



THE ROLE OF THE MUHAMMADIYAH STUDENT ASSOCIATION IN FORMING STUDENTS' MORALS AT MTS AISYIYAH BINJAI

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Abstrak

Penelitian ini bertujuan untuk mengkaji bagaimana Ikatan Pelajar Muhammadiyah (IPM) berkontribusi terhadap pembentukan moral siswa di MTs Aisyiyah Binjai, serta mengidentifikasi faktor-faktor pendukung dan penghambat dalam pelaksanaannya. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa IPM berfungsi sebagai ruang sosialisasi moral berbasis siswa melalui teladan, interaksi sesama siswa, dan kegiatan organisasi yang terstruktur, di mana siswa diberi otonomi dalam mengelola program dan terlibat dalam pembelajaran berbasis pengalaman. Kegiatan seperti MABITCA, Muhadharah, dan Gerakan Anti-Sampah (GAS) menyediakan konteks untuk internalisasi nilai-nilai keagamaan, sosial, dan lingkungan dalam praktik kehidupan sekolah sehari-hari. Penelitian ini juga menunjukkan bahwa pembentukan moral terjadi melalui pola kepemimpinan teladan dan interaksi sesama siswa yang mendukung pengembangan disiplin, etika komunikasi, dan kesadaran keagamaan pada siswa, meskipun proses ini dipengaruhi oleh beberapa hambatan, seperti keterbatasan waktu dan faktor eksternal seperti media sosial. Penelitian ini berkontribusi dalam memperkaya kajian organisasi siswa sebagai mekanisme pembentukan moral dalam pendidikan Islam, khususnya melalui pendekatan berbasis teman sebaya dan praktik langsung.

Keywords: *Ikatan Pelajar Muhammadiyah (IPM), Organisasi Pelajar, Pembentukan Moral, Pendidikan Islam*



Abstract

This study aims to examine how the Muhammadiyah Student Association (IPM) contributes to the formation of students' moral character (akhlak) at MTs Aisyiyah Binjai, as well as to identify the supporting and constraining factors influencing its implementation. This research employs a qualitative descriptive approach, with data collected through interviews, observations, and documentation. The findings suggest that IPM operates as a student-led moral socialization space through role modeling, peer interaction, and structured organizational activities, where students are given autonomy to manage programs and engage in experiential learning. Activities such as MABITCA, Muhadharah, and the Anti-Waste Movement (GAS) provide contexts for the internalization of religious, social, and environmental values in everyday school practices. The study further indicates that moral formation is shaped through exemplary leadership and peer-based interaction, which supports the development of discipline, communication ethics, and religious awareness among students, although this process is influenced by constraints such as limited time and external factors including social media. This study contributes to the literature by positioning student organizations as mechanisms of moral formation in Islamic education through peer-based and practice-oriented approaches.

Keywords: *Muhammadiyah Student Association (IPM), Student Organization, Moral Formation, Islamic Education*

INTRODUCTION

As social beings, humans are inseparable from interactions within the family, school, and community. In this context, noble morals such as honesty, trustworthiness, and responsibility are the main foundations for building a harmonious social life (Sa'idah, 2025). Morals are not only understood as outward behavior but also reflect the quality of one's faith and are an important indicator of educational success (Tito & Azhar, 2023). From a modern educational perspective, moral character formation encompasses the dimensions of integrity, empathy, and social responsibility as part of holistic individual development (Ajeng, 2024).

Education is the primary instrument in shaping the morals of the younger generation. Indonesia's national education system emphasizes that education is not solely oriented toward cognitive aspects, but also toward the development of students' character and morals (Masnu'ah, Khodijah, 2022; Fauziah, 2023). This shows that moral development is an integral part of the national education goals that must be implemented systematically (Ramadhani, 2024; Manda, 2025). However, various studies show that the



success of moral education is not only determined by formal learning, but also by the social experiences and interaction environment of students (Hasan, 2025) .

