

THE ROLE OF SCOUT LEADERS IN SHAPING STUDENTS' ECOTHEOLOGICAL AWARENESS: A CASE STUDY AT MAN 2 KARANGANYAR

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ABSTRACT

This study was motivated by the environmental crisis caused by low ecological and spiritual awareness of nature among humans. The concept of eco-theology emerges as a solution by integrating the relationship between God, humans, and nature. In an educational context, the Scouting extracurricular activity is viewed as a strategic means to instill ecotheological values. This study aims to determine the role of Scout leaders in fostering students' ecotheological awareness at MAN 2 Karanganyar, as well as to identify the supporting and inhibiting factors.

This study employs a qualitative approach using field research. The subjects of this study are the Scout leaders at MAN 2 Karanganyar. The informants include the Adiwiyata coordinator, as well as students comprising the troop council and 10th-grade Scout members. In data collection, the researcher used interview, observation, and documentation techniques to obtain in-depth and comprehensive information. Data validity was then tested through source and technique triangulation. Meanwhile, the author analyzed the data using the Miles and Huberman model, which includes the stages of data reduction, data presentation, and drawing conclusions.

The research results indicate that Scout leaders play a crucial role in fostering students' eco-theological awareness, which can be realized through several roles: as teachers, parents, older mentors, facilitators, partners, consultants, and motivators. These roles are implemented through environment-based activities such as community service, tree planting, waste management, and outdoor activities like hiking and camping. Supporting factors in fostering eco-theological awareness include the Adiwiyata program, nature-based Scouting activities, and support from Scout leaders and the school environment. Meanwhile, inhibiting factors include limited facilities, low awareness among some students, as well as time and budget constraints. Thus, Scouting activities serve as an effective medium for internalizing eco-theological values, although strengthening mentoring strategies is still needed so that this awareness can be formed comprehensively and sustainably.

Keywords: *Environmental Crisis, MAN 2 Karanganyar, Role of Scout Leaders, Ecotheology*

INTRODUCTION

The environment holds a fundamental position as it is the setting for all activities of living beings. The existence of the environment is inseparable from human life, as it contains the resources that sustain the survival of humans and other living beings. Every

element within the environment plays a vital role in maintaining the balance of ecosystems for life on Earth. Therefore, understanding the nature of the environment must be reinforced with a perspective that emphasizes the environment's position as an integral part of human life (Mahirun & Kushermanto, 2021:62) .

The environment is an integral part of human life that must be preserved. Without the environment, life would be impossible, as the environment provides basic necessities for living beings such as air, water, food, and habitats for all creatures on Earth (et al., 2018:77). This aligns with Government Regulation (GR) No. 22 of 2021 on the Implementation of Environmental Protection and Management, which states that the environment is a unified space comprising all objects, forces, conditions, and living beings including humans and their behaviors that influence the survival and well-being of humans and other living beings.

After understanding the nature and significance of the environment for humans, it becomes clear that humans and the environment share a very close and interdependent relationship. The environment plays a vital role in meeting human needs, ranging from food sources to the balance of ecosystems that support health and well-being. Therefore, humans must preserve the environment wisely, not only for the survival of the current generation but also to ensure the future of generations to come. These environmental conservation efforts certainly reflect humanity's awareness of the universe as a gift from God that must be safeguarded.

However, current realities show that the environment has suffered significant damage caused by humans. One phenomenon that can be directly observed in the study area is the waste problem at the Putri Cempo Landfill (TPA), located in the city of Surakarta. This landfill has long served as a final waste disposal site, with waste volumes increasing daily, leading to various environmental issues such as waste accumulation, air pollution due to foul odors, and the potential for soil and water contamination in the surrounding area.



Conditions at the Putri Cempo Landfill

The image above demonstrates that waste management remains a serious issue closely tied to the public's low awareness of environmental conservation. Undoubtedly, this problem not only impacts environmental quality but also reflects a moral and spiritual crisis in humanity's treatment of nature. This is triggered by a crisis in human morality and mentality, which views humanity as the center of all life in nature—a perspective known as *anthropocentrism* (Nasr, 1968). Consequently, humans tend to act exploitatively toward nature, as nature is perceived merely as a tool to fulfill human needs (Wasil & Muizudin, 2023:2). Therefore, efforts are needed to manage natural resources sustainably so that the benefits obtained are in line with environmental conservation and social harmony. One way to achieve this is by applying a new paradigm, namely eco-theology (Nasr, 1968).

Ecotheology is a concept that integrates God, humanity, and nature into a single, holistic, and interconnected whole (Maninggolang et al., 2024:55). This concept is relevant to modern life, which is currently facing ecological and spiritual crises. Its aim is to restore the chaotic state of the modern world to one of sacred value. This implies that modern society must reposition its understanding of the existence of nature, humanity, and God as three interrelated and inseparable elements (Nasr, 1968).

