

The Role of Student Organizations in Fostering Social Leadership and Civic Participation Among High School Students

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ABSTRACT

This study examines the role of student organizations in fostering social leadership and civic participation among high school students at SMA Ma'arif Kroya, Cilacap, Indonesia. Using a qualitative case study design, data were collected through observation, semi-structured interviews, and documentation involving school leaders, advisors, OSIS and IPNU-IPPNU administrators, active members, and relevant school stakeholders. The findings show that student organizations operate as social learning arenas where students practice program planning, collective decision-making, conflict resolution, public communication, teamwork, accountability, and service-oriented leadership. Social and religious programs connect students with community issues and strengthen empathy, solidarity, transparency, and civic responsibility. Deliberative practices (musyawarah) habituate students to express ideas, respect differences, justify proposals, and accept collective decisions. The study concludes that OSIS and IPNU-IPPNU cultivate disciplined, inclusive, participatory, and socially responsible leadership rooted in Islamic values, school-based democratic culture, and everyday organizational practice.

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1. Introduction

Student organizations are strategic social laboratories for developing social leadership and civic participation among high school students. This point is important because leadership is not produced only by classroom explanation; it grows through repeated experiences of taking responsibility, negotiating roles, coordinating peers, and serving wider communities. Preliminary observation at SMA Ma'arif Kroya indicates that OSIS and IPNU-IPPNU provide students with opportunities to design programs, lead meetings, mobilize members, and participate in religious and social activities. These practices correspond with studies showing that school culture forms habits, discipline, and collective identity through daily interaction (Hanif, 2013; Alhidayah & Hanif, 2024). Recent leadership studies also emphasize that experiential learning and student leadership programs strengthen behavioral leadership capacities when students are trusted to act, reflect, and improve (Bonesso et al., 2024; Wright et al., 2025). Therefore, student organizations should be examined as structured arenas where school values become practical leadership behavior and public responsibility.

The sociological reason student organizations matter is that they generate social capital among students, teachers, advisors, and the surrounding school

community. Social capital works through trust, networks, reciprocity, and shared norms that enable young people to coordinate collective action. Hanif's studies on Islamic private schools show that educational quality improves when schools cultivate cooperative culture and reliable social networks (Hanif, 2015, 2022). In a more specific school context, Atoullah and Hanif (2025) found that student social capital contributes to leadership development, especially in communication, cooperation, and problem-solving. Broader research on school-based leadership similarly shows that leadership grows when students experience responsibility within organized programs and supportive institutional environments (Meyer & Rinn, 2022; Luo et al., 2025). Evidence from SMA Ma'arif Kroya reflects the same pattern: active organizational students become more accustomed to coordinating activities and managing differences. Thus, organizational participation converts social relationships into leadership competencies.

Student organizations also have a direct connection with civic participation because they train students to care about public issues beyond personal interests. Civic participation should not be limited to formal political activities; it also includes community service, ethical communication, solidarity, and problem-solving for the common good. Civic education in the digital era requires political socialization, responsible communication, and public participation (Hanif & Salsabillah, 2024), while civic learning can enhance community welfare when connected with real social participation (Hanif et al., 2024). International studies similarly show that schools and curricula shape students' preparation to become active citizens, and school-based political socialization strengthens citizenship self-efficacy and expected participation (Doecke & Huo, 2024; Myoung & Liou, 2022). At SMA Ma'arif Kroya, this connection appears in charity activities, fundraising, religious events, and Ramadan programs. Consequently, student organizations bridge school learning and civic responsibility in the surrounding community.

This article addresses a gap in studies that often treat student organizations as administrative structures rather than as social processes. The reason this gap matters is that organizational learning occurs not merely because a school has OSIS or IPNU-IPPNU, but because students repeatedly manage activities, debate options, resolve conflict, and evaluate collective work. Transformative education argues that learning should empower students to understand social realities and participate in changing them (Hanif, 2014), and Islamic education for Generation Z needs participatory, contextual, and dialogical learning (Hanif, 2025). Studies on adolescent extracurricular participation also indicate that out-of-school and school-based activities can predict later civic engagement and adult participation (Simpkins et al., 2023; Lundberg & Abdelzadeh, 2025). Based on this gap, the study analyzes how OSIS and IPNU-IPPNU foster social leadership and civic participation through program management, social activities, and musyawarah. The central argument is that student organizations function as formative institutions for democratic, religious, and socially responsible citizenship.

