

# Implementation of HMI (Islamic Student Association) Organizational Education in Creating Innovative and Moral Students at the Commissariat of the Faculty of Social Sciences, UIN Sumatera Utara

M. Ali Akbar Siregar<sup>1</sup>, Sori Monang<sup>2</sup>

<sup>1,2</sup>Faculty of Social Sciences, Universitas Islam Negeri Sumatera Utara, Indonesia  
[aliakbar0105192016@uinsu.ac.id](mailto:aliakbar0105192016@uinsu.ac.id), [sorimonang@gmail.com](mailto:sorimonang@gmail.com)

## Abstract

*As a result of the development of internet access which has an impact on moral behavior, many generations are easily influenced by negative behavior in their social environment, the moral generation of Indonesia in modern times faces many significant challenges. Consequently, the objectives of this study are to: (1) Determine the Implementation of Innovative and Moral Organizational Education; (2) Identify the Factors Supporting and Hindering the Implementation of Innovative and Moral Organizational Education; and (3) Assessing the Impact of Implementing Innovative and Moral Organizational Education. This research uses qualitative research, which provides descriptive data in the form of written or spoken words from individuals based on observed behavior. Data collection techniques involve interviews, observation, and documentation. While data analysis uses Miles and Huberman's methodology, it also includes data reduction, data presentation, and conclusions. Based on the findings of research conducted by the research organization HMI Commissariat of the Faculty of Social Sciences, it can be concluded that (1) Implementation of innovative and moral organizational education, namely greeting fellow members, politeness in speaking, time discipline, internal and external mutual respect (2) Supporting factors in the implementation of innovative and ethical organizational education, namely interest, sincerity, loyalty in creating hmi organizations in creating innovative and ethical students. And the inhibiting factors for the implementation of the HMI organization in realizing innovative and moral students at the Faculty of Social Sciences Commissariat are inconsistent student attendance and different student characteristics.*

## Keywords

implementation; education; innovative; morals, HMI



## I. Introduction

Education is a deliberate and systematic process of encouraging, assisting and guiding a person to realize his full potential and develop from one quality to another with greater maturity. (Safitri, 2015) The goals of national education are stated as follows in Article 3, Chapter II of Law no. 20 of 2003: The goals of national education include helping students grow to become human beings who believe and fear God Almighty; who are physically and

---

mentally healthy; who are able to think critically and creatively; who are able to make the right decisions as adults who are democratic and responsible; and who are able to make a meaningful contribution to society (Soleh & Kurniawaty, 2021).

In this way, it is clear that the goal of Indonesian National Education is to cultivate equal individuals, both intellectually and morally, so that Indonesia can reach its full potential as a nation.(Satria, 2018). Perfect on an intellectual and spiritual level. In Islamic thought, the perfect man is called *insan kamil* (perfect human). In simple terms, if humans are used to represent humanity, it is a representation of someone with a great personality who can be a role model for humanity and be a benefactor to the surrounding environment (Lasso, 2021).

Morals are everything that is so ingrained or imprinted in a person that it results in actions without prior thought or consideration. This indicates that the action is performed automatically and without any forethought.(Wening, 2012)Access to the internet has a moral impact, making it easier for young people to be influenced by their peers to engage in antisocial behavior such as fighting, drug use, excessive drinking, and sexual promiscuity (Suwahyu, 2018).

Education, research, and community service are the Tri Dharma of Higher Education, which must be carried out by all academics, including professors and students. Lecturers act as instructors, mentors, and caregivers in providing knowledge to students within the framework of research and service(Nur Adi, Zahara Saragih, Anjar, Ramanda, & Kevin Sinaga, 2022)Apart from teaching and conveying knowledge, lecturers also conduct research and perform community service. In addition to attending classes, students in higher education can be actively or passively involved in campus organizations (Suryaman, 2020).