When applied to the context of education, the concept of eco-theology aligns with the vision of Indonesia's Minister of Religion, Prof. Dr. KH. Nasarudin Umar, who advocates for a fundamental solution to the environmental crisis through the integration of eco-theology and environmental conservation into education, thereby making

environmental conservation activities an integral part of worship and human responsibility (Firmansyah, 2025). Of course, the concept of humans as “*khalifah fil ardh*” serves as a strong foundation for teaching students to protect the environment. This can be found in the following verse:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ
فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۙ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

﴿البقرة/2: 30﴾

(Remember) when your Lord said to the angels, “I am going to appoint a vicegerent on earth.” They said, “Will You place upon it one who will cause corruption and shed blood there, while we glorify You and sanctify Your name?” He said, “Indeed, I know what you do not know.” (QS. Al-Baqarah:30)

According to the interpretation by Ahmad Musthafa al-Maraghi in Achmad (2024, 188), the word “*khalifah*” in the above verse is understood as follows: First, a *khalifah* is a successor, meaning that humans are the successors or representatives of Allah SWT to carry out His commands on earth. Second, a *khalifah* is a leader entrusted with the task of leading oneself, other creatures, and the entire universe, and fostering its prosperity, as the universe was fundamentally created for humanity. Allah has commanded humanity to manage the earth and all its natural resources wisely and with a strong sense of responsibility (Anwiyah et al., 2019:178).

Human responsibility for preserving the environment can be restored through one key factor: educational institutions. Educational institutions serve as a bridge in promoting eco-theological awareness during this era of the “.” Schools are regarded as formal educational institutions that play a central role in instilling values of environmental care (Jumriani et al., 2020:85). Through their role as *agents of change*, schools not only serve to transfer knowledge but also shape students’ perspectives to be more oriented toward environmental conservation (Hakiman, 2025). Therefore, efforts are not limited to formal learning activities but also extend to non-formal learning that fosters environmental awareness.

One concrete example of the implementation of eco-theology in non-formal learning at schools is evident in the Scouting extracurricular activity. This is because Scouting is a mandatory activity in nearly all secondary education institutions across Indonesia. This is based on Ministry of Education and Culture Regulation No. 63 of 2014, which states that:

“Extracurricular activities are organized with the aim of optimally developing students’ potential, talents, interests, abilities, personality, cooperation, and independence in order to achieve the goals of national education. Extracurricular activities consist of mandatory and elective extracurriculars. The mandatory extracurricular activity referred to is Scouting.”

Scouting is the only activity that explicitly incorporates the value of love for nature as part of its core principles, specifically as stated in the Second Point of the Scout Law: “Love for nature and compassion for fellow human beings” (M. R. Effendi & Tabroni, 2022:74). The application of this principle can be seen in various Scouting activities based on direct experiences in nature, such as camping, tree planting, environmental cleanup, and community service activities. It is these activities that make Scouting a potential vehicle for instilling eco-theological values in students.

In line with this, several previous studies have shown that Scouting activities significantly contribute to the development of students’ environmentally conscious character. Alirmansyah and Wulandari (2023) found that nature-based activities such as camping and tree planting are effective in fostering students’ environmental awareness. Similar findings were also reported by Ratnawati et al. (2024), who emphasized the importance of habit formation, educational media, and inter-institutional collaboration in fostering environmental awareness among students. Novita Sariani , and Norsidi (2022) also affirmed that the effectiveness of Scouting in fostering an environmentally conscious attitude can be observed through several stages: *moral knowing*, *moral feeling*, and *moral action*.

Irkham Auladi et al. (2025) also found that Scouting activities exist within Islamic boarding schools (pesantren), and uniquely, these schools not only instill environmental values but also social values through activities such as blood donation drives and community service. Research by Heka Mayasari Sembiring (2024) further supports that although Scouting activities take place at the elementary school level, Scouting plays a

crucial role in enhancing students' discipline, responsibility, and ecological awareness through activities such as community service, tree planting, and waste management. Thus, Scouting activities have proven to be an effective educational tool in fostering an environmentally conscious character while laying the foundation for ecological awareness among students.

Based on the aforementioned studies, it can be analyzed that numerous studies have addressed the role of Scouting activities in shaping students' character, such as fostering a sense of responsibility, independence, patriotism, and social concern. Furthermore, several other studies have highlighted the contribution of Scouting in fostering an environmentally conscious attitude through nature-based activities. However, these studies have only addressed the level of environmental ethics, focusing on students' activities and behaviors in preserving nature, and have not yet delved into the deeper dimension of ecological spirituality.

Unlike previous studies, this research aims to explore the spiritual roots underpinning Scouting activities by positioning Scouting as a means of internalizing eco-theological values within students. If previous research is likened to "planting a tree" through the cultivation of an environmentally conscious character, this study seeks to "nurture the roots" of the spiritual awareness behind it namely, fostering the realization that protecting and preserving nature is part of worship and an act of devotion to Allah SWT. This approach simultaneously fills a gap in previous studies, which have not directly linked the concept of eco-theology to the practice of non-formal Scouting education within the madrasah environment.