2. Methods

This study employed a qualitative case study design at SMA Ma'arif Kroya, Cilacap Regency, Central Java, Indonesia. The point of using this design was to obtain an in-depth understanding of how social leadership and civic participation are formed within real student organizational practices. A case study was appropriate because the research focused on a bounded educational setting, namely the activities of OSIS and IPNU-IPPNU in one Islamic senior high school. The school was selected because its student organizations actively organize leadership, religious, social, and deliberative programs. Qualitative inquiry is relevant for exploring meanings, interactions, routines, and institutional practices that cannot be reduced to numerical indicators (Sugiyono, 2022). Islamic senior high schools in Indonesia also demonstrate adaptive capacity in maintaining educational values during institutional challenges (Hanif, Asdlori, & Efendi, 2024). Therefore, SMA Ma'arif Kroya offered a suitable empirical site for examining organizational learning as lived practice.

Data were collected from actors directly involved in student organizational life because leadership and civic participation are best understood through lived experience and institutional interaction. Participants included the principal, student affairs advisors, OSIS administrators, IPNU-IPPNU administrators, active members, and selected students who had participated in organizational programs. Supporting information was obtained from parents, school committee members, and relevant school documents. The reason for involving multiple sources was to capture organizational practices from institutional, advisory, peer, and student perspectives. Observations focused on meetings, program preparation, task distribution, social-service activities, and deliberative decision-making. Interviews explored experiences in managing activities, expressing opinions, handling disagreement, and engaging with community issues. Documentation included work programs, meeting minutes, activity reports, photographs, and school archives. This combination of evidence enabled the study to connect organizational routines with the development of responsibility, solidarity, communication, and civic participation.

Data analysis followed the interactive model of data condensation, data display, and conclusion drawing because this model allows researchers to move systematically from raw information to verified interpretation (Miles et al., 2014). First, field notes, interview transcripts, and documents were condensed by selecting information related to program management, decision-making, conflict resolution, social programs, and deliberation. Second, the selected data were displayed in thematic categories so patterns across participants and activities could be compared. Third, conclusions were drawn and verified by checking consistency among interview statements, observations, and documents. The reason for triangulation was to strengthen credibility and reduce dependence on a single source of evidence (Sugiyono, 2022). Joint displays of evidence are also useful for integrating multiple data sources into coherent qualitative interpretation (Fetters & Tajima, 2022). Thus, the findings represent recurring organizational patterns rather than isolated individual perceptions.

3. Literature Review

a. Student Organizations as Social Learning Arenas

Student organizations can be understood as social learning arenas where students practice roles, rules, discipline, cooperation, and responsibility. This concept is important because organizations provide authentic learning situations that are more complex than classroom simulations. Through meetings, program planning, implementation, and evaluation, students learn how to coordinate with peers, communicate with teachers, and respond to institutional expectations. Alhidayah and Hanif (2024) show that organizational management in Islamic boarding schools strengthens discipline through structured routines, role allocation, and collective supervision. Hanif (2013) also emphasizes that religious culture in Islamic senior high schools forms students' habitus through repeated practices and symbolic environments. Studies on experiential learning and student leadership confirm that leadership behaviors develop when learners experience responsibility, feedback, and reflection in organized settings (Bonesso et al., 2024; Wright et al., 2025). Therefore, OSIS and IPNU-IPPNU should be seen as pedagogical spaces where leadership is socially constructed.

The relevance of student organizations becomes stronger when viewed in relation to Generation Z learning needs. Students today require participatory, collaborative, and value-based environments that recognize their agency, digital experience, and social aspirations. Hanif (2025) argues that Islamic education design for Generation Z should be adaptive, dialogical, and oriented toward meaningful participation rather than one-way transmission. This explains why organizations such as OSIS and IPNU-IPPNU are educationally significant: they require students to negotiate ideas, manage events, use communication skills, and take responsibility for outcomes. Research on adolescent activities shows that enjoyment and sustained participation in youth programs can predict continuing engagement in later life (Simpkins et al., 2023). Digital civic studies also warn that online participation can shape civic engagement and affective polarization, making school-based ethical guidance more necessary (Oden & Porter, 2023). Consequently, student organizations extend the curriculum by turning values such as discipline, service, and responsibility into concrete behavior.

b. Social Leadership and Social Capital

Social leadership refers to the capacity to influence, coordinate, and mobilize others for collective goals through ethical relationships and shared responsibility. The reason this form of leadership is crucial in schools is that students must learn to lead not by coercion but by cooperation, trust, communication, and service. Social capital theory helps explain this process because leadership develops within networks that provide support, norms, and opportunities for participation. Hanif (2015, 2022) demonstrates that social capital contributes to improving educational quality by strengthening trust, networks, and cooperation among school actors. Atoullah and Hanif (2025) further show that students' social capital influences leadership development in communication, collaboration, and conflict management. Recent studies of student leadership also demonstrate that young people understand leadership through practical roles, peer influence, and

institutional support (Luo et al., 2025; Wright et al., 2025). Therefore, student organizations are effective because they repeatedly place students in situations requiring coordination, negotiation, and accountability.

