

RESEARCH ARTICLE

A model for excellence in Muhammadiyah school management based on Islam and Muhammadiyah Principles

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ABSTRACT

Purpose – The implementation of Al-Islam and Kemuhammadiyah (AIK) is a key characteristic of Muhammadiyah's educational system. The implementation of AIK in Muhammadiyah schools still tends to focus on teaching the AIK subject and has not yet been fully and systematically integrated into school management functions. This study aims to develop a model for excellence in Muhammadiyah school management based on Al-Islam and Kemuhammadiyah (AIK) through the integration of AIK values into the functions of planning, organizing, implementing, monitoring, and evaluating education.

Method – This study employs a qualitative approach using a case study design at SMA Muhammadiyah 1 Palembang, an exemplary Muhammadiyah school. Data was collected through in-depth interviews with the principal, vice principal, AIK teachers, subject teachers, educational staff, students, and Muhammadiyah Association officials. Data was also obtained through observations of the school culture and document analysis. The data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and the drawing and verification of conclusions.

Findings – The research findings indicate that AIK-based school management is implemented through the integration of AIK values into all functions of school management, including planning, organizing, executing, monitoring, and evaluating. This integration is realized through the alignment of the school's vision, mission, and programs with AIK values; the division of tasks and coordination among all school components; learning, habit formation, exemplary behavior, and school culture; as well as supervision, monitoring, evaluation, and follow-up.

Implications – The research findings indicate that the integration of AIK into school management supports the creation of an educational environment that fosters students' character development, particularly in the areas of religiosity, integrity, discipline, responsibility, and social concern. Based on a synthesis of empirical findings, a model for excellent Muhammadiyah school management based on AIK was formulated, which positions AIK values as the foundation of governance and integrates them into the entire cycle of school management functions.

Keywords: Al-Islam and Kemuhammadiyah (AIK); Character development; Educational management model; Muhammadiyah school; School management.

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INTRODUCTION

Education is a strategic instrument in developing high-quality human resources capable of addressing the challenges posed by the rapid advancement of science,

technology, and social change (Hojeij, 2024). The success of education in the global era is no longer measured solely by students' academic achievements but also by educational institutions' ability to foster character, integrity, responsibility, leadership, and the capacity to adapt to societal dynamics (Ghamrawi & Al-Thani, 2023; Doyle Fosco, 2022). Character education has become a key priority in the national education system as an effort to build a generation that is not only intellectually intelligent but also possesses a religious character, noble moral values, discipline, honesty, responsibility, and social awareness (Irpan & Sain, 2024).

In recent years, strengthening character education has garnered increasing attention amid rising moral issues among students (Hakim, 2020). The phenomena of low discipline, rising bullying, misuse of digital media, declining ethical standards in social interactions, and weak social awareness indicate that the educational process has not yet fully succeeded in developing students' character holistically (Loneragan et al., 2022). These conditions indicate that character education cannot be achieved solely through classroom instruction but requires the support of a school management system capable of integrating character values into all educational activities.

From an educational management perspective, a school is an organization whose success is determined by the effectiveness of its management functions: planning, organizing, executing, monitoring, and evaluating (Kristen et al., 2021; Ramatni et al., 2025). All these functions must be directed in a coordinated manner to achieve the established educational goals. Strengthening students' character cannot be separated from the quality of school management (Junaedi et al., 2025). Effective school management fosters a conducive organizational culture, visionary leadership, a high-quality learning system, and an educational environment capable of shaping students' character in a sustainable manner (Muntholib et al., 2018).

In Islamic educational institutions, these management functions are not only directed toward achieving organizational effectiveness but must also be grounded in Islamic values as the foundation for the delivery of education (Norman et al., 2025). Islamic education views the purpose of education as shaping individuals who possess a balance between intellectual, spiritual, moral, and social dimensions (Sibanda & Grobler, 2023). Islamic values are not merely taught as part of the curriculum but must be internalized into the educational institution's management system so that they become an organizational culture guiding all school activities.

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has long regarded education as a means of spreading the message of Islam and shaping civilization. Through thousands of educational institutions spread across Indonesia, Muhammadiyah has developed an educational system that integrates the values of Islam and Muhammadiyah (AIK) as both the identity and the defining characteristic of Muhammadiyah schools (Firmansyah et al., 2024). AIK is not merely positioned as a required subject but serves as a value system that should shape the vision, mission, leadership, organizational culture, human resource management, learning processes, and educational evaluation (Husein, 2020).

The implementation of AIK in Muhammadiyah education still faces various challenges. Based on preliminary observations at Muhammadiyah High School 1 Palembang, AIK values have been implemented through instruction, religious activities, the cultivation of worship practices, and various school activities. However, this implementation has not yet been fully integrated into all aspects of school management. Most AIK programs are still carried out as standalone religious guidance programs and thus have not become the foundation for strategic planning, organization, decision-making, program oversight, or school performance evaluation. This situation indicates a gap between the ideal of Muhammadiyah's educational system which positions AIK as the foundation of school governance and management practices that remain focused on the implementation of specific programs.

This situation reveals a gap between "das sollen" and "das sein." Normatively, AIK is the spirit of Muhammadiyah's educational system and should serve as the foundation for all school management processes (Aditya Wardana & Widodo, 2022). Empirically, the implementation of AIK is still largely understood as a subject and religious practice activities, so it has not yet fully become a paradigm in school management. The character development of students still heavily relies on the learning process and the exemplary behavior of teachers, while the aspect of school management as the primary instrument for shaping organizational culture has not been systematically optimized.

