

The Formation of Students' Islamic Leadership Character through OSIS Activities: A Qualitative Study at Al-Ishlah Islamic Junior High School, Bukittinggi

*Amelia¹, Charles²

^{1,2}Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

*Correspondence: ameliacomel42@gmail.com

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Abstract

Research on student organizations has recognized their potential to support character and leadership development; however, less is known about how Islamic leadership character is formed through organizational practices in Islamic junior high schools. This study examines the formation of students' Islamic leadership character through Intra-School Student Organization (*Organisasi Siswa Intra Sekolah*, OSIS) activities at Al-Ishlah Islamic Junior High School, Bukittinggi. It focuses on organizational practices, supporting and constraining conditions, and school members' perceptions of the effects of OSIS participation. Using a descriptive qualitative design, the study involved nine informants: one principal, two OSIS advisors, three core OSIS administrators, and three active OSIS members. Data were collected from January to March 2026 through approximately eight weeks of moderate-participation observation, semi-structured interviews, and documentary review. The data were analyzed through condensation, display, and conclusion drawing or verification, with source and method triangulation supporting trustworthiness. The findings indicate that Islamic leadership character was formed through leadership training, role modeling, religious habituation, deliberative meetings, the allocation of organizational responsibilities, and social activities. The process was supported by the school's religious environment, advisor guidance, parental support, peer cooperation, and students' willingness to participate. Limited time, dense academic and organizational schedules, and the need for continued supervision constrained implementation. Participants perceived OSIS participation as associated with greater responsibility, discipline, confidence, communication skills, and willingness to cooperate. OSIS thus functioned as a supervised setting in which students practiced Islamic leadership values in everyday organizational life.

Keywords: *Islamic Leadership Character; OSIS; Student Organization; Character Education*

Abstrak

Penelitian terdahulu menunjukkan bahwa organisasi siswa dapat mendukung pembentukan karakter dan kepemimpinan, tetapi proses pembentukan karakter kepemimpinan Islami melalui praktik organisasi di sekolah menengah pertama Islam masih relatif terbatas dibahas. Penelitian ini mengkaji pembentukan karakter kepemimpinan Islami siswa melalui kegiatan Organisasi Siswa Intra Sekolah (OSIS) di SMP Islam Al-Ishlah Bukittinggi. Fokus penelitian meliputi

praktik organisasi yang digunakan, kondisi pendukung dan penghambat, serta persepsi warga sekolah mengenai dampak partisipasi OSIS. Penelitian ini menggunakan desain kualitatif deskriptif dengan melibatkan sembilan informan, yaitu satu kepala sekolah, dua pembina OSIS, tiga pengurus inti OSIS, dan tiga anggota OSIS aktif. Data dikumpulkan pada Januari–Maret 2026 melalui observasi partisipasi moderat selama kurang lebih delapan minggu, wawancara semi-terstruktur, dan dokumentasi. Data dianalisis melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan; keabsahan data didukung melalui triangulasi sumber dan metode. Temuan menunjukkan bahwa pembentukan karakter kepemimpinan Islami dilakukan melalui pelatihan kepemimpinan, keteladanan, pembiasaan nilai keagamaan, musyawarah, pemberian tanggung jawab organisasi, dan kegiatan sosial. Proses tersebut didukung oleh lingkungan sekolah yang religius, pendampingan pembina, dukungan orang tua, kerja sama teman sebaya, serta kemauan siswa untuk berpartisipasi. Keterbatasan waktu, padatnnya kegiatan akademik dan organisasi, serta kebutuhan akan pendampingan berkelanjutan menjadi kendala pelaksanaannya. Partisipan memandang keterlibatan dalam OSIS berkaitan dengan meningkatnya tanggung jawab, disiplin, kepercayaan diri, kemampuan berkomunikasi, dan kemauan bekerja sama. Dengan demikian, OSIS berfungsi sebagai ruang praktik yang terarah bagi siswa untuk menerapkan nilai kepemimpinan Islami dalam kehidupan organisasi sekolah.