Family and community contexts also shape students' ability to participate in leadership and civic life. This point matters because students bring family-based trust, communication habits, and civic dispositions into school organizations, while organizations then refine those dispositions through collective practice. Hanif (2023) explains that parenting patterns and family functions contribute to social capital by forming trust, support, and habits of cooperation. Fliaguine et al. (2024) similarly show that parental civic engagement and beliefs about civic life are associated with young people's future civic attitudes and behaviors. In SMA Ma'arif Kroya, students who participate in OSIS and IPNU-IPPNU learn to interact with peers, advisors, and community members in ways that require mutual respect and responsibility. Evidence from organizational activities shows that students become more confident in speaking, more disciplined in completing tasks, and more willing to help others. Hence, student leadership is a social product created through family support, school culture, organizational routines, and peer networks.

c. Civic Participation, Tolerance, and Inclusive Citizenship

Civic participation refers to students' active involvement in social life, public problem-solving, and activities directed toward the common good. This concept matters because democratic citizenship is not learned only through textbooks but through repeated participation in collective action. Adler and Goggin (2005) define civic engagement as participation that connects individuals with communities and public concerns. In Indonesian educational contexts, civic education in the digital era requires political socialization, ethical awareness, and responsible participation (Hanif & Salsabillah, 2024). Civic education can also enhance community welfare when connected with social participation (Hanif, Suherlan, & Azzaakiyyah, 2024). International studies add that school-based political socialization influences citizenship self-efficacy and expected participation, while civic and nonpolitical participation are associated with social well-being across age groups (Myoung & Liou, 2022; Lühr et al., 2022). Therefore, student organizations provide direct civic experiences through charity, environmental care, peer assistance, and community service.

Inclusive civic participation also requires tolerance, social justice awareness, and concern for marginalized groups. This point is essential because leadership without inclusivity can reproduce hierarchy rather than democratic responsibility. Hanif and Astuti (2017) found that interreligious tolerance among senior high school students is shaped by school interaction and public space. Suparjo et al. (2022) similarly describe religiosity and religious tolerance among high school students as foundations for peaceful social relations. Gunawan and Hanif (2026) show that social justice education in Islamic vocational schools can form inclusive attitudes among students, while Hanif and Suherlan (2025) extend this concern through inclusive entrepreneurship education for vulnerable groups. Studies of youth participation also show that class and gender inequalities affect political

engagement (Grasso & Giugni, 2022; Grasso & Smith, 2022). Consequently, school organizations should foster not only activism but inclusive, tolerant, and socially just participation.

4. Results

a. OSIS and IPNU-IPPNU Train Students to Manage Activities, Make Decisions, and Resolve Conflicts

The first finding is that OSIS and IPNU-IPPNU function as practical training spaces for student program management. This occurs because students are not only invited to attend activities but are also asked to plan, organize, implement, and evaluate them. Observation of organizational routines showed that administrators prepared work programs, divided tasks, contacted participants, arranged equipment, and coordinated with school advisors. Interviewed students stated that these responsibilities trained them to manage time, speak with teachers, and work with peers under real deadlines. Documentation of meeting minutes and activity reports confirmed that students were involved in technical and substantive decisions. This evidence indicates that organizational management creates direct leadership practice, especially in communication, task discipline, and accountability. Therefore, students develop social leadership not through abstract instruction alone but through repeated responsibility for concrete organizational programs whose success depends on cooperation among members.

The second finding is that collective decision-making is central to student organizational life at SMA Ma'arif Kroya. This is significant because decision-making trains students to express ideas, listen to others, justify proposals, and accept collective conclusions. In OSIS and IPNU-IPPNU meetings, students discussed program themes, budgets, schedules, committee structures, and implementation strategies through deliberation. Differences of opinion emerged when students proposed different priorities or technical arrangements, but the meetings generally encouraged members to explain their reasons before decisions were made. Student leaders reported that they learned to control emotion, invite quiet members to speak, and summarize agreements. Advisors confirmed that students were intentionally given space to make decisions so they could learn responsibility. Thus, organizational deliberation functions as an everyday school-based mechanism for building democratic habits, leadership confidence, and respect for shared decisions.

