

MAHIR Model: Redefining Scout Leadership Competence

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ABSTRACT: In Indonesia, Scout leadership has traditionally been defined through administrative certification programs such as the Basic and Advanced Training Courses (KMD and KML). However, certification alone does not necessarily represent the full range of competencies required for guiding, inspiring, and nurturing young people. This article introduces the MAHIR Model as a conceptual framework to redefine Scout leadership competence beyond administrative recognition. MAHIR stands for Mentorship, Active Learning Facilitator, Humanistic, Inspirational, and Service-Oriented. These five dimensions integrate core Scouting values with contemporary theoretical perspectives including Positive Youth Development, Self-Determination Theory, Social and Emotional Learning, psychological safety, and servant leadership. The model emphasizes a shift from certificate-based recognition to competency-based evaluation, focusing on pedagogical quality, character formation, and measurable leadership performance. A mixed-method validation approach is proposed, combining Likert-type self-assessments with structured observation rubrics to capture both perceptual and behavioral aspects of leadership. The article contributes theoretically by redefining the meaning of qualified Scout leadership, methodologically by proposing an empirically testable framework, and practically by offering a pathway to professionalize Scout leadership in Indonesia's non-formal education system.

Keywords: Competency-Based Leadership, MAHIR Model, Non-Formal Education, Scout Leadership, Youth Development.



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INTRODUCTION

The Scout Movement has long been recognized as one of the most influential non-formal education organizations in Indonesia and worldwide. With more than 25 million members in Indonesia and more than 50 million globally, the movement carries a mission to develop young people into responsible citizens and leaders of character (World Organization of the Scout Movement (WOSM), 2019). The educational vision of Scouting is embedded in the Scout Law, the Scout Promise, and the Scout Method, which emphasize experiential learning, teamwork, service,

and moral values. However, the role of the adult Scout leader remains central, as leaders are expected to guide, inspire, and nurture young people through a variety of educational activities.

Despite its importance, the conceptualization of what it means to be a "qualified Scout leader" remains problematic. In Indonesia, the term Mahir (literally meaning skilled or qualified) has been administratively associated with certification through the Basic and Advanced Training Courses (KMD and KML). Possession of these certificates is often regarded as proof of being a competent Scout leader. Yet, certification alone does not necessarily guarantee the pedagogical, relational, and inspirational competencies required for effective leadership. Certification programs often serve as administrative indicators of leadership qualification. However, such certifications do not always translate into demonstrated competencies, particularly in pedagogical, relational, and inspirational domains that are essential for effective Scout leadership and positive youth development.

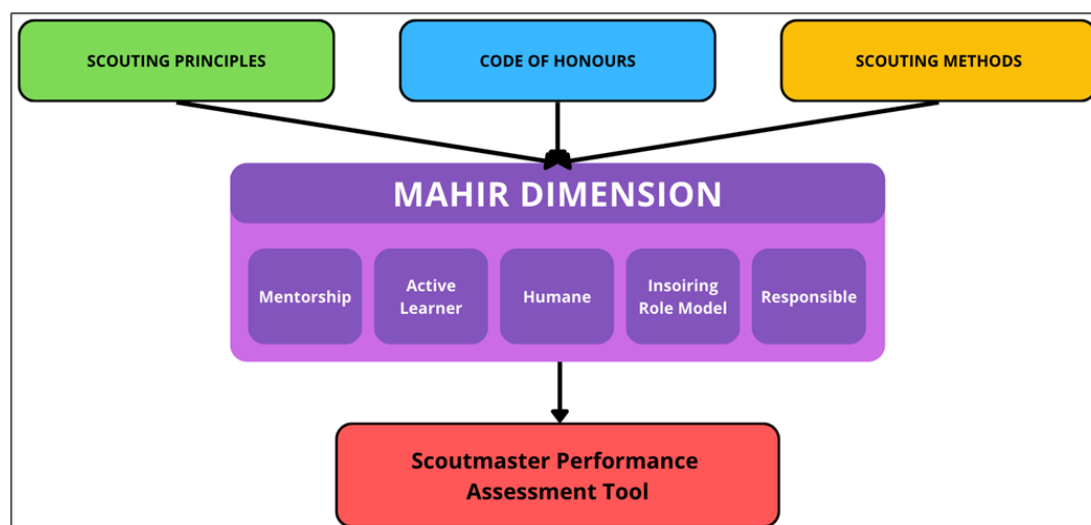
This conceptual gap necessitates a redefinition of what constitutes a "Mahir Scout Leader." Instead of being equated merely with legal-administrative status, "Mahir" should reflect substantive competencies grounded in educational values and observable practices. Addressing this gap is critical, as the effectiveness of Scouting depends largely on the quality of leadership and the learning climate created by Scout leaders.

