

## Religious Moderation in the Indonesian Scout Movement: A Case Study of the 2023 National Raimuna and Its Relevance to Sustainable Development Goal (SDG) 16

Nunuk Hidayati<sup>1</sup> , and Moch. Zulkarnain Muis<sup>2\*</sup> 

<sup>1</sup>Universitas Ronggolawe Tuban; [nunukhida17@gmail.com](mailto:nunukhida17@gmail.com)

<sup>2</sup>Universitas Islam Negeri Sunan Ampel Surabaya; [mochzulkarnainmuis@gmail.com](mailto:mochzulkarnainmuis@gmail.com)

\* Corresponding author: [nunukhida17@gmail.com](mailto:nunukhida17@gmail.com)

### Article History

Received: 2025-07-10

Revised: 2025-09-01

Accepted: 2025-09-10

Published: 2025-12-30

### Keywords

National Raimuna, religious moderation, scout movement, Sustainable Development Goals

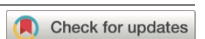
*Citation:* Hidayati, N., & Muis, M. Z. (2025). *Religious moderation in the Indonesian Scout Movement: A case study of the 2023 National Raimuna and its relevance to Sustainable Development Goal (SDG) 16*. *Ascarya: Journal of Islamic Science, Culture, and Social Studies*, 5(2), 168–179. <https://doi.org/10.53754/hgba6z60>



**Copyright:** © 2025 by the authors. Published as an open access publication under the terms and conditions of the Creative Commons Attribution (BY-NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

As a pluralistic nation, Indonesia continues to face challenges regarding violations of religious freedom, making strengthening religious moderation crucial to prevent extremism and build social harmony. This study analyzes the practice of religious moderation in the context of a large-scale nonformal education event, the 2023 National Raimuna of the Scout Movement, and examines its contribution to the targets of Sustainable Development Goal (SDG) 16. Using a qualitative case study approach, data were collected through open-ended questionnaires, participant observation, document analysis, and reviews of official archives. The analysis was conducted inductively using source and technique triangulation. The results show that the four indicators of religious moderation were empirically realized through structured activities such as the Beranda Nusantara forum and cultural carnival, supported by event regulations that ensured inclusivity and non-violence. These practices make significant contributions to SDG 16 targets, particularly the reduction of violence (16.1), strengthening institutional accountability (16.6), inclusive participation (16.7), and non-discriminatory policies (16. b). However, the study identified several challenges, including selective recruitment mechanisms, the temporary and controlled nature of the event, the potential for hidden resistance, and logistical capacity constraints. In response, it is recommended to develop a structured module based on religious moderation indicators for local scout units (*Gugus Depan*), provide dialogue facilitation competency training for mentors, implement a post-event mentoring mechanism based on personal action plans, and formulate a standard operational protocol for inclusive logistics. Further quantitative and longitudinal studies are necessary to measure the long-term impact and sustainability of value internalization.

DOI: <https://doi.org/10.53754/hgba6z60>



### Public Interest Statement

The National Raimuna is a large-scale camping event that gathers Rover Scouts (aged 16–21) and Venture Scouts (aged 21–25) to foster camaraderie and unity among participants (“Sejarah Raimuna Nasional,” 2023). This research analyzes the concrete contributions of a non-formal institution (the Scout Movement) through the 2023 National Raimuna in the practices and manifestations of religious moderation in the 2023 National Raimuna of the Scouting Movement and its contribution to SDG 16.



### Introduction

In 2022, 26 cases of religious freedom violations were recorded in Indonesia. These violations include the destruction of houses of worship, prohibition of religious services, and undermining diversity (Muliawati, 2022). As a pluralistic nation with six officially recognized religions—Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism—religious freedom is crucial, particularly as it is enshrined in the 1945 Constitution of Indonesia (*indonesia.go.id - Agama*, 2017). Understanding religious moderation is essential for reducing cases of religious freedom violations because it restores religious understanding and practice to its essence. It is a religious practice that deviates from the essential teachings of religion and leads to conflict, hatred, intolerance, and even warfare aimed at destroying civilizations (Zulfatmi, 2023). This is reinforced by Subchi et al. (2022), who indicated that

religious individuals have a positive influence on religious moderation, supporting behaviors of harmony and tolerance and the prevention of radicalism.

In its handbook, the Ministry of Religious Affairs explains that religious moderation is a middle way in religious practice, avoiding extremism and excessive implementation (Badan Litbang dan Kementerian Agama Republik Indonesia 2019). The Ministry outlines three references for determining whether someone has been excessive in their religious practice: first, violating humanitarian values. The second is the violation of shared agreements by the parties. Third, violating public order (Badan Litbang dan Kementerian Agama Republik Indonesia 2019). Meanwhile, the indicators determined by the Ministry of Religious Affairs for religious moderation are four: (1) national commitment, (2) tolerance, (3) anti-violence, and (4) accommodation of local culture (Tim Penyusun Kementerian Agama RI, 2019). Indeed, Davids criticizes the standards for religious moderation, stating that if they are too normative and unilaterally established by state authority, they have the potential to be politicized or suppress religious expressions deemed "excessive" (Davids, 2017). However, observing the practices of the Toraja people, religious moderation has been internalized in religious practices through local wisdom, such as *kasuluran* (kinship), *tengko situru* (togetherness), and *karapasan* (resilience) (Pajarianto et al., 2022). A study on Islamic higher education conducted by Nasir also shows that religious moderation through joint discussions, collaborative extracurricular activities, and sharing experiences among students can help create dialogic spaces that strengthen tolerance among religious adherents (Nasir & Rijal, 2021). This religious moderation can also be pursued as an effort to fulfill the 16th point of the Sustainable Development Goals (SDGs) proclaimed by the United Nations (UN).

