressure. Briki et al. (2015) suggest that religiosity and self-control are connected when religious values shape internal regulation. In this study, patience was cultivated through repeated situations that asked students to pause, listen, accept correction, and continue participating even when activities were tiring or less enjoyable. One might say that the value of patience became visible not in formal religious speech, but in the small discipline of staying committed to the activity.

Cooperation and brotherhood were strongly reflected in group assignments and peer interaction. Students were trained to work together, help friends, share tasks, and prioritize group achievement over individual preference. Verner-Filion et al. (2025) indicate that extracurricular activities can support positive student outcomes when participation is meaningful and motivated by a sense of involvement. In the observed scout activities, students did not act as isolated individuals. They had to negotiate, listen, support one another, and sometimes accept group decisions that did not fully match their personal wishes. This process is pedagogically significant because self-control is not only learned internally, but also socially. Students learn to regulate themselves because they are part of a group that depends on mutual trust and responsibility.

Respect and social care were also embedded in the interaction between students, scout advisors, and peers. Students were expected to listen respectfully when advisors gave instructions, respond politely to correction, and show care toward friends who had difficulty completing tasks. Saidi et al. (2025) note that mentoring contributes to Islamic character formation when mentors provide guidance, moral modelling, and supportive supervision. The role of scout advisors in this study was therefore central. They did not merely manage activities. They interpreted experiences, reminded students of moral meanings, corrected behavior, and connected scout discipline with Islamic values. This form of guidance helped students understand why discipline, honesty, patience, and cooperation mattered.

The integration of Islamic values in scout activities was also strengthened through routine and repetition. Moral values become more convincing when students encounter them

repeatedly in meaningful situations. Listyono et al. (2018) explain that Islamic values can be integrated into learning through intentional methods that connect knowledge, attitude, and behavior. In the case of scouting, this integration occurred through ceremonies, group preparation, physical training, leadership tasks, collective responsibility, and reflective reminders. Students learned by doing, not only by listening. This distinction is important. A student may know that responsibility is a good value, but responsibility becomes more deeply learned when the student must prepare group equipment, lead peers, or accept consequences for negligence.

The findings also suggest that scout extracurricular activities functioned as a bridge between Islamic moral teaching and practical character formation. Islamic values often appear in classroom instruction as concepts, doctrines, or moral advice. These are necessary, of course, but they need practical reinforcement. Huda et al. (2024) and Ikhwan et al. (2025) show that extracurricular activities can support character strengthening because they create practical contexts for discipline, leadership, empathy, and responsibility. The present study supports this view. Scout activities at Senior High School 1 Purworejo provided a social and experiential arena where students could translate moral knowledge into observable conduct.

This does not mean that value internalization occurred perfectly or uniformly among all students. Some students appeared more disciplined, while others still needed repeated reminders. Some could accept correction calmly, while others required more guidance. Such variation is natural in character education. What matters is that scout activities created a structured environment in which students were continuously invited to practice self-regulation through Islamic values. In our view, this is one of the strengths of scouting as an extracurricular program. It allows moral education to move from classroom explanation into embodied practice, from advice into habit, and from abstract value into daily conduct.

#### *Mentoring, Discipline, and Routine Practices as Pathways to Self-Control*

Mentoring emerged as one of the most important pathways through which scout extracurricular activities contributed to students' self-control at Senior High School 1 Purworejo. The two scout advisor teachers did not function only as technical instructors who explained scout rules or supervised activities. More than that, they acted as moral mentors who guided students' behavior, corrected undisciplined actions, and modelled the kind of self-regulated conduct expected from students. Saidi et al. (2025) explain that mentoring in Islamic character education becomes meaningful when mentors combine guidance, role modelling, and moral supervision. This idea is clearly relevant here, because students often learned self-control not through abstract explanation, but through the presence of teachers who consistently reminded them to be punctual, responsible, patient, and respectful.

The role of scout advisors was especially visible in moments when students showed difficulty managing themselves. Some students needed reminders to arrive on time, prepare equipment properly, listen carefully to instructions, or maintain emotional control during group activities. These reminders may appear simple, but they are pedagogically important. Nordin et al. (2014) show that the role of the mentor or naqib is significant in helping students internalize values through guidance and close supervision. In the context of this study, the scout advisors played a similar role. They supervised behavior, but also interpreted the moral meaning behind discipline. Students were not only told what to do. They were encouraged to understand why discipline, obedience to rules, and responsibility matter for personal character and collective life.