At the same time, theoretical advancements in psychology and education provide valuable insights for rethinking Scout leadership. Positive Youth Development (Lerner et al., 2021), Self-Determination Theory, Social and Emotional Learning (Cipriano et al., 2023), psychological safety, and servant leadership (Eva et al., 2019) have been widely applied in educational and youth development contexts. However, these frameworks have rarely been integrated into the conceptualization of Scout leadership, particularly in Indonesia.

This article proposes the MAHIR Model as a conceptual framework to redefine the meaning of a qualified Scout leader. MAHIR is an acronym that represents five dimensions of leadership: Educative, Active Learning Facilitator, Humanistic, Inspirational, and Service-Oriented. These dimensions are derived from the normative foundations of Scouting and enriched by contemporary theoretical perspectives. The model also proposes an evaluation instrument combining self-report Likert scales and observation rubrics, designed to capture both perceptual and behavioral aspects of leadership.

The objective of this article is twofold. First, it seeks to provide a conceptual redefinition of Scout leadership that is more substantive, theoretically grounded, and operationally measurable. Second, it aims to develop a conceptual model and instrument that can be empirically validated in future studies. By doing so, the article contributes to bridging the gap between normative ideals of Scouting and empirical approaches to educational leadership.

Figure 1. Conceptual Framework of the MAHIR Model



Source: Authors' development based on Scouting principles and contemporary theories

Figure 1 provides an overview of the MAHIR conceptual framework. At the center is the MAHIR construct, which encompasses five dimensions: Educative, Active Learning Facilitator, Humanistic, Inspirational, and Service-Oriented. Each dimension is connected to relevant theoretical underpinnings, including Positive Youth Development, Self-Determination Theory, Social and Emotional Learning, psychological safety, and servant leadership. The figure also illustrates that the combined practice of these dimensions is expected to lead to two main outcomes: the positive development of Scouts and the enhancement of troop quality. By presenting the framework visually, the figure highlights the integrative nature of the MAHIR Model and its potential contribution to both theory and practice.

Scouting as a Value-Based Educational System

The Scout Movement is grounded in principles, a code of honor, and an educational method that differentiates it from other forms of non-formal education. In Indonesia, the National Council (Pramuka, 2018, 2023) identifies nine elements of the Scout Method, while the World Organization of the Scout Movement (WOSM, 2017) has defined eight essential characteristics, including community involvement. This difference raises an important question about whether Scout leaders in Indonesia should rely primarily on the national standard or integrate global standards as well.

The MAHIR Model addresses this tension by incorporating the element of community involvement into the dimension of Service-Oriented leadership. This integration preserves the local identity of Indonesian Scouting while aligning it with international frameworks. In this sense, the MAHIR Model serves as a conceptual bridge that links national educational traditions with global developments in youth education.

