PEDAGOGIK JURNAL PENDIDIKAN
P-ISSN : 2528-5793
E-ISSN : 2354-7960

VALUES OF COLLABORATIVE-BASED ISLAMIC LEADERSHIP EDUCATION AT THE 2025 WORLD MUSLIM SCOUT JAMBOREE EVENT

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Received: August 2025	**Accepted:** December 2025	**Published:** December 2025
DOI: https://doi.org/10.33650.pjp.v12i2.12582		

Abstract : *The World Muslim Scout Jamboree (WMSJ) 2025 offers a meeting space for Muslim youth from across countries that is rarely studied as an arena for the formation of global Islamic leadership. This study aims to gain a deep understanding of the experiences, values, and constructions of meaning experienced by the participants and organizers of WMSJ 2025. The research uses a qualitative, phenomenological design. Data were collected through in-depth interviews, participatory observations, and analysis of official activity documents and narratives, and then analyzed using thematic coding to capture the essence of the experience and identify recurring patterns of meaning. The findings show four categories of values that are internalized and interact simultaneously, namely: Islamic values (ukhuwah, ta'awun, morals, collective worship), scouting values (discipline, responsibility, independence, courage), civilizational values (innovation, leadership, environmental concern, ecotheology-based technological literacy), and pesantren values (Panca Jiwa Gontor as a cadre ethos). Thus, this study's findings show that normative values are translated into social practices through cross-cultural interaction in transnational scouting events.*

Keywords : *Islamic Leadership Education; Muslim Scouting; World Jamboree.*

Abstrak : *Jambore Pramuka Muslim Sedunia (WMSJ) 2025 menawarkan ruang pertemuan bagi pemuda Muslim dari berbagai negara yang jarang dipelajari sebagai arena pembentukan kepemimpinan Islam global. Studi ini bertujuan untuk memperoleh pemahaman mendalam tentang pengalaman, nilai-nilai, dan konstruksi makna yang dialami oleh para peserta dan penyelenggara WMSJ 2025. Penelitian ini menggunakan desain kualitatif fenomenologis. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen dan narasi kegiatan resmi, kemudian dianalisis menggunakan pengkodean tematik untuk menangkap esensi pengalaman dan mengidentifikasi pola makna yang berulang. Temuan menunjukkan empat kategori nilai yang diinternalisasi dan berinteraksi secara simultan, yaitu: nilai-nilai Islam (ukhuwah, ta'awun, moral, ibadah berjamaah), nilai-nilai kepramukaan (disiplin, tanggung jawab, kemandirian, keberanian), nilai-nilai peradaban (inovasi, kepemimpinan, kepedulian lingkungan, literasi teknologi berbasis ekoteologi), dan nilai-nilai pesantren (Panca Jiwa Gontor sebagai etos kader). Dengan demikian, temuan penelitian ini menunjukkan bahwa nilai-nilai normatif diterjemahkan ke dalam praktik sosial melalui interaksi lintas budaya dalam kegiatan kepanduan transnasional.*

Kata Kunci : *Tur Kepemimpinan Pendidikan Islam; Kepanduan Muslim; Jambore Dunia.*

INTRODUCTION

The phenomenon of the Muslim Scout Jamboree, which has a global peace mission, in general, shows the world that Indonesia and the Muslim youth community are committed to being peacemakers is urgent, because the contemporary Muslim world faces the challenge of polarizing discourse, public misperception, and the need for a peaceful space that can display civility and the contribution of Islamic civilization in the global arena, the study of public space at international events shows how the "global stage" can be used to affirm the ethics of existence and the narrative of an inclusive civilization (Poljarevic, 2024).

Jamboree activities involving young people as they form identities in the midst of globalization have encouraged research into the cultural-political dynamics of Muslim youth, how they negotiate traditions, modernity, social activism, and the global image of Islam, which, in turn, shapes the direction of future peaceful leadership (Bayat & Herrera, 2010). Thus, the scientific discussion of the 2025 Jamboree becomes important and urgent not only to "document the event" but also to empirically examine how contemporary Islamic unity, civilization, and peace are produced (or contested) through program design, interaction between participants, public narratives, and social practices in global meeting spaces (Tange, 2022; Rois et al., 2024).