However, the reality on the ground shows that the implementation of moral education is not yet fully optimal. Various phenomena such as bullying, violence, and deviant behavior among students still occur frequently (Addawiyah, 2023) . This condition is further complicated by the development of digital technology, which influences the interaction patterns and social values of the younger generation (Ardiyanto et al., 2024; Novia, 2024; I. Azhar, 2025) . Recent research shows that the digital environment can accelerate moral degradation if not balanced with adequate character strengthening (Uin et al., 2023) . Therefore, a more contextual and participatory educational approach is needed to shape students' morals. At the *Madrasah Tsanawiyah* (MTs) level, moral development becomes even more crucial because students are in the early adolescent phase, characterized by psychological instability and the search for self-identity (M. Hasib, 2022) . During this phase, students tend to be more influenced by their social environment, particularly their peer groups, than by formal instruction from teachers (Khoir & Paciran, 2023) . Therefore, a moral development approach based on social experiences and real-life interactions is more relevant.

One potential approach is through student organizations. Organizations provide experiential learning spaces *that* enable students to internalize moral values through hands-on practice, social interaction, and collective responsibility (Amaliah, 2025; Hariadi & Amelia, 2025) . In this context, student organizations function as effective social laboratories in shaping character through role models and peer influence (Hariadi & Amelia, 2025) . Furthermore, moral formation through habituation and direct practice has been proven to be more effective than purely instructive approaches (Astuti & Winarti, 2025). The Muhammadiyah Student Association (IPM) as an autonomous Muhammadiyah organization has a strategic role in developing student character through a structured cadre system (Adiko, 2021; Suropto, 2025) . IPM aims to shape Muslim students who are knowledgeable, have noble character, and are skilled through various activities based on Islamic values (Muhklis, Purnomo, 2022) . In practice, IPM is not only an organizational forum, but also functions as a space for internalizing moral values through collective activities, role models, and social interactions (Abubakar et al., 2025) . In fact, from a modern educational perspective, students in organizations can act as moral agents *who* actively shape social culture in the school environment (Febriani et al., 2023) .

Several previous studies have examined the role of student organizations in character formation, including a study on the Human Development Index (IPM) that focused on leadership development at the Madrasah Aliyah level (Juliandari, 2023) . Other research has also shown that student organizations contribute to the formation of moral values through religious and social activities (Lubis, 2022) . However, these studies tend to be general in nature or focus on leadership aspects and have not specifically examined the process of moral internalization in early adolescence in the madrasah environment. Thus, the research gap in this study lies in the limited number of studies



that specifically analyze how student *led Islamic-based student organizations* function as a mechanism for moral socialization in early adolescents at the Madrasah Tsanawiyah level. Furthermore, there are few studies that have in-depth examined organizational practices, peer interactions, and the supporting and inhibiting factors in the process of moral internalization in this context.

LITERATURE REVIEW

The Nature of Student Moral Formation

In Islam, moral education is a systematic effort to cleanse one's soul of despicable traits and adorn it with praiseworthy qualities to achieve happiness in this world and the hereafter (Tantowi et al., 2022) . Every Muslim is taught to encourage themselves to always have noble morals. These morals can lead one to Allah's paradise, along with piety. As the Prophet Muhammad (peace and blessings be upon him) said:

كُثِرَ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ ، تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ

"What will most often enter people into heaven, (is) piety towards Allah and husnul khuluq (good behavior)." (HR. At-Tirmidhi and al-Hakim).

Al-Ghazali defined morality as a persistent state of the soul, in which good deeds emerge spontaneously through consistent habituation (Dewa, Latifah, 2023) . Instilling these values is becoming increasingly crucial in the era of globalization to maintain the identity of a Muslim and to remain steadfast in the principles of the Qur'an and As-Sunnah (Tantowi et al., 2022) . Legally, this character building aligns with the mandate of Law No. 20 of 2003 concerning the National Education System, which places the formation of dignified character as the primary goal of national education (Masnu'ah, Khodijah, 2022) .

At the Madrasah Tsanawiyah (MTs) level, moral development is crucial, as students are in the early adolescent phase, characterized by unstable psychological conditions in search of identity. Emotional vulnerability during this transitional age demands intensive guidance to prevent adolescents from falling into social deviations and losing ethical behavior in interactions (Firmansyah, 2022) . Therefore, character education management in schools must be directed toward developing a resilient personality, so that students not only excel intellectually but also possess moral resilience in facing the dynamics of the community environment (Manan Rohmansah, M. Yunus, 2022) .

The Role of Organizations in Character Education and Social Learning

According to Stephen P. Robbins, an organization is a consciously coordinated social unit consisting of two or more people who work together continuously to achieve a common goal. In the school environment, student organizations serve as highly effective social laboratories for instilling character values outside of formal learning. Theoretically, organizations function as social learning media, as proposed by Albert Bandura , where students learn through observation, imitation, and modeling of their



surroundings (Juliandari, 2023) . In this context, organizations serve as a forum for students to actively interact, develop their potential, and internalize character values, which are then internalized and become part of their personalities.