The Sustainable Development Goals (SDGs) are an agreement by all United Nations member states, comprising seventeen (17) objectives aimed at achieving peace and prosperity for people and the planet, both now and in the future (*The 17 Goals | Sustainable Development*, 2025). These 17 objectives are: No Poverty, Zero Hunger, Good Health and Well-being, Quality Education, Gender Equality, Clean Water and Sanitation, Affordable and Clean Energy, Decent Work and Economic Growth, Industry, Innovation and Infrastructure, Reduced Inequality, Sustainable Cities and Communities, Responsible Consumption and Production, Climate Action, Life Below Water, Life on Land, Peace, Justice and Strong Institutions, and finally, Partnerships for the Goals (*Sustainable Development Goals - Localize SDGs Indonesia*, 2025).

The 16th point of the SDGs is peace, justice, and strong institutions. The intent of this goal is to promote peaceful and inclusive societies and provide access to justice at all levels (*Goal 16, Department of Economic and Social Affairs* 2025). There are 12 targets to be achieved under SDG 16. Religious moderation has the potential to contribute to several targets under SDG 16, namely target 16.1 "Significantly reduce all forms of violence and related death rates everywhere," target 16.6 "Develop effective, accountable and transparent institutions at all levels," target 16.7 "Ensure responsive, inclusive, participatory and representative decision-making at all levels," and target 16. b "Promote and enforce non-discriminatory laws and policies for sustainable development." Religious moderation would achieve target 16.1 through the reduction of religion-based violence, as demonstrated in field studies within religiously diverse community groups (Pajarianto et al., 2022). Target 16.6 is achieved through the development of transparent and accountable educational institutions (Nasir and Rijal, 2021). Target 16.7 is achieved through dialog-based educational models to strengthen inclusive participation (Nasir and Rijal, 2021). Religious moderation also achieves Target 16. b by advocating for non-discriminatory policies through the concept of a Balanced Community (Ummatan Wasathan) (Davids, 2017). Although this relationship is supported by qualitative evidence, further quantitative research is required to measure its impact more broadly.

The implementation of religious moderation has evidently been one of the focuses of the Scouting Movement (Gerakan Pramuka) in its organizational activities (*Praktik Moderasi Beragama Dalam Gerakan Pramuka, Bukanlah Hal Baru*, 2023). Furthermore, evidence of religious moderation is implicitly found in the Scout code of honor, which consists of *Darma Pramuka* (Scout Laws) and *Satya Pramuka* (Scout Oath). In the *Pramuka*, *Darma Pramuka* better known as the *Dasa Dharma*, Scouting must love nature and be affectionate towards fellow human beings regardless of background, be patriotic, polite, and chivalrous in behavior, be willing to help anyone and be steadfast, and be pure in thought, word, and deed. *Satya Pramuka* also contains a Scout's promise to practice Pancasila and help others (Undang-Undang Republik Indonesia Nomor 12 Tahun 2010 Tentang Gerakan Pramuka, 2010). The Scouting Movement is a non-formal organization entrusted as the sole provider of scouting education in Indonesia (*Gerakan Pramuka – Kwartir Nasional*, 2025). Scouting organizations in Indonesia have existed since the Dutch East Indian era (Kwartir Nasional Gerakan Pramuka 1987). Indonesians then established their own scouting organizations based on religion, ethnicity, and other affiliations. On July 20, 1961, representatives of Indonesian scouting organizations issued a declaration at the Senayan Sports Palace to merge with the Scouting Movement organization. This day is referred to as the Day of the Scout Promise (*Hari Ikerar Gerakan Pramuka*). Finally, on August 14, 1961, the Scouting Movement was officially introduced to the public at a ceremony held in the courtyard of the State Palace (Sinaulan

& Hariyadiningsih, 2022). Interestingly, Scouts worldwide have reportedly conducted 52,196 activities that impact the SDGs, with Indonesia contributing 6,587 activities (*Impact | World Scouting*, 2025). As an organization with over twenty-four million members, the Scouting Movement is an appropriate vessel for fulfilling the objectives of the SDGs, particularly point 16 (*Data Anggota – Kwartir Nasional*, 2021).

One activity with a significant impact on fulfilling the SDGs is the 2023 National Raimuna (*Raimuna Nasional 2023*) event. The National Raimuna is a moment for meeting male and female Scout Pioneers (*Pramuka Penegak*) and Scout Rangers (*Pramuka Pandega*) in a large camping event aimed at fostering and developing fellowship and unity among its members (“Sejarah Raimuna Nasional,” 2023). In 2023, the Scouting Movement held the XII National Raimuna event. The 2023 National Raimuna was initially scheduled for 2022; however, owing to the lingering effects of the pandemic, it was postponed to 2023. The 2023 National Raimuna was held from August–14-21, 2023, at the Cibubur Campground, East Jakarta. This activity was conducted with seventeen thousand six hundred and fifty-nine participants (17,659) (Kwartir Nasional Gerakan Pramuka Indonesia, 2023a). The details of these activities are as follows:

Table 1. Raimuna Activity

No.	Activity
1	Renovation of Uninhabitable Houses
2	Scouts Sharing
3	Scouts Teaching
4	Blood Donation
5	Tree Planting
6	Visits to Nine (9) Natural and Cultural Tourism Sites
7	Visits to 11 Higher-Education Institutions in Jakarta
8	Inviting Inspirational Figures to Stimulate the Spirit of Learning
9	Engaging 55 Governmental and Private Institutions to Explain Their Operational Mechanisms, and Organizing a Three-Day Internship at the Respective Agencies
10	Beranda Nusantara (Nusantara Forum): Cultural-Introduction Activities Showcasing the Arts and Regional Cuisines of Indonesia's Various Provinces
11	Fun Sport: A Series of Ten (10) Sporting Events Designed to Develop Both Physical Skills and Concentration—among them archery, e-sports, football, badminton, swimming, etc.