The World Muslim Scout Jamboree 2025 event was held on September 9-14, 2025, in Cibubur, East Jakarta, Indonesia, attended by 15,333 participants consisting of 7,149 boys, 6,349 girls, and 1,718 Scout coaches and Muslim leaders from Indonesia and 16 other countries who joined in the prayer and signing of a global peace petition at the Cibubur Scout Camp in East Jakarta (*Pondok Modern Darussalam Gontor*, 2025). This activity can be understood as a "miniature civilization" of a structured public space where Muslim youth across countries meet, interact, and practice values through symbols, scouting rituals, cooperation, and daily communal life. From the perspective of the sociology of education and culture, a global-scale jamboree has proven to be a cosmopolitan learning site that brings together national identities, global connections, and the practice of living together, making it relevant to examine how "unity" is built in real terms through cross-cultural experiences (Tange, 2022).

However, a review of the literature shows a fairly clear research gap; *first*, studies on scout jamborees focus more on general (non-Muslim-specific) jamborees as cosmopolitan learning, while studies that map international Muslim jamborees as a tool for peace, intra-Muslim diversity governance, and the production of "contemporary peaceful Islam" are still limited (Tange, 2022). *Second*, the literature on interfaith dialogue and GCE often functions as a normative/educational discourse but is rarely tested in the context of scouting events that entail intensive organizational disciplines, symbols, and communal dynamics (Aslan & Van Ommen, 2020; Hazaymeh, 2024). *Third*, the framework of *fiqh al-ḥaḍārah* as the

foundation of peace praxis is relatively rarely operationalized as an empirical indicator to assess changes in attitudes, social networks, and youth leadership practices in cross-border events (Rois et al., 2024).

This research has an urgency to examine and apply Islamic leadership values collaboratively in the process of socialization and education for an individual or a group. Islamic leadership values are important for attracting individuals or groups with leadership skills grounded in Islam. These values can be formed in many ways, including through a collaborative process involving shared activities. Togetherness is a form of translating unity into the education process, in interactions from an individual to a life together or in a group. The formation of this group is expected to produce leadership models that align with existing circumstances.

Based on this gap, this study aims to empirically examine how the World Muslim Scout Jamboree (WMSJ) *2025* functions as a "miniature civilization" in shaping unity, social cohesion, and contemporary Islamic peace practices among Muslim youth across countries. This goal is important for strengthening the understanding of youth sociology, peace education, and value-based leadership in the global encounter space. In practice, research findings can serve as a basis for improving the design of the jamboree program, strengthening the Scout/Youth Leadership Curriculum, and recommending policies for managing cross-cultural events to truly produce a peaceful and cohesive impact, not just a ceremony. The scope of research is limited to participants' experiences and the implementation of WMSJ 2025 (main activities, dialogue spaces, joint projects, and official narratives), including the dynamics of cross-border networks and practices that represent "civilized, united, and peaceful" as contemporary Islamic peace (*Pondok Modern Darussalam Gontor*, 2025b). The formulation of this research problem that; 1) what is the basis for the implementation of the World Muslim Scout Jamboree (WMSJ) 2025?, 2) What is the contribution and impact of the implementation of the World Muslim Scout Jamboree (WMSJ) 2025?.

In Islamic normative theory, jamboree activities as a "contemporary Islamic peace" project can be sharpened through the framework of *fiqh al-ḥaḍārah*, which emphasizes the benefits, cooperation, and orientation toward world peace. Therefore, jamboree research is important to assess how these values are translated into youth practices and governance activities (Rois et al., 2024). In addition, jamborees can be a strategic platform for interfaith dialogue and global citizenship education. The literature emphasizes that interreligious dialogue is not a luxury but a necessity for reducing extremism, building mutual trust, and strengthening the ethics of living together (Hazaymeh, 2024), While Global Citizenship Education and interfaith dialogue are understood as an educational approach to overcome the climate of suspicion and friction in a pluralistic society (Aslan & Van Ommen, 2020).

