

Implementation of Islamic Education Management through the 3S Program in Strengthening the Character of Social Care

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ABSTRACT

This study aims to analyze the implementation of Islamic education management through the 3S Program (A Handful of Rice, an Egg, and a Thousand Rupiah) in strengthening the social care character of students at SMP Negeri 02 Sungai Panjang. This study uses a qualitative approach with a descriptive type of research. The research informants consist of school principals, teachers, education staff, and students involved in the implementation of the 3S Program. Data was collected through observation, interviews, and documentation, then analyzed using the Miles, Huberman, and Saldaña model which included data reduction, data presentation, and conclusion drawn. The results of the study showed that the implementation of Islamic education management in the 3S Program was carried out through four management functions, namely planning (takhtbith), organizing (tanzhim), implementation (tanjib), and supervision (riqabah). Program planning was carried out through the determination of objectives, objectives, and activity schedules. Organizing involves school principals, teachers, education staff, and students in a clear division of tasks. The implementation of the program is carried out routinely through activities to collect and distribute assistance to students in need, while supervision is carried out through periodic monitoring and evaluation. The implementation of the 3S Program has positive implications for strengthening the social care character of students which is shown through increasing empathy, sharing habits, responsibility, and the spirit of mutual cooperation. This study recommends that the 3S Program continue to be developed as a model of character strengthening based on Islamic education management that can be applied to other educational units.

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INTRODUCTION

Education in essence not only aims to develop students' intellectual abilities, but also to form characters that are the basis of behavior in social life. However, the development of digital technology and changes in social interaction patterns today present new challenges for the world of education, especially in the formation of students' character. Various moral issues that arise in the digital era have the potential to affect the attitudes and behaviors of the younger generation, including a decrease in social concern for the surrounding environment (Azka et al., 2025). These

challenges are even more real when students tend to focus more on personal interests than common interests, thus potentially weakening the values of togetherness and social solidarity (Firdaus & Suwendi, 2025). In fact, character education remains an important instrument in building positive social behavior and strengthening the quality of students' social relationships in the school and community environment (Safitri et al., 2025). Therefore, strengthening the character of social care is one of the important needs in the implementation of education today.

From the perspective of Islamic education, character formation cannot be separated from a planned, organized, and sustainable educational management process. Islamic education management is the process of managing all educational resources to achieve educational goals effectively and efficiently based on Islamic values (Qomar, 2022). The success of an educational program is greatly influenced by the quality of planning, organizing, implementing, and supervising carried out by educational institutions (Mulyono, 2017). The management of character education based on Islamic values requires the support of a management function that runs systematically so that the goals of character formation can be achieved optimally (Ramatni et al., 2025). In addition, synergy between school principals, teachers, students, and all school residents is an important factor in supporting the success of Islamic education programs that are oriented towards the formation of students' character (Supriani, 2025).

Studies on social care character education have been widely conducted by researchers. Habits built through school culture have been proven to be able to shape students' social care character in a sustainable manner (Ismanto et al., 2024). The implementation of character education also contributes to the growth of students' social care behavior through various social activities that are integrated into school activities (Putri & Suneki, 2025). Social care character can develop through the involvement of students in various social activities that provide direct experience to help others (Handri & Nuraeni, 2024). In addition, character education that is carried out consistently in the madrasah environment has been proven to be able to increase students' social concern for the surrounding environment (Faelasup & Handayani, 2025). The internalization of Islamic religious education values also contributes positively to the formation of the character of students who are caring, responsible, and have noble character (Mapa et al., 2025).

Other research shows that sharing programs and social activities can be an effective means of strengthening the social caring character of students. The Friday Sharing program has been proven to be able to increase students' empathy and social concern through direct involvement in sharing activities with others (Huda & Fithriyah, 2025). The Friday Charity program is also effective in fostering social solidarity and students' responsibility towards the surrounding environment (Noorhanah & Gufron, 2025). Sharing activities that are carried out regularly can shape the social character of students from an early age through real experiences in helping others (Saniya & Filasofa, 2025). The habituation method based on infak and alms has also been proven to be effective in building students' social concern in a sustainable manner (Amaliyah & Mardiyah, 2025). However, these studies generally emphasize more on the impact of programs on students' character and have not studied much of how the functions of Islamic education management are implemented in the management of school social programs.