Table 1. Synthesis of Literature Themes Relevant to the MAHIR Model

Themes	Key Contributions in the Literature	Relevance to MAHIR Model
Scouting values and methods	Foundations of non-formal education; emphasize experiential learning, teamwork, service (WOSM, 2019).	Provides normative basis for the Educative and Service-Oriented dimensions.
Positive Youth Development (PYD)	Focus on Five Cs (competence, confidence, connection, character, caring), leading to contribution (Lerner et al., 2021).	Supports Educative and Humanistic leadership by emphasizing holistic growth.
Self-Determination Theory (SDT)	Emphasizes autonomy, competence, relatedness for intrinsic motivation (Ryan & Deci, 2017; Ntoumanis et al., 2021).	Strengthens Active Learning Facilitator and Inspirational leadership.
Social and Emotional Learning (SEL)	Identifies five competencies: self-awareness, self-management, social awareness, relationship skills, decision-making (CASEL, 2020; Cipriano et al., 2023).	Informs Humanistic and Inspirational leadership.
Psychological Safety	Climate of trust and openness supports risk-taking, participation, and learning (Frazier et al., 2017).	Directly linked to Humanistic leadership.
Servant Leadership	Prioritizes service, humility, and the needs of others (Eva et al., 2019).	Provides the conceptual foundation for Service-Oriented leadership.
Psychometrics and scale development	Emphasizes systematic procedures, validity, and reliability (DeVellis & Thorpe, 2021; Kline, 2016; McNeish, 2018).	Guides the methodological design of the MAHIR instrument.

Source: Authors' synthesis based on literature review of Scouting, psychology, and education

Table 1 synthesizes the main themes from the literature that inform the MAHIR Model. The left column presents the key conceptual strands, the middle column summarizes contributions from prior studies, and the right column highlights their relevance to the five MAHIR dimensions. The table shows that the model is not merely normative but is strongly grounded in established theories and validated methodologies.

The methodology section elaborates the research approach used to construct and refine the MAHIR Model, detailing the type of study, participant characteristics, data collection instruments, and validation procedures. This section typically has the following sub-sections: Research type; Population and Sample/Informants; Research Location; Instrumentation or Tools ; Data Collection Procedure; Data Analysis; Ethical Approval.

Positive Youth Development (PYD)

Positive Youth Development emerged as a response to deficit-based views of adolescence. It emphasizes that young people are not problems to be solved but resources to be developed (Shek et al., 2019). The PYD framework highlights five developmental assets, known as the Five Cs: competence, confidence, connection, character, and caring. When these are achieved, they lead to a sixth C, contribution, which reflects the ability of young people to give back to their communities.

For the MAHIR Model, PYD reinforces the dimensions of Educative and Humanistic leadership. Scout leaders are not merely instructors of technical skills such as knot tying or camping, but facilitators of holistic growth. This perspective is particularly important in Indonesia, where many

leaders emphasize activities without fully connecting them to developmental outcomes such as empathy, teamwork, or civic responsibility.

Self-Determination Theory (SDT)

Self-Determination Theory posits that intrinsic motivation thrives when three basic psychological needs are met: autonomy, competence, and relatedness (Ryan & Deci, 2017). In educational contexts, teachers and youth leaders who provide autonomy support foster greater student engagement, persistence, and well-being (Reeve & Cheon, 2021). Meta-analytic evidence confirms the effectiveness of SDT-based interventions across diverse domains (Ntoumanis et al., 2021).

Within the MAHIR framework, SDT underpins the dimensions of Active Learning Facilitator and Inspirational leadership. Leaders who encourage youth participation, provide meaningful choices, and model intrinsic motivation help create an environment that supports exploration and creativity. In Indonesia, this emphasis on autonomy is particularly significant, as many Scout leaders continue to rely on rigid instructional approaches that limit youth participation.

Social and Emotional Learning (SEL)

Social and Emotional Learning is a framework that identifies five competencies: self-awareness, self-management, social awareness, relationship skills, and responsible decision-making (CASEL, 2020). SEL programs have been shown to improve school climate, social behavior, and academic outcomes (Cipriano, 2024).

In the MAHIR Model, SEL informs the Humanistic and Inspirational dimensions. Humanistic leadership is reflected in empathy, inclusiveness, and fairness, while Inspirational leadership is expressed through positive role modeling and motivational support. SEL also aligns closely with the Indonesian national education framework, the Profil Pelajar Pancasila, which emphasizes moral character, cooperation, and independence (Kemendikbud, 2021).