METHOD

This study uses a qualitative, phenomenological design to deeply understand the experiences, values, and meanings of the participants and organizers of the 2025 World Muslim Scout Jamboree (WMSJ) in shaping cross-cultural Islamic leadership. The research subjects were selected using purposive sampling, which involved considering their roles, experiences, and direct involvement in jamboree activities. The main speakers in this study include Ustadz Fathi Mubarok, one of the senior organizers, as well as camp governors, regents, sub-district heads, and participants' representatives from several countries. A total of 20 key informants were interviewed in depth to gain a comprehensive understanding of leadership practices, cross-cultural collaboration, and Islamic values internalized during the jamboree. This data collection allows researchers to explore the essence of experiences and patterns of meaning that emerge directly from participants' perspectives. Furthermore, data were analyzed using thematic coding to formulate categories of Islamic leadership values, cross-cultural collaboration, and internalization of global character education formed during the jamboree, while ensuring the validity and reliability of the findings through the integration of various data sources (Biklen & Biklen, Robert C. and Sari Knop. Munandir (terj), 1990; W. J. Creswell, 2018; Stephanie Rita Scott, 2022; Kusumastuti & Ahmad, 2019).

The data for this study were obtained from three main sources: in-depth interviews, participatory observations, and the analysis of activity documents. *First*, in-depth semi-structured interviews were conducted to explore participants' views, experiences, and reflections on jamboree activities. These interviews enabled researchers to collect narrative and descriptive data on participants' understanding of Islamic leadership in a multicultural context. *Second*, participatory observation was conducted during the activity, with the researcher serving as an active observer in the Kempa and Kempi areas. Through these observations, researchers document social interactions, religious activities, organizational structures, and leadership practices that emerge in the field. *Third*, document analysis complements data from interviews and observations. The documents analyzed include activity reports, jamboree guidebooks, and official interview transcripts such as "WMSJ 2025 Interview Results," which contain structural information, the camp's philosophical values, and the jamboree's leadership system. The use of data in this document helps to strengthen the validity of qualitative data through source triangulation. (Biklen & Biklen et al, 1990; W. J. Creswell, 2018; Stephanie Rita Scott, 2022; Kusumastuti & Ahmad, 2019)

RESULT AND DISCUSSION

1. Results

This study found that the World Muslim Scout Jamboree (WMSJ) 2025 is not just an international scouting activity but also a social education space that systematically develops collaborative Islamic leadership by integrating values, social structures, and

collective experiences across cultures. Based on the results of interviews, participatory observations, and document analysis, it can be seen that the process of leadership formation in WMSJ 2025 takes place through interrelated relationships between the basis of the implementation of activities, the social design of the camp, cross-cultural interaction, and the internalization of values that occur simultaneously.

The results of the study show that the implementation of WMSJ 2025 is built on three main foundations that constitute its architectural framework: the normative-theological foundation, the juridical-organizational foundation, and the sociological-historical foundation. These three foundations do not stand alone but strengthen one another in determining the direction and practice of activities. From a normative-theological perspective, the values of *Islamic ukhuwah, ta'āwun*, unity, and peace serve as the main basis for all jamboree activities. These values are not only present in discourse but are also translated into the communal life of participants through joint worship, group work, and cross-cultural interactions that demand cooperation and tolerance. The interviews revealed that participants experienced firsthand how the values of Islamic brotherhood were tested and practiced in real situations, especially when they had to adapt to differences in language, culture, and customs.

From a juridical-organizational perspective, the research findings indicate that WMSJ 2025 has strong institutional legitimacy, supported by the Scout Movement and the global Muslim scouting network. The activity is systematically structured, with clear role divisions, a tiered coordination mechanism, and rules that bind all participants. This condition shows that the internalization of values does not occur spontaneously but is facilitated by organizational systems that enable these values to be operationalized in practice. Meanwhile, from a sociological-historical perspective, WMSJ 2025 continues the tradition of Islamic boarding-school regeneration, emphasizing discipline, independence, devotion, and *ukhuwah*. The results of the observations show that camp life reproduces the pesantren habitus in a global context, thereby enabling local values to serve as a basis for leadership development at the international level.