Based on this background, this study aims to: (1) Analyze the practices and manifestations of religious moderation in the activities of the 2023 National Raimuna organized by the Scouting Movement as a non-formal educational institution, focusing on inclusive dynamics among participants based on the concept of Religious Moderation from the Indonesian Ministry of Religious Affairs; (2) Examine the contribution of these practices to achieving SDG targets 16.1 (reducing violence), 16.7 (inclusive and participatory governance), and 16.b (non-discrimination), as well as its relevance to 16.6 (accountable institutions) through the perspectives of participants and committee members; (3) Identify implementation challenges and strategic recommendations to optimize the role of similar activities in supporting religious moderation and SDG 16 in the future

### Literature Review

Numerous studies have discussed the implementation of religious moderation in both formal and informal education. Harismawan et al., (2023) explain their strategy through co-curricular activities, extracurricular activities, and the school culture of MAN 1 Lamongan using Thomas Lickona's internalization theory (moral knowing, feeling, action). Samsudin (2024) focused on scouting extracurricular activities in madrasahs, emphasizing structured programmes, impact evaluation, and challenges such as resource limitations. Singgih (2024) examined the internalization of moderation values in universities through diversity camps and mentoring. However, all these studies are limited to the scale of formal institutions in China. However, no empirical analysis of a national-scale activity involving tens of thousands of participants across Indonesia has been conducted.

However, the current literature lacks empirical engagement with large-scale national youth programs that operate outside formal educational structures, such as community service initiatives (e.g., *Kuliah Kerja Nyata* or KKN), interfaith youth camps, and other structured extracurricular platforms. Studies on virtual KKN during the COVID-19 pandemic (Nurfaidah et al., 2020) demonstrate how such programs foster adaptability, emotional resilience, and digital creativity among the participants. Research on university-community engagement (Naily et al., 2024) highlights the role of non-formal educational settings in facilitating knowledge democracy and intercultural dialogue. Furthermore, assessments of community satisfaction with online empowerment programs (Widodo and Rachman, 2022) underscore the importance of program relevance, mentoring, and innovation in achieving sustainability. Collectively, these studies illustrate how structured, large-scale youth programs can serve as effective vehicles for promoting moderation, inclusivity, and sustainable development, thereby offering valuable comparative insights for analyzing the role of the Scout Movement in fostering religious moderation at the national level.

At the global level, Hope (2020) identified critical challenges in the implementation of SDG 16 and explained its role of SDG 16 as a driver for achieving all SDGs through peace, justice, and inclusive institutions. However, Hope's discussion focuses less on the role of non-governmental actors. Milton (2021) enriches the perspective by analyzing the contribution of higher education in fragile and conflict-affected states to SDG 16 through four functions: teaching, research, external leadership, and operational governance, yet the limitation lies in its institutional scale. Meanwhile, Khan and Haneef (Khan & Haneef, 2022) provide a conceptual framework explaining the relevance of Islamic principles (such as *Wasatiyyah*, *maslahah*, and *'adl wa al-Ihsan*) to the SDGs, including SDG 16, from an Islamic economics perspective, but it remains theoretical without empirical field data.

## Materials and Methods

This study employed a case study approach within a post-positivist paradigm in which the researcher served as the primary instrument (Abdussamad, 2021). We designed the questionnaire based on the literature on religious moderation and tested it to ensure its neutrality. Objectivity in this writing was maintained through consistent data collection by minimizing interpretation bias through method triangulation. Data were collected through an online questionnaire containing open-ended questions, activity documentation (photos, videos, and official reports of the 2023 National Raimuna), and archives from Kwartir Nasional Pramuka (National Scout Council). This combination of methods was used because open-ended questions are effective for exploring the meaning of religious moderation among participants, aligning with the characteristics of qualitative research questionnaires that allow contextual answers (Kusumastuti, 2019). Documentation was used for contextual evidence, and archives were used to deepen the historical perspective, thereby supporting the research objective of comprehensively understanding religious moderation at the 2023 National Raimuna. Data analysis was conducted inductively and interactively, starting from data reduction and category arrangement to theme emergence, through triangulation of techniques (questionnaires, activity documentation, and official archives) and triangulation of sources (participants, management, and documents) to strengthen the credibility and depth of the findings (Sulistyawati, 2023).

The sample was selected through purposive sampling to obtain informants experienced in religious moderation (13 participants and two National Scout Council officials) and then expanded through snowball sampling until data saturation was achieved (Nasution, 2023). Data validity was ensured through triangulation of techniques, sources, and time (pre-, during-, and post-activity), member checking with informants, document audit trails, and an informed consent process, making the findings credible, reliable, and transferable (Kusumastuti, 2019). In qualitative research, the focus is on the depth of information, and source triangulation is used to ensure that the findings reveal broader dynamics.