Student groups on campus range from the central Student Government (PEMA) through the faculty-level Student Executive Board (BEM) to the department-level Departmental Student Association (HMJ). The Student Activity Unit (UKM) and other research institutes help students hone their skills and pursue their interests, giving them the drive and confidence they need to succeed. All of this is great news for today's and tomorrow's students (Santiana, 2020).

HMI has made a name for itself since its founding as a radical student group that encourages its members to live according to their own moral compass. HMI cadres are firm in their commitment to the 101 ideals that shape the Islamic struggle in the Unitary State of the Republic of Indonesia, which are described in great detail in the organization's founding documents: (1) preserving the Republic of Indonesia and increasing the level of humanity of Indonesia; (2) preserving and advancing Islam. (Choliviana & Yulianto, 2013) This goal was developed to be more universal, especially in chapter 3 article 4 of the HMI bylaws.

"Organization is just a kind of human unity to pursue a common goal," wrote James D. Mooney in Muklis. Students can benefit from joining clubs and groups in a number of ways, including growing as individuals and broadening the range of their skills and interests.(Riza Chamadi & Ahda Sumantri, 2019) Students can also forge themselves through participation in various student organization activities designed to provide and enhance their scientific and evolutionary understanding as creators (Sanusi, 2016).

However, there are two sides to the organizational realm. First, many organizations teach students how to interact socially, help each other, and exchange ideas or opinions. Another benefit is that students are ready to be placed in society and immediately implement their knowledge. (Azhari, 2022) Second, organizations can involve students in extracurricular activities so that they forget the first tri dharma of higher education: education. As a result, student performance continues to decrease or may continue to increase.

Students in the college lecture process will be determined by their academic achievement, with academic scores or the GPA expressing the parameters of student success

in learning (IP).(Ramadan;, 2019). Learning achievement is the result that has been obtained or achieved through the implementation of activities. By knowing student achievement, it is possible to determine whether a student is smart, average, or below average.(Novianty, 2017)

Many parents in the family do not recognize moral education for children as important and fundamental for the formation of their children's character. They often expect their children to be able to compete in the globalization era without arming them with the morals and beliefs that will protect them from the negative effects of globalization.

In the era of globalization, scientific and technological advances have influenced human beings to the point where material pleasures seem to be the standard and ultimate goal of their existence. According to Pramusinto (2020) the power of technology including digitalization and automation continues to grow and change the pattern of production, distribution, and consumption. As with other areas of life, technology is used to make changes, so also with the legal system as technology in making changes (Hartanto, 2020). Meanwhile, the use of information technology is the benefit expected by users of information systems in carrying out their duties where the measurement is based on the intensity of utilization, the frequency of use and the number of applications or software used (Marlizar, 2021). Sometimes, in obtaining these materials, individuals have forgotten many moral standards.(Ahsan Agussalim & Siraj, 2018)In reality, if moral standards were lost or degraded, society would inevitably collapse. Advances in science and technology that rely solely on rational intelligence can erode the strongholds of idealism and humanism, which are increasingly moving towards rationalism, pragmatism and relativism.(Aulia Akbar & Rukanto, 2017)Religious ethics, morality, and humanity are rejected by a growing number of agnostics, and as a result, many people have abandoned traditional religious practices in favor of a more hedonistic and materialistic lifestyle.(Saputra, Kusmanto, & Turnip, 2016)

In this study, researchers reviewed a number of previous studies; this study examines the implementation of HMI (Islamic Student Association) organizational education in producing innovative and moral students. Several research findings regarding the academic achievement of students participating in the organizations that have been studied include: Journals written by,(Nugroho, A. & Kristianto, 2016)with the title "The Influence of Organized Activeness, Peer Environment, and Learning Behavior on Accounting Student Achievement at Slamet Riyadi University, Surakarta" which shows a positive and insignificant effect of organizational activities on student academic achievement, positive and insignificant effect of peer environment on student academic achievement , and the positive and significant effect of learning behavior on academic achievement when all three are present. Study as a Student.