Based on previous research studies, there is still room for study that needs to be developed, especially related to the implementation of Islamic education management in the management of school-based social programs. The 3S program (A Handful of Rice, an Egg, and a Thousand Rupiah) implemented at SMP Negeri 02 Sungai TFull is one of the social programs

that aims to foster a culture of sharing, mutual cooperation, and social concern for students through activities that are carried out regularly and sustainably. This program not only functions as a social activity, but also as a medium for internalizing Islamic values such as ta'awun, ukhuwah, amanah, and concern for others (Chadijah et al., 2026). Character strengthening based on Islamic values requires the collaboration of all elements of education in order to run effectively and sustainably (Kibtiyah et al., 2025). In addition, the success of character education is greatly influenced by a program management system that is structured and integrated with the educational goals to be achieved (Pahrurroji, 2025). Therefore, this study aims to analyze the implementation of Islamic education management through the 3S Program in strengthening the social care character of students at SMP Negeri 02 Sungai Panjang. This research departs from the assumption that the success of the 3S Program is not only determined by the existence of the program itself, but also by the effectiveness of the Islamic education management functions applied in its planning, organization, implementation, and supervision.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive research type. The qualitative approach was chosen because this research aims to understand and describe in depth the implementation of Islamic education management through the 3S Program (A Handful of Rice, a Grain of Egg, and a Thousand Rupiah) in strengthening the social care character of students at SMP Negeri 02 Sungai TFullen. The research was carried out at SMP Negeri 02 Sungai TFull in Sungai TFull City, Jambi Province from April to May 2026.

The research subjects consisted of six informants who were selected using purposive sampling techniques based on their involvement and knowledge in the implementation of the 3S Program. The research informants included one school principal, one deputy principal for student affairs, one education staff (Administration), one English teacher, and two students who were actively involved in the 3S Program. The selection of informants from various school elements aimed to obtain comprehensive data on the implementation of Islamic education management functions in the implementation of the program.

Data collection techniques are carried out through observation, interviews, and documentation. Observation is carried out to directly observe the activities of the 3S Program, starting from the collection process to the distribution of aid. Semi-structured interviews are conducted with all informants to obtain information about the planning, organization, implementation, and supervision of the 3S Program. Documentation is used to complete research data through activity photos, program documents, school archives, activity reports, and various other documents relevant to the research.

The main instrument in this study is the researcher himself (human instrument) who plays a role in collecting, analyzing, and interpreting research data. To support the data collection process, the researcher uses observation guidelines, interview guidelines, recording tools, and documentation of activities related to the 3S Program.

Data analysis uses the interactive model Miles, Huberman, and Saldaña which includes data reduction, data presentation, as well as conclusion drawing and verification. Data reduction is carried out by selecting and grouping data that is relevant to the focus of the research. The presentation of data is carried out in the form of narrative descriptions to facilitate the interpretation process. Furthermore, conclusions are drawn continuously during the research

process to obtain a complete picture of the implementation of Islamic education management through the 3S Program.

The validity of the data was tested through source triangulation, technique triangulation, and time triangulation. Source triangulation was carried out by comparing information obtained from school principals, vice principals for student affairs, education staff, teachers, and students. Technical triangulation was carried out by comparing the results of observations, interviews, and documentation. The time triangulation was carried out by checking data at different times to ensure the consistency of the information obtained. The technique was used to increase the credibility, dependability, and validity of research findings.

RESEARCH RESULTS

The results of the study show that the implementation of the 3S Program (A Handful of Rice, an Egg, and a Thousand Rupiah) at SMP Negeri 02 Sungai TFull has been carried out in a planned and sustainable manner as one of the school's social programs that aims to help students in need while instilling social caring character. Based on the results of interviews with the principal, the 3S Program is a program implemented at the direction of the Sungai TFull City Education Office and has become a routine school activity. In its implementation, the school first conducts socialization to all school residents and develops a mechanism for collecting and distributing aid so that the program can run effectively and on target. In addition, the school collects data on students who are entitled to receive assistance through coordination between homeroom teachers, teachers, and the school.

From the implementation aspect, the 3S Program is carried out routinely every Thursday. Students participate by bringing a handful of rice, an egg, or money of one thousand rupiah according to their respective abilities. Meanwhile, teachers and education staff also participate in the same activity as a form of support for the sustainability of the program. The results of observations show that the activity took place in an orderly manner and received a positive response from the school community. Students seemed enthusiastic about participating in the aid collection activities and understanding the purpose of the activities carried out. The collected aid was then managed by the school to be distributed to students in need based on the results of identification that had been carried out previously.