## Result and Discussion

### *Manifestation of Religious Moderation Practices in the Dynamics of the 2023 National Raimuna Participants*

The first indicator of religious moderation is national commitment. This indicator is used to assess the extent to which an individual's religious worldview, practices, and attitudes influence their loyalty to a collective agreement on national foundations (Tim Penyusun Kementerian Agama RI, 2019). Interview findings indicate that national values such as respect for Pancasila, *Bhinneka Tunggal Ika* (Unity in Diversity), and unity served as an overarching framework for the participants' diversity. This is evident from participant statements such as "*(I) Uphold Pancasila as the state foundation*" (Respondent 6, personal communication, May 9, 2025) and "*Raimuna is also an opportunity to expand fellowship with Scouts from all over Indonesia and deepen scouting values*" (Respondent 10, personal communication, August 25, 2025). This commitment was not merely discursive but also practiced in activities such as *Beranda Nusantara* (Nusantara Forum) and the Cultural Carnival. In the *Beranda Nusantara* activity, participants introduced not only regional culture and cuisine but also the nation's diversity, as expressed by a participant: "*Not only showing inter-religious tolerance but also demonstrating that Indonesia is a diverse nation*" (Respondent 3, personal communication, May 9, 2025).

This practice of cultural wealth includes religious elements. Within the context of the 2023 National Raimuna, national commitment functioned as a bonding agent among participants to build an inclusive national identity among the youth.

Tolerance, as the next indicator of religious moderation, is an attitude of providing space and not disturbing the rights of others to hold beliefs, express their beliefs, and voice their opinions, even if they differ from one's own (Tim Penyusun Kementerian Agama RI, 2019). The interview findings revealed that seven out of nine participants reported positive cross-religious interactions without conflict, particularly in collaborative activities. Participant 2 stated:

---

*"Even though he is a Christian, he waited for me and my friends to finish our prayer (Shalat)" (Respondent 2, personal communication, May 9, 2025), and Participant 7 emphasized "I learned a lot about tolerance, mutual respect, and the importance of differences." (Respondent 7, personal communication, May 9, 2025).*

---

This practice was reinforced through Articles J and K of the 2023 National Raimuna Regulations. Article J contains two points: (1) the implementation of worship is coordinated by camp officials according to the time, type, and place of worship; and (2) every participant is obliged to respect other participants who are performing their worship. Article K contains one point regarding religious worship: obligations that must be fulfilled by participants: performing religious worship on time in accordance with the teachings and rituals of their respective religions (Kwartir Nasional Gerakan Pramuka Indonesia 2023b). Activities such as *Beranda Nusantara* (Respondent 8, personal communication, August 25, 2025) and the Cultural Carnival (Respondent 12, personal communication, August 25, 2025) serve as practices of tolerance through the exchange of cultural-religious symbols. This phenomenon aligns with the concept of *tengko situru*' (togetherness) in the study by Pajarianto et al. (Pajarianto et al., 2022), while simultaneously addressing Davids' criticism of the politicization of moderation (Davids, 2017). In the 2023 National Raimuna, tolerance grew organically through informal interactions rather than through institutional coercion.

According to the Ministry of Religious Affairs, anti-violence refers to radicalism, an ideology and school of thought that seeks to change the social and political system through violence in the name of religion, whether verbal, physical, or ideological (Tim Penyusun Kementerian Agama RI, 2019). Within the context of the 2023 National Raimuna, this anti-violence approach was implemented not only through formal policy but also through firm institutional commitment. An official from the National Scout Council (Kwartir Nasional Gerakan Pramuka) affirmed,

---

*"There must be no discrimination or vilification of any religion" (Kwarnas Official Respondent 2, personal communication, May 9, 2025),*

---

This served as an operational guideline for the event's execution. Field findings from participants reinforce this, indicating that no participant experienced or witnessed religiously motivated violence during the activities. This was directly stated by one of the participants:

---

*' I did not experience anything negative or any difficulties related to religion during the implementation of the activities' (Respondent 3, personal communication, May 9, 2025), and another participant stated, ' None. Because I observed that even if there were minor differences or disputes, each could resolve [issues] without any major problems.' (Respondent 6, personal communication, May 9, 2025).*

---

This phenomenon was not coincidental but rather the result of conducive environmental design achieved through two key factors. The first is the existence of strict regulations, namely Article J of the Code of Conduct, which mandates respect for worship performed by other faiths or religions. Second, the prevailing sense of fellowship and family, as expressed by one participant:

---

*"Even if problems arise, Scout members are very relaxed and handle things calmly without draining emotions" (Respondent 6, personal communication, May 9, 2025).*

---

This fluid approach to conflict resolution effectively prevents the escalation of conflicts. It can be concluded that the anti-violence indicator was fulfilled at the 2023 National Raimuna through preventive measures (prevention achieved through rules and organizational culture) and collective responsibility (a shared duty among all members), rather than through responsive actions. These findings demonstrate that Scouting values (*Dasa Dharma*) and social engineering, as facilitated by the 2023 National Raimuna activities, successfully created a shared space that negated religious violence.

The final indicator of religious moderation is the accommodation of local culture. This refers to the willingness to accept religious practices that accommodate local culture and traditions, as long as they do not conflict with the core teachings of the religion (Tim Penyusun Kementerian Agama RI, 2019). In the 2023 National Raimuna, this was not merely an effort to display religious and cultural diversity but an endeavor for mutual enrichment between the two. Activities such as *the Beranda Nusantara* (Nusantara Forum) and the Cultural Carnival serve as concrete evidence of this. In *Beranda Nusantara*, participants were not merely spectators but active actors, as stated by Participant 4: *"When we exchanged cultures at each stand"* (Respondent 4, personal communication, May 9, 2025). Furthermore, respect for culture was actively demonstrated by the participants.

