

Integration of POAC Management Based on Progressive Islamic Values in Strengthening Student Character: A Case Study at Senior High School

Keissa Melian¹, Eva Emania Eliasa²

^{1,2}Universitas Negeri Yogyakarta, Indonesia

e-mail: 2575052030@webmail.uad.ac.id, wantini@mpai.uad.ac.id

Submitted: 02-01-2026

Revised : 22-02-2026

Accepted: 27-04-2026

ABSTRACT. This study aims to analyze the implementation of the management function of *Planning, Organizing, Actuating, and Controlling* (POAC) in the management of the Muhammadiyah Student Association (IPM) program and its contribution to strengthening the character of progressive Islamic values-based students at SMA Muhammadiyah Yogyakarta. Research on religious-based student organizations has tended to focus on ideological regeneration and religious activities, while studies that integrate modern management functions with the formation of student character are still relatively limited. This study uses a qualitative approach with a case study design. The research informants amounted to nine people consisting of the principal, vice principal for student affairs, HDI coaches, administrators, and members of the HDI who were selected purposively. Data collection was carried out through participatory observation, in-depth interviews, and documentation. Data analysis uses the interactive model of Miles, Huberman, and Saldaña which includes data reduction, data presentation, and conclusion drawing with validity tests through source triangulation, technique triangulation, and member checking. The results of the study show that HDI management has implemented the POAC management function systematically through participatory planning, formal organizational structures, implementation of value-based programs, and continuous reflective evaluation. The findings of the research resulted in a values-based student organizational management model that integrates modern management principles with progressive Islamic values in strengthening the humanist character of students. Theoretically, this research contributes to the development of the concept of *value-based educational management*, especially in the management of religious-based student organizations. Practically, this study provides a reference for schools in managing student organizations as a medium for fostering leadership and character.

Keywords: *POAC Management, Muhammadiyah Student Association (IPM), Character Education*

INTRODUCTION

Education in the Muhammadiyah school environment is developed in a progressive Islamic paradigm that integrates the dimensions of faith, knowledge, and charity in the learning process. The school is not only responsible for the development of the cognitive aspects of students, but also for the formation of character through extracurricular activities that provide direct social experience (Majelis Dikdasmen PP Muhammadiyah, 2020). Student organization activities are one of the strategic means in shaping the leadership, responsibility, and social skills of students (*Permendikbud No. 62 Tahun 2014*, n.d.). The Muhammadiyah Student Association (IPM) is an autonomous organization of Muhammadiyah among students that functions as a medium for cadre regeneration, leadership learning, and strengthening Islamic values (Khoirudin, 2016). The existence of student organizations in the perspective of Islamic education is also in line with the principle of *amar ma'ruf nahi munkar* as explained in the Qur'an (QS. Ali Imran: 104), which emphasizes the importance of the collective role in fostering the value of goodness in social life

(Nisa' & Amirudin, 2023). Therefore, organizational activities are not only understood as administrative activities, but also as a process of internalizing values and building character.

Previous research on HDI and religious-based student organizations has mostly focused on aspects of ideological regeneration, moral education, and religious activities (Tito & Azhar, 2023). However, studies that integrate modern management functions such as *Planning, Organizing, Actuating, and Controlling* (POAC) with character strengthening based on progressive Islamic values are still relatively limited. These gaps point to the need for research that examines how organizational management functions can contribute to the formation of student character in the context of value-based education. Based on this, this study aims to analyze the implementation of POAC management functions in the management of the IPM program and its contribution to strengthening the character of progressive Islamic values-based students at SMA Muhammadiyah 3 Yogyakarta. This research is expected to contribute to the development of *value-based educational management theory*, especially in the management of student organizations in religious-based schools.

METHOD

This study uses a qualitative approach (Moleong, 2019) with a case study design (Creswell, 2016) to gain an in-depth understanding of the management of the HDI program. The research was conducted at SMA Muhammadiyah Yogyakarta which was chosen *purposely* because it has active and sustainable student organization activities so that it is relevant to the focus of the research (John, 2015).

The research informants consisted of nine people consisting of school principals, vice principals for student affairs, HDI coaches, HDI administrators, and HDI members who were selected using *purposive sampling* techniques based on direct involvement in HDI activities.

Table 1. Informant Data

They report	Quantity	Code
Principal	1	KS
Waka Student Affairs	1	WK
IPM Builder	1	PB
IPM Manager	3	PI
IPM Members	3	AI

Data collection was carried out through participatory observation of HDI activities, in-depth interviews, and documentation in the form of activity reports and organizational documents. The research procedure includes the preparation stage, data collection, and data analysis (Sugiyono, 2020).