Figure 1. Implementation of 3S Program Collection by Students

The results of the study also show that the implementation of the 3S Program involves various elements of the school, ranging from the principal, vice principal for student affairs, teachers, education staff, to students. The principal acts as the person in charge of the program, while the deputy principal for student affairs is in charge of coordinating the implementation of activities. Teachers play the role of providing direction and motivation to students, while education staff assist in the administration and documentation of activities. The involvement of all school elements shows that there is good cooperation in supporting the success of the program.



Figure 2. Involvement of School Residents in the Implementation of the 3S Program

In addition to the implementation of activities, schools also conduct periodic supervision and evaluation to ensure that the 3S Program runs in accordance with the goals that have been set. Supervision is carried out by the principal, vice principal for student affairs, and teachers involved in the activity. Evaluation is carried out by looking at the level of student participation, the amount of assistance collected, and the accuracy of the target recipients. The results of the evaluation are used as a basis to improve the implementation of the program in the next period.

The results of interviews with students showed that the 3S Program provided direct experience in sharing and helping others. Students admitted that they became more concerned about the condition of friends who needed help and better understood the importance of helping each other in daily life. The results of the observations also showed an increase in empathy, social concern, responsibility, and the spirit of mutual cooperation among students. Through activities carried out regularly, students not only learn to share, but also learn to understand the condition of others and build habits of helping others according to their abilities.



Figure 3. Distribution of 3S Program Assistance to Beneficiary Students

DISCUSSION

3S Program Planning as the Implementation of Takhtith in Islamic Education Management

The results of the study show that the 3S Program at SMP Negeri 02 Sungai TFull is implemented through a systematic planning process. The planning stage begins with the socialization of the program to all school residents, the determination of program objectives, the identification of students who receive assistance, the preparation of activity schedules, and the determination of the mechanism for collecting and distributing aid. The planning is carried out through coordination between the principal, vice principal for student affairs, teachers, and education staff so that all parties understand their respective duties and responsibilities in the implementation of the program. These findings show that the 3S Program is not only implemented as an incidental social activity, but is designed as a structured and sustainable school program.

From the perspective of Islamic education management, planning (takhtith) is the initial function that greatly determines the success of an educational program. Planning is understood as the process of setting goals, compiling implementation steps, identifying needed resources, and determining strategies to achieve the goals that have been set (Qomar, 2022). Therefore, the success of the 3S Program in shaping the social care character of students cannot be separated from the planning process that is carried out carefully from the beginning. Good planning allows the program to run in a directed, measurable manner, and in accordance with the needs of students and school conditions.

The findings of this study also show that the purpose of the 3S Program is not only oriented to provide assistance to students in need, but is also directed at the formation of social caring character through the habit of sharing. This condition is in line with the view of Islamic education which places the development of spiritual, moral, and social aspects as an integral part of educational goals. Islamic education not only aims to transfer knowledge, but also forms the personality of students who have concern for others and are able to implement Islamic values in daily life (Ramayulis, 2002).

From the aspect of program planning, the results of the study show that schools collect data and identify students who are entitled to receive assistance before the program is implemented. This step shows that planning is not only carried out at the administrative level, but also considers the real conditions faced by students. According to Mulyono (2017), effective educational planning must be based on the real needs of students so that the program implemented is able to provide optimal benefits. Thus, the process of identifying recipients of assistance in the 3S Program is an important part of the implementation of planning that is oriented towards the usefulness and accuracy of the target.

The results of this study have similarities with Hasanah's (2025) research which shows that the success of character education programs is greatly influenced by clear and systematic planning. In this study, planning is the basis for determining goals, strategies, and indicators of the success of character programs in schools. Similar findings were also found by Abdulloh (2024) who stated that character education management requires a structured planning process in order to be able to form students' interests, attitudes, and positive behaviors in a sustainable manner. This equation shows that planning is a fundamental factor in the success of character education programs, including the 3S Program implemented at SMP Negeri 02 Sungai Panjang.

However, there are differences between this study and the previous research. Hasanah (2025) and Abdulloh (2024) focus more on the planning of character education in general in the school environment, while this study specifically examines the planning of social programs based on Islamic values which are carried out through regular sharing activities. In addition, the 3S Program not only emphasizes the aspect of character formation, but also integrates the social and humanitarian dimensions through the provision of assistance to students in need. Thus, the 3S Program is a concrete form of the implementation of ta'awun (help-help) values in Islamic education practices.