Self-control, as reflected in the findings, did not develop instantly. It was formed through repetition, correction, and habituation. This is a rather ordinary process, but perhaps precisely because of that it becomes educationally powerful. A student does not become

disciplined simply because a teacher says that discipline is important. The student learns discipline by repeatedly arriving on time, standing in formation, completing assigned tasks, responding to correction, and experiencing the consequences of negligence. Bayu Astra et al. (2024) indicate that scout extracurricular management can strengthen student discipline when activities are structured, supervised, and evaluated consistently. In this study, such consistency helped transform discipline from an external demand into a gradually internalized pattern of behavior.

Routine practices became a central mechanism in this process. Attendance discipline, punctuality, group preparation, marching practice, outdoor activities, teamwork, and religiously oriented reminders created a repeated structure through which students practiced self-regulation. Huda et al. (2024) argue that extracurricular activities in Islamic educational settings can strengthen character because values are enacted in practical situations. This was also seen in the scout activities at Senior High School 1 Purworejo. Students were trained to control impulses, listen before acting, follow agreed instructions, and adjust personal desires to group responsibilities. Such practices did not always look dramatic. They were often small and repetitive. Yet, small repetition is often where character begins to take shape.

Marching practice, for instance, trained students to coordinate bodily movement, attention, and obedience to command. At a practical level, this activity required concentration and physical discipline. At a deeper level, it taught students to restrain careless movement, control emotional impatience, and remain attentive to collective rhythm. Urban et al. (2010) suggest that structured youth activity involvement can support intentional self-regulation when students participate meaningfully in organized activities. In the present study, marching practice was not merely a scout technique. It became a concrete exercise in controlling the body, attention, and attitude within a disciplined group setting.

Outdoor activities also played an important role in developing self-control. These activities placed students in situations that required endurance, patience, cooperation, and problem solving. Students had to manage fatigue, follow safety instructions, share tasks, and respond to unexpected situations without excessive complaint. Briki et al. (2015) indicate that self-control in Muslim contexts is closely related to the internalization of religious and moral orientation. In scout activities, this relationship appeared when teachers connected endurance, patience, and responsibility with Islamic values. Students were reminded that controlling oneself is not only a matter of school discipline, but also part of moral maturity.

Teamwork further strengthened students' self-control because it required them to regulate their behavior in relation to others. Students could not act only according to personal preference. They had to listen, wait, negotiate, accept group decisions, and sometimes restrain emotional reactions when disagreements occurred. Verner-Filion et al. (2025) show that extracurricular activities may produce positive outcomes when students experience motivation, relatedness, and meaningful participation. This finding helps explain why teamwork in scouting can shape self-control. Students learn to govern themselves because their actions affect friends, group performance, and shared responsibility. In this sense, self-control becomes both personal and social.

Religiously oriented reminders also contributed to the moral depth of discipline. Scout advisors often linked punctuality, honesty, patience, and responsibility with Islamic teachings. These reminders helped students see that discipline was not merely a school requirement. It was part of being a morally accountable person. Khan et al. (2008) argue that religious orientation can influence behavioral regulation, while Gözütok (2017) shows that religious education may affect self-control. The findings of this study support this view in a contextual way. Religious reminders did not replace scout training, but they gave ethical

meaning to it. Students were encouraged to understand that obeying rules, respecting others, and completing duties were not separate from Islamic character.

The gradual movement from external obedience to internal self-regulation is one of the most important findings in this subsection. At the beginning, some students followed rules because they were monitored by teachers or because scout activities required formal discipline. Over time, however, repeated mentoring and routine practice helped students develop a more internal awareness of responsibility. This does not mean that every student reached the same level of self-control. Some still needed supervision and correction. That is normal. Character formation is rarely linear. Yet, the pattern observed in this study suggests that disciplined routines, when combined with mentoring and Islamic value orientation, can help students move from being controlled by rules toward controlling themselves through moral awareness.