The process of moral formation in organizations also occurs through peer group influence and the example of more senior members. Adolescents tend to absorb moral values more easily through interactions with their peers than through formal instruction (Fadilah et al., 2023) . This is in line with recent research showing that interactions within peer groups have a significant influence on shaping adolescents' moral behavior and values (Laursen, 2021; Alexander, 2024) . In fact, peer evaluations can influence the formation of an individual's moral identity (Yue et al., 2018) . Thus, student organizations can be understood as effective spaces for moral socialization, where moral values are transmitted through natural and ongoing social interactions.

Muhammadiyah Student Association as a Forum for Cadre Development and Organizational Culture

The Muhammadiyah Student Association (IPM) is an autonomous organization that functions as a social laboratory and strategic cadre development center for producing knowledgeable, noble, and skilled Muslim students (Anshori & Qorib, 2024) . In practice, IPM serves not only as a platform for leadership development but also as a space for moral formation through active student involvement in various organizational activities. Through a structured cadre development system, students are involved in an experiential learning process, where moral values are not only understood theoretically but also directly practiced in organizational life (Suripto, 2025) . Organizational activities provide a space for students to learn responsibility, interact socially, and internalize Islamic values in their daily lives.

Furthermore, IPM also fosters an organizational culture that reflects collective values, norms, and customs that guide member behavior. This organizational culture plays a crucial role in fostering habituation and strengthening consistent moral behavior among students through repeated and structured social interactions. *a peer-led moral socialization space*, where students' moral development occurs through observation, imitation, habituation, and participation in organizational activities. Within this framework, Albert Bandura 's social learning theory explains that individual behavior is formed through interactions between the individual, the environment, and the behavior itself (Bandura, 1977). This process is reinforced by the concept of *peer socialization*, which positions peer groups as the primary agents in shaping adolescents' values and behavior through intense social interactions (Laursen, 2021; Alexander, 2024)

In the context of the IPM organization, this mechanism is realized through *role modeling practices*, where organizational administrators serve as role models observed and imitated by other members in their daily lives. Furthermore, moral formation is understood as part of youth moral development , which develops through ongoing social experiences and environmental interactions (Tavan et al., 2025; Shi, 2023) In fact, peer assessments significantly contribute to the formation of an individual's moral identity



(Yue et al., 2018). This entire process takes place within the context of organizational culture, which shapes collective norms, habits, and behavioral standards that are internalized by members. Thus, IPM can be understood as a moral education ecosystem that integrates social learning, peer influence, role models, and organizational culture in shaping students' morals in a contextual, participatory, and sustainable manner.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive-interpretive orientation to explore how the Muhammadiyah Student Association (IPM) functions as a mechanism for shaping students' morals. The research focuses not only on organizational activities but also on how moral values are practiced, experienced, and interpreted through social interactions within the organization. Participants in this study were selected using purposive sampling based on their direct involvement in IPM activities and their relevance to the research focus. The number of participants was five, consisting of one IPM supervisor (vice principal for student affairs), one IPM chairperson, and three IPM student members. The relatively limited number of participants reflects the characteristics of qualitative research, which emphasizes the depth and richness of data, rather than statistical representation. The selected participants were key informants who were deemed capable of providing in-depth understanding of the process of moral formation within the organization.

Data were collected through three complementary techniques. First, in-depth semi-structured interviews were conducted to explore participants' experiences and perspectives regarding the role of IPM in shaping students' morals. Interviews were conducted flexibly, while remaining focused on key themes, such as organizational practices, peer interactions, and the process of moral value formation. Second, direct observations were conducted at several IPM activities, such as MABITCA, Muhadharah, and the Anti-Waste Movement (GAS). Observations focused not only on activity implementation but also on interaction patterns, role models, and student responses within the organizational context. This approach enabled researchers to capture the process of moral formation that is not always revealed through interviews. Third, documentation was used as supporting data, including organizational work programs, activity records, and relevant school archives. This data served to strengthen and validate the findings obtained from the interviews and observations.