The findings of this study also strengthen the results of the study of Ramatni et al., (2025) who explained that the management of character education based on Islamic values requires a management function that runs systematically from the planning stage. Good planning allows character values not only to become a normative concept, but can be realized in the form of real programs that involve all school residents. In the context of the 3S Program, the value of social care is not only taught through learning materials, but is internalized through activities that are planned in a sustainable manner and become part of the school culture.

Based on this description, it can be understood that the planning of the 3S Program has reflected the implementation of the function of takhthith in the management of Islamic education. Planning that is carried out systematically, involving various parties, oriented to the needs of students, and integrating Islamic values are important factors that support the success of the program in strengthening the social care character of students. These findings show that the success of character education is not only determined by the existence of the program, but also by the quality of planning that is the basis for the implementation of the program.

Organizing the 3S Program as an Implementation of Tanzhim in Islamic Education Management

The results of the study show that the implementation of the 3S Program involves various elements of the school, namely the principal, the deputy principal for student affairs, teachers, education staff, and students. Each party has different duties and responsibilities according to their

roles. The principal acts as the person in charge of the program, the deputy principal for student affairs plays a role in coordinating the implementation of activities, teachers are in charge of providing direction and assistance to students, while education personnel assist in the administration and documentation of activities. The involvement of these various elements shows that there is an organized work system in supporting the success of the 3S Program.

In Islamic education management, organizing (*tanzhim*) is the process of grouping tasks, dividing authority, and establishing working relationships between members of the organization to achieve the goals that have been set (Qomar, 2022). Through good organization, all resources owned by educational institutions can be used effectively and efficiently. Therefore, the success of the 3S Program is not only determined by good planning, but also by the school's ability to organize all components involved in the program.

The findings of the study show that the organization of the 3S Program is carried out through a clear division of tasks and continuous coordination. Each element of the school has responsibilities according to its capacity so that the implementation of the program can run regularly. This condition is in line with the view of Mulyono (2017) who states that the success of an educational program is greatly influenced by the clarity of the organizational structure, division of tasks, and coordination between program implementers.

The involvement of various parties in the 3S Program also shows the application of participatory principles in education management. Supriani (2025) explained that synergy between school principals, teachers, education staff, and students is an important factor in supporting the success of Islamic education programs. The findings of this study show that the success of the 3S Program does not only depend on the principal as a leader, but also on the active involvement of all school residents in running the program together.

The results of this study are in line with the research of Hasanah and Y. M. Hasanah & Permana (2023) which shows that the implementation of education management requires the collaboration of all organizational elements so that the goals that have been set can be achieved optimally. Similar findings were also put forward by Kibtiyah et al., (2025) who emphasized that collaboration between various parties in the educational environment is an important factor in the formation of students' character. However, this research has a peculiarity because the collaboration is manifested in a social program based on Islamic values that involves students directly in sharing activities and social concerns.

Thus, the organization of the 3S Program has reflected the implementation of the *tanzhim* function in Islamic education management. Clear division of tasks, continuous coordination, and involvement of all school residents are important factors that support the success of the program in building the social care character of students.

Implementation of the 3S Program as an Implementation of Tawjih in Islamic Education Management

The results of the study show that the 3S Program is carried out regularly through aid collection activities in the form of a handful of rice, an egg, and money of one thousand rupiah carried out by students according to their respective abilities. Teachers and education staff also participate in the activity as a form of support for the implementation of the program. The aid collection activity is carried out voluntarily and is attended by most students with full enthusiasm.

From the perspective of Islamic education management, implementation or mobilization (tawjih) is the process of directing, guiding, motivating, and mobilizing all members of the organization to carry out tasks according to the goals that have been set (Ramayulis, 2002). This function is very important because the success of a program is not only determined by planning and organization, but also by the ability of the leader and implementer of the program to mobilize all parties involved.

The findings of the study show that teachers have an important role in driving the implementation of the 3S Program. Teachers not only provide information about the mechanism of activities, but also provide motivation and examples to students to be involved in sharing activities. This example can be seen from the participation of teachers in providing assistance and active involvement in the process of collecting and distributing aid. This condition shows that the internalization of social values is carried out through habituation and direct example.

The findings of this study are in line with the results of research by Chadijah et al. (2026) which show that the integration of religious values in educational activities can strengthen the formation of students' character. Similar findings were also put forward by Mapa et al. (2025) who explained that the implementation of Islamic religious education values in real life in daily activities is able to shape the social character of students more effectively than just delivering material theoretically.