Therefore, discipline in scout extracurricular activities should not be understood narrowly as obedience to commands. It is better understood as a formative process that trains students to regulate emotions, manage time, fulfill responsibilities, respect others, and act within a shared moral order. In our view, this is where the educational strength of scouting becomes visible. Through mentoring, discipline, and routine practices, scout activities provide a concrete pathway for developing students' self-control. The process may look modest, even ordinary, but it carries an important implication. Islamic character education becomes more effective when moral values are not only explained in the classroom, but repeatedly practiced in guided, disciplined, and socially meaningful activities.

#### *The Development of Students' Self-Control Ability*

The findings show that students' self-control developed through a gradual process of participation, guidance, correction, and repeated practice in scout extracurricular activities. Self-control was reflected in several observable behaviors, including emotional control, obedience to rules, time discipline, responsibility, patience, cooperation, and the ability to manage conflict with peers. Briki et al. (2015) explain that self-control among Muslim individuals is related to religious orientation and the capacity to regulate behavior in accordance with internalized values. In the context of this study, self-control did not appear as a fixed personal trait. It was shaped through the interaction between students, scout advisors, peer groups, rules, and Islamic moral reminders.

One of the clearest indicators of self-control was students' ability to regulate emotions during physically and socially demanding activities. Some scout activities required students to stand in formation, follow repeated instructions, complete group tasks, and participate in outdoor exercises that could cause fatigue or frustration. In these situations, students were trained to remain calm, listen to directions, and avoid careless reactions. Khan et al. (2008) suggest that religious orientation may influence how individuals manage anxiety and regulate themselves in difficult situations. This idea helps explain why Islamic reminders in scout activities were meaningful. Students were encouraged not only to endure discomfort, but also to understand patience and emotional restraint as part of moral maturity.

Rule obedience was another important expression of self-control. Students were expected to follow agreed procedures, obey scout regulations, wear proper uniforms, respect activity schedules, and respond appropriately to advisor instructions. Bayu Astra et al. (2024) argue that scouting can improve student discipline when it is supported by organized curriculum management and consistent supervision. In this study, obedience to rules was not treated merely as external compliance. It became a repeated exercise through which students learned to restrain impulsive behavior and recognize the importance of order. A student who

listens before acting, waits for instruction, or accepts correction without resistance is already practicing a basic form of self-control.

Time discipline also appeared as a significant aspect of students' development. Scout activities required students to arrive on time, prepare themselves before activities began, complete tasks within a given period, and respect the rhythm of group work. Huda et al. (2024) show that extracurricular activities can strengthen character education when students are placed in practical situations that require responsibility and discipline. The findings of this study support that view. Students learned that lateness did not only affect themselves, but also disrupted group readiness and collective performance. This awareness, though simple, helped students connect personal discipline with social responsibility.

Responsibility was closely related to students' ability to complete assigned tasks. In scout activities, students were often given roles within groups, such as preparing equipment, leading peers, organizing formation, or helping friends who had difficulty. Urban et al. (2010) indicate that youth activity involvement can support intentional self-regulation when students are actively engaged in meaningful responsibilities. The students in this study showed self-control when they were able to complete duties even when they felt tired, bored, or less interested. This is an important finding because responsibility often requires students to manage internal resistance. They may not always want to do the task, but they learn to do it because it is part of their commitment to the group.

Patience was also strongly visible in students' experiences. Students needed patience when waiting for their turn, accepting correction from advisors, dealing with group disagreement, or facing repeated practice during scout activities. Gözütok (2017) argues that religious education may contribute to self-control by shaping students' moral awareness and behavioral restraint. In this study, patience was not taught only as a religious virtue in verbal form. It was practiced through ordinary moments that required students to hold back anger, avoid complaint, and continue participating responsibly. Perhaps this is one of the subtle strengths of scout education. It trains patience not through long lectures, but through situations that require students to practice it directly.

Cooperation became another indicator of students' self-control. Scout activities required students to work together, respect group decisions, listen to peers, and place collective goals above personal preference. Verner-Filion et al. (2025) show that extracurricular participation can support positive outcomes when students experience motivation, relatedness, and meaningful involvement. In this study, students learned that cooperation required self-restraint. They could not dominate every discussion, ignore friends' opinions, or act only according to personal desire. Cooperation demanded listening, waiting, negotiating, and sometimes accepting decisions that were not fully aligned with one's own wishes. These social practices gradually strengthened students' ability to regulate themselves in relation to others.