Psychological Safety

Psychological safety refers to a group climate in which individuals feel safe to take interpersonal risks, such as asking questions or making mistakes, without fear of ridicule or punishment (Frazier et al., 2017). This concept has been linked to improved team performance, creativity, and collective learning.

For Scout leaders, psychological safety is critical. Activities in Scouting often require participants to try new skills in front of their peers, such as pioneering or first aid demonstrations. A humanistic leader creates an environment where participants feel comfortable experimenting and learning. Without psychological safety, youth may disengage due to fear of failure, undermining the purpose of Scouting as an experiential learning environment.

Servant Leadership

Servant leadership is characterized by prioritizing the needs of others and placing service above self-interest. This model resonates strongly with the Scout principle of selfless service. In the MAHIR framework, Servant Leadership directly supports the Service-Oriented dimension. Leaders are not simply managers of activities, but role models of humility and commitment to community service. In practice, this means accompanying Scouts in community service projects, mentoring them in social responsibility, and modeling the spirit of giving back. Servant leadership

also aligns with WOSM's emphasis on community involvement, ensuring that Scouting remains relevant to societal needs.

Measurement, Scales, and Psychometrics

To make the MAHIR framework operational, it must be translated into valid and reliable instruments. Scale development requires systematic procedures, including conceptual definition, item generation, expert review, pilot testing, construct validation, and reliability testing (DeVellis & Thorpe, 2021). Confirmatory Factor Analysis (CFA) is essential for verifying the dimensionality of the five-factor model (Kline, 2016). For reliability, omega coefficients are recommended over Cronbach's alpha for greater accuracy (McNeish, 2018).

In addition to self-report scales, observation rubrics provide critical evidence of actual behavior. Rubrics enhance objectivity and clarity in assessment (Panadero et al., 2023), though they require attention to inter-rater reliability to ensure consistency (Tong et al., 2020). Combining Likert-type scales with rubrics allows for a holistic assessment of both perceptions and practices of Scout leaders.

Synthesis and Theoretical Implications

This literature review highlights three critical gaps. First, research in Scouting tends to focus on values and methods but rarely operationalizes leader competencies. Second, contemporary theories of youth development, motivation, and leadership offer powerful explanatory frameworks but have not been systematically applied to Scout leadership. Third, psychometric methods provide tools for validation and reliability, yet they remain underutilized in the Indonesian Scouting context.

The MAHIR Model is proposed to bridge these gaps by integrating classical values of Scouting with contemporary educational theories and operationalizing them into measurable competencies. This synthesis positions Scout leadership as both value-driven and evidence-based, paving the way for professionalization and empirical research.

METHOD

Redefining the Concept of a "Qualified Scout Leader"

In the Indonesian context, the term *Mahir* has been predominantly associated with the completion of certification programs such as the Basic and Advanced Scout Leader Courses (KMD and KML). While these certifications serve as important administrative benchmarks, they do not necessarily reflect the actual competencies of Scout leaders in guiding, inspiring, and educating youth. While certification serves as an important administrative benchmark, the current system may not fully capture the pedagogical, emotional, and service-oriented competencies necessary for effective Scout leadership.

This article proposes a redefinition: A "Qualified Scout Leader" is not simply a certified individual but an educator who embodies five dimensions of competence. These dimensions are Educational, Active Learning Facilitator, Humanistic, Inspirational, and Service-Oriented. In this redefinition,

Mahir is understood not as a certificate-based recognition but as a competency-based recognition, where capability and practice define leadership quality.

Dimensions of the MAHIR Model

The MAHIR Model derives its five dimensions from the normative values of Scouting while integrating contemporary theories of education and psychology. Each dimension represents a critical aspect of leadership and is supported by theoretical frameworks.