Data analysis uses the interactive model of Miles, Huberman, and Saldana which includes data reduction, data presentation, and conclusion drawn. The validity of the data was tested through source triangulation, triangulation techniques, and *member checking* to research informants (Miles, M. B., Huberman, A. M., & Saldaña, 2014). Data reduction is carried out by the process of selection, focusing, and categorization of information according to the research theme. The presentation of data is carried out in the form of descriptive narratives and thematic tables to facilitate interpretation. Conclusions are drawn in stages through a continuous verification process until credible findings are obtained. The validity of the data was tested through source triangulation, technique triangulation, and *member check* to research informants.

RESULT AND DISCUSSION

Result

This study examines the management of the extracurricular program of the Muhammadiyah Student Association (IPM) at SMA Muhammadiyah 3 Yogyakarta which includes aspects of *planning, organizing, actuating, and controlling* (POAC) and its impact on the formation of student character.

1) *Planning*

The results of the study show that the planning of the HDI program begins through branch deliberations (*musyran*) as the highest forum for organizational decision-making. In the forum, the selection and determination of the management structure and the preparation of the draft work program for each field were carried out. This process involves assistance from the previous period management so that there is continuity of the program. As conveyed by one of the managers, the *musyran* process is the initial stage in determining the core management and direction of the organization's program. (Interview, November 13, 2025) The work program that has been prepared is then consulted with the HDI supervisor and the Vice Principal for Student Affairs to obtain input and approval before being designated as an official document of the organization. (Interview, December 17, 2025) The principal stated that the planning of the HDI program has been carried out systematically, starting from pre-work meetings, work meetings, to organizational capacity building activities. These findings show that the planning function has been carried out in a participatory, structured, and integrated manner with school policies. (Interview, December 16, 2025)

2) *Organizing*

The results of the study show that HDI has a clear organizational structure and is formally documented through a Decree from the Regional Leadership of HDI Yogyakarta City. The organizational structure consists of the Daily Management Board as well as several functional areas that have specific duties and responsibilities. The school is involved in the management selection process and provides regular direction so that each activity continues to internalize the value of character education. The clarity of the division of tasks and the legitimacy of this institution shows that the organizing function has run well and supports the effectiveness of the implementation of the program. (Interview, December 16, 2025)

3) *Actuating*

The implementation of the HDI program is realized through various social and religious activities, such as *Takjil on The Road* (ToTR), social services in the context of Fortasi, Friday infak programs, and incidental fundraising. The *Takjil on The Road program* is carried out in the month of Ramadan by involving collaboration between IPM Muhammadiyah schools. Social service in the context of Fortasi is carried out by collecting donations from participants and distributing them to schools in need. (Interview, November 13, 2025) The Friday and Friday blessing infak programs are carried out regularly as a habit of sharing, while incidental fundraising is carried out in response to emergency conditions experienced by school residents or the community. (Interview, November 14, 2025) These findings show that *the actuating* function runs actively and consistently in mobilizing organizational members to implement the program in accordance with the work plan that has been set.

4) *Controlling*

The results of the study show that schools continuously monitor and evaluate HDI activities. The evaluation does not only focus on the frequency of activities, but also on the quality of implementation and reflection of student experience. The school provides space for IPM

administrators to conduct internal evaluations and prepare future program planning. This approach shows that *the controlling function* is carried out in an educative manner and oriented to the organizational learning process. (Interview, December 16, 2026) Overall, the results of the study show that the management of the HDI program at SMA Muhammadiyah 3 Yogyakarta has implemented the management functions of *Planning, Organizing, Actuating, and Controlling* in a systematic and integrated manner. These findings are the basis for further analysis in the discussion section to examine their suitability with previous theories and research.

Discussion

This part of the discussion aims to answer the formulation of the problem regarding how the HDI extracurricular program at SMA Muhammadiyah 3 Yogyakarta is managed from the perspective of education management. Based on the findings of the research, HDI management shows a strong conformity with George R. Terry's management theory which includes *Planning, Organizing, Actuating, and Controlling* (Terry, 2019).