Various previous studies indicate that character education in Muhammadiyah schools has been extensively examined through the AIK learning approach, school culture, principal leadership, and religious practices (Aditya Wardana & Widodo, 2022). Other studies have also revealed that organizational culture and leadership contribute to the character development of students (Rosyad, 2019; Hastasari et al., 2022). Research on Islamic education management has primarily focused on the implementation of management functions in Islamic educational institutions in general (Risman, 2022). A number of studies specifically focused on the context of Muhammadiyah schools have also demonstrated the importance of integrating Islamic values and AIK into educational management and character development. Abdullah developed the Quality Management Model for Education Based on Islamic Values at Muhammadiyah High School in Kalabahi, Alor Regency, by integrating Islamic values into educational quality management (Abdullah R.S. et al., 2025). Meanwhile, (Yusutria et al., 2022a) examined the Strengthening of Character Education Based on Al-Islam and Kemuhammadiyahan (AIK) during the COVID-19 Pandemic at Muhammadiyah Nitikan Elementary School in Yogyakarta and demonstrated the importance of integrating AIK values through learning, habit formation, and the involvement of teachers and parents. (Syahputra et al., 2023), through a study on the implementation of Al-Islam and Muhammadiyah values at Muhammadiyah Junior High School 57 in Medan, demonstrated that the planning, implementation, and evaluation of AIK can serve as efforts to enhance students' character. Research on character education at Muhammadiyah Nitikan Elementary School in Yogyakarta also indicates that character development is achieved through the integration of learning,

school culture, school activities, and the involvement of parents and the community (Yusutria et al., 2022b).

These findings demonstrate that AIK makes a significant contribution to the quality of education and the character development of students. However, previous research has tended to focus on specific aspects, such as quality management, AIK instruction, habit formation, school culture, or character-building programs. There has been little research that integrates AIK into all functions of school management namely, planning, organizing, implementing, monitoring, and evaluating as a single management system specifically aimed at strengthening students' character. The research gap in this study lies in the need to conceptualize AIK not merely as a subject or a religious education program, but as the foundation of school governance that integrates AIK values into all management functions.

Based on a review of previous research, there remains room for academic development in the field of Islamic educational management, particularly within the context of Muhammadiyah schools. This study positions AIK as a school management paradigm that links Islamic and Muhammadiyah values with leadership, organizational culture, resource management, educational processes, and evaluation systems. As the primary identity of Muhammadiyah schools, AIK has the potential to serve as the foundation for building an organizational culture capable of sustainably strengthening students' character (Syahril & Ginting, 2024). This study is based on the argument that the success of character development among students in Muhammadiyah schools is determined not only by the quality of AIK instruction but also by the school's ability to integrate AIK values into the entire management system. Such integration is believed to foster a consistent organizational culture, strengthen values-based leadership, improve the quality of educational services, and create a learning environment that supports the holistic development of students' character.

This study aims to develop a Model for Excellence in Muhammadiyah School Management Based on Al-Islam and Kemuhammadiyahan (AIK) that integrates AIK values into the functions of planning, organizing, implementing, and monitoring and evaluating as a single school management cycle to support the strengthening of students' character. The novelty of this research lies in the construction of AIK as the foundation of the school management system, rather than merely as part of the curriculum, religious programs, or religious culture. The developed model links AIK with school governance, organizational culture, learning processes and habit formation, as well as monitoring and evaluation mechanisms within a single integrative framework. Based on these objectives and the identified *research gap*, this study aims to answer three questions: (1) how are AIK values integrated into the functions of planning, organizing, implementation, and monitoring and evaluation at Muhammadiyah 1 High School in Palembang; (2) How does this integration support the strengthening of students' character; and (3) How can an AIK-based school management model be developed as a model for managing Muhammadiyah Excellence Schools?

METHOD

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the integration of Al-Islam and Kemuhammadiyahan (AIK) values into school management and its relationship to the character development of students. A case study was chosen because the research was conducted in the natural setting of SMA Muhammadiyah 1 Palembang as an exemplary Muhammadiyah school. The research focus encompasses four management functions: planning, organizing, actuating, and controlling. The empirical findings from these four functions were then synthesized to construct the AIK-Based Muhammadiyah Excellence School Management Model (Moleong, 2019).

The study was conducted at Muhammadiyah 1 High School in Palembang, which was selected through *purposive sampling* based on its characteristics as a Muhammadiyah school that integrates AIK values into its educational programs. Research informants were selected through *purposive sampling* based on their knowledge, experience, and direct involvement in the management and implementation of AIK-based education. The main informants in this study included the Principal (KS-01), the Vice Principal for Curriculum (WK-01), the Vice Principal for Student Affairs (WK-02), an AIK Teacher (G-01), a Subject Teacher (G-02), and the Advisor to the Muhammadiyah Student Association (IPM) (G-05). The selection of these informants was based on their involvement in the planning, organization, implementation, as well as supervision and evaluation of AIK-based school programs. Additional informants were included as needed for the research until the data obtained indicated sufficient information (Sugiyono, 2019).

Data were collected through in-depth interviews, direct observation, and document analysis (M. Djunaidi Ghony and Fauzan Almansur, 2019). Semi-structured interviews focused on the integration of AIK into school planning, organization, implementation, as well as monitoring and evaluation, including practices related to strengthening students' character. Observations were conducted on organizational culture, learning processes, religious practices, interactions among school community members, student activities, and practices that reflect AIK values. Documentation was used to confirm the data through a review of the school's vision and mission, School Work Plan (RKS), work programs, curriculum, organizational structure, AIK guidelines, academic calendar, supervision instruments, and monitoring and evaluation reports.

Data analysis utilized the interactive model by Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and the drawing and verification of conclusions (Miles, 2014). Data from interviews, observations, and documentation were condensed and grouped based on the integration of AIK into planning, organizing, implementation, monitoring, and evaluation, as well as practices for strengthening students' character. The data were then presented thematically and compared across sources and techniques to identify patterns and relationships among categories. Conclusions were drawn inductively by synthesizing the relationships among management functions, AIK practices, and student character development. This synthesis served as the

basis for constructing an AIK-based school management model, so that the resulting model is an abstraction of the study's empirical findings.

Data validity was ensured through source triangulation, methodological triangulation, member checking, and increased observational rigor (Aqib, 2019). Source triangulation was conducted by comparing information among informants, while methodological triangulation was conducted by comparing the results of interviews, observations, and documentation. Member checking was conducted by confirming information or interpretations with relevant informants, while enhancing observational rigor was achieved through careful observation of management practices and the implementation of AIK. The results of these processes were used to ensure the credibility of the findings and served as the basis for developing the model.