Table 2. Conceptual Definitions of the Five Dimensions of the MAHIR Model

Dimension	Conceptual Definition	Key Indicators	Supporting Theory
Mentorship	The ability to design meaningful learning experiences based on experiential learning principles.	Activity design, constructive feedback, learning by doing.	Positive Youth Development; Scout Method
Active Learning Facilitator	The capacity to foster autonomy, creativity, and collaboration among participants.	Group discussions, youth choice, shared decision-making.	Self-Determination Theory
Humanistic	The ability to create an inclusive and empathetic climate that values dignity and diversity.	Supportive communication, fairness, respect for diversity.	Social and Emotional Learning; Psychological Safety
Inspirational	The ability to motivate and serve as a role model through vision, positive reinforcement, and intrinsic motivation.	Role modeling, storytelling, encouragement.	Self-Determination Theory; Social and Emotional Learning
Service-Oriented	Leadership characterized by humility, service, and commitment to community involvement.	Social participation, voluntary service, civic responsibility.	Servant Leadership; Community Involvement (WOSM)

Source: Authors' synthesis from Scouting principles and educational theories.

Table 2 summarizes the five dimensions of the MAHIR Model. Each dimension is given a clear conceptual definition, practical indicators, and supporting theoretical foundations. Together, they form an integrated framework that connects normative values of Scouting with contemporary theories of education and psychology.

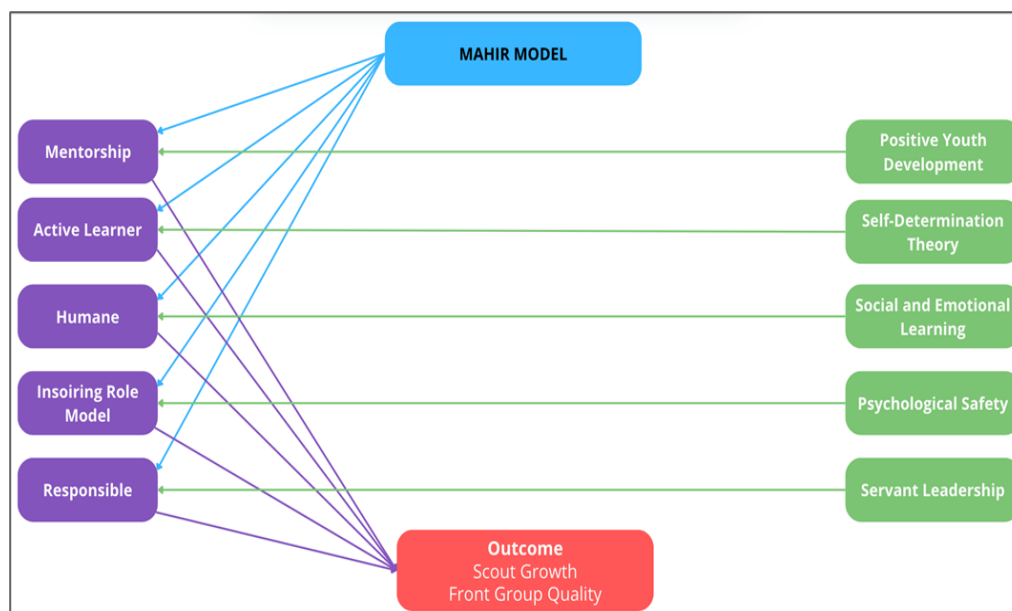
Theoretical Logic of the Model

The five dimensions of the MAHIR Model interact in complementary ways. The Educative dimension provides a pedagogical foundation by structuring experiences that promote growth. The Active Learning Facilitator dimension ensures that youth have autonomy and agency in their learning. The Humanistic dimension creates an inclusive and safe environment that encourages participation and expression. The Inspirational dimension enhances motivation and vision, while the Service-Oriented dimension grounds leadership in moral and civic responsibility.

Together, these dimensions are hypothesized to generate dual outcomes: (1) the positive development of Scouts in terms of competence, character, and contribution, and (2) the enhancement of troop quality as a learning organization.