The basis for implementing WMSJ 2025 comprises integrating three main aspects: Islamic values, institutional legitimacy, and cadre regeneration traditions. Analytically, this visualization shows that WMSJ activities cannot be understood as stand-alone events but rather as a system built on the relationships among values, structures, and traditions. These findings confirm that WMSJ 2025's success in fostering collaborative leadership depends heavily on the synergy among the three foundations. Without this integration, activities risk losing value direction, organizational order, or cultural depth.

Furthermore, the study's results show that the camp's social structure in WMSJ 2025 is the primary mechanism shaping participants' leadership experience. This activity involved more than 15,000 participants from various countries, divided into two main areas, namely Kempa and Kempi, as well as several zones, each led by a tiered leadership structure comprising governors, regents, and sub-district heads. This structure not only functions administratively but also serves as a means of directly learning leadership. Participants learn to assume roles, understand responsibilities, coordinate with teams, and solve problems collectively. In this context, leadership is not studied theoretically, but is formed through social experiences that demand active involvement and adaptation to group dynamics.

The process of internalizing values in WMSJ 2025 takes place through intensive cross-cultural interaction. The study's results show that four value domains are internalized simultaneously: Islamic values, scouting, civilization, and Islamic boarding schools. Islamic values are seen in solidarity, mutual help, and social morals, manifested in life together. The value of scouting lies in the discipline, responsibility, and independence fostered by a structured system of activities. The value of civilization emerges from the participants' global awareness, concern for the environment, and orientation toward peace. Meanwhile, the value of pesantren is reflected in the attitudes of sincerity, simplicity, and devotion that shape the character of morally based leadership. These four values do not work in isolation, but form an integrative value system that produces leadership that is not only technical, but also relational and ethical.

The contribution of implementing WMSJ 2025 to the formation of collaborative leadership is evident in participants' growing ability to build cross-cultural cooperation, manage differences, and develop social trust. The interviews revealed that participants experienced a shift in perspective from a national identity to a broader identity within the global Muslim community. In addition, cohabiting in a camp setting encourages participants to develop communication skills, empathy, and constructive conflict resolution. This shows that the leadership formed in WMSJ 2025 is collaborative rather than individualistic and emphasizes the ability to build productive social relationships.

The impact of implementing WMSJ 2025 is also evident in four interrelated value domains. In the Islamic domain, this activity strengthens *ukhuwah* and social ethics. In the scouting domain, the character of discipline and responsibility is formed. In the domain of civilization, there is a global orientation toward humanitarian issues. Meanwhile, within the Islamic boarding school domain, a leadership habitus grounded in morality and devotion is formed. These four domains show that WMSJ 2025 not only forms competent individuals but also forms social subjects capable of contributing to life together.

The contribution of WMSJ 2025 is multidimensional and integrative. Analytically, this picture shows that the formation of collaborative-based Islamic leadership does not stem from a single value, but from the interaction among Islamic values, scouting, civilization, and boarding schools. These findings confirm that the leadership generated in WMSJ 2025 results from complex social processes in which values, structures, and experiences interact to shape participants' leadership capacity.

Overall, this study's results show that WMSJ 2025 functions as a social laboratory that integrates foundational values, organizational design, and collective experience to shape collaborative Islamic leadership. This process follows a systematic flow: from the foundation of values to the design of activities, from the design of activities to social interactions, and from social interactions to the internalization of values and the formation of leadership. Thus, WMSJ 2025 is not only a temporary event but also a model of leadership education with the potential to be replicated in the broader context of Muslim youth development.