Likewise in the journal written by,(Hasdiansyah, 2017)entitled “The Role of Islamic Student Association Cadres in building traditions on campus” in which evidence shows that HMI cadres at Makassar State University helped foster a culture of scientific inquiry on campus, recent graduates of HMI Basic Training in Makassar have formed study groups to continue their education, and models for building on old scientific traditions have been developed so that HMI cadres can rely on instinct for direction.

Based on these problems, research locations, and several previous studies that have not discussed the implementation of HMI (Islamic Student Association) organizational education in creating innovative and moral students, this research will investigate this topic. It is anticipated that the research will eventually develop into a scholarly study of advanced research to realize innovation, fund students, and organize.

## II. Research Method

In this education qualitative research methods are used, namely research obtained inductively from research on the phenomena it describes. Because this research is found, compiled, and tentatively confirmed through systematic data collection and analysis of data relating to that phenomenon. (Sanusi & Darmawan, 2016) Therefore, there is a cycle involving data collection, analysis, and theoretical development. A case study is a type of qualitative research that aims to learn more about a particular person, group or situation by focusing in depth on that entity. The purpose of qualitative research is to provide descriptive data in the form of written or spoken words of individuals based on observations of their behavior to answer research questions. Interviews, observations, and written notes are examples of data collection methods. While Miles and Huberman's process for data analysis includes steps such as "data reduction," "data presentation," and "conclusion," (Fadhli, 2020).

## III. Discussion

### 3.1 Implementation of Islamic Student Association (HMI) Organizational Education in Creating Innovative and Moral Students at the FIS Commissariat of UIN North Sumatra

The implementation of moral education is very important because morals can reflect personality and must always be taught to maintain a positive self-image, family and society. Experts disagree about moral education. Some moral scholars assert that it is a natural instinct that humans are born with. This group argues that morals will develop by themselves, regardless of conditions. Meanwhile, the second view was developed by academics who emphasized that morality is the result of endeavor.

The aim of the Islamic Student Association's (HMI) emphasis on moral education is to cultivate students who are morally upright, able to distinguish between good and evil, and loyal to God Almighty. The Islamic Student Association (HMI) shares the same goals as Islam in terms of moral education: to instill self-control, consideration for the feelings and needs of others, and the desire to contribute positively to society and the common good.

Being an innovative student is also important for a student to keep up with the increasingly sophisticated times in terms of electronics and also thinking. (Suryaman, 2020)

Moral education is carried out by fellow members by providing teachings in the implementation of the Islamic Student Association (HMI) organizational education in creating innovative and moral students including:

#### 1. Brotherhood

The relationship between men who are similar to brothers is called brotherhood. Human rights, ancestry, religion, gender, social status and other identifiers are all treated equally, and people of all backgrounds are treated as brothers and sisters in humanity. In a faithful brotherhood of hearts, the most basic core teachings are promoting love and tolerance, mutual respect, mutual respect, and understanding. It is common practice among members of the Islamic Student Association (HMI) to greet each other with a handshake whenever they meet or speak in public. Because if we get used to it, our interactions will be positive. And will produce a more harmonious relationship.

#### 2. Spirituality

The Islamic Student Association (HMI) prioritizes spirituality. The aim of spirituality in the Islamic Student Association (HMI) is to educate members of the Islamic Student

Association (HMI) who have a loyal heart so that they can achieve happiness and prosperity that is born in, in the world, and in the hereafter when living their lives.

It cannot be denied that the many influences of the times will gradually affect the morale or behavior of students. The purpose of moral education in this context is to equip students with the necessary skills to prevent the development of bad morals as a result of the negative effects of an increasingly advanced era, which can harm a person in the eyes of God or others. Good morals towards Allah, good morals towards others, and good morals towards oneself are the three main categories in which the Islamic Student Association (HMI) divides moral education resources. The Islamic Student Association (HMI) is not a recognized educational institution, but the lessons it offers are consistent with its goals. This means that the curriculum of the Islamic Student Association (HMI) of the Faculty of Social Sciences does not directly oppose Islamic teachings.