Kata Kunci: Karakter Kepemimpinan Islami; OSIS; Organisasi Siswa; Pendidikan Karakter

A. Introduction

Islamic education is concerned not only with students' cognitive development but also with the formation of character and leadership grounded in religious values. In this perspective, leadership involves moral responsibility, fairness, trustworthiness, self-discipline, and the capacity to act as an example for others. Character formation therefore cannot be separated from the practices through which students learn to exercise responsibility in their everyday school lives.¹ Islamic leadership is also understood as an *amanah*, or trust, rather than merely the ability to direct or influence others. This principle is reflected in the Prophet Muhammad's statement, "Each of you is a shepherd, and each of you will be held accountable for those under your care" (reported by al-Bukhārī and Muslim).

In schools, the formation of Islamic leadership character requires settings in which students can practice responsibility, deliberation, honesty, discipline, and concern for others. Classroom learning may introduce these values, but student activities provide opportunities for students to enact them in collective settings. The Intra-School Student Organization, known in Indonesia as *Organisasi Siswa Intra Sekolah* or OSIS, is one such setting. Through program planning, meetings, the distribution of responsibilities, religious activities, and social

¹ Suyadi, "Kepemimpinan Guru Dalam Pembentukan Karakter Siswa," *Al-Bidayah : Jurnal Pendidikan Dasar Islam* 6, no. 1 (2014): 115–24. <https://doi.org/10.14421/al-bidayah.v6i1.9036>

initiatives, OSIS can enable students to experience leadership as a practice that carries organizational, moral, and religious obligations.

Existing studies have examined student organizations as a medium for leadership and character development. Research at SMA Negeri 4 Blitar, for example, discusses the formation of leadership character through OSIS activities.² Another study at SMA Islam Sunan Gunung Jati Nganut Tulungagung examines the role of OSIS in developing students' leadership character.³ Studies have also considered religious OSIS programs in junior high schools and the management of student development through OSIS activities.⁴ These studies support the view that student organizations may foster responsibility, discipline, cooperation, and religious character. However, they do not sufficiently explain how Islamic leadership character is formed through the interaction of role modeling, religious habituation, deliberation, and the assignment of organizational responsibilities within an Islamic junior high school.

This gap is relevant to Al-Ishlah Islamic Junior High School, Bukittinggi, where OSIS activities include leadership training, religious programs, deliberative meetings, social activities, and the management of organizational duties. Examining this setting makes it possible to identify not only the values promoted through OSIS but also the processes through which students learn to enact them. The study also considers the institutional and individual conditions that support or constrain this process.

Accordingly, this study examines the formation of students' Islamic leadership character through OSIS activities at Al-Ishlah Islamic Junior High School, Bukittinggi. It addresses three questions: (1) What organizational practices are used to form students' Islamic leadership character through OSIS? (2) What conditions support or constrain this formation process? and (3) How do school members perceive the effects of OSIS participation on students' Islamic leadership character? By addressing these questions, the study provides an empirically grounded account of OSIS as a school-based setting for Islamic leadership-character formation.

² Wisnaya Anggita Fajerin, Dwi Retnani Srinarwati, and Suryanti, "Karakter Kepemimpinan melalui Kegiatan Organisasi Siswa Intra Sekolah (OSIS) di SMA Negeri 4 Blitar," *Atmosfer: Jurnal Pendidikan, Bahasa, Sastra, Seni, Budaya, dan Sosial Humaniora* 3, no. 2 (2025): 410–21, <https://doi.org/10.59024/atmosfer.v3i2.1433>

³ Moh Mambaul Hikam and Mohamad Hasib, "Peran Osis Dalam Membangun Karakter Kepemimpinan Siswa Di Sma Islam Sunan Gunung Jati Nganut Tulungagung," *JIPSKi: Jurnal Ilmu Pendidikan Dan Studi Keislaman* 2, no. February (2024): 4–6. <https://ejournal.stai-mas.ac.id/index.php/JIPSKi/article/view/226>

⁴ Pradevi Pradevi, Topik Topik, and Sumar'in, "Implementasi Program Osis Bidang Keagamaan Dalam Pembentukan Karakter Religius Siswa Kelas Viii Di Smp Negeri 3 Sambas Tahun Pelajaran 2022/2023," *Lunggi Journal* 2, no. 1 (2024): 54–64. <https://journal.iaisambas.ac.id/index.php/lunggi/article/view/2652>; Anawiyah, Nuraini, Taqwatul Uliyah, and Nur Widiastuti. "Manajemen Pembinaan Peserta Didik melalui Kegiatan Organisasi Peserta Didik Intra Sekolah..."