Data analysis was conducted interactively and continuously. This process began with data reduction through the selection and focus of relevant information, followed by organizing the data into a thematic narrative. The final stage was drawing conclusions, which were continuously verified with the available data. The analysis process was carried out iteratively so that the resulting findings were not only descriptive but also able to explain the relationship between organizational practices and the process of character formation in students. To maintain data quality, this study employed triangulation techniques, including both source and technical triangulation. Data was compared between supervisors, principals, and students and validated through various



data collection methods, including interviews, observation, and documentation. Furthermore, the researchers reconfirmed several key findings with participants to ensure that the interpretations align with their experiences. This research was conducted in accordance with ethical research principles. The researcher obtained consent from participants before data collection. Participants' identities were kept confidential, and they were given the freedom to disclose or withhold certain information. All data collected was used solely for academic purposes.

RESULTS AND DISCUSSION

Results

Based on interviews, observations, and documentation conducted at MTs Aisyiyah Binjai, it was found that the Muhammadiyah Student Association (IPM) plays a role in shaping students' morals through the cadre development process, work program implementation, and social interactions between students. However, the findings indicate that this moral development process does not occur uniformly in all students, but is influenced by individual readiness and the environmental context.

IPM Organization as a Means of Cadre Development and Leadership

Interviews with IPM supervisors indicate that IPM is positioned not merely as a student organization but as part of character development outside of formal learning. The cadre development process is carried out through student involvement in the organizational structure and gradual assignment of responsibilities. The IPM advisor explained that this organization is not only administrative but also part of the character education system outside the classroom. This is evident in the informant's statement: "*IPM here is not just an ordinary organization, but is an important part of building student character, especially in terms of discipline and responsibility.*" (IPM Supervisor)

Furthermore, the cadre development process is carried out systematically through the organizational structure, from the class level (KSB) to the core management. Furthermore, there is an emphasis on the concept of self-leadership, as explained: "*Students are taught to be able to manage themselves first before leading others.*" (IPM Supervisor) Additionally, students are given the opportunity to manage their own work programs as part of experiential learning. However, interviews revealed that not all students were able to immediately adapt to these demands. Some admitted to still having difficulty adjusting, especially in the early stages of their involvement in the organization. These findings indicate that IPM is used as a medium to train responsibility, discipline, and trustworthiness on a gradual scale.

IPM Organization Work Program at MTs Aisyiyah Binjai

Based on interviews with the Head of the IPM, the development of student morals is not only achieved through classroom learning but also through organizational work programs that provide students with hands-on experience. The Head of the IPM outlined several key programs, including:



- a) *MABITCA* → spiritual strengthening and piety
- b) *Muhadharah* → development of communication ethics
- c) *GAS (Anti-Waste Movement)* → social and environmental awareness

The IPM chairman explained that the organization's activities were designed to form positive habits in students, not just run formal programs. "*Activities like MABITCA are not just ordinary activities, but are meant to shape students' religious habits and attitudes.*" (Head of IPM). The MABITCA program serves as a means of strengthening spiritual values, while the *Muhadharah* activities provide a space for students to practice speaking skills and communication ethics. One student stated that the activities helped boost their self-confidence, although not all students felt comfortable at first. "*At first I was embarrassed to perform, but over time I got used to it and became more confident.*" (Student)

The Anti-Waste Movement (*GAS*) program also serves as a means of instilling environmental awareness. However, observations indicate that the implementation of these values is not entirely consistent, particularly when students are outside of structured activities or not under the direct supervision of the organization. This shows that although the IPM work program provides real practice space, the process of internalizing moral values still takes place gradually and is not always stable in various situations.

Behavioral Culture in IPM Organization

IPM's organizational culture is formed through habituation, initial training, and the implementation of behavioral standards for administrators. Administrators are encouraged to be role models in various aspects, such as discipline, communication, and religious practices. The IPM supervisor emphasized that administrators have a role as examples for other students. "*We expect the administrators to be role models, so they need to be more orderly and more visible than others.*" (IPM Advisor) The research results show that students who are members of the IPM tend to be more disciplined and active in religious activities. This is further supported by students' recognition that they view the administrators as role models.

However, not all students respond consistently to these role models. In some situations, particularly outside of an organizational environment, student behavior is still influenced by factors beyond the organization's control. In addition, the peer-to-peer approach carried out by IPM administrators is considered more easily accepted than formal reprimands from teachers. "*If IPM reminds me, it feels less stressful and easier to accept than if I'm reprimanded by the teacher.*" (Student). However, the effectiveness of this approach varies across students. In some cases, if social relationships between students are less close, guidance from administrators is not always responded to positively. These findings suggest that organizational culture and role models play a significant role in shaping students' morals, but their influence remains contextual and not entirely uniform across individuals.