1) *Planning*

In the planning aspect, the findings show that the mechanism of Branch Deliberation and work meetings has fulfilled the basic principles of planning in management theory, namely goal setting, program preparation, and determination of operational steps (Sholeh, 2017). The participation of the old management and the assistance of the coaches reflects the systematic transfer of organizational experience (Harvey, 2012). These findings reinforce previous research that stated that participatory planning in student organizations improves program effectiveness and leadership sustainability. In addition, these findings are also in line with Bandura's social learning theory, especially in the elements of *attention*, and *retention* (Bandura, 1971). In each stage of planning, students pay attention to directions from previous coaches and administrators, then remember and retain that information to apply in the program (Leithwood et al., 2008). The involvement of teachers (coaches and student waka) in each stage of planning shows the application of exemplary principles from Ki Hadjar Dewantara (*ing ngarso sung tulodo* teachers as examples or examples that are in front) (Wiryopranoto et al., 2017).

In a previous study written by Tito and Ihsan, it was explained that IPM's PKTM (Melati Cadet Cadre Training) activities were effective in instilling values through systematic cadre coaching (Tito & Azhar, 2023). Similarly, the planning process that involves deliberation and discussion is a mechanism for internalizing collaborative values, tolerance and democracy, in accordance with the principles of Progressive Islam embraced by Muhammadiyah (Ismunandar, 2021). Thus, the process of planning and implementing the IPM program at SMA Muhammadiyah 3 Yogyakarta takes place in a systematic, participatory, and well-coordinated manner between the management, coaches, and the school. Continuous deliberation, evaluation, and mentoring mechanisms are not only a means of social learning that instills the values of exemplary, cooperation and responsibility in students.

2) *Organizing*

In terms of organization, the formal structure of IPM supported by the legitimacy of the Decree shows conformity with the organizing principles in Terry's theory, namely division of labor, delegation of authority, and coordination. The organizational structure of IPM at SMA Muhammadiyah consists of the Daily Management Board (PH) consisting of the General Chairman, General Secretary, and General Treasurer, as well as several functional fields such as the Cadre Field (PKD), the Science Assessment Field (PIP), the Islamic Da'wah Studies Field (KDI), the Art and Culture Appreciation Field (ASK), the Entrepreneurship Development Field (PKW), the Physical and Health Sector, and Media Sector. The organizational structure of IPM is strengthened by the existence

of a document in the form of a Decree (Decision Letter) from the Regional Executive of the Muhammadiyah Student Association (PD IPM Yogyakarta City, n.d.).

In Permendikbud No. 62 of 2014, which defines extracurricular activities as educational activities carried out outside of the main lesson hours with the aim of broadening horizons and developing students' potential (*Permendikbud No. 62 of 2014*, n.d.). In line with the purpose of the establishment of IPM, which is to form knowledgeable, noble, and skilled Muslim students, in order to uphold and uphold the values of Islamic teachings so that a true Islamic society is realized (Khoirudin, 2016). Zuchdi's statement in the book "Character Education in the Perspective of Theory and Practice", that extracurricular activities act as a forum for self-development where students directly experience social and moral processes. Through group activities in an organized organizational structure, students learn to work together, be responsible, disciplined, and respect differences (Zuchdi, 2011). Thus, the IPM extracurricular has a clear function and organizational structure and acts as a means of cadre and internalization of student character education. In QS. al-Mujadalah/58:11 emphasized the importance of manners, discipline, and obedience to the rules in collective life, as well as the virtues of faith and knowledge (Shihab, 2002). The orderly structure of IPM and a clear division of roles accustom students to be responsible, respect leadership, and work together, so that IPM becomes an effective social, moral, and scientific learning vehicle in shaping the character of Muslim students with noble and knowledgeable character.

3) *Actuating*

In terms of implementation, the various social and religious programs run by IPM show that the actuating function is not only oriented towards program completion, but also on internalizing the values of empathy, solidarity, and social responsibility. Theoretically, this can be interpreted as a form of integration of organizational management with a humanistic approach in education. This activity is strengthened with the objectives written in the accountability report of *ToTR* activities, namely: 1) Developing empathy and sympathy; 2) Develop a desire to share with others; and 3) Fostering social awareness (Yogyakarta, 2025b). The findings are in accordance with the hadith of the Prophet PBUH narrated by Tirmidhi number 735, namely:

مَنْ فَطَّرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا

"Barangsiapa yang memberi makan kepada orang yang berpuasa, ia akan mendapatkan seperti pahala orang yang berpuasa tanpa mengurangi pahala orang yang berpuasa sedikitpun" (Tirmidzi, n.d.).