B. Research Methods

This study employed a descriptive qualitative design to examine the formation of students' Islamic leadership character through OSIS activities at Al-Ishlah Islamic Junior High School, Bukittinggi, West Sumatra.⁵ The site was selected because it maintains a religious school culture and implements character-development programs through OSIS. Fieldwork was conducted from January to March 2026 and comprised observation, interviews, and document collection.

Informants were selected purposively on the basis of their direct involvement in, and knowledge of, OSIS activities and Islamic leadership-character formation at the school. This selection was supplemented by snowball referrals when initial informants identified other individuals relevant to the study. The study involved nine informants, comprising one principal, two OSIS advisors, three core OSIS administrators consisting of the chair, secretary, and treasurer, and three active OSIS members. These informants represented different roles in the planning, implementation, supervision, and evaluation of OSIS programs.

Data were collected through moderate participant observation, semi-structured interviews, and documentation. Observation was conducted for approximately eight weeks during routine and incidental OSIS activities. It focused on organizational interactions, religious activities, deliberative decision making, the distribution of responsibilities, and student conduct associated with *amanah*, discipline, responsibility, honesty, and social concern. Semi-structured interviews, each lasting approximately 30 to 60 minutes, were conducted in person at the school using an interview guide. Documentary materials included OSIS work programs, activity reports, organizational guidelines, and other relevant school documents.

Data trustworthiness was supported through source and method triangulation. Source triangulation involved comparing accounts from the principal, OSIS advisors, and student administrators. Method triangulation involved comparing interview accounts with observational and documentary evidence. Data analysis followed the interactive model of data condensation, data display, and conclusion drawing or verification.⁶ Relevant material was selected and organized around three analytical themes: organizational practices and Islamic leadership values, supporting and constraining conditions, and the perceived effects of OSIS

⁵ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage, 2018)

⁶ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Thousand Oaks, CA: Sage, 2020)

participation on students' Islamic leadership character. Interpretations were refined through repeated comparison across interview, observation, and documentary data.

C. Results and Discussion

1. Organizational Practices in Forming Islamic Leadership Character through OSIS

The findings indicate that Islamic leadership character at Al-Ishlah Islamic Junior High School, Bukittinggi, was formed through a set of connected organizational practices. These practices included leadership training, role modeling by school leaders and OSIS advisors, the habituation of religious values, the assignment of organizational responsibilities, deliberative decision making, and social activities. OSIS therefore functioned not merely as a student organization but as a school-based setting in which students practiced *amanah*, discipline, responsibility, honesty, and social concern.

Ustazah Sinta Sintia Dewi, S.Pd., an OSIS advisor, explained that leadership formation was integrated into programs intended to develop students' organizational competence and personal readiness:

“Islamic leadership character formation at Al-Ishlah Islamic Junior High School is carried out through various OSIS activities. One of them is Basic Leadership Training, or LDK, for which we often invite speakers from outside the school to provide training on organization and leadership. Students are also trained in secretarial work, public speaking, and other self-development programs. We also try to identify students' talents and interests so that each OSIS administrator can develop according to their potential. OSIS students are trained to be mentally resilient so that they are ready to face organizational challenges.”

This account shows that leadership training did not consist solely of theoretical instruction. LDK, public-speaking training, secretarial work, work-program preparation, and the division of duties required students to communicate, coordinate activities, complete assigned tasks, and respond to organizational demands. Documentation from the nineteenth-generation OSIS work program recorded these activities, while observations showed that OSIS administrators participated in planning, implementing, evaluating, and reporting school programs.

The process can be understood through the relationship between moral knowledge, moral awareness, and moral action. Students first encountered Islamic leadership values through training and guidance, then practiced those values through organizational duties. This interpretation is consistent with Thomas Lickona's framework of moral knowing, moral

feeling, and moral action, which has been discussed as relevant to Islamic character education.⁷ The findings do not suggest that the school formally adopted Lickona's framework. Rather, the framework helps explain how knowledge of leadership values was connected to students' repeated organizational practice.