RESULTS AND DISCUSSION

Results

Planning for Al-Islam and Kemuhammadiyah (AIK)-Based School Management

The research results indicate that the planning stage serves as the primary foundation for the implementation of Al-Islam and Kemuhammadiyah (AIK)-based school management at SMA Muhammadiyah 1 Palembang. These findings were obtained through triangulation of sources and techniques, including in-depth interviews, participatory observation, and documentation analysis. The documented sources analyzed included the school's vision, mission, and objectives; the school's work program; the curriculum and instructional materials; the character education enhancement program; as well as documents regarding religious habit-forming activities and student activities. The use of these three techniques demonstrates that the findings regarding planning are not based solely on the principal's statements but are confirmed through statements from other informants, observations of school activities, and documents used in the delivery of education.

Document analysis reveals that the AIK orientation has been embedded in the foundational direction of school operations through the school's vision, mission, and educational objectives. These documents serve as the normative foundation for developing school programs that link academic achievement with character development and students' religious lives. Thus, in the planning phase, AIK is positioned not merely as a subject but as a value that guides the direction of education and school programs. Documentary evidence of the school's vision and mission shows that an Islamic orientation, character development, the cultivation of religious practices, discipline, and the development of students' potential are incorporated as integral components of the educational direction. These documentary findings provide preliminary evidence that AIK values have been formulated at the school policy level before being translated into operational programs and activities.

Figure 1.

Documentation of the Vision and Mission of SMA Muhammadiyah 1 Palembang



Source: Research documentation

Interview results with the principal indicate that the process of developing school programs always begins with alignment with the Muhammadiyah vision and the goals of Islamic education. According to the informant, every program designed must be able to integrate academic aspects with Islamic character building so that all school activities share a common direction in producing graduates who excel both intellectually and spiritually.

"We always begin school planning by referring to the Muhammadiyah vision. All programs developed not only pursue academic achievement but must also reinforce Islamic values and the spirit of Muhammadiyah so that students' character is shaped through all school activities." (KS-01, personal communication, February 18, 2026).

The principal's statement demonstrates that the vision and values of AIK serve as a reference in determining the direction of school programs. In other words, AIK is not merely a normative statement in a document but is used as a consideration in determining programs that link academic achievement with the character development of students. This statement is reinforced by the Vice Principal for Curriculum, who explained that the development of work programs is carried out through joint meetings involving school leadership, teachers, and the school development team. The informant explained that program planning at the beginning of the school year is carried out collaboratively, and each department is directed to include programs that support the strengthening of the AIK so that school activities can proceed in an integrated manner.

"At the start of every school year, we develop the program together. All departments are asked to include programs that support the strengthening of AIK so that all school activities are integrated." (WK-01, personal communication, February 20, 2026).

This statement by the Vice Principal for Curriculum provides evidence that AIK-based planning is not merely a policy of the principal but is implemented through a collaborative planning process. The involvement of various departments indicates that AIK is positioned as an institutional responsibility and not solely the responsibility of AIK teachers. Findings from observations conducted during the study further demonstrate that this planning orientation is translated into various school programs and routine activities. The observed activities included congregational Dhuha prayer, Quran recitation before classes, short

religious talks, Islamic mentoring, regular study sessions, charity programs, community service, and the training of Muhammadiyah cadres. These findings align with documented school activity records that note religious practices, student organization activities, student programs, and character-building as part of school activities.

Figure 2.

Documentation of observations on students' religious activities and character development at Muhammadiyah 1 High School in Palembang



Source: *Research documentation*

Figure 2 serves as visual evidence that the AIK orientation formulated in the planning phase is translated into concrete activities within the school environment. The activity documentation shows that the implementation of AIK takes place through students' daily practices and activities, ensuring that Islamic values are not merely conveyed theoretically but are integrated into everyday school life. These observational findings are reinforced by data from school activity documentation. The analyzed documents include religious practice activities such as congregational prayer, Quran recitation (tadarus), and short Islamic sermons (kultum), as well as extracurricular activities, student organizations, student programs, and character development initiatives. In addition, the dissertation data documented short religious talks and Islamic studies, OSIS/IPM activities, community service and donations, Ramadan crash courses, Quran memorization programs, community service activities, Islamic holiday celebrations, and student leadership training as part of the student development program.

At the policy level, AIK is formulated as part of educational policies and programs; at the interview level, school administrators explained that AIK serves as a guideline for program development; while at the observation level, these values are evident in religious activities, character-building, student organizations, and social activities. These findings also indicate that AIK planning has a broader scope than religious activities alone. Student organization and leadership programs provide opportunities for students to develop a sense of responsibility and leadership, while community service and donation activities serve as means for fostering social awareness. Documentary data show that OSIS/IPM activities are geared toward developing responsibility and leadership, whereas community service and donations are focused on social awareness, empathy, and mutual cooperation.

AIK-based school management planning at SMA Muhammadiyah 1 Palembang is not merely the inclusion of Islamic values in school documents, but rather a process of translating AIK values into policy directions, work programs, learning, habit formation, and student development activities. Documentation of the vision and mission demonstrates AIK's position as a normative foundation; interviews with school leaders reveal the process of translating these values into program planning; while observations and documentation of activities show that this planning is realized through concrete actions at the school. This pattern serves as the basis for integrating AIK into the organizational, implementation, and monitoring and evaluation stages within the AIK-based school management model constructed in this study.

Organization of Al-Islam and Kemuhammadiyahan (AIK)-Based School Management

The research findings indicate that the organization of Al-Islam and Kemuhammadiyahan (AIK)-based school management at SMA Muhammadiyah 1 Palembang is carried out through a structured division of tasks, authority, and responsibilities among various school components. These findings were obtained through triangulation of sources and techniques, including interviews, observations, and documentation. Documentation of the school's organizational structure shows that the principal is supported by vice principals in charge of curriculum, student affairs, facilities and infrastructure, and public relations; the administrative director; subject teachers; homeroom teachers; guidance and counseling teachers; student council and extracurricular activity advisors; the laboratory coordinator; and the library coordinator. This structure also positions students as part of the organizational system through the Student Council (OSIS) and extracurricular activities.