Conceptual Model Diagram

Figure 2. Expanded Conceptual Model of MAHIR



Source: Authors' development integrating Scouting foundations and contemporary theories

Figure 2 illustrates the expanded conceptual structure of the MAHIR Model. At the top is the overarching construct of “Mahir Scout Leader.” On the left are the five leadership dimensions (Mentorship, Active Learning Facilitator, Humanistic, Inspirational, and Service-Oriented). On the right are the theoretical foundations (Positive Youth Development, Self-Determination Theory, Social and Emotional Learning, Psychological Safety, and Servant Leadership) that provide justification for each dimension. At the bottom are the outcomes: youth development and troop quality. Arrows demonstrate the flow of influence from the model to the dimensions, then to the outcomes, with theories serving as reinforcing mechanisms. This figure highlights the integrative and multidirectional nature of the framework.

Instrument Design for Evaluating the MAHIR Model

To operationalize the MAHIR framework, a mixed-method evaluation instrument is proposed.

Likert Scale (self-report and youth perceptions):

Items are rated on a 5-point scale from strongly disagree to strongly agree. Example: "My Scout leader provides opportunities for me to choose activities according to my interests" (Active Learning Facilitator).

Observation Rubric (trainer or peer observers):

Items are rated on a 4-point scale from very poor to excellent. Example: "The leader creates a safe environment where participants can freely express their opinions" (Humanistic).

Validation Procedures:

Content validity will be established through expert review by national and local Scout councils, as well as academic experts. Construct validity will be tested using Confirmatory Factor Analysis to verify the five-factor structure. Reliability will be measured using omega coefficients with a target threshold of 0.70 or higher. For the observation rubric, inter-rater reliability will be assessed to ensure consistency across evaluators.

This combination of scales and rubrics allows for both perceptual and behavioral assessment, making the MAHIR instrument one of the first comprehensive tools for evaluating Scout leader performance in Indonesia.

Conceptual Contributions of the MAHIR Model

The MAHIR Model offers three major contributions. First, it provides a substantive reconceptualization of Scout leadership, shifting the focus from administrative status to demonstrable competencies. Second, it integrates multidimensional theoretical frameworks that explain why effective leadership practices matter in youth development. Third, it introduces an innovative evaluation instrument that combines self-report scales and observation rubrics, offering a comprehensive assessment of leadership practice.

Through these contributions, the MAHIR Model advances the professionalization of Scout leadership in Indonesia and contributes to international literature on non-formal educational leadership.

RESULT AND DISCUSSION

The MAHIR Model extends beyond conceptualization by operationalizing traditional Scouting values into measurable leadership dimensions that align with contemporary educational theories. It represents a synthesis of traditional Scouting values with contemporary theories, operationalized into measurable dimensions. It highlights both the opportunities and challenges of professionalizing Scout leadership. If implemented thoughtfully, with attention to fairness, scalability, and ethics, MAHIR can enhance leader quality, improve youth outcomes, and demonstrate the relevance of Scouting to national and global education systems.

Theoretical Contributions

The MAHIR Model provides an important conceptual advance in understanding Scout leadership. First, it redefines the meaning of a qualified Scout leader from being primarily certificate-based to being competence-based. This redefinition is theoretically significant because it addresses the gap between administrative recognition and substantive capabilities. It also situates Scout leadership within broader discourses of youth development and educational leadership.

Second, the model functions as a multidisciplinary synthesis. By integrating Positive Youth Development (Lerner et al., 2021), Self-Determination Theory, Social and Emotional Learning, psychological safety, and servant leadership, the model provides a comprehensive explanation of how leadership practices influence youth development outcomes.

Third, the article makes a methodological contribution by proposing an evaluation instrument that combines Likert-type self-report scales with observation rubrics. This mixed-method approach is

relatively novel in Scouting research, where assessments often rely either on descriptive reports or on limited quantitative measures. The use of contemporary psychometric techniques such as Confirmatory Factor Analysis and reliability estimation through omega coefficients further enhances the rigor of the proposed evaluation.