---

*"When the Bali Province contingent performed their customary ritual in the middle of the field (creating a circular dragon), my friends from other contingents and I stepped aside to avoid disrupting the proceedings of the custom." (Respondent 1, personal communication, May 9, 2025).*

---

### ***Contribution of the 2023 National Raimuna to SDG 16 Targets***

The 2023 National Raimuna activities provided tangible and strategic contributions to achieving SDG target 16.1, which focuses on reducing violence in all forms (*Goal 16 | Department of Economic and Social Affairs 2025*). This contribution was evident not only through the absence of reported physical violence incidents during the activities but, more importantly, through its success in creating an ecosystem capable of effectively preventing violence on a large scale. Field findings indicate that none of the 13 participants interviewed experienced or witnessed religion-based violence, whether verbal, psychological, or physical. One participant explicitly stated,

---

*"I did not experience anything negative or any difficulties related to religion during the implementation of the activities" (Respondent 3, personal communication, May 9, 2025), while another emphasized the fluid conflict-resolution mechanism: "Each could resolve [issues] without any major problems." (Respondent 6, personal communication, May 9, 2025).*

---

This success was achieved through a dual approach: (1) structural strengthening through a clear regulatory framework embodied in Article J of the code of conduct, which mandated respect for the worship practices of other faiths (Kwartir Nasional Gerakan Pramuka Indonesia, 2023b), and (2) cultural strengthening through the internalization of Scouting's *Dasa Dharma* values, which foster a sense of brotherhood and collective responsibility

to maintain harmony in the community. In a broader context, the 2023 National Raimuna Violence Prevention Model offers a valuable example of Indonesia's diverse society. This demonstrates that violence reduction (SDG 16.1) can be achieved not only through top-down law enforcement but also through social engineering, which creates environments where violence becomes both impossible and socially unacceptable.

The 2023 National Raimuna contributed to the achievement of SDG 16.6 by demonstrating a model of effective, accountable, and transparent governance of a nonformal institution in managing diversity. The contribution to this target lies not only in the scale of the activity but also in the institutional capacity of the Scouting Movement as the organizer to create a system that ensures order and justice for all participants from diverse backgrounds. From an institutional perspective, the National Scout Council (Kwartir Nasional Gerakan Pramuka) affirmed its commitment to inclusivity through affirmative policies, as stated by an official:

---

*"The Cibubur Campground also strongly supports ensuring religious inclusivity, evidenced by the provision of worship facilities including mosques, temples, churches, monasteries, and others" (Kwarnas Official Respondent 1, personal communication, May 9, 2025).*

---

Furthermore, to ensure accessibility, the committee provided special transportation.

---

*"Whenever worship times approached, particularly for Catholic participants and others, the committee provided buses to transport participants to and from worship services." (Kwarnas Official Respondent 1, personal communication, May 9, 2025).*

---

The institution's effectiveness was reflected in the committee's success in coordinating complex logistics for 17,659 participants and executing dozens of cross-cultural activities without significant incidents—an achievement only possible through careful planning and execution. Accountability was built through feedback mechanisms that allowed participants to voice their aspirations, as well as adherence to clear internal regulations, such as Article J of the code of conduct, which served as an accountable guideline for resolving potential disputes. Transparency was achieved through open communication regarding schedules, rules, and resource allocation, such as worship facilities, thereby preventing prejudice or perceptions of unfairness. One participant highlighted the role of scout mentors:

---

*"It is also important for mentors to maintain a neutral attitude when guiding their members, such as not marginalizing any religion, demonstrating fairness, and avoiding words or actions that could trigger conflicts among members" (Respondent 3, personal communication, May 9, 2025).*

---

Thus, the 2023 National Raimuna functioned as proof of concept that good governance values can be operationalized even in a nonformal and high-intensity context. This model contributes a crucial perspective to SDG 16.6: that building resilient institutions can also be achieved in the realm of nonformal education and that trust built through accountability and transparency is tangibly actionable. The management's acknowledgment of logistical limitations, such as constraints in worship venue capacity and transportation, further reinforced the principles of institutional accountability and transparency by the state:

---

*"Varying worship times and slightly overcrowded venues caused the committee to be somewhat overwhelmed in providing transportation and alternatives, especially given the*

*participant count of 17,000 people" (Kwarnas Official Respondent 1, personal communication, May 9, 2025),*

---

The 2023 National Raimuna contributed to SDG 16.7 by establishing a participatory, inclusive, and responsive large-scale governance process model, which is key to successful diversity management. Unlike rigid top-down models, the governance of this event was developed through a bottom-up mechanism that ensured that every contingent's voice was heard. Inclusivity was realized through the active involvement of participants from diverse religious, cultural, and geographical backgrounds in daily deliberative forums where decisions regarding camp activities, task allocation, and conflict resolution were made collectively. One participant affirmed this:

---

*"The Raimuna 2023 program enhanced understanding of religious moderation through religious activities, discussions, and togetherness that promoted tolerance and appreciation for religious and cultural differences" (Respondent 1, personal communication, May 9, 2025),*

---

Another participant highlighted the committee's leadership model:

---

*"Both the committee and mentors used neutral words, phrases, or symbols that did not reference any specific religion" (Respondent 3, personal communication, May 9, 2025).*

---

The committee's responsiveness to participants' specific needs, such as flexible scheduling of worship times and allocation of space for cultural rituals, demonstrated the adaptive capacity of nonformal institutions in addressing the complexities of plurality. More importantly, this model was not only applied at the national level but also replicated in the smallest units of the camp through the delegation of authority to regional contingents, who subsequently implemented identical participatory mechanisms at the squad level.