Figure 3.

Organizational Structure of Muhammadiyah 1 High School, Palembang, for the 2025/2026 School Year



Source: Documentation of the organizational structure of Muhammadiyah 1 High School, Palembang.

This organizational structure documentation (figure 3) shows that the school's organization has been formalized through the division of functions and responsibilities based on areas of work. The principal serves as the organizational leader, while the vice principals carry out managerial functions according to their respective areas of expertise. At the operational level, subject teachers, homeroom teachers, guidance and counseling

teachers, Student Council (OSIS) and extracurricular activity advisors, as well as laboratory and library coordinators have complementary roles in the delivery of education. This structure serves as documentary evidence that school management does not rely on a single element but is carried out through a system of work involving various school components. Interviews with the principal revealed that the organizational structure is based on the principles of collaboration and leadership by example. Each teacher is assigned responsibilities aligned with their competencies, while coordination is conducted regularly through management meetings and evaluation forums to ensure all programs align with the school's vision.

"We have established a work system that involves all school stakeholders. Strengthening AIK cannot succeed if the burden is placed solely on AIK teachers. The principal, vice principal, teachers, educational staff, and even the student organization advisors share equal responsibility in fostering an Islamic school culture." (KS-01, personal communication, February 21, 2026).

The principal's statement indicates that the organization of AIK is oriented toward a collective division of responsibilities. Strengthening AIK is not treated as the exclusive task of AIK teachers but is the responsibility of various components within the school's structure. This finding aligns with the organizational structure documentation, which shows a division of functions across the areas of curriculum, student affairs, facilities and infrastructure, public relations, administration, instruction, student guidance, and school support services. Findings from the interview with the principal were further reinforced by statements from the Vice Principal for Student Affairs. The informant explained that each department has its own work program, but their implementation is coordinated so that school activities can run in an integrated manner.

"Each division has its own programs, but their implementation is always coordinated collectively. The AIK program is a shared responsibility, ensuring that academic, student affairs, and character development activities support one another." (WK-02, personal communication, February 25, 2026).

This statement demonstrates that the organizational structure serves not only as an administrative division of roles but also as the foundation for coordination among divisions. Thus, the organizational function operates through two mechanisms: the structural division of tasks and coordination in program implementation. At the teacher level, interviews with AIK teachers revealed that the organization of AIK reinforcement is also carried out through coordination among teachers. An AIK teacher explained:

"We often discuss in teachers' meetings how AIK values can be applied to each subject. In this way, character development becomes a shared responsibility, not just the task of the religion teacher." (G-02, personal communication, February 27, 2026).

This statement reinforces the finding that the distribution of AIK responsibilities does not stop at formal organizational structures but is also translated into collaborative work among teachers. AIK teachers play a role in reinforcing Islamic values, while teachers of other subjects contribute to character development through instruction and by setting a

good example. This organizational effort also involves students through school organizations. Results from interviews with advisors of the Muhammadiyah Student Association (IPM) indicate that student organizations serve as a platform for developing leadership and practicing AIK values under teacher guidance.

"IPM serves as a platform for students to learn to lead while putting AIK values into practice through various social and religious activities that they design themselves with teacher guidance." (G-05, personal communication, March 3, 2026).

These findings indicate that students are not merely positioned as recipients of programs but are also given the space to play an active role in the implementation of school activities. In the context of AIK-based organization, the empowerment of students through school organizations is part of the mechanism for fostering responsibility, leadership, and character. Further observations confirmed the division of roles and the involvement of various school stakeholders in program implementation. The researcher observed that religious guidance activities, student organization activities, extracurricular activities, and character development were not carried out by a single school component alone. Teachers and advisors accompanied students in these activities, while students were involved as implementers through student organizations and extracurricular groups. This pattern demonstrates a collaborative relationship among school administrators, teachers, advisors, and students in the implementation of school programs.

Figure 4.

Documentation of observations on the involvement of the school community in AIK guidance activities



Source: Research documentation.

The photographic documentation (figure 4) from these observations serves as visual evidence to confirm that the division of roles outlined in the organizational structure is applied in school activities. Thus, the organizational structure is not merely an administrative document but is directly linked to the management and implementation of educational activities. In addition to the organizational structure, the document analysis also included decisions on task allocation, work programs for each department, and activity coordination documents. These documents indicate that tasks and responsibilities are not merely established informally but are formalized within the school's administrative framework. The existence of task-allocation documents reinforces the finding that organizational functions have been formalized and serve as the foundation for each school component in fulfilling its responsibilities.

Based on the triangulation of sources and techniques, AIK-based school management organization at SMA Muhammadiyah 1 Palembang exhibits four main characteristics. First, there is a formal division of tasks and responsibilities through the school's organizational structure. Second, there is coordination among departments in the implementation of school programs. Third, there is collaboration among teachers in integrating AIK values and character development into the educational process. Fourth, students are empowered through extracurricular organizations and activities as part of the leadership development process and the practice of AIK values. AIK-based management organization at SMA Muhammadiyah 1 Palembang is not merely an administrative division of positions and tasks but forms a collaborative work pattern involving the school principal, vice principals, teachers, educational staff, organization advisors, and students. AIK is positioned as a shared responsibility that is realized through organizational structure, division of tasks, interdepartmental coordination, collaboration among teachers, and the empowerment of students. These findings indicate that the organizational function serves as a crucial mechanism for ensuring that AIK values are consistently translated into the implementation of school programs and culture.

Implementation of Al-Islam and Kemuhammadiyahan-Based School Management (AIK)

The research results show that the implementation of Al-Islam and Kemuhammadiyahan (AIK)-based school management at Muhammadiyah 1 High School in Palembang is realized through the integration of AIK values into the learning process, religious practices, exemplary behavior, school culture, as well as organizational and extracurricular activities. This implementation is aimed not only at enhancing students' religious knowledge but also at fostering habits, attitudes, a sense of responsibility, leadership, and social awareness. An interview with the principal revealed that all school activities are designed to foster a balance between academic achievement and the development of students' Islamic character.