Thus, the *Takjil on The Road (ToTR)* program reflects the practice of humanism through the cultivation of the values of empathy and social concern, so as to make a real contribution to the formation of students' humanist character based on faith and Islamic teachings. The findings are in accordance with Islamic philanthropy in the book "Model of Governance of Islamic Philanthropic Institutions", namely Islamic philanthropy can be understood as alms intended to realize social justice or fame for the general public. The philanthropic practice is in the form of sharia zakat, infaq, almsgiving, and waqf (Usman et al., 2021). Thus, social service activities in this series of fortifications are a means of internalizing Islamic philanthropy and student concern, in line with QS. al-Baqarah/2: 215 which affirms that the wealth spent should be intended for social interests and common fame, thus supporting the formation of a humanist character based on Islam (Nuradi et al., 2025).

This Friday program is a program from the field of Islamic da'wah study in the form of routine infak every Friday, and the Friday blessing agenda. These activities are designed to strengthen understanding of Islamic values while fostering social awareness (Yogyakarta, 2025a). For IPM members, involvement in social programs such as Friday infak, Friday blessings, and *Takjil on The Road (ToTR)* provides direct experience in interacting with the community and fostering sharing awareness. This experience became a learning medium for the value of empathy and social care in a contextual manner (Interview, November 14, 2025).

This program is in line with QS. al-Imran/3:134, which as a whole, teaches that noble morals, self-control, and social concern are the main characteristics of those who do ihsan and obtain the love of Allah SWT (Ramadan & Supriatna, 2025). This program teaches all students to be able to set aside some of their fortune for others. This program is in line with the hadith narrated by Muslim (Imam Nawawi (may Allah have mercy on him) which reads:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ

The principle of reducing the burden of others is part of the teachings of Islam as affirmed in the hadith above that whoever eases the difficulties of a believer, then Allah will ease his difficulties in this world and the hereafter. Thus, these programs consistently reflect the values contained in the Muhammadiyah Student Promise, especially the item "Willing to sacrifice and help others" (Khoirudin, 2016). In addition, in the Guidelines for Character Education and Progressive Islam of the Muhammadiyah Central Higher Education Council, the main values emphasized include: empathy and social concern (*ta'awun*), justice and equality (*al-'adl*), tolerance (*tasamuh*), and responsibility and cooperation (*amanah* and *ukhuwah*) (Muhammadiyah Central Higher Education Council, 2020). These activities are also in line with humanist values number 5 and 6 according to Hadirman, namely the value of helping and solidarity, which emphasizes the willingness to help others who are in difficulty (F. Budi Hardiman, 2012). From the perspective of Islamic education, social activities reflect the value of helping and solidarity as described in QS. al-Maidah/6: 2. The integration of organizational activities with Islamic values shows that extracurriculars can function as a laboratory for character learning (Nufa & Istichomahwati, 2025).

4) *Controlling*

Monitoring and evaluation are carried out on an ongoing basis through evaluation meetings, activity reports, and assistance from coaches and the school. Evaluation emphasizes more on reflection and improvement of programs rather than repressive approaches (Sholeh, 2017). These findings show that monitoring is not repressive, but rather supports organizational learning. The results of the interviews show that in line with the opinion of Miles and Huberman that evaluation is an integral part of the learning process that helps students understand the meaning of their experiences (Miles, M. B., Huberman, A. M., & Saldaña, 2014), while according to Rogers' humanist principle of student-centered learning that evaluation is conducted openly, involving all participants of the activity, and focused on learning from judgment (Witono & Widodo, 2023). This reflective approach is in line with the principle of self-evaluation in Islamic education (QS. Al-Hasyr: 18) which emphasizes the importance of introspection as part of self-learning and development.

Thus, the monitoring and evaluation system of the HDI program is carried out in a sustainable manner and oriented towards the student learning process. Evaluations that focus on reflection on experience and program improvement make IPM activities a learning space that encourages responsibility, self-awareness, and student character formation. In addition, the evaluation system that is carried out reflectively shows that the IPM organization does not function as an extracurricular activity, but as a laboratory for student leadership that provides real experience in decision-making and social responsibility. Overall, the results of this study confirm George R. Terry's POAC theory in the context of religious values-based student organizations. However, this study also shows that there is an additional dimension, namely the integration of Progressive Islamic values and character education in each management function. Thus, these findings contribute to the development of *value-based educational management*, especially in the management of student organizations in Muhammadiyah schools.