One madrasah with significant potential for implementing these values is MAN 2 Karanganyar. In this regard, MAN 2 Karanganyar serves as a representative madrasah, as it not only holds the status of an Adiwiyata Madrasah but also actively conducts Scouting activities as a means of character education focused on environmental care, featuring a variety of outdoor activities such as service camps, tree planting, community service, and others. Through Scouting extracurricular activities, Islamic values and a love for nature can be concretely practiced in students' daily lives. However, the role of Scout leaders as agents of the internalization of eco-theological values has not been extensively studied, particularly within the madrasah context.

Furthermore, based on the researcher's preliminary study which involved interviewing a Scout leader at MAN 2 Karanganyar it was found that the school's Scouting program includes *hiking* activities held at the end of each semester to introduce students to nature and foster an understanding of how to interact appropriately with the environment. Furthermore, Mrs. Lestari, the Scout leader, frequently invites members and the Scout council to participate in hiking activities outside the school's formal curriculum as a means of learning *survival skills* and reflecting on the importance of maintaining a balanced relationship with nature.

Furthermore, the findings of the interviews mentioned above are supported by the researcher's observations: the madrasah's environment in some areas still appears barren due to a lack of vegetation and trees. The madrasah has actually made efforts to improve this by instructing students to bring plants to be planted on the school grounds as part of a greening initiative. However, an interview with one of the students revealed that students' awareness of environmental cleanliness remains relatively low. This indicates that efforts to instill a sense of environmental care have not yet been fully internalized in the students' behavior at the madrasah.

Based on this description, this research is considered important to conduct, given the increasing environmental damage rooted in the loss of human spiritual awareness toward nature. Islamic education plays a strategic role in instilling ecological awareness grounded in theological values. Through the Scouting extracurricular activity, Islamic values and a love for nature can be concretely practiced in students' daily lives. However, the role of Scout leaders as agents of the internalization of eco-theological values has not been extensively studied, particularly within the madrasah environment.

Therefore, this study was conducted to examine the extent to which Islamic educational institutions are oriented toward environmental conservation and spirituality. This served as the initial basis for the researcher to select MAN 2 Karanganyar as a relevant location to investigate how Scouting activities can serve as a means of implementing eco-theology in students' daily lives through the role of Scout leaders. Consequently, the researcher is interested in examining "The Role Of Scout Leaders In Shaping Students' Ecotheological Awareness: A Case Study At MAN 2 Karanganyar".

RESEARCH METHOD

This study employs a qualitative approach using descriptive *field research*. This approach was chosen because the study focuses on understanding the meanings, processes, and values that emerge within a natural context, particularly regarding the role of Scout leaders in fostering students' eco-theological awareness. Through this approach, the researcher aims to gather in-depth and contextual data to obtain a comprehensive understanding of the phenomenon under study (Arikunto, 2021)

The research was conducted at the State Senior High School (MAN) 2 Karanganyar, located in Karanganyar Regency, Central Java. The selection of this location was based on the consideration that this school is active in Scouting extracurricular activities and has an Adiwiyata program oriented toward environmental awareness. The subjects of this study were two Scout leaders at MAN 2 Karanganyar. Meanwhile, the research informants included the Adiwiyata program coordinator, the Scout troop council, and 10th-grade students participating in Scouting activities. Student informants were selected to represent diverse experiences and perspectives on Scouting activities, while the troop council was chosen due to its intensive involvement in Scouting activities.

Data collection techniques in this study included observation, interviews, and documentation. Non-participant observation was used to observe mentoring activities and interactions between leaders and students during Scouting activities. Semi-structured interviews were employed to elicit in-depth information. Documentation was used as supporting data, including madrasah archives, activity programs, and documentation of Scouting activities (Ruslin et al., 2022:24).

Data validity in this study was tested using source triangulation and method triangulation. Source triangulation involved comparing data from various informants, while method triangulation involved examining the consistency of data from observations, interviews, and documentation. These techniques were employed to enhance the credibility and validity of the research findings (Arianto, 2024:111).

The data analysis technique in this study employed the Miles and Huberman (1994) interactive model, which comprises three stages: data reduction, data presentation, and drawing conclusions. Data reduction involved selecting and grouping data according to the research focus. Data presentation was conducted in the form of systematic

descriptions to facilitate understanding of patterns and relationships among the data. Conclusions are drawn through the interpretation of verified data, resulting in valid and meaningful findings regarding the role of Scout leaders in fostering students' eco-theological awareness.

RESULTS AND DISCUSSION

1. The Role of Scout Extracurricular Activity Leaders in Fostering Students' Ecotheological Awareness at MAN 2 Karanganyar

Based on the research results, Scout extracurricular activity leaders at MAN 2 Karanganyar play a significant role in fostering students' eco-theological awareness. In this study, eco-theological awareness is defined as students' awareness of the relationship between humans, nature, and God, manifested through an attitude of environmental care as a form of humanity's spiritual responsibility toward God's creation. The role of Scout leaders in fostering students' eco-theological awareness is realized through several forms of roles, namely as parents, teachers, older siblings, partners, consultants, motivators, and facilitators. This is explained as follows:

a. The Role of the Scout Leader as a Parent

Research findings indicate that Scout leaders not only serve as activity coordinators but also fulfill roles akin to those of parents for the students. Leaders provide care, guidance, supervision, and discipline training throughout the activities. One leader explained that students who lack discipline will receive reprimands or face consequences in the form of educational activities, such as cleaning the environment. As expressed by the Scout leader:

"If it's just a minor issue, I'll emphasize it again. But if they go too far, I'll reprimand them. For example, during an activity, I'll ask, ' , what was your reason for joining this in the first place? But why are you acting like this?'" (Interview with a Scout leader, 2026).