To ensure that students always remember Allah SWT as the One and Only Creator, good morals are given to them. The activities of the Islamic Student Association (HMI) demonstrate Allah's morality. The discussion activities also exemplify God's philosophy of morality. This is reinforced by the good teacher. For example, becoming accustomed to praying before and after each discussion activity.

Students/cadres are taught good morals towards God and good morals towards others. This is how they should behave and position themselves in ordinary society. Humans are social creatures who cannot survive alone, so it is very important to teach this. Good human morality taught by the Islamic Student Association (HMI) includes mutual respect for humans, love for one another, and instructions on how to care for the environment and not discriminate against other humans.

The Islamic Student Association (HMI) moral education is quite comprehensive, not only covering good morals towards Allah, but also good morals towards fellow human beings. Here one is also taught in morality. (Susilawati, 2021) Learning to take care of our own mental and emotional well-being begins with practicing self-compassion. Therefore, we are taught that introspection is the only way through which true self-realization can be attained.

In moral education, mentors use a variety of techniques, including seductive discussion. Mentors use this strategy to arouse their mentee's curiosity, setting them up to receive and process the information presented by the mentor. As a result, educators will find it easier to instill moral principles in their mentees. To keep students interested, teachers use techniques including exercises, group discussions, and multiple choice quizzes.

Therefore, the Islamic Student Association (HMI) consistently provides moral education to cultivate good morals, which will become daily practice. Moreover, the form of implementing moral education in the Islamic Student Association Organization (HMI) includes shaking hands. It is a sign of mutual respect and respect for one another, and those who shake hands set a positive example for everyone.

### **3. Innovative**

In the activities of the Islamic Student Association, it always has a noble goal, which is in accordance with article 4 of the Articles of Association (AD), namely fostering academics, creators, servants who breathe Islam, and are responsible for the realization of a just and prosperous society that is blessed by Allah SWT, referring to article 4 of the Association Organization. Islamic Students (HMI) in realizing a just and prosperous society members of the Islamic Student Association make activities that keep abreast of the times such as stunting training for the village and community service in the middle of the month of Ramadan to increase religious understanding to children from villages visited by members of the Islamic Student Association ( HMIs).

### **3.2 Supporting and Inhibiting Factors in the Implementation of Islamic Student Association (HMI) Organizational Education in Creating Innovative and Moral Students at the FIS Commissariat of UIN North Sumatra**

Supporting factors that influence moral education are divided into two, namely internal and external.

#### **a. Internal Factor**

The efficacy of moral education is strongly influenced by students' interests. If students have a strong desire to take part in moral education activities, the delivery of material will be facilitated because students will sincerely and enthusiastically participate in Islamic Student Association (HMI) events. According to findings from the field, students have the motivation and sincerity to participate in every meeting of the Islamic Student Association (HMI). Students who are interested in a subject will study it diligently because it has appeal. When curiosity is present, the learning process will run smoothly. Therefore, mentors must attract students' interest so that the material provided is easy to understand.

Sincerity of peers is very important for the success of moral education. A student who has been given the authority to become a member is also obliged to pass on his knowledge to his students on the basis of brotherhood. Sincerity in educating is a positive trait among members. Because they work for Allah, fellow members of the Islamic Student Association (HMI) who are sincere in educating will never feel tired. Always devoted, and always inventive and creative. Always pay attention to his friends. His days are pleasant and unencumbered, he has a positive influence on those around him, and the fruit of his labors is satisfying because it is an act of worship to Allah SWT.

#### **b. External Factors**

The religious environment of the Faculty of Social Sciences at UIN Sumatra Utara is very supportive of moral education activities and innovative activities through the Islamic Student Association (HMI) organization. This is due to the fact that the Islamic Student Association (HMI) environment is an Islamic campus, especially the State Islamic University of North Sumatra, which is very conducive to achieving the goals of Islamic Student Association (HMI) moral education in a positive (good) environment.