The principal, Ibu Busyra, S.Pd., described OSIS as a setting for direct leadership learning:

"I see OSIS not only as a student organization but as a laboratory of Islamic leadership for students. Through OSIS, students learn to lead, cooperate, take responsibility, and make decisions through deliberation. We want students not only to be academically capable but also to have the character of *amanah*, discipline, and concern for others."

This perspective is consistent with the view that Islamic education concerns the integrated development of intellectual, moral, and spiritual capacities rather than the delivery of religious content alone.⁸ Islamic moral education also places particular emphasis on *akhlaq*, *adab*, and the exemplary character expected of a good Muslim.⁹ In the present case, these values were not treated as abstract ideals. They were incorporated into the daily expectations attached to OSIS positions and school programs.

The principal further explained that the school supported OSIS programs related to congregational prayer, *infaq*, Monday and Thursday fasting, short religious talks, and social activities. She stated:

"The school fully supports OSIS activities, especially those related to religious development, such as monitoring congregational prayers, the *infaq* program, Monday and Thursday fasting, short religious talks, and social activities. Through these activities, students learn to lead by setting an example, not merely by giving instructions."

The importance of this approach lies in its connection between moral instruction and concrete practice. Research on Islamic schools has similarly found that character development is shaped not only by curricular content but also by the teaching methods and practices through which religious values are enacted.¹⁰ The role-modeling component is particularly relevant

⁷ Yandi Hafizallah, "The Relevance of Thomas Lickona's Character Education Concept and Its Implication for Islamic Education in Schools," *Indonesian Journal of Character Education Studies* 1, no. 1 (2024): 50–63. <https://ojs.aeducia.org/index.php/ijces/article/view/73>

⁸ J. Mark Halstead, "An Islamic Concept of Education," *Comparative Education* 40, no. 4 (2004): 517–29, <https://doi.org/10.1080/0305006042000284510>

⁹ J. Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?" *Journal of Moral Education* 36, no. 3 (2007): 283–96, <https://doi.org/10.1080/03057240701643056>

¹⁰ Manar Eissa and Madiah Khalid, "Development of Character and Life Skills through Islamic Methods of Teaching Acquired Science Subjects at Islamic International Schools in Malaysia," *IJUM Journal of Educational Studies* 6, no. 1 (2019): 3–17, <https://doi.org/10.31436/ijes.v6i1.143>

because students' understanding of responsibility and discipline is influenced by the conduct that school leaders and advisors consistently display in organizational activities.¹¹

The assignment of organizational responsibilities was another central practice. Each OSIS administrator was entrusted with duties according to the relevant division and was expected to prepare work programs, implement activities, evaluate their implementation, and submit accountability reports. In this process, *amanah* was learned through the expectation that students would carry out and account for duties entrusted to them. Puti Rineta, the OSIS chair, explained:

“We are trained through many activities, including public speaking so that we have the confidence to speak in public. We also have LDK and materials on Islamic leadership, such as how to become a trustworthy and responsible leader. OSIS activities also teach Islamic attitudes, including honesty and responsibility for assigned tasks.”

She also linked honesty to her responsibilities in religious programs:

“We must be honest in everything. For example, if a friend is playing during prayer, we record and report it accurately. We must also be trustworthy because teachers trust us to supervise our friends' worship.”

These accounts show that responsibility was not understood only as completing organizational tasks. It also involved honesty in reporting, self-discipline, and accountability to teachers and peers. The findings are consistent with research on character education through extracurricular habituation, which emphasizes that repeated participation in structured activities can provide a setting for students to practice values rather than encounter them only as formal instruction.¹²

Religious habituation formed an important part of this process. Ustazah Nurlaila, M.Pd., an Islamic Religious Education teacher, explained the role of OSIS administrators in congregational prayer programs:

“We instill Islamic leadership character through responsibility. For example, in the congregational duha, zuhur, and asar prayer programs, OSIS students supervise their peers' worship. They stand at different points in the mosque, at the front, right, and left, to make sure their friends do not play during prayer. If someone is not serious, they give a reminder and make a record. The male students do the same by recording who is not disciplined.”

Observations confirmed that religious-affairs administrators led prayers, organized congregational prayer lines, collected *infaq*, and reported the proceeds in an orderly manner.