The 2023 National Raimuna made a tangible contribution to SDG 16. b) by demonstrating the operational implementation of non-discriminatory policies in managing cultural and religious diversity, while simultaneously fostering a culture of inclusivity that extends beyond mere regulatory compliance. This contribution was materialized through a dual approach: regulatory assurance and the internalization of inclusive values. In terms of policy, the committee actively enforced the principle of non-discrimination through explicit regulations (Articles J and K), which not only prohibited discrimination but also affirmatively guaranteed access and facilities for all religions to conduct their worship, as reflected in the equitable allocation of worship spaces and flexible scheduling of religious services. One participant noted:

---

*"We could observe various houses of worship in Cibubur, allowing us to directly witness their worship practices" (Respondent 5, personal communication, May 9, 2025),*

---

This is evident from Participant 5, who demonstrated transparency and commitment to equal access. More strategically, this approach was not defensive but proactive, preventing discrimination by creating a systemically crafted environment where discriminatory practices became difficult to execute and rationally unacceptable. Culturally, these non-discriminatory values were internalized through direct engagement in activities such as *Beranda Nusantara* (Nusantara Forum) and cross-group collaborations, where participants experienced the benefits of equitable and inclusive interactions firsthand. As one participant summarized:

---

*"Religion should not be a factor for division" (Respondent 4, personal communication, May 9, 2025),*

---

This indicates a paradigm shift from passive tolerance to active inclusive awareness. Thus, the 2023 National Raimuna not only adhered to the principles of non-discrimination but also actively promoted them through experiential education, aligned with the spirit of SDG 16. b.

### ***Challenges and Recommendations for Strengthening Religious Moderation***

The positive findings from the 2023 National Raimuna face several challenges that need to be identified for future improvement. First, Selective Recruitment Mechanisms and Their Impact on Representation. The program faces challenges in terms of inclusivity and representation. The participants of the 2023 National Raimuna were not a random sample of all Scout members but were selected by their respective Regional Scout Councils (Kwartir Daerah). This selective recruitment mechanism for national events potentially involves only active Scout members who may already possess a more profound foundational sense of nationalism and openness to it. Consequently, the observed success may not fully represent a broader membership base. This presents a challenge for the program to reach and transform a wider and more diverse segment of the organization's membership.

Second, the success of the 2023 National Raimuna in creating an anti-violence and tolerant space should be viewed as an achievement within a temporary and controlled environment: the Cibubur Campground. The root cause of this transferability challenge is the lack of a structured post-event mentoring mechanism. The program's most significant challenge is the extent to which this ideal environmental model can be transferred and sustained once participants return to their home communities, which may be less conducive to such programs. This weakness in the program's design risks making the internalization of religious moderation values temporary and ineffective.

In addition to the two challenges above, although no open conflict was observed, the controlled nature of the environment and the existence of strict regulations (Articles J and K) open the possibility that the positive participation of some participants might have been driven by social normative pressure rather than fully authentic internalization of values. This raises questions regarding the depth of value transformation within each individual.

Another challenge is the real operational complexity in fulfilling the promise of inclusivity. As acknowledged by the committee, logistical constraints such as slightly overcrowded worship venues and being overwhelmed in providing transportation and alternatives for tens of thousands of participants demonstrate the difficulty of maintaining neutrality and equality of access on a large scale. Although successfully mitigated through proactive policies and the use of neutral language, this challenge underscores the gap between ideal planning and field execution, which could affect participants' inclusive experience.

Based on the findings and challenges identified in this study, several strategic recommendations are proposed. First, the Development of Structured Modules and Inclusive Recruitment Guidelines. To address the challenge of selective recruitment mechanisms while ensuring the systematic implementation of religious moderation indicators, the National Scout Council (Kwartir Nasional) needs to: (1) develop a structured module aligned with the official four indicators of religious moderation from the Indonesian Ministry of Religious Affairs that can be implemented down to the Local Scout Units (*Gugus Depan*) level, and (2) formulate inclusive recruitment guidelines that consider quotas for members from underrepresented backgrounds. This module directly supports SDG 16.7 (inclusive and participatory governance) by ensuring more representative participation, and SDG 16. b (non-discriminatory policies) through a fairer recruitment system.

Second, Comprehensive Training for Mentors and Committee Members is required. Addressing the challenges of potential hidden resistance and facilitation complexity, operational recommendations include: (1) conducting mandatory training for Local Scout Unit (*Gugus Depan*) mentors, focusing on techniques for facilitating safe interfaith discussions, simulations for handling conflicts, and practices for using inclusive language and symbols. This training supports SDG 16.6 (strengthening institutional capacity) through enhanced facilitator competency and SDG 16.1 (reduction of violence) by preventing conflict escalation.

Third, post-event mentoring mechanisms based on action plans. To tackle the main challenge of post-event sustainability, each participant should be guided to develop a personal action plan for religious moderation before returning to their community. This plan contains concrete commitments based on the four moderation indicators and is monitored by their respective Local Scout Units (*Gugus Depan*). This mechanism supports SDG 16.6 (accountable institutions) through a monitoring system and SDG 16.1 (reduction of violence) by ensuring the

sustained internalization of anti-violence values while simultaneously strengthening inclusive leadership and participatory decision-making at the grassroots level, thereby reinforcing the long-term role of the Scout Movement as a community-based agent of peace and social cohesion.