"We want our students to not only be academically intelligent but also to possess good moral character. Therefore, all school activities are designed to instill in them the habit of living in accordance with Islamic and Muhammadiyah values." (KS-01, personal communication, March 5, 2026).

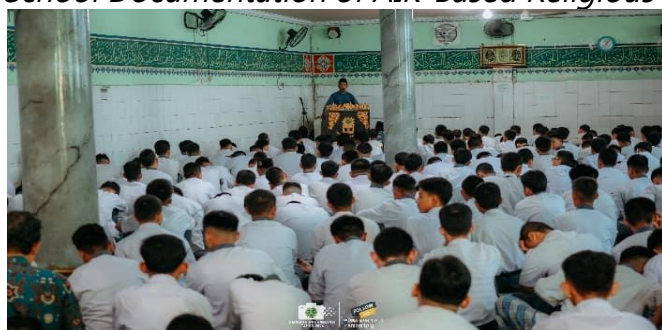
This statement indicates that the implementation of AIK is understood as a character building process that takes place throughout all school activities. Thus, AIK is not merely treated as a subject of study but is actualized through habit formation and various activities involving students. Interviews with AIK teachers reinforce these findings. AIK teachers explained that AIK values are integrated into students' daily lives so that learning does not stop at mastering religious material.

"In every lesson, we always relate the material to daily life so that students understand that AIK values must be practiced, not just studied in class." (G-01, personal communication, March 7, 2026).

Observation results show that the implementation of AIK values is evident in various religious practices within the school environment, including reciting the Qur'an before class, performing Dhuha and Zuhur prayers in congregation, saying a prayer before class, delivering brief religious talks (kultum), and the culture of greeting, smiling, and being courteous. The observations also revealed interactions between teachers and students that emphasized setting a good example, discipline, and polite communication. These findings are supported by the school's official documentation. The photo gallery of SMA Muhammadiyah 1 Palembang features documentation of the "2024 Tahfidz Graduation Ceremony," which illustrates the implementation of the Quranic education program for students. The school's official documentation also shows student participation in various extracurricular activities, including Hizbul Wathan and Tapak Suci.

Figure 5.

School Documentation of AIK-Based Religious and Character Development Activities



Source: Research documentation.

The documentation in Figure 5 serves as supporting evidence illustrating the implementation of religious and character development programs at the school. These photos are not intended to replace the researcher's observations but rather serve as documentary evidence corroborated by interview findings and field observations. Thus, the documentation provides additional evidence that the AIK development program has become an integral part of school activities.

AIK is also implemented through organizational and extracurricular activities. Interviews with student organization advisors revealed that students are given opportunities to develop leadership and responsibility through various activities.

"We provide students with opportunities to learn to lead through the IPM and various religious activities. Through these activities, they learn to be responsible, work together, and put AIK values into practice directly." (G-05, personal communication, March 10, 2026).

These interview findings align with the school's official documentation regarding the Tahfidz Graduation Ceremony, which also highlights the involvement of various extracurricular groups, including Hizbul Wathan and Tapak Suci. This indicates that AIK guidance is implemented not only through instructional activities and the practice of religious rituals but also through organizational and extracurricular activities.

In addition to student activities, the implementation of AIK is also evident in the guidance provided to the school community. The school's official documentation includes

regular religious study sessions for teachers and staff on the theme "Implementation of Islamic Values." These sessions discuss *muhasabah*, *mujahadah*, and *muraqabah*, as well as strengthening love for Islam and Muhammadiyah.

Figure 6.

Student Participation in AIK-Related Extracurricular Activities



Source: Research documentation.

Figure 7.

Religious Development Activities for Teachers and School Staff



Source: Research documentation.

Figure 7 show that the implementation of AIK is not only directed at students but also includes strengthening Islamic understanding among teachers and educational staff. This is important because educators' exemplary behavior is an integral part of the process of shaping an Islamic school culture. The results of observations and documentation indicate a connection between religious practices, learning, organizational activities, and character development. Students not only receive AIK material in the classroom but also have the opportunity to put these values into practice through religious activities, organizational activities, extracurricular activities, and social activities. The school's official documentation regarding tahfidz and extracurricular activities provides additional evidence of the existence of these programs.

The implementation of AIK-based school management at SMA Muhammadiyah 1 Palembang takes place through four main forms, namely: (1) the integration of AIK values into learning, (2) the cultivation of religious practices, (3) exemplary leadership and the strengthening of Islamic school culture, and (4) the empowerment of students through organizations and extracurricular activities. These four forms complement one another in shaping students' character. Data triangulation reveals consistency among the results of interviews, observations, and documentation. Interviews provided information regarding

the objectives and mechanisms of AIK implementation; observations demonstrated the practices of fostering religious habits and interactions among the school community; while documentation from the school provided visual and administrative evidence regarding the implementation of religious activities, Quran memorization, student organizations, and extracurricular activities. Thus, the implementation of AIK is not merely programmatic but has been actualized in the school's activities and culture.

Supervision and Evaluation of School Management Based on Islam and Muhammadiyah Principles (AIK)

The research findings indicate that supervision and evaluation of school management based on Islam and Muhammadiyah principles (AIK) at Muhammadiyah High School 1 Palembang are carried out continuously through academic supervision, monitoring of program implementation, character development of students, evaluation of school activities, and follow-up on evaluation results. Supervision is not only directed at the implementation of programs but also at the consistent application of AIK values in learning, religious practices, discipline, responsibility, and student behavior. Results from an interview with the principal indicate that supervision is carried out continuously through routine supervision, monitoring, and evaluation to ensure that school programs run in accordance with established objectives.

"We conduct oversight continuously through routine supervision, monitoring, and evaluation. The goal is not to find faults with teachers or students, but to ensure that all AIK programs are carried out in accordance with the objectives of character development for students." (KS-01, personal communication, March 18, 2026).

The principal's statement was reinforced by the Vice Principal for Curriculum, who explained that the results of monitoring and evaluation are used as a basis for improving the implementation of school programs.