¹¹ Yousra Osman, “Understanding How to Develop an Effective Role-Modelling Character Education Programme in Saudi Arabia,” *Globalisation, Societies and Education* (2024): 1–16, <https://doi.org/10.1080/14767724.2024.2330363>

¹² A. Mustika Abidin, “Penerapan Pendidikan Karakter pada Kegiatan Ekstrakurikuler Melalui Metode Pembiasaan,” *Didaktika: Jurnal Kependidikan* 12, no. 2 (2019): 183–96, <https://doi.org/10.30863/didaktika.v12i2.185>

Documentary evidence also showed that the religious division managed *kultum*, Qur'an review, worship supervision, rewards for Monday and Thursday fasting, and other routine religious activities. These practices gave students responsibility for the implementation of programs that were meaningful within the school's religious culture.

The findings also show that students were expected to exercise responsibility through respectful interaction. Farrashila Lovaguri explained that OSIS administrators were not expected merely to monitor their peers:

“We do not only record friends who do not pray or who play during prayer. We also remind them in a good way. The aim is not to punish them but to help them become aware and improve together. We also learn to be patient and to control our emotions.”

This account is important because it shows that leadership practice involved ethical restraint. Students were expected to give reminders politely, maintain self-control, and avoid humiliating their peers. The researcher's observations support this account. OSIS administrators greeted teachers and fellow students with *salam*, maintained the cleanliness of the school environment, and reminded students about violations without causing offense.

Deliberation was another organizational practice through which Islamic leadership values were enacted. Observations of OSIS meetings showed that members were given opportunities to express proposals and responses before decisions were made. The OSIS chair facilitated discussion rather than determining decisions unilaterally. *Musyawarah* was therefore practiced in routine meetings and work-program evaluation, allowing students to experience decision making as a collective responsibility.

OSIS activities also included social service, condolence-rice collection, Ramadan *takjil* distribution, and the OSIS Rapid Response program for members of the school community who experienced misfortune. These activities connected leadership with cooperation and care for others. The findings therefore indicate that Islamic leadership character was formed through the interaction of organizational responsibility, religious habituation, role modeling, deliberation, and social action. These practices provided the empirical basis for students to learn leadership as an accountable moral and social role.

2. Supporting and Constraining Conditions in Islamic Leadership-Character Formation

The formation of Islamic leadership character through OSIS was supported by the school's religious environment, the involvement of teachers and OSIS advisors, parental support, and students' willingness to participate. The principal and advisors provided guidance during program planning, implementation, and evaluation, while religious routines embedded

leadership expectations within students' daily school experience. Parental support was also important because several activities required students to manage time beyond regular classroom responsibilities. These conditions gave students opportunities to exercise responsibility while receiving supervision and feedback. Studies of religious character education similarly suggest that school rules, religious routines, educator involvement, family support, and a supportive school culture can reinforce students' opportunities to practice religiously framed values in daily activities.¹³ In the present study, these conditions did not operate as separate interventions; rather, they formed the setting within which OSIS members carried out their organizational and religious responsibilities.

The findings also show that support did not operate only at the institutional level. Students' motivation, peer cooperation, and their readiness to accept organizational duties affected how actively they participated in OSIS programs. This pattern is consistent with the systematic review by Rahayu and Dong, which identifies teachers, peers, school climate, and parental support as factors shaping the contribution of extracurricular activities to character education.¹⁴ Research on extracurricular leadership development likewise indicates the importance of advisor guidance, student motivation, communication, facilities, and parental participation in sustaining students' engagement in organizational activities.¹⁵ The present findings further suggest that school leadership matters because it provides the organizational direction, coordination, and support through which extracurricular programs can be maintained.¹⁶ At Al-Ishlah, the school established a structured setting, advisors provided direction and examples, and students practiced leadership through collective responsibilities.