The inhibiting factors that influence the implementation of moral education are:

##### **1. Inconsistent Member Attendance**

The presence of inconsistent members causes students to fall behind. As a result, when members enter the next meeting, the amount of material that must be understood increases due to the need to catch up on the material presented in the previous meeting, resulting in a decrease in understanding of the material. This is different when members gradually understand the material.

##### **2. Characteristics of Different Members**

Every student who participates in the discussion of the Islamic Student Association (HMI) has physical or mental differences. Students who join the Islamic Student Association (HMI) represent various ages and disciplines within the Faculty of Social Sciences. Physically, they were undoubtedly different, and their cognitive abilities were also different. This will have an impact on the level of understanding of the material presented. It is clear that the disparity in the conditions of students is very influential and is one of the inhibiting factors in implementing the HMI for Islamic Student Organizations

### **3.3 The Impact of Organizational Education Implementation of the Islamic Student Association (HMI) in Creating Innovative and Moral Students at the FIS Commissariat of UIN North Sumatra**

Good morals cannot be developed overnight. It takes a very long time for a very good character to become ingrained in a child's character. The aim of morality is to become accustomed to doing good, noble, and praiseworthy deeds and to avoid evil. Moral education also instills in human beings the ability to distinguish between what is good and evil for themselves and others.

To form human beings with noble morals who can easily produce actions or experiences without having to be intentional or non-existent, moral education is education that is carried out deliberately to provide guidance, both physical and spiritual, through instilling Islamic values, moral and physical formation, and produce changes in a positive direction which will later be practiced in daily life with the habit of behaving, thinking, and being virtuous. These are just a few of the many ways moral education can be defined.

A student/cadre must have very good morals to implement moral education. In addition, moral education teaches children to be good people who can distinguish between good and bad deeds. If students consistently apply moral education, they will become accustomed to the good deeds they do. Similar to how he shakes hands before and after the training activities to respect those who are older than him, he prays before and after the training activities to stay close to Allah to avoid danger and avoid being arrogant because he is weak and self-conscious. And each has influence or influence on students who consistently carry out moral education outside the classroom and during training activities.

## **IV. Conclusion**

Implementation of Organizational Islamic Student Association (HMI) Education in Creating Innovative and Moral Students at the FIS Commissariat of UIN North Sumatra, namely shaking hands before and after each activity, praying before training activities, inviting students to get to know the Al-Qur'an, and instructing them to always respect people others and always teach mutual respect.

In order to realize article 4 of the Articles of Association (AD), which calls for the development of academics, creators, and people who breathe Islam and are responsible for the realization of a prosperous and just society established by Allah SWT, the Islamic Student Association Organization must carry out activities that follow the development of the times in accordance with the needs of society and students.

Implementing Islamic Student Association (HMI) Education in Creating Innovative and Moral Students at the FIS Commissariat of UIN North Sumatra is supported by student interest, sincerity of members, quality of members, and the environment. Inconsistent student attendance and varying student characteristics are the obstacles. The Educational Impact of the Islamic Student Association (HMI) Organization in Creating Innovative and Moral Students at the FIS Commissariat of UIN North Sumatra is that students who consistently carry out moral education will have a positive personality.