"For instance, if someone skips school on Friday, they're gathered together. Then they're usually given a consequence whether it's writing a statement or something and made to line up, clean up trash, or do push-ups. There are consequences. Then they're told to clean the mosque, things like that. So there's punishment, and there's reward too" (Interview with Scout Leader, 2026).

The interview results indicate that the sanctions or reprimands given by the leader are not only intended to enforce discipline but also to foster students' character. In addition to instilling discipline, the leader also strives to understand students' personal circumstances, particularly those related to their family background. The leader believes that Scouting activities should not interfere with students' responsibilities toward their parents at home. This indicates that the leader strives to build positive emotional bonds with students so that they feel comfortable and valued while participating in Scouting activities. As follows:

"...sometimes we also address how to seek parents' understanding when they participate in activities, since Scouting often runs until the afternoon. I also don't want Scouting to be seen as a burden by parents. And once the activity is finished and there are no other plans, I always make sure to send them home immediately it's time for them to serve their parents." (Interview with a Scout leader, 2026).

This statement indicates that the leader not only pays attention to students' activities at school but also considers students' responsibilities toward their families at home. Research findings also show that discipline training is often linked to environmental care activities, such as cleaning up trash and maintaining the cleanliness of activity areas. This can be seen from the results of interviews with Scout leaders as follows:

"For example, if someone skips school on Friday, they're called in. Then they're usually given a consequence whether it's writing a statement or something and made to line up, clean up trash, or do push-ups. There are consequences. Then they're told to clean the mosque, things like that. So there's punishment, and there's reward too" (Interview with Scout Leader, 2026).

The interview results indicate that the sanctions or reprimands given by the leaders are not only intended to enforce discipline but also to foster students' character. Furthermore, the imposition of sanctions linked to environmental cleanup activities such as picking up trash demonstrates that Scout leaders not only instill the value of discipline but also accustom students to taking responsibility for the environment. Through this practice, students are guided to understand that caring for the environment is part of humanity's responsibility as God's creations.

The results of the interview above are further supported by the researcher's observations and documentation, which reflect that Scout leaders provide guidance to students regarding environmental cleanliness during activities, particularly during routine Scout assemblies and the Bantara camp assembly. As can be seen from the following documentation:



Documentation of the Opening Assembly

Based on the documentation above, it can be seen that one of the Scout leaders provided guidance to the Scout members to maintain order during the camping activities, to be respectful toward one another, and to be respectful toward the environment. This guidance provides an important lesson for students to care for fellow creatures created by God. Based on several data collection techniques, interviews, observation, and documentation it is evident that the emotional approach employed by the Scout leaders contributes to fostering students' ecotheological awareness. The familial nature of the relationship makes the internalization of environmental values easier for students to accept, as it is facilitated through an affective approach rather than merely formal instructions.

b. The Role of Scout Leaders as Teachers

Scout leaders also serve as teachers who provide education to students, both regarding Scouting skills and environmental values. This education is delivered through hands-on practice in Scouting activities such as tree planting, waste management, community service, and environmental exploration. As stated by a Scout leader:

".....Usually, it involves direct self-actualization, including our social service activities and tree planting. This is part of our self-actualization

as an expression of our love for the environment. As stewards of the earth, we must care for it properly and dispose of waste in the appropriate places.... (Interview with a Scout leader, 2026).

One leader explained that students are taught the importance of caring for the earth as part of humanity's responsibility as stewards of the earth. Additionally, students are encouraged to repurpose used items into something useful, such as making flower pots from used plastic bottles. As stated in the interview with the Scout leader:

"For that kind of training, we provide it beforehand, explaining how they should clean up and instilling in them the confidence that we're not the only ones there" (Interview with a Scout leader, 2026).

"We usually instill environmental awareness especially regarding waste through hands-on activities, such as involving students in waste management or repurposing used items. One example is making flower pots from used plastic bottles; this can be practiced during an activity, then planted with something, turning something that was once useless into something useful. When they're just told about it but aren't given a real-life example, it's not easy either to put that into practice." (Interview with Scout Leader, 2026).

The interview results above indicate that the leader utilizes practical activities as a learning tool for students, ensuring they not only gain theoretical knowledge but also hands-on experience in practicing eco-friendly behaviors. Through these activities, students come to understand that protecting the environment is part of our shared responsibility.