Fourth, a Standard Operational Protocol for Inclusive Logistics is required. To respond to the challenges of logistical complexity and neutrality, the National Scout Council (Kwartir Nasional) must develop a standard operational protocol covering the coordination of worship schedules, a clear transportation scheme, and equitable allocation of facilities. This protocol should be integrated into the main module for all large-scale activities. This protocol directly supports the SDG 16. b (non-discriminatory policies) by guaranteeing equal access and SDG 16.7 (inclusive participation) by ensuring that no participant is systematically marginalized.

## Conclusion

Based on these findings, this study indicates that the implementation of the 2023 National Raimuna successfully created a space that represents the practice of religious moderation on a national scale. The implementation of the four indicators of moderation (national commitment, tolerance, anti-violence, and accommodation of local culture) was empirically realized through structured activities such as Beranda Nusantara, cultural carnival, and inclusive mechanisms for organizing religious logistics. Interactions among participants from diverse religious and cultural backgrounds not only occurred without substantive incidents of violence but also contributed to strengthening national identity and social cohesion values.

Furthermore, the research findings reveal the strategic relevance of the diversity management model in the 2023 National Raimuna to the achievement of several targets of Sustainable Development Goal (SDG) 16, specifically 16.1 (reduction of violence), 16.6 (accountable and transparent institutions), 16.7 (inclusive and participatory governance), and 16. b (non-discriminatory policies). This contribution resulted from the synergy between a structural approach, reflected in clear event regulations (such as Articles J and K), and a cultural approach through the internalization of the Dasa Dharma values. This combination effectively created conditions that suppressed violence and encouraged equal participation.

However, these achievements must be viewed in the context of several accompanying challenges that must be addressed. First, the success of religious moderation in this activity faces limitations due to the selective recruitment mechanism, which potentially causes representation bias and has not yet encompassed a broader spectrum of scout members. Second, the temporary and controlled environment of the Cibubur Campground and the absence of a post-event mentoring mechanism raise questions regarding the sustainability of value internalization after the participants return to their home communities. Third, although not openly apparent, there is potential for hidden resistance from some participants who may have been compelled by strong rules and social norms. Fourth, operational challenges, such as limited logistical capacity, highlight the gap between inclusive planning and field implementation.

Based on these challenges, the strategic recommendations proposed include: (1) developing a structured module based on indicators of religious moderation that can be implemented down to the Local Scout Units (*Gugus Depan*), accompanied by more inclusive recruitment guidelines; (2) providing dialogue facilitation competency training for mentors and committee members to manage diversity and potential conflict; (3) implementing a post-event mentoring mechanism based on personal action plans to ensure the sustainability of values; and (4) formulating a standard operational protocol for inclusive logistics in large-scale activities. For future research, quantitative and longitudinal studies to measure the long-term impacts and the level of value adoption in the participants' home communities are necessary to strengthen the external validity of these findings.

**Author Contributions:** Conceptualization, N.H. and M.Z.M.; methodology and data analysis, N.H.; investigation and data collection, M.Z.M.; writing—original draft, M.Z.M.; writing—review and editing, N.H.; supervision, M.Z.M. All authors have read and agreed to the published version of the manuscript.

**Funding:** This research received no external funding

**Informed Consent Statement:** Informed consent was obtained from all the participants involved in the study.

**Conflicts of Interest:** The authors declare no conflicts of interest.

## References

1. Abdussamad, Z. (2021). *Metode Penelitian Kualitatif*. CV. Syakir Media Press.
2. Badan Litbang dan Kementerian Agama Republik Indonesia. (2019). *Tanya Jawab Moderasi Beragama* (Pertama). Kementerian Agama RI.