Overall, the findings of this study indicate that IPM functions as a mechanism for moral formation through the process of mentoring, role models, and peer interactions



that occur within organizational activities. Organizational practices such as MABITCA, Muhadharah, and the Anti-Waste Movement serve as primary channels for internalizing moral values through students' direct experiences. Furthermore, this process is supported by internal factors such as school support and a religious madrasah culture, but also faces obstacles such as time constraints and external environmental influences that influence the consistency of student behavior.

Discussion

The findings of this study demonstrate that the role of IPM in shaping students' morals does not occur through an instructive approach, but rather through a social process that develops in daily interactions within the organization. Cadre formation, role models, and relationships between students provide a space where values are not only conveyed but also directly implemented in practice. In situations like these, students do not simply follow rules but adapt to established behavioral patterns within their group. A closer look reveals that the pattern suggests that students learn a great deal from what they observe in those around them, particularly the IPM administrators. The closeness of the relationships allows this process to occur naturally, without any sense of formal direction. This learning style aligns with the notion of social learning, which places observation and imitation as crucial components in shaping behavior (Bandura, 1977), although in this context, the process appears more fluid, influenced by the social proximity between students.

The same thing is evident in the role of peers. Interactions between students within the organization create a more open atmosphere, so that direction is not perceived as pressure. This makes it easier for students to accept input, even without feeling like they are being "coached." This pattern demonstrates how peer influence operates in more informal contexts, as also found in research by Laursen (2021) and Alexander (2024). However, this influence does not always operate with equal force. In some situations, particularly when student relationships are not particularly close, peer guidance becomes less effective.

On the other hand, activities such as MABITCA, Muhadharah, and the Anti-Garbage Movement demonstrate that moral formation also occurs largely through direct experience. Students not only conceptually understand values but also habituate them through repeated activities. In this context, behavioral change appears to be more a result of formed habits, rather than simply understanding. This pattern demonstrates that active involvement in organizational activities significantly contributes to behavioral formation, as highlighted in the study by Astuti and Winarti (2025). However, the findings of this study also indicate that these changes are not always sustained in all situations. Some students are able to demonstrate better behavior within an organizational setting, but do not always maintain this behavior outside of that context. This indicates that organizational influence has certain limits, especially when faced with external factors such as peer groups and social media. This situation is also evident in



research by Uin et al. (2023) and Azhar (2025), which shows that adolescents' moral dynamics are strongly influenced by their non-school environment.

Furthermore, the organizational culture established within IPM also shapes the standards of behavior followed by students. Through collective familiarization, students tend to adapt to existing norms. However, this cultural influence is not completely binding, as in some situations, students still exhibit behavioral variations influenced by the context outside the organization. Thus, the findings of this study demonstrate that the IPM organization does play a significant role in shaping students' morals, particularly through role models, social interactions, and direct experiences. However, this process is not linear and is not entirely uniform across students. Its effectiveness depends heavily on the quality of social relationships, the consistency of the organizational environment, and external influences that cannot always be controlled.

CONCLUSION

Based on the research results, it can be concluded that the Muhammadiyah Student Association (IPM) at MTs Aisyiyah Binjai serves as a mechanism for shaping students' morals through mentoring, role models, and peer interactions within the organization's activities. This role is evident not only in the structural aspects of the organization but also in the social dynamics that enable students to learn through direct experience and interpersonal relationships. Organizational practices such as MABITCA, Muhadharah, and the Anti-Waste Movement serve as key channels for internalizing moral values, enabling students to not only conceptually understand the values but also practice them in their daily activities. Through active involvement in these activities, students demonstrate development in discipline, communication ethics, and religious awareness.

However, the process of moral formation does not occur uniformly in every student. The effectiveness of the IPM's role is influenced by supporting factors such as school support and a religious madrasah culture, as well as inhibiting factors such as time constraints and external environmental influences, including social media and peer groups. Thus, student organizations such as IPM can be understood as effective peer-based moral socialization spaces within Islamic education, particularly in the context of early adolescence. However, the continued development of moral values still requires support from the broader environment, so that the process of internalizing values can occur more consistently and sustainably.

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