"We always evaluate every program through joint meetings. If there are activities that are not yet running optimally, we make improvements so that future implementations will be more effective." (WK-01, personal communication, March 20, 2026).

Statements from the Principal and the Vice Principal indicate that supervision and evaluation serve two functions: ensuring program implementation and providing a basis for program improvement. Thus, supervision does not end with the monitoring process but continues through evaluation and follow-up. Observation results show that supervision is carried out through monitoring of the learning process, religious activities, discipline, and students' character development. The researcher observed that teachers and school administrators monitored student behavior, including discipline in participating in religious activities, responsibility, social interaction, and compliance with school rules. Supervision of learning activities was also carried out by monitoring the activities of teachers and students in the classroom.

The observational documentation in Figure 8 reinforces the finding that supervision is carried out through the direct involvement of management and teachers in monitoring

the implementation of school activities and student progress. This observational evidence was used to confirm information obtained through interviews regarding the implementation of supervision and monitoring. The results of the document analysis show that the supervision and evaluation mechanisms are supported by a number of school administrative artifacts, including academic supervision schedules, learning observation instruments, AIK activity monitoring reports, character building logs, minutes of evaluation meetings, and follow-up reports on supervision results. The existence of these documents indicates that supervision and evaluation already have established mechanisms and instruments used in school governance.

Figure 8.

Observation of Academic Supervision and Student Character Monitoring



Source: Research documentation.

Figure 9.

Documentation of Supervision and Evaluation Instruments

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Source: School administrative documents.

Figure 9 displays the documentary artifacts used by the school in the supervision and evaluation process. The supervision schedules and instruments indicate the existence of supervision planning, while the monitoring reports, character development records, evaluation meeting minutes, and follow-up documents demonstrate the process of documenting supervision results and program improvements. Thus, administrative documentation provides evidence that supervision and evaluation are not conducted informally but are integral parts of the school's management mechanisms. The principal explained that evaluation results and various inputs from the school community and stakeholders are used in the development and refinement of subsequent programs.

"Evaluation serves as the basis for us to improve our programs. We always incorporate feedback from teachers, students, parents, and Muhammadiyah leadership into the development of subsequent programs so that the school continues to grow without straying from AIK values." (KS-01, personal communication, March 27, 2026).

The results of these interviews indicate that evaluation serves as a feedback mechanism in school management. This finding is reinforced by the existence of follow-up documents on supervision results and minutes of evaluation meetings, which show that supervision findings are discussed and used as input for program improvements. Thus, there is a relationship between the processes of supervision, evaluation, and follow-up in the implementation of AIK-based management. Consequently, supervision and evaluation of AIK-based school management at SMA Muhammadiyah 1 Palembang constitute a systematic and continuous process. Supervision is carried out through oversight and monitoring; evaluation is used to assess program implementation and the character development of students; and evaluation results serve as the basis for follow-up actions and program improvements. This pattern demonstrates that the functions of supervision and evaluation play a role in maintaining consistency in the implementation of AIK values while supporting the strengthening of students' character.

Discussion

The research findings indicate that the implementation of Al-Islam and Kemuhammadiyahan (AIK)-based school management at SMA Muhammadiyah 1 Palembang occurs through the interconnection of the functions of planning, organizing, executing, and supervising and evaluating. These findings indicate that AIK is not merely treated as a religious program or subject but serves as a guiding principle in managing various school activities. The focus of the research findings is not only on the application of the POAC management functions but on how these four functions are utilized to manage and implement AIK in order to strengthen students' character.

Based on a synthesis of data from interviews, observations, and documentation, this study identified several values evident in management practices and school life, namely religiosity, trustworthiness, exemplary behavior, discipline, responsibility, integrity, cooperation, social concern, and Muhammadiyah values. These values were not identified as standalone categories but were evident through practices such as planning, task allocation, activity implementation, habit formation, exemplary behavior, supervision, and evaluation. In this study, AIK values are understood as values operationalized through school management.

This perspective distinguishes this study from discussions of AIK that treat it merely as instructional content or religious activities. In this study, AIK is understood as the foundation of school management, while POAC serves as the managerial mechanism used to translate AIK values into policies, organizational structures, programs, educational practices, and evaluations. This relationship serves as the foundation for reconstructing the AIK-Based Model for Excellent Muhammadiyah School Management to Strengthen Students' Character.

AIK Planning Management

The research findings indicate that AIK planning management is carried out by aligning the school's vision, mission, objectives, curriculum, and programs with the educational orientation of Muhammadiyah. Planning is not only directed toward achieving academic excellence but also toward shaping students' character through religious habit-forming programs and school culture. These findings indicate that AIK values are operationalized as early as the planning stage. The values of religiosity, responsibility, trustworthiness, and a focus on moral character development are taken into consideration when determining the school's direction and programs. Thus, the planning stage is when the AIK orientation is translated from the level of vision and policy into programs that can be implemented by the school community.

These findings reinforce George R. Terry's management theory, which explains that *planning* is the process of determining an organization's goals and formulating strategic steps to achieve those goals (Samudra, 2026; Lingyue et al., 2025). In the context of this study, the planning function evolves into a process of internalizing AIK values into the school's development direction so that every policy simultaneously considers the academic, moral, and spiritual dimensions (Daniëls et al., 2019). Findings at the planning stage do not merely indicate that the school has a plan, but rather demonstrate that the plan is AIK-oriented. The school's vision, mission, programs, and activities serve as the initial instruments for translating AIK into school governance. These findings form the basis for positioning "AIK Planning Management" as the first component in the model.

AIK Organizational Management

The success of AIK implementation is determined not only by planning but also by organization through the division of tasks, authority, responsibilities, and coordination among school components. The research results show the involvement of the principal, vice principal, teachers, educational staff, student organization advisors, and other school components in the implementation of school programs. From the perspective of AIK values, the organizing function reflects the values of trustworthiness, responsibility, cooperation, exemplary behavior, and leadership. The division of tasks demonstrates the trust placed in each school component to carry out their duties, while coordination demonstrates cooperation to achieve common goals. The exemplary behavior of administrators and teachers shows that AIK values are also applied through the conduct of the school community.