The third finding is that organizational conflict becomes an educational resource when it is handled through dialogue and responsibility. This point is important because conflict is often seen as a disturbance, whereas in student organizations it can train maturity, empathy, and problem-solving. Interviews revealed that conflicts usually arose from unequal task completion, communication gaps, or different interpretations of program priorities. Rather than immediately transferring the problem to teachers, students were encouraged to discuss it in small forums or organizational meetings. Advisor statements indicated that this process helped students recognize the consequences of neglecting duties and the importance of mutual support. Members also reported becoming more careful in communication after experiencing organizational disagreement. Consequently,

conflict resolution within OSIS and IPNU-IPPNU strengthens social leadership by teaching students accountability, negotiation, emotional control, and collective problem-solving.

b. School Social Programs Introduce Students to Community Issues

The second major finding is that school social programs connect students with community issues outside the classroom. This matters because civic participation requires students to encounter social realities, not merely discuss them conceptually. OSIS and IPNU-IPPNU regularly organized activities such as Ramadan takjil distribution, fundraising for people in need, religious commemoration events, and assistance for school or community programs. These activities required students to identify needs, collect resources, coordinate volunteers, and interact with beneficiaries. Observations showed that students became more aware of economic hardship, community solidarity, and the importance of helping others. Interviewed students stated that such activities made them feel useful and more sensitive to their surroundings. Therefore, social programs operate as civic-learning experiences that transform organizational participation into empathy, public responsibility, and willingness to contribute to the common good.

The reason these programs develop civic participation is that they combine action, reflection, and social interaction. Students do not only donate or distribute goods; they also discuss why assistance is needed, how resources should be managed, and how activities can be conducted respectfully. In several interviews, students explained that fundraising trained them to communicate persuasively, maintain transparency, and report results to advisors and peers. Documentation of activity reports showed that committees recorded contributions, responsibilities, and implementation outcomes. This evidence demonstrates that social programs build both empathy and administrative responsibility. Students learn that civic participation requires sincerity, coordination, accountability, and sensitivity toward community dignity. Thus, school social programs help students understand that leadership is not limited to leading peers inside school but also involves serving wider social needs through organized and transparent action.

The social programs also strengthen relationships among students because they require cooperation across classes, friendship groups, and organizational divisions. This finding is important because civic participation grows when students experience solidarity as a practical habit rather than a slogan. During social activities, students shared tasks such as preparing materials, arranging logistics, documenting activities, communicating with recipients, and evaluating results. Advisors noted that students who were initially passive often became more active when assigned concrete tasks in service programs. This evidence shows that social programs give students accessible entry points into participation; they can contribute through speaking, writing, logistics, documentation, fundraising, or direct service. As a result, students gradually understand that collective action depends on diverse contributions. Therefore, OSIS and IPNU-IPPNU foster civic participation by creating cooperative experiences that link personal capability with shared social goals.

c. Organizational Deliberation Fosters Participatory Habits and Collective Responsibility

The third major finding is that deliberation (*musyawarah*) forms the core participatory culture of student organizations at SMA Ma'arif Kroya. This is important because deliberation gives students repeated opportunities to practice democratic communication in a religious and educational setting. Organizational meetings were used to formulate programs, select committees, distribute tasks, solve problems, and evaluate implementation. Students were encouraged to speak politely, present reasons, and listen to different opinions before an agreement was reached. Interview evidence suggests that students became more confident after being accustomed to speaking in meetings. They also learned that organizational decisions carry consequences for all members, not only for formal leaders. Hence, deliberation trains students to connect freedom of expression with responsibility for collective decisions, making participation both ethical and practical within school life.

Participatory habits emerged because students repeatedly experienced the same organizational cycle: propose, discuss, decide, implement, and evaluate. The reason this cycle is formative is that it turns participation into routine rather than occasional performance. Students reported that before joining organizations they were often hesitant to speak publicly, but after participating in meetings and activities they became more willing to express ideas. Advisors confirmed that active members usually showed better communication, discipline, and initiative in school programs. Documents also showed that meeting results were recorded and followed up in activity implementation. This evidence indicates that participation became embedded in organizational procedure. Therefore, *musyawarah* in OSIS and IPNU-IPPNU is not merely symbolic; it is a social mechanism that habituates students to dialogue, accountability, cooperation, and democratic decision-making.