Conceptual Tensions and Trade-offs

The MAHIR Model also raises several conceptual and methodological tensions that require careful consideration.

One issue concerns whether the five dimensions should be treated as reflective or formative constructs. If reflective, the dimensions are expected to correlate highly and represent a general latent construct of leadership competence. If formative, the dimensions collectively define competence without necessarily being correlated. This distinction has important implications for measurement models and for interpreting composite scores. Future studies should test competing models using CFA and bifactor approaches.

Another issue concerns the balance between standardization and contextual richness. A standardized instrument enables comparability across Scout units, but excessive standardization risks ignoring local practices and cultural variations. The model therefore requires both a set of core indicators and space for contextual adaptation.

A third issue concerns the risk of performativity. If leaders begin to focus only on scoring well on the rubric, they may lose sight of the underlying values and developmental goals. This risk can be mitigated by emphasizing process quality indicators, narrative feedback, and authentic evidence such as field notes or artifacts of learning.

Validity, Fairness, and Bias in Measurement

The operationalization of the MAHIR Model raises issues of validity and fairness. Measurement invariance must be tested across gender, region, and organizational type to ensure fair comparisons. Without such testing, observed differences in scores may reflect measurement bias rather than true differences in competence.

Differential Item Functioning (DIF) may also arise, especially for items related to social-emotional learning or servant leadership, which may be interpreted differently in diverse cultural contexts. To address this, expert panels should include representatives from diverse regions and communities.

Self-report Likert scales are prone to acquiescence bias and response style effects. Balanced-keyed items and multi-source validation (self, youth participants, observers) are necessary to strengthen the accuracy of findings.

Methodological Considerations for Future Research

Future empirical studies using the MAHIR instrument should adopt advanced methodological designs. Multilevel modeling is especially important because data are nested: Scouts are grouped within patrols, which are grouped within troops. This structure requires cross-level analyses to test

how leader competencies affect psychological safety at the patrol level and engagement at the individual level.

Comparisons of alternative models, including correlated factors, second-order, and bifactor structures, should be conducted to confirm the dimensionality of the model. Exploratory Structural Equation Modeling (ESEM) may be employed to account for cross-loading items.

For rubrics, inter-rater reliability must be carefully examined, with procedures such as rater training, calibration, and drift correction. Advanced models such as Many-Facet Rasch analysis may also be considered to adjust for rater severity or leniency.

Finally, criterion validity should be established by linking MAHIR scores with outcomes such as youth motivation, civic engagement, or the competencies emphasized in the Profil Pelajar Pancasila framework.

Practical Implications

The MAHIR Model also offers several practical implications.

For Scout troops, the instrument can be used as an internal evaluation tool, guiding continuous professional development of leaders. For national and regional councils, it can enrich training standards by moving beyond administrative certification. For schools and the national education system, it demonstrates how Scouting contributes directly to the goals of holistic character education.

Implementation must, however, consider issues of scalability and resources. Observation rubrics are resource-intensive and require trained raters. A two-stage system may be practical: broad screening using Likert scales, followed by targeted audits with rubrics for a smaller sample. This approach ensures efficiency without sacrificing rigor.

Ethical considerations are also essential. As many leaders are volunteers, evaluation systems should be developmental rather than punitive. Data collected from minors must comply with child protection policies, including parental consent and secure data storage.

Policy and Governance Implications

If adopted widely, the MAHIR Model can contribute to quality assurance in Scout education. Standard-setting processes should be participatory, involving expert panels and leaders from different regions to agree on threshold scores and weighting of dimensions.

Integration with the national curriculum is also possible. By mapping MAHIR indicators against the competencies of the Profil Pelajar Pancasila, Scouting can demonstrate its direct relevance to national education policy.

Globally, the model provides a framework that reconciles the differences between Indonesian and WOSM standards. By embedding community involvement into the Service-Oriented dimension, the model shows how local traditions can be harmonized with international principles.