These activities are further reinforced by the Adiwiyata program at the madrasah, which involves Scout members as environmental cadres. In its implementation, environmental values are also integrated with religious values, for example through the concept of "plastic charity" and water conservation as a form of devotion to Allah SWT. This was conveyed by the Adiwiyata coordinator in the following interview:

"Yes, of course, many verses prohibit destruction and wastefulness. So, that is one proof of our devotion to Allah, a proof of our devotion to Allah in preserving nature, you know. So in my view, Adiwiyata is part of eco-theology. So perhaps when we collect plastic bottles to bring it

into the realm of eco-theology, we call it 'plastic charity.' After all, once the bottles are sold, the money can be used to help others. That falls under eco-theology. Then there's the matter of not wasting water. For instance, there's a prayer recited when washing hands or similar activities. We also plan to create pamphlets like that, since we're a madrasah, you know" (Interview with the Adiwiyata Coordinator, 2026).

These field findings indicate that the environmental programs implemented at the madrasah are not only aimed at maintaining environmental cleanliness but also at integrating religious values to foster students' awareness of preserving nature as a form of human responsibility toward God's creation. These findings are further supported by statements from Scout members who noted that the Scout leaders had previously explained to students various aspects related to the ongoing activities.

Observation results also show that Scout leaders actively guide students to maintain environmental cleanliness throughout the activities. Leaders also set a direct example by disposing of trash properly and reminding students not to damage the surrounding environment. Based on these findings, it is evident that experience-based learning in Scouting activities can serve as an effective means of instilling eco-theological awareness in students. Thus, the education provided by Scout leaders not only fosters environmental concern but also cultivates students' religious awareness that preserving nature is part of humanity's act of devotion to Allah SWT.

c. The Role of Scout Leaders as Companion Mentors

This study also shows that Scout leaders serve as older siblings to the students. This relationship is evident in the emotional closeness between the leaders and Scout members, including the use of the term "big brother" or "big sister" in Scouting activities. Furthermore, leaders actively accompany students throughout activities, whether during routine training, outdoor activities, or camping trips. This guidance involves direct participation in activities such as hiking, environmental cleanup, and reforestation efforts. This guidance is evident in the following statements:

“Usually during a camp, there’s hiking, and I join in too because I need to experience it firsthand. During the hiking activity, I also explain to the students how we should care for nature and how we should treat the environment” (Interview with a Scout leader, 2026).

This statement indicates that the leader does not merely provide instructions to the students but also actively participates in various activities carried out by the Scout members. One example is the Scout leader’s involvement in supervising the madrasah’s environmental cleanup activities. The leader’s direct presence on-site makes students feel safer and more comfortable during the activities. This form of guidance, as described in , provides students with the opportunity to learn firsthand about the relationship between humans and nature. Leaders not only provide verbal guidance but also set an example through concrete actions during the activities.

Furthermore, the findings from the interviews above are supported by observations made by the researcher during the Bantara camping activity, where Scout leaders, while accompanying the hiking activity, reminded students to maintain proper conduct and not to damage plants or pick flowers indiscriminately. These findings are supported by statements from several Scout members who noted that leaders frequently accompanied students during activities, particularly during outdoor events. As expressed by a member of the Ambalan Council:

“....Well, the leaders also went around accompanying us at the checkpoints like that. Then, sometimes when we set up a dragbar, the leaders also accompanied us and watched. And sometimes we were reminded to always protect living things wherever we are. The leaders also sometimes reprimanded students who damaged the surrounding plants” (Interview with a Scout Troop Council Member, 2026).

The results of the researcher’s observations and interviews are supported by the following documentation:



Documentation of Hiking Activities

This indicates that Scout leaders do not merely accompany students' activities. Rather, Scout leaders also instill the value that the relationship between humans and nature is part of humanity's responsibility as God's creations. Thus, the guidance provided by Scout leaders also contributes to fostering students' eco-theological awareness, which views the relationship between humans, God, and nature as a unified whole.

d. The Role of Scout Leaders as Partners

The role of the Scout leader as a partner is evident in the communication and cooperation between the leader and Scout members in planning and carrying out activities. The leader gives students the space to share their ideas, concepts, and work plans. In Scouting activities, students are given the opportunity to develop annual work plans and design activity concepts independently. The leader serves as a guide and provides feedback when necessary. The relationship formed is not authoritarian but emphasizes two-way communication. As expressed by a Scout council member:

"For example, it's like asking how far along the preparations are for the camp, then asking about the Scouting activities, and what materials will be provided" (Interview with a Scout member, 2026).

"But sometimes we come up with our own concepts, then we just consult them. But they'll still be corrected. If some ideas aren't quite right, they'll guide us like this, this, and that" (Interview with a Scout Troop Council Member, 2026).

These statements indicate that the Scout leaders continue to provide guidance on the ideas presented by the students to ensure the activities run smoothly, while also serving as partners who support the students in carrying out various Scout activities. Additionally, the leaders provide support for various activities designed by the Scout members.

Furthermore, based on initial interviews with one Scout leader and a Scout Council member, they work together to make Scout activities engaging. For instance, this is evident in the *hiking* activities held at the end of each semester, which are separate from camping activities. These activities are organized so that during Scout events, members do not feel bored or disengaged. Additionally, during *the hiking trip*, there is a “*wide game*” activity that naturally fosters students’ critical thinking and creativity in solving the challenges presented.