These findings align with the *organizing* function, which emphasizes the importance of task grouping, the division of responsibilities, and coordination to effectively achieve organizational goals (Naldi et al., 2026; Berkat et al., 2025). The research results also reinforce Edgar H. Schein's theory of organizational culture, which explains that organizational culture is formed through shared values that are continuously internalized into the behavior of organizational members (Schein, 1996).

The values of religiosity, exemplary conduct, discipline, trustworthiness, and cooperation that have developed at Muhammadiyah 1 High School in Palembang indicate that AIK has become *a set of shared values* that shape the institutional identity while also

guiding the behavior of the school community. The organization of AIK does not stop at the administrative division of labor. Organization serves as a mechanism for distributing responsibilities while fostering a work culture aligned with AIK values. These findings form the basis for the "AIK Organizational Management" component in the developed model.

AIK Implementation Management

The research results show that the management of AIK implementation is realized through learning, religious practices, teachers' exemplary behavior, school culture, student organization activities, and social activities. The implementation stage is the phase where the AIK values that have been planned and organized are translated into concrete practices in school life. Religious values are evident through AIK instruction, Quran recitation, congregational prayer, supplication, brief religious talks, and other religious activities. The values of discipline and responsibility develop through consistent participation in school activities and adherence to school rules. The value of exemplary leadership is evident in the behavior of the principal and teachers, while social concern is demonstrated through charitable giving, community service, and other social activities. The value of Muhammadiyah identity is fostered through students' involvement in organizational activities and Muhammadiyah-specific initiatives such as IPM, Hizbul Wathan, and Tapak Suci.

This finding supports the "*actuating*" theory, which defines implementation as the process of mobilizing all organizational resources so that planned goals can be effectively achieved (Labib et al., 2026). From the perspective of character education, this finding also reinforces the view (Lickona, 2014) that character develops through the integration of *moral knowing*, *moral feeling*, and *moral action*.

These findings indicate that character development cannot be achieved merely by imparting knowledge about AIK values. These values must be put into practice through habit formation, modeling, social interaction, and student activities. Thus, AIK implementation management serves as the mechanism for internalizing values from the policy level into actual behavior. These empirical findings form the basis for the "AIK Implementation Management" component in the model. This component is directly derived from the learning practices, habit formation, role modeling, organizational activities, and school culture identified in the research.

AIK Monitoring and Evaluation Management

The research results indicate that the monitoring and evaluation of AIK-based school management implementation are carried out through academic supervision, program monitoring, character development of students, activity evaluation, and follow-up on evaluation results. In this function, the values of trustworthiness, responsibility, discipline, integrity, and continuous improvement are key aspects. Supervision ensures that assigned responsibilities are carried out, while evaluation is used to assess the alignment between planning, implementation, and the results achieved.

These findings align with the *controlling* function, which explains that supervision is the process of comparing implementation with plans and then taking corrective actions if

deviations are found (Susanto et al., 2026; Mulokozi & Mwemezi, 2024). In the context of AIK management, the monitoring function is not only related to program compliance but also ensures the consistent application of AIK values in school life. Evaluation of students' character and monitoring of activities provide information for schools to identify what is working and what still needs improvement. Monitoring and evaluation serve as both control mechanisms and sources of feedback. Evaluation results do not end with assessment but are used as a basis for improving programs and future planning. These findings form the basis for positioning "AIK Supervision and Evaluation Management" as a control component within the model.

The research findings indicate that the strengthening of students' character is an outcome of integrating AIK into all aspects of school management. Religious character, discipline, responsibility, integrity, social concern, cooperation, and Muhammadiyah identity are not formed through a single specific activity but through the accumulation of students' experiences within the school system. This aligns with the view (Lickona, 2014) that character education requires an integration of knowledge, emotions, and moral actions. In this study, AIK instruction provides knowledge of values, while habit formation and modeling provide behavioral experiences, and organizational and social activities provide a space for students to practice these values. Monitoring and evaluation then help ensure the sustainability of this process.

These findings indicate that character strengthening is the result of consistent AIK management; students' character is not positioned as a separate component of management but as an outcome resulting from the integration of AIK planning, organizing, implementation, and monitoring. Based on the relationships among these findings, this study reconstructs the Model of Muhammadiyah Excellence School Management Based on Al-Islam and Kemuhammadiyahan (AIK) for Student Character Development. This model is developed based on a synthesis of empirical findings and is not merely a combination of the POAC theory with the AIK concept.

The "AIK Planning Management" component is derived from findings regarding the school's vision, mission, objectives, curriculum, and programs. "AIK Organizational Management" is derived from the division of tasks, responsibilities, coordination, leadership, and organizational culture. "AIK Implementation Management" is derived from learning, habit formation, exemplary behavior, organizational activities, and school culture. Meanwhile, "AIK Supervision and Evaluation Management" is derived from supervision, monitoring, character evaluation, and follow-up. Thus, each component of the model has a direct link to the research findings. The model does not include "AIK-based planning" or other terms not used in the description of the findings, but instead uses terms that directly represent the identified management functions, namely AIK Planning Management, AIK Organizational Management, AIK Implementation Management, and AIK Monitoring and Evaluation Management.

The table 2 shows that the model demonstrates traceability between empirical data, management functions, and character strengthening. The model not only illustrates the POAC sequence but also explains how each function is used to manage the

implementation of AIK. Given this framework, the novelty of this research does not lie in the use of the POAC functions since these are well-established in management theory but rather in the integration of AIK into all management functions of Muhammadiyah schools to foster character development in students.

Table 2.