Several constraints nevertheless affected the process. Participants referred to limited time, dense academic and organizational schedules, and the difficulty of balancing OSIS duties with other school responsibilities. Some students also required repeated guidance before they could carry out responsibilities independently. Supervisory practices could at times be

¹³ Ega Nasrudin et al., "Penguatan Pendidikan Karakter Religius melalui Ekstrakurikuler Keagamaan di SMA Negeri 3 Bandung," *Jurnal Pendidikan Karakter* 14, no. 1 (2023): 11–19, <https://doi.org/10.21831/jpka.v14i1.55288>; Asep Abdillah and Isop Syafe'i, "Implementasi Pendidikan Karakter Religius di SMP Hikmah Teladan Bandung," *Jurnal Pendidikan Agama Islam* 17, no. 1 (2020): 17–30, <https://doi.org/10.14421/jpai.2020.171-02>

¹⁴ Ayu Puji Rahayu and Yinshi Dong, "The Relationship of Extracurricular Activities with Students' Character Education and Influencing Factors: A Systematic Literature Review," *Al-Ishlah: Jurnal Pendidikan* 15, no. 1 (2023): 459–74, <https://doi.org/10.35445/alishlah.v15i1.2968>

¹⁵ Wijayanti Reka, Burhanuddin, and Asep Sunandar, "Pembinaan Potensi Kepemimpinan Siswa melalui Layanan Ekstrakurikuler," *JAMP: Jurnal Administrasi dan Manajemen Pendidikan* 3, no. 3 (2020): 199–207, <https://doi.org/10.17977/um027v3i32020p199>

¹⁶ Teguh Yunianto, Ahmad Surohman, and Niswatun Hasanah, "Kepemimpinan Kepala Sekolah dalam Pengelolaan Ekstrakurikuler," *Jurnal Penelitian Ilmu Pendidikan* 14, no. 1 (2021): 22–30, <https://doi.org/10.21831/jpipfip.v14i1.32233>

perceived as restrictive, particularly when students were still adjusting to organizational discipline. Comparable studies identify limitations in time, facilities, student participation, communication, and parental support as conditions that may affect the implementation of extracurricular character programs.¹⁷ Evidence from Islamic-school settings also indicates that family and peer environments can shape students' religious-moral development; however, such findings should be treated as contextual comparison rather than direct confirmation of the present qualitative accounts.¹⁸ These constraints did not eliminate students' participation; rather, they required advisors to calibrate guidance, discipline, and opportunities for student initiative.

The role of advisors was therefore especially important. Their guidance helped translate Islamic leadership values into practical expectations regarding punctuality, trustworthiness, deliberation, and accountability. This finding is compatible with research on role-modeling programs, which emphasizes that character education depends not only on the values being communicated but also on how educators consistently demonstrate and reinforce them in everyday interactions. Research on OSIS-based student development similarly shows that structured guidance, planned activities, and continuing supervision can provide students with opportunities to exercise leadership responsibilities while remaining accountable to the school.¹⁹ Within OSIS, the formation process was thus shaped by the relationship between institutional support, adult guidance, peer cooperation, and the practical challenges students encountered while carrying out organizational responsibilities.

3. Perceived Effects of OSIS Participation on Students' Islamic Leadership Character

Participants perceived OSIS participation as contributing to students' confidence, discipline, responsibility, communication skills, and willingness to work with others. Students were expected to organize activities, attend meetings, complete assigned tasks, and account for their responsibilities before advisors and fellow members. Through these experiences, they became more accustomed to speaking in group discussions, coordinating with peers, and making decisions through deliberation. This interpretation is consistent with research on OSIS

¹⁷ Yogi Nugraha and Lusiana Rahmatiani, "Faktor-Faktor Pendukung dan Penghambat Pelaksanaan Kegiatan Ekstrakurikuler dalam Pembinaan Karakter Disiplin Siswa," *Jurnal Moral Kemasyarakatan* 3, no. 2 (2019): 64–70, <https://doi.org/10.21067/jmk.v3i2.2900>

¹⁸ Ni'amatul Khoiriyah, Zeni Murtafiati Mizani, and Rihab Wit Daryono, "Exploring the Influence of Islamic Learning and Parental Support on Students' Religious Morals," *Jurnal Pendidikan Karakter* 16, no. 1 (2025): 12–27, <https://doi.org/10.21831/jpka.v16i1.72549>

¹⁹ Siti Hajar, Agus Tinus, and Budiono, "Pembinaan Kesiswaan untuk Penumbuhan dan Penguatan Karakter Kepemimpinan melalui Kegiatan OSIS," *Jurnal Civic Hukum* 4, no. 1 (2019): 59–69, <https://doi.org/10.22219/jch.v4i1.9889>

that describes student organization as a structured setting for developing leadership character through planning, responsibility, cooperation, and participation in school programs.²⁰