This partnership demonstrates that the process of fostering eco-theological awareness is carried out in a participatory manner. Thus, through this partnership, the Scout leaders encourage students to collectively understand the importance of reflecting on nature including our attitudes toward it, who created nature, and so on. Consequently, this partnership serves as a means to cultivate students’ awareness of the relationship between humans, nature, and God.

e. The Role of the Scout Leader as a Consultant

Scout leaders also serve as consultants for students in addressing various issues that arise during activities. Students are given the opportunity to consult regarding activity-related matters or personal issues connected to Scouting. This was highlighted by a member of the Scout Troop Council, who stated:

“Usually, there were times in the past when issues arose that required seeking solutions from the Scout Leader. So, if the core of the issue can be resolved, there’s no need to go to the Scout Leader” (Interview with a Scout Troop Council Member, July 2026).

This statement indicates a form of the Scout leader's role as a resource for students to seek advice and solutions when they face challenges during Scouting activities. Through this consultation process, students can receive guidance that helps them resolve various issues that arise during the activities.

Additionally, the role of the Scout leader as a consultant is evident when the leader provides solutions to enhance students' environmental awareness, such as assigning tasks to care for plants on a regular basis. Through such tasks, students are encouraged to develop a sense of responsibility toward the environment. This finding is further supported by observations conducted by the researcher during Scout activities. On several occasions observed by the researcher, the Scout leader was seen providing guidance to students when they faced difficulties in carrying out activities or when conflicts arose among Scout members.

These findings indicate that the consultation process serves not only to resolve problems but also as a means of character development for students. Through this consultation process, the Scout leader, acting as a consultant, not only assists students by providing guidance and resolving issues but also serves as a vehicle for character development—particularly in fostering a sense of responsibility, independence, and environmental awareness as part of ecological consciousness.

f. The Role of Scout Leaders as Motivators

The research results indicate that Scout leaders also fulfill the role of motivators in Scouting activities. Leaders encourage students to actively participate in activities and to care for the surrounding environment. Motivation is provided through both advice and concrete actions. Leaders frequently remind students that they are the generation that will inherit the state of the environment in the future. This was highlighted by one Scout member who stated that leaders often convey messages about the importance of preserving the environment.

“Usually during camping activities or Scouting practice sessions, leaders also frequently give us instructions to continue protecting the environment and to maintain our enthusiasm for participating in Scouting activities” (Interview with a Scout Member, 2026).

This statement indicates that the motivation provided by the Scout leaders at least fosters awareness among students to participate in Scout activities. Through this motivation, students are encouraged to be more active and participate in the activities conducted. Furthermore, the motivation provided by the Scout leaders is not conveyed solely through words or advice but also through concrete efforts or actions.

In addition to verbal motivation, the Scout leader also provides stimuli in the form of tasks and habits, such as caring for plants, maintaining environmental cleanliness, and repurposing used items into useful ones. According to the Scout leader, environmental awareness cannot develop instantly but must be cultivated through habits and direct experience. This was explained by the Scout leader, who noted that students need to feel a sense of ownership toward the environment so they are motivated to protect it:

“So it starts with an order first, and only then do they develop awareness. Whatever it is, there must be a stimulus before there is a response. It must be demonstrated first, followed, and only then does it become a habit. Good habits sometimes do indeed have to begin with a bit of coercion” (Interview with a Scout leader, 2026)

“For example, when they have their own plants, they will think that those plants need to be cared for and watered. That way, they develop a sense of ownership. Once they have a sense of ownership, they will take good care of it. The same applies to the madrasah environment; they will think that it is their madrasah that must be protected. For instance, they might think that one piece of trash isn’t a problem, but if everyone thinks that way, the trash will only increase” (Interview with a Scout leader, 2026).

The statement above indicates that the leader strives to foster students’ awareness through tasks or actions that encourage them to recognize that humans have a responsibility toward nature. When students feel a sense of ownership toward the environment, they will be more motivated to protect and care for it. Additionally, the Scout leader sets a good example by helping to maintain the cleanliness of the activity site.

It can be concluded that the role of the Scout leader as a motivator is evident in the various forms of encouragement the leader provides to students to foster

their enthusiasm for participating in activities and their concern for the environment. Through this motivation, students are not only encouraged to actively participate in Scouting activities but also develop an awareness of the need to protect the environment, as environmental stewardship is one way humans show their devotion to God.

g. The Role of the Scout Leader as a Facilitator

The role of the Scout leader as a facilitator is evident in their efforts to provide resources, learning experiences, and opportunities for students to actively engage in Scouting activities. The Scout leader supports various programs related to environmental care, such as tree planting, waste management, reforestation, and nature exploration activities. In addition to providing activity facilities, the Scout leader also offers students the opportunity to learn directly through environment-based activities. During nature exploration activities, students are asked to identify various types of plants, their benefits, and how to process them.

This was conveyed by a Scout leader who stated that:

“Additionally, we also organize community service, environmental cleanup, and leave behind greening legacies such as hardwood trees. I also encourage the children to think about what potential can be tapped from that location to develop the area” (Interview with Scout leader, 2026).