Synthesis of Research Findings and Model Components

Empirical Findings	Model Components	Contribution to Characteristics
AIK-oriented vision, mission, objectives, curriculum, and programs	AIK Planning Management	Providing direction for character development
Division of tasks, responsibilities, coordination, and leadership	AIK Organizational Management	Fostering responsibility, trust, and cooperation
Learning, habit formation, setting a good example, student organizations, and social activities	AIK Implementation Management	Internalizing AIK values in behavior
Supervision, monitoring, character evaluation, and follow-up	AIK Oversight and Evaluation Management	Maintaining consistency and character improvement
Interconnection of all management functions	AIK Management Integration	Strengthening students' character

The contribution of this research lies in the interpretation of AIK as the foundation of school management. AIK is not merely positioned as a subject or a religious program but is integrated into planning, organizing, executing, as well as monitoring and evaluating. In this way, AIK values are translated into policies, organizational structures, educational practices, school culture, and evaluation mechanisms.

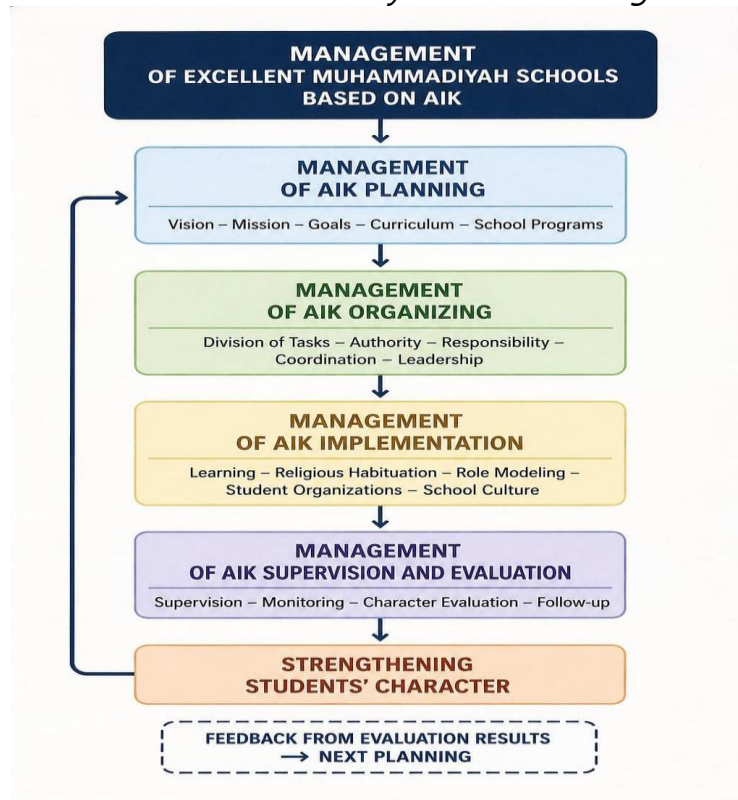
These findings reinforce the POAC management theory, which explains that organizational goals are achieved through planning, organizing, executing, and controlling (Shalih et al., 2026; Naldi et al., 2026). This study provides a specific context in which, within Muhammadiyah schools, these functions are guided by AIK values and directed toward strengthening students' character. The AIK-Based Model for Excellent Muhammadiyah School Management can be understood as a model that positions AIK as the foundation of values and management orientation, POAC as the management mechanism, school practices and culture as the implementation space, and the strengthening of students' character as the outcome.

The model shows (Figure 10) that AIK serves as the foundation that guides all management functions. Planning translates AIK into the school's direction and programs; organizing provides structure and a division of responsibilities; implementation actualizes AIK through learning, habit formation, modeling, and school activities; while monitoring and evaluation ensure consistency and provide feedback. The entire process culminates in

the strengthening of students' character. The model developed is a direct synthesis of four groups of research findings.

Figure 10.

AIK-Based Model for Excellent Muhammadiyah School Management



Source: Synthesis of research findings

CONCLUSION

This study demonstrates that Muhammadiyah School Management based on Al-Islam and Muhammadiyah Values (AIK) at Muhammadiyah High School 1 Palembang is implemented through the integration of the values of religiosity, trustworthiness, exemplary behavior, discipline, responsibility, integrity, cooperation, social concern, and Muhammadiyah values into all management functions, including planning, organizing, implementation, and supervision and evaluation. These values are translated into the school's vision, mission, programs, division of tasks, learning, religious practices, exemplary behavior, student organization activities, as well as supervision and evaluation.

This study produced the AIK-Based Model for Excellent Muhammadiyah School Management to Strengthen Student Character, which positions AIK as the foundation of values and management orientation. This model operates in a cyclical manner through AIK Planning Management→ AIK Organizational Management→ AIK Implementation Management→ AIK Monitoring and Evaluation Management→ Student Character Strengthening→ Feedback for the Next Planning Cycle. The novelty of this research lies in the integration of AIK into the entire school management cycle not merely as a subject, a religious program, or part of school culture but as a foundational framework for management that supports the character development of students.

Theoretically, this study enriches the field of Islamic education management by demonstrating how AIK values can be operationalized across all school management functions to support character development. Practically, the resulting model can serve as a reference for Muhammadiyah schools in developing an educational governance system that integrates academic quality, AIK values, and student character development. However, this model is still limited to the context of Muhammadiyah High School 1 Palembang; therefore, future research needs to test its application across various levels and characteristics of Muhammadiyah schools using quantitative or *mixed-methods* approaches.

DECLARATIONS

Author Contributions

Bustomi, M. contributed to conceptualization, investigation, data collection, formal analysis, drafting the original manuscript, visualization, and project administration. **Mawangir** was responsible for methodology development, validation, supervision, and reviewing and editing the manuscript. **Maryamah** contributed to validation, formal analysis, supervision, and reviewing and editing the manuscript. All authors have read and approved the final version of the manuscript.

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Conflict of Interest

The authors declare no conflict of interest.

Declaration of AI Use

Generative AI was used to a limited extent as an aid in the visualization of Figure 10. The substance of the model, the determination of components, the relationships between components, the data analysis, and the interpretation of findings were developed entirely by the authors based on empirical findings and the theoretical framework of the study. AI was not used to analyze, interpret, or generate research data.

Additional Information

This article is based on a doctoral dissertation written by **Muhammad Bustomi** in the Doctoral Program in Islamic Education Management at the Raden Fatah State Islamic University in Palembang. The manuscript has been adapted, condensed, and revised in accordance with the format and standards for scientific journal publication.

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