Students and advisors also described changes in how students responded to organizational duties. Several students became more willing to take initiative, accept responsibility for assigned tasks, and complete activities according to agreed schedules. The reported effects were not limited to formal leadership roles. Students who did not hold core positions also participated in religious programs, social activities, and committees, enabling them to practice cooperation, discipline, and concern for others. Research on extracurricular activities in other school settings similarly associates direct practice, habituation, role modeling, and collective activity with opportunities for students to exercise discipline and responsibility.²¹ Studies of extracurricular participation also identify responsibility, discipline, social concern, and cooperation as values that may be practiced through sustained involvement in organized student activities.²² Because those studies concern different activities and educational levels, they are best used to contextualize—not to verify—the perceptions reported by participants in this study.

These accounts should be understood as participants' perceptions rather than evidence that OSIS participation independently caused character change. The findings nevertheless suggest that repeated participation in structured extracurricular responsibilities was associated with opportunities to develop socially responsible leadership practices. Kim's study of extracurricular participation and socially responsible leadership similarly reports a positive relationship between extracurricular engagement and leadership development; however, its higher-education setting differs from the junior high school context examined here.²³ The comparison is therefore useful for interpretation, not as direct confirmation of the present findings.

²⁰ Hajar, Tinus, and Budiono, "Pembinaan Kesiswaan," 59–69; Reka, Burhanuddin, and Sunandar, "Pembinaan Potensi Kepemimpinan Siswa," 199–207

²¹ Riftian Novaris, Ary Susatyo Nugroho, and Mei Fita Asri Untari, "Analisis Pendidikan Karakter Disiplin dan Tanggung Jawab dalam Kegiatan Ekstrakurikuler Pramuka di SD Negeri Tendas Kecamatan Tayu Kabupaten Pati," *Indonesian Values and Character Education Journal* 3, no. 2 (2020), <https://doi.org/10.23887/ivcej.v3i2.28572>; Marzuki and Lysa Hapsari, "Pembentukan Karakter Siswa melalui Kegiatan Kepramukaan di MAN 1 Yogyakarta," *Jurnal Pendidikan Karakter* 6, no. 2 (2016): 142–56, <https://doi.org/10.21831/jpk.v0i2.8619>

²² Abu Rizal Bakri, Sutrisno, and Qoriati Mushafanah, "Nilai Karakter Siswa pada Kegiatan Ekstrakurikuler," *Indonesian Values and Character Education Journal* 4, no. 1 (2021): 1–6, <https://doi.org/10.23887/ivcej.v4i1.29811>

²³ Juhee Kim, "The Empirical Study of Extracurricular Activity on Socially Responsible Leadership," *Journal of Leadership Education* 21, no. 1 (2022): 1–17, <https://doi.org/10.12806/V21/I1/R6>

Within the Islamic school setting, the reported effects were closely connected to religiously framed expectations of *amanah*, discipline, fairness, and service to others. OSIS participation enabled students to encounter these values in concrete situations: managing duties, resolving practical problems, participating in deliberation, and working with peers. The findings thus indicate that OSIS functioned not merely as a venue for school events but as a supervised practice environment in which students could learn to enact Islamic leadership values in everyday organizational life.

D. Conclusion

This study examined how OSIS activities formed students' Islamic leadership character at Al-Ishlah Islamic Junior High School, Bukittinggi. The findings indicate that this process was carried out through leadership training, religious habituation, role modeling by advisors, deliberative meetings, the allocation of organizational duties, and social activities. These practices enabled students to encounter Islamic leadership values—particularly *amanah*, discipline, responsibility, fairness, cooperation, and service—in concrete organizational situations. The process was supported by the school's religious environment, advisor guidance, parental support, peer cooperation, and students' willingness to participate, although limited time, dense schedules, and the need for continuing supervision constrained its implementation.

Participants perceived OSIS participation as associated with greater confidence, responsibility, discipline, communication skills, and readiness to cooperate. The study's contribution lies in showing that Islamic leadership-character formation through OSIS involves more than the transmission of values: it depends on sustained opportunities for students to practice those values under guidance within everyday school organization. Because this qualitative study was limited to one Islamic junior high school and relied on the accounts of nine informants, its findings should not be generalized beyond the study context. Future research may compare multiple Islamic schools and examine how students' leadership practices develop over a longer period.

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