“Then, the most recent one was at Cemoro Pitu. We conducted activities there and also shared resources there. At that time, we also planted several trees; we planted some ornamental trees, including palms and red-tipped palms...” (Interview with Scout leader, 2026).

This was further supported by a statement from a member of the Scout Troop Council, who also noted that:

“We were also given the task of exploring life there. So, we formed groups, and then we were told to look for hardwood trees and common plants. We were asked to find out the names of the plants, their uses, and how to process them to make them useful” (Interview with Scout Troop Council, 2026).

Based on the above statement, it can be seen that the instructors also provide opportunities for students to learn directly through outdoor activities. Through these activities, students not only gain theoretical knowledge but also gain hands-

on learning experiences regarding various types of plants and their uses. These activities serve as one form of facilitation by the instructors in providing learning experiences related to nature and the environment.

Additionally, the madrasah supports these activities through the Adiwiyata program, such as plastic waste management, the use of composters, and school environmental greening initiatives. These activities provide students with real-world experiences regarding the importance of maintaining environmental balance. This can be seen from the following documentation:



Documentation of Composting

Based on the image above, it can be concluded that composting provides students with a real-world experience in understanding how waste generated from daily activities such as discarding food scraps from MBG can be managed and transformed into natural, beneficial fertilizer. Thus, students will learn and understand that food scraps can actually benefit nature if recycled properly.

Thus, the role of the Scout leader as a facilitator is not only to provide learning resources and experiences for students but also to serve as a medium for students to directly experience the relationship between humans and nature as part of God's creation. Through this experience, students not only learn to care for the environment but also begin to understand that preserving nature is part of

humanity's responsibility in fulfilling its role as a creature living alongside God's other creations.

2. Supporting and Hindering Factors for Scout Leaders in Fostering Students' Ecotheological Awareness at MAN 2 Karanganyar

Broadly speaking, the role of Scout leaders in fostering students' eco-theological awareness is inevitably influenced by both supporting and hindering factors, including the following:

a. Supporting Factors

Based on interviews with Scout leaders, the Adiwiyata coordinator, and Scout members at MAN 2 Karanganyar, it was found that there are several factors supporting the implementation of Scout activities in fostering students' eco-theological awareness. These factors include:

1) Support from the Adiwiyata program at the madrasah

One of the most significant supporting factors in fostering students' eco-theological awareness is the support from the Adiwiyata program. This program provides students with the opportunity to directly participate in various activities related to environmental conservation. As explained by the Adiwiyata Coordinator, environmental activities at the madrasah also involve students, including Scout members.

“Activities related to the environment usually also involve students, such as school environmental cleanup activities or waste management. Because, you see, the Scouts themselves also submit the names of five of their members as Adiwiyata cadres” (Interview with the Adiwiyata Coordinator, 2026).

This statement indicates a synergy between Scouting activities and the Adiwiyata program implemented by the madrasah. Through student involvement in the program, students not only participate in Scouting activities but also gain hands-on experience in preserving and caring for the environment.

2) The existence of an environment-based Scouting program

Another supporting factor is the variety of activities that foster environmental awareness, carried out within Scouting. These include tree planting, environmental cleanup campaigns, nature appreciation, and *hiking*. As explained by the following Scout leader:

“In addition to that, we also organize community service, environmental cleanup, and leave behind greening initiatives such as hardwood trees that may not be very useful right now, but I am confident they will be beneficial someday” (Interview with a Scout leader, 2026).

The statement above demonstrates that Scouting activities provide students with opportunities to engage in various environment-related initiatives. Through these activities, students gain firsthand experience regarding the importance of preserving and caring for the environment.

3) The Active Role of Scout Leaders in Guidance and Motivation

In addition to support from the school and Scouting activities related to the environment, another supporting factor is the motivation and guidance provided by Scout leaders to students. Leaders not only provide guidance on carrying out activities but also motivate students to care for the environment around them.

This was conveyed by a Scout leader who explained that students need to be aware of the need to protect the environment.

“For example, when they have their own plants, they will think that those plants need to be cared for and watered. So they develop a sense of ownership and will take good care of them.” (Interview with a Scout leader, 2026).

Based on several statements from the research subjects and informants, it can be concluded that the success of Scouting activities in fostering students' eco-theological awareness is supported by several factors, including the Adiwiyata program at the madrasah, the implementation of environmental awareness activities within Scouting programs, and the guidance and motivation provided by Scout leaders to students.

b. Barriers

In addition to various factors supporting the implementation of Scout leaders' activities in fostering students' eco-theological awareness, the research results also indicate that there are several factors acting as barriers to the implementation of these activities. These barriers include:

1) Limited facilities and infrastructure

One of the hindering factors identified in this study is the limited facilities and infrastructure supporting Scouting activities. Some informants noted that the available physical facilities are generally sufficient to support activities; however, in certain activities, there are still equipment shortages, so Scout members sometimes need to bring their own supplies. As stated by one member of the Scout Troop Council:

“Well, it’s not really adequate, but so far the facilities are sufficient. For example, tools like shovels are available at the clubhouse, so we’re sometimes assigned to bring our own tools” (Interview with a Scout Troop Council Member, 2026).