3. *Data Anggota – Kwartir Nasional*. (2021, December). <https://pramuka.or.id/data-anggota/>
4. Davids, N. (2017). Islam, Moderation, Radicalism, and Justly Balanced Communities. *Journal of Muslim Minority Affairs*, 37(3), 309–320. <https://doi.org/10.1080/13602004.2017.1384672>
5. *Gerakan Pramuka – Kwartir Nasional*. (2025). <https://pramuka.or.id/gerakan-pramuka/>
6. *Goal 16 | Department of Economic and Social Affairs*. (2025, May 10). [https://sdgs.un.org/goals/goal16#targets\\_and\\_indicators](https://sdgs.un.org/goals/goal16#targets_and_indicators)
7. Harismawan, A. A., Ikmal, H., & Muchtar, N. E. P. (2023). Implementasi dan Pembentukan Moderasi Beragama Di Madrasah Aliyah Negeri 1 Lamongan. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 19.
8. Hope Sr., K. R. (2020). Peace, justice and inclusive institutions: Overcoming challenges to the implementation of Sustainable Development Goal 16. *Global Change, Peace & Security*, 32(1), 57–77. <https://doi.org/10.1080/14781158.2019.1667320>
9. *Impact | World Scouting*. (2025). <https://sdgs.scout.org/impact>
10. *Indonesia.go.id—Agama*. (2017, December 3). <https://indonesia.go.id/profil/agama/sosial/agama>
11. Khan, F., & Haneef, M. A. (2022). Religious Responses To Sustainable Development Goals: An Islamic Perspective. *Journal of Islamic Monetary Economics and Finance*, 8(2), 161–180. <https://doi.org/10.21098/jimf.v8i2.1453>
12. Kusumastuti, A. (2019). *Metode Penelitian Kualitatif*. Lembaga Pendidikan Sukarno Pressindo.
13. Kwarnas Official Responden 1. (2025, May 9). *Kwarnas Official* [Personal communication].
14. Kwarnas Official Responden 2. (2025, May 9). *Kwarnas Official* [Personal communication].
15. Kwartir Nasional Gerakan Pramuka. (1987). *Bahan Dasar Kursus Pelatih Dasar dan Kursus Pelatih Lanjutan* (Vol. 3). Kwartir Nasional Gerakan Pramuka.
16. Kwartir Nasional Gerakan Pramuka Indonesia. (2023a). *Laporan Kegiatan Raimuna Nasional XII Tahun 2023* [Laporan Kegiatan]. Kwartir Nasional Gerakan Pramuka Indonesia.
17. Kwartir Nasional Gerakan Pramuka Indonesia. (2023b). *Petunjuk Teknis Raimuna Nasional XII Tahun 2023*. Kwartir Nasional Gerakan Pramuka.
18. Milton, S. (2021). Higher education and sustainable development goal 16 in fragile and conflict-affected contexts. *Higher Education*, 81(1), 89–108. <https://doi.org/10.1007/s10734-020-00617-z>
19. Muliawati, A. (2022, December 28). *Imparsial: Pelanggaran Kebebasan Beragama Paling Banyak di Jabar*. detiknews. <https://news.detik.com/berita/d-6485956/imparsial-pelanggaran-kebebasan-beragama-paling-banyak-di-jabar>
20. Naily, N., Umam, M. H., Wahyudi, N., & Munir, M. (2024). What Academia Can Learn from the Kenjeran Community of Indonesia Experiences of the UINSA K4C Hub, Surabaya, Indonesia. In *Bridging Knowledge Cultures: Rebalancing Power in the Co-Construction of Knowledge* (pp. 65–84). BRILL. <https://doi.org/10.1163/9789004687769>
21. Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>
22. Nurfaidah, S., Tambunan, A. R. S., Yonata, F., Kurniawati, D., & Lestariyana, R. P. D. (2020). International Students' Perceptions of Virtual Service Learning Program Amidst COVID-19 Pandemic. *Journal of International Students*, 10(S3), 198–208. <https://doi.org/10.32674/jis.v10iS3.3207>
23. Pajariato, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies / Theological Studies*, 78(4). <https://doi.org/10.4102/hts.v78i4.7043>
24. *Praktik Moderasi Beragama Dalam Gerakan Pramuka, Bukanlah Hal Baru – Warta Pramuka*. (2023, February 19). <https://pramuka.id/praktik-moderasi-beragama-dalam-gerakan-pramuka-bukanlah-hal-baru/>

25. Samsudin, A. (2024). *Internalisasi nilai-nilai moderasi beragama melalui ekstrakurikuler Pramuka: Studi di Madrasah Tsanawiyah Assalam Salem kabupaten Brebes dan Madrasah Tsanawiyah Al Irfan Tanjungsari kabupaten Sumedang* [Doctoral, UIN Sunan Gunung Djati Bandung]. <https://digilib.uinsgd.ac.id/85621/>
26. Sejarah Raimuna Nasional. (2023, February 2). *Raimuna Nasional XII*. <https://rainas12.pramuka.or.id/sejarah-raimuna-nasional/>
27. Sinaulan, B. D., & Hariyadiningsih, F. (2022). *Mengabdikan Tanpa Batas – 110 Tahun Gerakan Kepanduan di Indonesia*. Kwartir Nasional Gerakan Pramuka.
28. Singgih, A. (2024). *INTERNALISASI NILAI MODERASI BERAGAMA TERHADAP PENDIDIKAN KARAKTER BERBASIS PENDIDIKAN KEPRAMUKAAN DI UNIT KEGLATAN MAHASISWA PRAMUKA UNIVERSITAS BENGKULU* [Masters, UIN Fatmawati Sukarno Bengkulu]. <http://repository.uinfabengkulu.ac.id/3752/>
29. Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious Moderation in Indonesian Muslims. *Religions*, 13(5), 451. <https://doi.org/10.3390/rel13050451>
30. Sulistyawati. (2023). *Buku Ajar Metode Penelitian Kualitatif*. Penerbit K-Media.
31. *Sustainable Development Goals—Localise SDGs Indonesia*. (2025, May 10). <https://localisedsgs-indonesia.org/17-sdgs>
32. *The 17 Goals | Sustainable Development*. (2025, May 10). <https://sdgs.un.org/goals>
33. Tim Penyusun Kementerian Agama RI (Ed.). (2019). *Moderasi Beragama* (Cetakan pertama). Badan Litbang dan Diklat, Kementerian Agama RI.
34. Undang-Undang Republik Indonesia Nomor 12 Tahun 2010 Tentang Gerakan Pramuka, 12 (2010).
35. Widodo, A. S., & Rachman, A. Z. (2022). Level of community Satisfaction on Online Community Empowerment Activities in Special Region of Yogyakarta. *E3S Web of Conferences*, 361, 03025. <https://doi.org/10.1051/e3sconf/202236103025>
36. Zulfatmi, Z. (2023). Learning the Values of Religious Moderation in Madrasah Aliyah: Model Analysis. *Jurnal Ilmiah Peuradeun*, 11(2), 551–568. <https://doi.org/10.26811/peuradeun.v11i2.1006>