The findings of this study support the concept of value-based education management which states that the effectiveness of educational organizations can be strengthened through the integration of ethical and spiritual values in management practices. To facilitate understanding of the overall discussion of the extracurricular program of the Muhammadiyah Student Association (IPM), a summary is presented in the form of the following table:

Table 2. Implementation of POAC Management Functions in the IPM Program

No	Management Functions	Main Activities	Key Findings
1	Planning	<ul style="list-style-type: none"> • Twig Deliberations (Musyran) • Preparation of work programs for each field • <i>Upgrading</i> and validation with coaches • Presentation and validation of the program 	Planning is carried out systematically, participatoryly, and in coordination with the school
2	Organizing	PH Structure (Chairman, Secretary, Treasurer) Field of PKD, PIP, KDI, ASK, PKW, Physical & Health, Media Decree from PD IPM School involvement in the selection of administrators	There is a clear division of duties, formal legality, and strong vertical coordination
3	Actuating	<ul style="list-style-type: none"> • <i>Takjil on The Road</i> (To' TR) • Social Service (Fortasi) • Friday Program (Infak & Friday Blessings) • Incidental Fundraisers 	The program is carried out consistently and becomes a medium for actualizing the values of empathy, care, and leadership of students
4	Controlling (Supervision & Evaluation)	<ul style="list-style-type: none"> • Monitoring by the principal and coach • Regular evaluation meetings • Preparation of LPJ • Budget and program assistance 	Evaluations are carried out continuously and oriented towards reflection and improvement of the program

CONCLUSION

This study shows that the management of the IPM program has implemented the POAC management function systematically through participatory planning, formal organizational structure, implementation of socio-religious programs, and continuous reflective evaluation. The main finding of this study is the formation of a value-based student organizational management model that integrates modern management principles with progressive Islamic values in strengthening the humanist character of students. Theoretically, this study strengthens the concept of value-based educational management in the context of religious-based student organizations. Further research is recommended to test this model in a broader school context to improve the external validity of the findings.

BIBLIOGRAPHY

- Bandura, A. (1971). *Social Learning Theory*. Library of Congress Catalog. https://web.archive.org/web/20131024214846/http://www.jku.at/org/content/e54521/e54528/e54529/e178059/Bandura_SocialLearningTheory_ger.pdf
- Creswell, J. W. (2016). *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran (Edisi ke-4)*. Pustaka Pelajar.
- F. Budi Hardiman. (2012). *Humanisme dan Sesudahnya "Meninjau Ulang Gagasan Besar Tentang Manusia*. Prima Grafika.
- Harvey, J. (2012). Managing organizational memory with intergenerational knowledge transfer. *Journal of Knowledge Management*, 16(3), 400–417. <https://doi.org/10.1108/13673271211238733>
- Imam Nawawi rahimahullahu. (n.d.). *Hadits arba'in: Balasan itu Sejenis dengan Amalan*. <https://haditsarbain.com/hadits/balasan-itu-sejenis-dengan-amalan/>
- Ismunandar, I. (2021). Pengembangan Pendidikan Islam Berkemajuan Perspektif Muhammadiyah. *Edusoshum: Journal of Islamic Education and Social Humanities*, 1(1), 55–66. <https://doi.org/10.52366/edusoshum.v1i1.12>
- John, W. C. (2015). Penelitian Kualitatif & Desain Riset. *Mycological Research*, 94(3), 522.
- Khoirudin, A. (2016). Ideologi Gerakan Ikatan Pelajar Muhammadiyah. *Lapsi Pp Ipm*, 134.
- Leithwood, K., Harris, A., & Hopkins, D. (2008). Seven strong claims about successful school leadership. *School Leadership & Management*, 28(1), 27–42. <https://doi.org/10.1080/13632430701800060>
- Majelis Dikdasmen PP Muhammadiyah. (2020). *Pedoman Pendidikan Karakter Islam Berkemajuan*. PP Muhammadiyah.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. Thousand Oaks: SAGE Publications.
- Moleong, L. J. (2019). *Metodologi penelitian kualitatif*. Rosda.
- Nisa', M., & Amirudin, N. (2023). Penerapan Nilai-Nilai Pendidikan Agama Islam Dalam Ikatan Pelajar Muhammadiyah. *Jurnal Pendidikan Islam Al-Ilmi*, 6(2), 304. <https://doi.org/10.32529/al-ilm.v6i2.2792>
- Nufa, N. F., & Istichomahwati, I. (2025). Integration of Students' Character Education Through Extracurricular Programs A Systematic Review. *Journal of Blended and Technical Education*, 1(2), 145–157. [https://doi.org/10.70764/gdpu-jbte.2025.1\(2\)-12](https://doi.org/10.70764/gdpu-jbte.2025.1(2)-12)
- Nuradi, N., Khatimah, H., Alim, A., & Muhammad, S. M. J. (2025). The Concept Of Zakat In The Qur'an As Wealth Redistribution And Motivation For Building Social Welfare. *ZAD Al-Mufasssirin*, 7(1), 123–152. <https://doi.org/10.55759/zam.v7i1.269>
- PD IPM Kota Yogyakarta. (n.d.). *SK IPM MUGA 24-25* (Issue 14). <https://www.city.kawasaki.jp/500/page/0000174493.html>
- Permendikbud No. 62 Tahun 2014. (n.d.). [https://jdih.kemendikdasmen.go.id/sjdih/siperpu/dokumen/salinan/Permendikbud Nomor 62 Tahun 2014.pdf](https://jdih.kemendikdasmen.go.id/sjdih/siperpu/dokumen/salinan/Permendikbud%20Nomor%2062%20Tahun%202014.pdf)
- Ramadhan, G. F., & Supriatna, E. (2025). The Role of Islamic Values in Building a Generation of Noble Morals. *Jurnal Iman Dan Spiritualitas*, 5(2), 213–224. <https://doi.org/10.15575/jis.v5i2.44617>
- Shihab, M. Q. (2002). *Tafsir al-Mishbab*. Lentera Hati. [https://ia903106.us.archive.org/22/items/etaoin/Tafsir Al-Mishbah Jilid 13 -Dr. M. Quraish Shihab.pdf](https://ia903106.us.archive.org/22/items/etaoin/Tafsir%20Al-Mishbah%20Jilid%2013%20-Dr.%20M.%20Quraish%20Shihab.pdf)
- Sholeh, H. A. R. (2017). *Manajemen Dakwah Muhammadiyah (IV)*. Suara Muhammadiyah.
- Sugiyono. (2020). *Metodologi Penelitian Kuantitatif, Kualitatif dan R & D*.
- Terry, G. R. (2019). *Dasar-Dasar Manajemen* (B. S. Fatmawati (Ed.)). Bumi Aksara.