In addition, the results of this study also strengthen the research of Huda & Fithriyah (2025), Noorhanah & Gufron (2025), and Amaliyah & Mardliyah (2025) which show that habituation-based sharing, infaq, and social activity programs have a positive contribution to the formation of students' social care characters. However, the 3S Program has different characteristics because it combines assistance in the form of food and social funds that are collected regularly and managed directly by schools.

Thus, the implementation of the 3S Program has reflected the implementation of the tawjih function in Islamic education management. Activities that are carried out regularly, supported by the example of teachers, and oriented towards habituating social and religious values are important factors in shaping the social care character of students.

Supervision and Evaluation of the 3S Program as the Implementation of Riqabah in Islamic Education Management

The results of the study showed that the school periodically supervised and evaluated the implementation of the 3S Program. Supervision was carried out by the principal, vice principal for student affairs, and teachers involved in the program. The evaluation was carried out to determine the level of student participation, the amount of assistance collected, the accuracy of the target of the aid recipients, and the impact of the program on the social behavior of students.

In Islamic education management, supervision (riqabah) is the process of monitoring and controlling the implementation of programs to ensure that activities run in accordance with the goals that have been set (Qomar, 2022). The supervision function is not only aimed at identifying program weaknesses, but also becomes the basis for making continuous improvements and program development.

The findings of the study show that supervision of the 3S Program is not only carried out on administrative aspects, but also on the impact of the program on the development of students' character. This shows that the evaluation carried out by schools is comprehensive and oriented towards achieving program goals. According to Ramatni et al. (2025), effective management of

character education requires a continuous monitoring and evaluation system so that the goals of character formation can be achieved optimally.

The findings of this study are also in line with the research of Riduansyah et al. (2026) which shows that the success of character education is greatly influenced by the consistency of supervision and evaluation carried out by educational institutions. Through continuous supervision, schools can identify various obstacles that arise and formulate the necessary improvement strategies.

Thus, the supervision and evaluation of the 3S Program has reflected the implementation of the *riqabah* function in Islamic education management. Supervision that is carried out in an ongoing manner allows the program to continue to run according to its purpose as well as being a means to increase the effectiveness of program implementation in the future.

The Contribution of the 3S Program to Strengthening the Social Care Character of Students

The results of the study show that the 3S Program has a positive impact on the formation of students' social care character. Through sharing activities that are carried out regularly, students become more concerned about the condition of their friends, have a higher sense of empathy, and show a willingness to help others according to their abilities. In addition, this program also contributes to the formation of the character of responsibility, discipline, mutual cooperation, and togetherness.

These findings reinforce the results of research by Ismanto et al. (2024) which show that habituation carried out consistently through school culture is able to form the social care character of students. Similar findings were also put forward by Handri & Nuraeni (2024) who stated that students' involvement in social activities can increase social sensitivity and concern for the surrounding environment.

The results of this study are also in line with Putri & Suneki (2025) who found that character education integrated into school activities is able to encourage the formation of social caring behavior of students. Faelasup & Handayani (2025) explained that social habituation carried out in a sustainable manner can strengthen the character of students' concern for others. In addition, Firdaus and Suwendi (2025) emphasized that character education based on Islamic values has a strategic role in building social harmony and strengthening attitudes of concern in community life.

From the perspective of Islamic education, the character of social care is the implementation of the values of *ta'awun*, *ukhuwah*, and concern for others which are part of Islamic teachings. The 3S program provides space for students to practice these values directly through real experiences. Thus, students not only understand the concept of social care theoretically, but also implement it in daily life.

The findings of this study show that the 3S Program not only functions as a social assistance program, but also as an effective character education instrument. The novelty of this research lies in the analysis of the 3S Program as an implementation of Islamic education management that integrates the functions of planning, organizing, implementing, and supervising in an effort to strengthen the social care character of students. Therefore, the 3S Program can be used as a model for strengthening the character based on Islamic education management that can be applied to other educational units.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the implementation of the 3S Program (A Handful of Rice, an Egg, and a Thousand Rupiah) at SMP Negeri 02 Sungai TFull has reflected the management function of Islamic education which includes planning (takhlith), organizing (tanzhim), implementation (tawjih), and supervision (riqabah). This program not only functions as a social activity, but also as a means of strengthening the social care character of students through the habit of sharing, empathy, responsibility, and mutual cooperation. The limitations of this research lie in the limited number of informants and the focus of research that is only carried out on one educational unit.

As a reflection, this study shows the importance of the management of planned, collaborative, and sustainable social programs in Islamic education. Therefore, further research is recommended to involve more schools and informants in order to obtain a more comprehensive picture of the implementation of Islamic education management in strengthening the character of students.

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