Research Agenda for the MAHIR Model

Table 3. Research Agenda for the MAHIR Model

Research Question	Proposition	Suggested Methodology	Context of Application
Is the MAHIR instrument valid and reliable?	The five-factor structure is confirmed, with omega above 0.70.	Confirmatory Factor Analysis, reliability testing.	School-based and community-based Scout troops.
How do Active Learning and Inspirational leadership affect intrinsic motivation of Scouts?	Autonomy-supportive and inspirational leadership increase intrinsic motivation.	Surveys, multilevel SEM.	Public and private schools.
Does Humanistic leadership predict psychological safety among Scouts?	Humanistic practices increase psychological safety and participation.	Mixed-method studies combining surveys and interviews.	School-based and religious Scout units.
How does Service-Oriented leadership influence civic engagement of Scouts?	Leaders who serve model community contribution, increasing civic engagement.	Longitudinal studies.	Community service projects.
Does Educative leadership contribute to the competencies in the Profil Pelajar Pancasila framework?	Educative practices strengthen holistic character development.	Program evaluation and document analysis.	Schools implementing the Merdeka Curriculum with deep learning.

Source: Authors' proposal based on theoretical integration and methodological considerations.

Table 3 outlines the proposed research agenda for validating and extending the MAHIR Model. The table links research questions with theoretical propositions, methodological approaches, and application contexts. It demonstrates that the model is not only conceptually robust but also empirically testable, providing a roadmap for future studies to establish its validity and practical impact.

CONCLUSION

This article has addressed a critical gap in the conceptualization of Scout leadership in Indonesia. Traditionally, the designation of a "qualified Scout leader" has been tied to administrative certification through Basic and Advanced Training Courses. While such certification serves as a formal requirement, it does not necessarily reflect the substantive competencies needed for effective leadership. As a result, the recognition of Mahir has often been limited to status rather than capability.

To overcome this limitation, the article has proposed the MAHIR Model, which redefines the meaning of a qualified Scout leader through five dimensions: Educative, Active Learning Facilitator, Humanistic, Inspirational, and Service-Oriented. These dimensions are rooted in the normative values of Scouting and enriched by contemporary theoretical perspectives such as Positive Youth Development, Self-Determination Theory, Social and Emotional Learning, psychological safety, and servant leadership.

The MAHIR Model makes three major contributions. Theoretically, it provides a reconceptualization of Scout leadership that shifts emphasis from certification to competence. Methodologically, it introduces an innovative evaluation instrument that combines Likert scales and observation rubrics, validated through modern psychometric techniques. Practically, it offers a framework that can be used by Scout units, councils, and educational policymakers to evaluate and strengthen leadership quality.

At the same time, the article acknowledges several limitations. The proposed model has not yet been empirically validated, and its application has so far been framed primarily in the Indonesian context. The integration of contemporary theories into Scouting values remains propositional rather than empirically tested. These limitations point to important directions for future research, including validation studies, cross-cultural testing, and longitudinal evaluations of outcomes.

In the long term, the MAHIR Model holds significant relevance for Scout leaders, youth educators, and policymakers, providing a framework to professionalize leadership training, align Scouting with national character education goals, and inform competency-based policy development. It has the potential to professionalize Scout leadership by emphasizing measurable competencies, strengthen the contribution of Scouting to national education goals such as the '*Profil Pelajar Pancasila*', and provide a framework that may inspire international adaptations. In this way, the model demonstrates how local innovations can contribute to the global discourse on non-formal educational leadership.

In conclusion, the MAHIR Model redefines what it means to be a qualified Scout leader. By bridging normative ideals with contemporary theories and psychometric rigor, it offers a pathway for transforming Scout leadership from certificate-based recognition to competency-based recognition. If applied and tested in practice, the MAHIR Model can enhance the quality of leadership, improve youth development outcomes, and reaffirm the role of Scouting in building character and civic responsibility for the future.

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