It is hoped that this research can inspire and excite all members of the Islamic Student Association (HMI) to improve the implementation of innovative and moral education, especially students of the Faculty of Social Sciences, so that they can form innovative and moral next generations of the nation. This research is intended to be a guide for future researchers or other researchers who wish to dig deeper into the Implementation of Islamic Student Association (HMI) Education in Creating Innovative and Moral Students at the FIS Commissariat

## References

- Ahsan Agussalim, M., & Siraj, A. (2018). Implementasi Budaya Organisasi dalam Peningkatan Pelayanan Administrasi Pendidikan di MAN I Makassar. *Idaarah: Jurnal Manajemen Pendidikan*, 2(2), 180–197. <https://doi.org/10.24252/IDAARAH.V2I2.5431>
- Aulia Akbar, R., & Rukanto, R. (2017). Pengaruh Implementasi Visi dan Budaya Organisasi Dalam Pendidikan terhadap Mutu Pendidikan. *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)*, 2(1), 127–142. <https://doi.org/10.31851/JMKSP.V2I1.1160>
- Azhari, U. (2022). *Peran Organisasi Mahasiswa dalam Meningkatkan Kemampuan Kepemimpinan Mahasiswa (Studi Pada HMI Komisariat FISIP UIN Raden Fatah Palembang)*.
- Choliviana, E., & Yulianto, L. (2013). Pembuatan Sistem Pendaftaran Anggota Secara Online Pada Organisasi Himpunan Mahasiswa Islam (HMI) Kabupaten Pacitan. *Speed - Sentra Penelitian Engineering dan Edukasi*, 5(1). <https://doi.org/10.3112/SPEED.V5I1.1142>
- Fadhli, M. (2020). Implementasi Manajemen Strategik Dalam Lembaga Pendidikan. *Continuous Education: Journal of Science and Research*, 1(1), 11–23. <https://doi.org/10.51178/CE.V1I1.7>
- Hartanto, D. (2020). Sociology Review of Social Phenomenon, Social Rules and Social Technology. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3, (2): 1175-1184.*
- Hasdiansyah, A. (2017). Peran Kader Himpunan Mahasiswa Islam Dalam Membangun Tradisi Ilmiah Di Dalam Kampus (Studi Peran Kader Himpunan Mahasiswa Islam di Universitas Negeri Makassar). *Jurnal Eksistensi Pendidikan Luar Sekolah (E-Plus)*, 2(2). <https://doi.org/10.30870/E-PLUS.V2I2.2955>
- Lasso, A. H. (2021). Pendidikan Karakter Peduli Lingkungan Melalui Pembiasaan dan Pembudayaan di Sekolah Menengah Pertama. *Edukatif: Jurnal Ilmu Pendidikan*, 3(5), 2206–2216. <https://doi.org/10.31004/EDUKATIF.V3I5.755>
- Marlizar, et.al. (2021). Effect of Service Quality and Use of E-Service Technology on Customer Loyalty: A Case Study of Maxim in Aceh. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 4, (4): 8002-8016.*
- Novianty, F. (2017). Peran Organisasi Mahasiswa Ekstra Universitas dalam Membina Kerukunan Antarumat Beragama. *Jurnal Pendidikan Kewarganegaraan*, 1(1), 25–31. <https://doi.org/10.31571/PKN.V1I1.508>
- Nugroho, A., & Kristianto, D. (2016). Pengaruh Keaktifan Berorganisasi, Lingkungan Teman Sebaya, dan Perilaku Belajar Terhadap Prestasi Mahasiswa Akutansi Universitas Slamet Riyadi Surakarta. *Jurnal Akuntansi dan Sistem Teknologi Informasi*, 12(1), 343–354. <https://doi.org/10.2/JQUERY.MIN.JS>
- Nur Adi, P., Zahara Saragih, S., Anjar, A., Ramanda, L., & Kevin Sinaga, D. (2022). Sosialisasi Pembentukan Karakter Terhadap Mahasiswa PPKn Universitas Labuhanbatu. *IKA BINA EN PABOLO: Pengabdian Kepada Masyarakat*, 2(1), 54–58. <https://doi.org/10.36987/IKABINAENPABOLO.V2I1.3524>
- Pramusinto, N.D., Daerobi, A., and Hartanto, D. (2020). Labor Absorption of the Manufacturing Industry Sector in Indonesia. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3 (1): 549-561.*
- Ramadan, A. S. (2019). *Peran Komunikasi dan Budaya Organisasi Terhadap Efektivitas Organisasi HMI Cabang Tarakan.*