- <https://books.google.co.id/books?id=-6UmEAAAQBAJ&printsec=copyright&hl=id#v=onepage&q=poac&f=false>
- Tirmidzi, S. (n.d.). *Bab Kentamaan memberi makan orang yang puasa*. <https://hadits.tazkia.ac.id/hadits/bab/3:552#:~:text=Sunan Tirmidzi %23735. سنن الترمذي :٧٣٥>
- Tito, D. P., & Azhar, I. S. (2023). Implementasi Program Pelatihan Kader Taruna Melati (PKTM) Ikatan Pelajar Muhammadiyah (IPM) dalam Menanamkan Pendidikan Akhlak (Studi Kasus PC IPM Bangun Purba). *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 4(2), 1239–1248. <https://doi.org/10.62775/edukasia.v4i2.422>
- Usman, N., Miswanto, A., & Subur. (2021). *Model Tata Kelola Lembaga Filantropi Islam: Total Quality Management Approach* (Pertama). Tunas Gemilang Press.
- Wiryopranoto, S., Herlina, N., Marihandono, D., Tangkilisan, Y., & Nasional, T. M. K. (2017). *Ki Hajar Dewantara: Pemikiran dan Perjuangannya* (Prof. Dr. Djoko Marihandono (Ed.); Vol. 1). Museum Kebangkitan Nasional Direktorat Jenderal Kebudayaan Kementerian Pendidikan dan Kebudayaan.
- Witono, A. H., & Widodo, A. (2023). Aplikasi Teori Carl R. Rogers dalam Kampus Merdeka untuk Mewujudkan Pendidikan yang Humanis di Perguruan Tinggi. *Journal on Education*, 5(3), 9833–9838. <https://doi.org/10.31004/joe.v5i3.1864>
- Yogyakarta, I. S. M. 3. (2025a). *Laporan Pertanggung Jawaban Jum'at Berkah*.
- Yogyakarta, I. S. M. 3. (2025b). *Laporan Pertanggung Jawaban ToTR*.
- Zuchdi, D. (2011). *Pendidikan Karakter dalam Perspektif Teori dan Praktik*. UNY Press.