2. Discussion

The results of the study show that WMSJ 2025 serves as a space for fostering social cohesion through the integration of the values of ukhuwah and ta'āwun and the practice of communal life across cultures. These findings reinforce the classic argument that religion serves as a "social glue," building solidarity through shared values and collective practices (Arif, 2020). However, this study goes beyond a normative approach by showing that social cohesion in the context of WMSJ is not automatically generated by common religious identity, but rather by the design of structured social interactions.

In this context, WMSJ 2025 can be understood as a space where religious values are transformed into social practices through institutional mechanisms. This aligns with the view that global public spaces can serve as arenas for the articulation of inclusive and civilized religious identities (Poljarevic, 2024). However, the findings of this study also show that the social cohesion that is formed is conditional, depending on the quality of interactions, the structure of activities, and the social facilitation provided.

Critically, this indicates that the concept of ukhuwah as a superordinate identity is insufficient unless it is operationalized in program design that enables equal cross-group interaction. In this context, the results reinforce the importance of social-experience-based educational approaches for building solidarity, as emphasized in Global Citizenship Education and cross-identity dialogue (Aslan & Van Ommen, 2020). Thus, the WMSJ's main contribution is not in reproducing religious identity, but in creating social conditions that allow such identities to serve as the basis for cohesion.



Figure 1: Islamic leadership in WMSJ 2025

One important finding, as Figure 1 shows, is that Islamic leadership in WMSJ 2025 has shifted from a normative-ideal model to a collaborative-praxis model. So far, Islamic leadership has often been understood in terms of individual morality and personal example. However, the study's results show that, in the context of WMSJ, leadership is shaped by the ability to manage relationships, foster cooperation, and navigate differences. These findings expand the study of educational leadership that has tended to focus on the role of individual leaders (Bush, 2018). In WMSJ 2025, leadership is not monopolized by a single actor but is distributed across a social structure that allows each participant to assume a leadership role. This shows that leadership in the context of global non-formal education is more distributive and relational than hierarchical.

In addition, these findings relate to the concept of Islamic work ethic, which emphasizes the integration of moral values and social actions in shaping leadership identity (Alqhaiwi et al., 2024). In WMSJ 2025, Islamic values are not only the foundation of ethics but also a source of motivation to foster collaboration and collective responsibility. Thus, the Islamic leadership that emerges in this context is not only normative but also operational and contextual. But critically, this collaborative leadership model still relies on structured activities. The question is: to what extent can this model survive outside the jamboree context? This shows that the transformation of leadership from normative to collaborative still requires a more systematic sustainability mechanism.

The research findings show that cross-border interactions in WMSJ 2025 contribute to reduced social distancing and increased trust between participants. This can be explained through the contact hypothesis, which states that intergroup interactions can reduce prejudice if certain conditions are met, such as common goals, equal status, and institutional support (Bowen, 2003; Akob et al., 2018). In WMSJ 2025,

these conditions are met to a large extent through a mixed squad structure, collaborative activities, and an organizational system that puts participants on an equal footing.

These findings also align with research on the world jamboree as a cosmopolitan learning space that brings together local and global identities (Tange, 2022). However, this study adds a new dimension by showing that in the Muslim context, cross-cultural interactions not only generate global awareness but also reinforce inclusive religious identities. These findings also align with research on the world jamboree as a cosmopolitan learning space that brings together local and global identities (Tange, 2022). However, this study adds a new dimension by showing that in the Muslim context, cross-cultural interactions not only generate global awareness but also reinforce inclusive religious identities. However, it should be noted critically that the effectiveness of cross-cultural interactions is not universal. Factors such as language skills, social background, and previous experience can affect the quality of interactions. This shows that the contact hypothesis in the context of WMSJ requires more intensive facilitation not only to generate contacts but also to bring about profound relational transformations.