- Riza Chamadi, M., & Ahda Sumantri, R. (2019). Tipologi Gerakan Mahasiswa melalui Organisasi Mahasiswa Islam di Purwokerto. *Titian: Jurnal Ilmu Humaniora*, 3(2), 241–259. <https://doi.org/10.22437/titian.v3i2.8179>
- Safitri, N. M. (2015). Implementasi Pendidikan Karakter melalui Kultur Sekolah di SMP N 14 Yogyakarta. *Jurnal Pendidikan Karakter*, 6(2). <https://doi.org/10.21831/JPK.V0I2.8621>
- Santiana, L. (2020). Gerakan Organisasi Kemahasiswaan Himpunan Mahasiswa Islam (HMI) Cabang Palembang 1998.
- Sanusi, A. R. (2016). Peranan Organisasi Kemahasiswaan Ekstrauniversiter Sebagai Sarana Pendidikan Politik Mahasiswa dalam Menumbuhkan dan Meningkatkan Partisipasi Politik Warga Negara Indonesia (Studi Deskriptif terhadap Organisasi HMI, KAMMI, dan GMNI Komisariat Universitas Pendidikan Indonesia). *CIVICS: Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 1(1). <https://doi.org/10.36805/CIVICS.V1I1.24>
- Sanusi, A. R., & Darmawan, C. (2016). Implementasi Pendidikan Politik dalam Membentuk Karakter Kepemimpinan Lintas Budaya pada Generasi Muda Demi Mewujudkan Budaya Politik Pancasila (Studi Deskriptif terhadap Organisasi Kepemudaan Gerakan Pemuda Ansor Jawa Barat). *Jurnal Pendidikan Ilmu Sosial*, 25(1), 24–40. <https://doi.org/10.17509/JPIS.V25I1.3668>
- Saputra, A., Kusmanto, H., & Turnip, K. (2016). Implementasi Keputusan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Dalam Pembinaan Organisasi Kemahasiswaan. *Jurnal Administrasi Publik (Public Administration Journal)*, 6(1), 1–21. <https://doi.org/10.31289/jap.v6i1.1052>
- Satria, N. (2018). Implementasi Peranan Ekosistem Pendidikan dalam Penguatan Pendidikan Karakter Peserta Didik. *Refleksi Edukatika: Jurnal Ilmiah Kependidikan*, 8(2). <https://doi.org/10.24176/RE.V8I2.2358>
- Soleh, B., & Kurniawaty, I. (2021). Tinjauan Analisis Kritis Terhadap Faktor Penghambat Pendidikan Karakter di Indonesia. *Jurnal Basicedu*, 5(4), 1766–1777. <https://doi.org/10.31004/BASICEDU.V5I4.1014>
- Suryaman, M. (2020). Orientasi Pengembangan Kurikulum Merdeka Belajar. *Seminar Nasional Pendidikan Bahasa dan Sastra*, 13–28. Diambil dari <https://ejournal.unib.ac.id/semiba/article/view/13357>
- Susilawati, N. (2021). Merdeka Belajar dan Kampus Merdeka Dalam Pandangan Filsafat Pendidikan Humanisme. *Jurnal Sikola: Jurnal Kajian Pendidikan dan Pembelajaran*, 2(3), 203–219. <https://doi.org/10.24036/SIKOLA.V2I3.108>
- Suwahyu, I. (2018). Pendidikan Karakter dalam Konsep Pemikiran Pendidikan Ki Hajar Dewantara. *Insania: Jurnal Pemikiran Alternatif Kependidikan*, 23(2), 192–204. <https://doi.org/10.24090/Insania.V23i2.2290>
- Wening, S. (2012). Pembentukan Karakter Bangsa melalui Pendidikan Nilai. *Jurnal Pendidikan Karakter*, 3(1). <https://doi.org/10.21831/JPK.V0I1.1452>