This statement indicates that the limitations of facilities are not only related to the technical aspects of carrying out activities but also affect students' learning experiences in Scouting activities. This situation requires students to be self-reliant in meeting the needs of the activities; however, on the other hand, it also poses a challenge for Scout leaders in optimizing activities aimed at fostering environmental awareness.

2) Students' lack of environmental awareness

In addition to limitations in facilities and infrastructure, another hindering factor is the still-low level of students' environmental awareness. Not all students share the same level of concern for the environment. There are still students who are less concerned, particularly regarding cleanliness issues such as trash. This was highlighted by a Scout leader who explained that fostering environmental awareness among students is not always easy.

“Raising their awareness is indeed not easy either, especially regarding litter issues” (Interview with Scout leader, 2026).

This statement indicates that environmental awareness among students does not develop instantly but requires a continuous mentoring process. The low level of concern among some students reflects that the value of environmental conservation has not yet been fully internalized, so a more intensive approach is needed to allow this awareness to develop gradually.

3) Limited time and budget

Another limiting factor is the limited time and budget available to support the various activities carried out. Scouting activities are typically held at specific times, so the guidance provided by the Scout leaders is also limited to the duration of those activities. This aligns with a statement from a Scout leader who noted that:

“As for regular Scouting activities, they happen to be held every Friday, and the time isn't very long either just from 1:00 PM to 2:30 PM, which means two class periods totaling about 90 minutes” (Interview with a Scout leader, 2026).

Based on the interview results above, it can be concluded that the limited time makes Scouting activities less than optimal; however, the Scout leaders and members of the troop council strive to manage the time so that learning and the curriculum are still carried out effectively. Additionally, budget constraints also pose a significant challenge in the implementation of Scouting activities.

As stated by the Scout leader, budget constraints often hinder the implementation of activities, so some activities must be carried out through mutual cooperation.

“Yes, it happens often. Usually, when the budget is insufficient, we just handle it through community cooperation like that. Because, you know, the policies have also changed, ma'am” (Interview with a Scout leader, 2026).

This statement indicates that time and budget constraints not only impact the implementation of activities but also limit the intensity of guidance provided by the leaders. This situation requires leaders to be more creative in utilizing available resources so that activities can continue and the goals of the guidance program can still be achieved.

4) Adjusting the schedule to align with madrasah activities

Another factor acting as a barrier is the need to adjust the Scout activity schedule to align with various activities conducted by the madrasah. This was highlighted by a Scout leader who explained that Scout activities must adapt to the madrasah's schedule, which sometimes changes.

“So, we have to synchronize with the madrasah's schedule, like when there are sudden activities such as this religious study session. The point is, we also have to adjust to the madrasah's schedule” (Interview with a Scout leader, 2026).

Based on this statement, it can be concluded that budget constraints and the need to adjust activity schedules to align with the madrasah's schedule are among the factors that can hinder the implementation of Scouting activities. These conditions can prevent the guidance provided by the Scout leaders from being carried out to the fullest extent. Nevertheless, the leaders continue to strive to conduct Scouting activities by utilizing available resources and actively involving students in every activity carried out.

CONCLUSION

Scout leaders at MAN 2 Karanganyar have fulfilled their roles in fostering students' eco-theological awareness through Scouting extracurricular activities, including as parents, teachers, older mentors, facilitators, partners, consultants, and motivators. Based on the research findings and discussion, it can be concluded that Scout leaders at MAN 2 Karanganyar have played a role in fostering students' eco-theological awareness through Scouting extracurricular activities, specifically as parents, teachers, older mentors, partners, consultants, motivators, and facilitators.

The role as a parent is evident in discipline-building through environmentally-based sanctions such as cleaning and picking up trash, as well as providing guidance on environmental conservation. As a teacher, the leader provides direct experiences and the understanding that humans are stewards of the earth (*khalifah fil ardh*) responsible for preserving it. As a mentor, the leader is directly involved in activities such as *hiking*, tree planting, and community service.

The role as a partner is demonstrated through collaboration with students in designing engaging Scouting activities, such as *wide games*, hiking, and mountaineering. As a consultant, the leader provides educational solutions to enhance environmental awareness, such as assignments to plant plants and monitor their growth. As a motivator, the leader offers encouragement and fosters environmentally conscious behavior. As facilitators, Scout leaders organize various nature-based activities such as nature appreciation, *wide games*, and community service. Through these various roles, Scout leaders are able to encourage students to interact more frequently with nature, thereby fostering an awareness that nature is God's creation and must be preserved. Consequently, students will interact more often with nature, and over time, they will develop the understanding that nature is God's creation that we must all care for together.

In addition, the success of advisors in fostering students' eco-theological awareness is supported by several factors, namely the Adiwiyata program, environment-based Scouting activities, and the active role of advisors in providing guidance and motivation.

However, there are also inhibiting factors, such as limited facilities and infrastructure, low awareness among some students, the need to coordinate activity schedules with madrasah activities, as well as time and budget constraints in implementing the activities. Thus, Scouting activities can be an effective means of fostering students' eco-theological awareness if supported by the optimal and integrated role of the Scoutmaster.

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