The results of the study show that WMSJ 2025 produces a cross-border social network that has the potential to become bridging social capital. These findings are consistent with the view that social capital that connects different groups plays an important role in increasing trust and collaboration (Bandera & Thomas, 2019; Saavedra & Gallardo-Vergara, 2024). In the contemporary Muslim world, often marked by fragmented discourse and identity polarization, the formation of bridging social capital is particularly significant. WMSJ 2025 shows that cross-border networks can be built through intensive collective experiences rather than just through formal dialogue forums. However, this study also shows that the sustainability of social capital is still a challenge. Without a post-event mechanism, the network that forms may weaken. Therefore, WMSJ's contribution should be seen as an initial catalyst rather than a final solution. This indicates the need for an institutional strategy that can transform temporary networks into long-term collaborative ones.

The study's findings show that WMSJ 2025 contributes to the formation of peace in a positive sense, a condition in which social relations are not only free from conflict but also productive and cooperative (Kuswaya & Ali, 2021; Rois et al., 2024). This can be seen in participants' increased ability to work together, resolve conflicts, and build trust across cultures. From this perspective, WMSJ 2025 can be understood as a form of social-experience-based peace education. This reinforces the argument that peace education cannot be achieved solely through a cognitive approach; it must also be grounded in shared life experiences that allow for the direct internalization of values (Hazaymeh,

2024). However, it is critical to acknowledge that the peace achieved during the jamboree remains situational. Without sustainability in the participants' social context, the impact may be temporary. Therefore, it is important to develop a peace education model that is not only event-based but also sustainable in participants' social lives.

The findings show that pesantren values play an important role in shaping participants' leadership. This is in line with studies showing that pesantren can form habitus through the internalization of social values and practices (Izfanna & Hisyam, 2012; Lindgren et al., 2024)). In the context of WMSJ 2025, the habitus is not only reproduced but also transformed to be relevant in a global context. This shows that pesantrens have the potential to be global educational actors capable of contributing to the formation of moderate, collaborative Muslim leadership. However, this transformation process also faces challenges. Local values that are not communicated adaptively are potentially difficult to accept in a multicultural context. Therefore, the success of WMSJ 2025 lies not only in reproducing pesantren values, but also in articulating them as universal ethics.

This research has several limitations that need to be considered. First, the phenomenological approach used provides depth of understanding of the participants' experiences, but has limitations for generalizing the findings to broader contexts. Second, the number of informants, limited to 20 people, does not fully reflect the diversity of experiences of all participants, who number in the tens of thousands. Third, this study is cross-sectional, so it cannot capture the long-term impact of participation in WMSJ 2025 on participants' leadership development. Fourth, the data used is still dominated by participants' and organizers' perspectives, so it does not include external parties' perspectives or participants' communities of origin after the activity takes place.

In addition, this study has not explored in depth the role of external factors, such as social media, global political dynamics, and sectarian differences, in influencing cross-cultural interactions in WMSJ. Therefore, further research is recommended to employ longitudinal and mixed-methods approaches to test the sustainability of impacts, broaden the respondent base, and more comprehensively examine the dynamics of cross-cultural interactions.

CONCLUSION

The study's results show that shared life experiences, collaboration in scouting activities, and cross-border interactions contribute to an increased sense of belonging, social trust, and the ability to manage differences constructively. This ride also shows the potential for the formation of value-oriented youth leadership through the integration of the principles of ukhuwah, ta'awun, scouting discipline, and pesantren values. The significance

of the research lies in strengthening the understanding that peace is not only produced through discourse but also through program design that creates shared goals, fosters cooperation, and facilitates the governance of diversity.

This research confirms that the World Muslim Scout Jamboree 2025 is not just a ceremonial event but a strategic social space that can foster cohesion, ethical leadership, and peace practices through structured cross-cultural interactions. In the context of long-term analysis, this study enriches research on youth sociology, peace education, and values-based leadership with empirical evidence from transnational events. In practice, the findings and model recommendations can serve as a reference for organizers, educational institutions, and policymakers to design youth programs that are measurably impactful, inclusive, and sustainable amid social fragmentation and polarization.

ACKNOWLEDGMENT

We extend our appreciation to Universitas Islam Madura, Universitas Darunnajah Jakarta, Universitas Darussalam Gontor Ponorogo, and Universitas PGRI Sumenep for their academic support and institutional facilitation throughout the research process.

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