The ability to manage conflict with peers was also part of self-control development. In group activities, disagreement was not unusual. Some students had different opinions about task division, leadership, or the best way to complete an activity. However, scout activities provided opportunities for students to learn how to handle such differences without excessive anger or harmful behavior. Orkibi and Ronen (2017) suggest that self-control skills are related to psychological need satisfaction and subjective well-being, especially when individuals can regulate themselves within social contexts. This perspective is useful here because students' self-control was not only individual. It was relational. Students learned to control speech, emotional expression, and behavior so that group interaction could continue productively.

The development of self-control in this study was also connected to Islamic character formation. In Islamic education, self-control is not merely a psychological skill for personal success. It is a moral and spiritual disposition that enables students to restrain negative impulses, act responsibly, respect others, and orient their behavior toward goodness. Syauqi et al. (2025) emphasize that Islamic values in education should be integrated into practices that shape students' ethical awareness and social conduct. This view is reflected in the findings. Students' self-control became meaningful when discipline, patience, honesty, responsibility, and respect were connected with Islamic moral expectations. In other words, self-control was not separated from faith-based character.

Scout extracurricular activities therefore functioned as a practical arena for developing self-control through the integration of religious values, social discipline, and experiential learning. Students did not learn self-control only by being told to control themselves. They learned it by standing in formation, completing duties, helping peers, listening to advisors, accepting group decisions, managing fatigue, and reflecting on the moral meaning of their actions. Saidi et al. (2025) note that Islamic character formation requires guidance and modelling from mentors, and the findings of this study confirm the importance of such guidance. The presence of scout advisors helped students interpret disciplined behavior as part of moral responsibility, not merely school regulation.

It should also be noted that the development of self-control was uneven among students. Some students showed stronger emotional regulation and responsibility, while others still needed frequent reminders. This variation is reasonable. Self-control is built through time, not produced instantly by one activity or one program. Nevertheless, the findings suggest that scout extracurricular activities created a consistent and meaningful environment for strengthening students' self-control. In our view, this is the main contribution of Islamic values-based scouting. It brings together moral teaching, social practice, and disciplined experience in a way that allows students to learn how to govern themselves more responsibly.

## **Conclusion**

This study concludes that Islamic values-based scout extracurricular activities at Senior High School 1 Purworejo, Central Java, contribute meaningfully to the development of students' self-control ability. The findings show that self-control is cultivated through value internalization, mentoring, routine discipline, group responsibility, and reflective guidance provided by scout advisors. Values such as discipline, honesty, responsibility, patience, cooperation, respect, and brotherhood become educationally effective because they are not only explained verbally, but practiced directly in students' activities. In this sense, scouting becomes a practical space where Islamic moral teachings are translated into daily conduct.

The study also indicates that students' self-control develops gradually through repeated experiences. Students learn to control emotions, obey rules, manage time, complete assigned tasks, respect group decisions, and cooperate with peers in various scout activities. This process suggests that self-control in Islamic education should not be understood merely as a psychological skill, but also as a moral and spiritual disposition. It involves the ability to restrain negative impulses, act responsibly, and orient behavior toward goodness. This point is important because character education becomes more convincing when students are given opportunities to practice values in real social situations, not only to understand them conceptually in the classroom.

The implication of this study is that Islamic education needs to give greater attention to extracurricular activities as an important arena for character formation. Scout activities can complement classroom-based religious instruction by providing concrete experiences in discipline, responsibility, emotional regulation, cooperation, and ethical social interaction. Future studies may involve more schools, larger groups of participants, or mixed-method designs to examine more broadly how Islamic values-based scouting influences students' character, self-regulation, and social maturity across different educational contexts.

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### Acknowledgements

Thank you to the colleagues for sharing, discussing, and providing their very useful comments to improve the manuscript.

### Conflict of Interests

There are no disclosed conflicts of interest for the authors. We attest that the submission is unique and is not already being considered by another publisher.

### Ethical Considerations

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