Collective responsibility was also visible in the way students evaluated organizational activities after implementation. This matters because evaluation teaches students that leadership continues after an event ends. In post-activity discussions, members identified strengths, weaknesses, obstacles, and recommendations for future programs. Students learned to accept criticism when tasks were incomplete and to appreciate members who contributed effectively. Several participants explained that evaluation sessions helped them become more disciplined and more aware of the impact of their behavior on the group. This evidence demonstrates that deliberative evaluation transforms organizational experience into reflective learning. Consequently, student organizations foster social leadership and civic participation by combining action with accountability, allowing students to experience democratic responsibility as a lived practice within school life.

5. Discussion

a. Student Organizations as Arenas of Social Capital and Discipline

The findings confirm that student organizations develop social leadership by producing social capital within the school environment. This interpretation is

reasonable because OSIS and IPNU-IPPNU connect students, advisors, school leaders, peers, and community actors through recurring networks of trust and cooperation. The observed practices of program planning, task distribution, and activity evaluation reflect the mechanisms identified by Hanif (2015, 2022), namely that educational quality improves when schools strengthen social networks, trust, and shared norms. The evidence also supports Atoullah and Hanif (2025), who found that social capital affects student leadership development, especially communication and collaboration. Recent leadership research adds that leadership development is strongest when students experience authentic responsibility, institutional support, and reflective learning (Bonesso et al., 2024; Luo et al., 2025; Wright et al., 2025). Thus, student organizations are powerful because they transform social relationships into disciplined leadership practice.

The study also shows that student leadership is relational rather than merely positional. This point challenges the assumption that leadership belongs only to elected chairs or formal administrators. In practice, members who handled logistics, documentation, fundraising, communication, and evaluation also performed leadership roles because they influenced the success of collective action. Hanif (2023) explains that social capital is shaped by family and relational support, while school organizations expand this support into broader peer and institutional networks. Fliaguine et al. (2024) also demonstrate that family civic environments influence youth civic dispositions. Evidence from SMA Ma'arif Kroya shows that students developed confidence and responsibility through cooperation with others, not through individual achievement alone. This confirms that social leadership grows when students repeatedly experience interdependence. Therefore, student organizations should be strengthened as inclusive leadership spaces where every member can learn contribution, service, and accountability.

b. Social Programs and Civic Participation

The social programs organized by OSIS and IPNU-IPPNU demonstrate that civic participation can be cultivated through concrete service activities. This is significant because students need practical experiences that connect school values with public concerns. Activities such as takjil distribution, fundraising, and religious-social programs enabled students to identify needs, mobilize resources, and cooperate for the common good. This finding supports Hanif, Suherlan, and Azzaakiyyah (2024), who argue that civic education contributes to community welfare when it encourages social participation. It also resonates with research showing that extracurricular activities can influence later political participation and civic engagement (Lundberg & Abdelzadeh, 2025), and that societal engagement goals during adolescence can strengthen later public activity (Stattin et al., 2023). The evidence suggests that citizenship becomes meaningful when students are active organizers of service. Thus, social programs make citizenship practical, emotional, and communal.

Civic participation in this study is also inclusive because it encourages students to recognize social difference and vulnerability. This matters because public responsibility requires empathy toward people outside one's immediate peer group. The social programs at SMA Ma'arif Kroya exposed students to

community needs and required them to act with respect, coordination, and accountability. This pattern is consistent with Hanif and Suherlan's (2025) argument that inclusive education should foster agency among vulnerable and marginalized groups. It also aligns with studies on tolerance and religiosity showing that school interaction can form openness and peaceful social relations (Hanif & Astuti, 2017; Suparjo et al., 2022). Research on critical consciousness, youth activism, and environmental justice further shows that civic participation develops when young people connect personal concern with systemic awareness and collective hope (Maker Castro et al., 2022; Pickard, 2022; Vamvalis, 2023). Therefore, student organizations cultivate inclusive civic dispositions.

c. Deliberation as Democratic and Religious Social Learning

Deliberation (*musyawarah*) is the strongest mechanism linking social leadership with civic participation in this study. This is because deliberation requires students to express opinions, justify proposals, listen to disagreement, and accept collective decisions. Hanif and Salsabillah (2024) emphasize that civic education in the digital era must strengthen political socialization and ethical participation, and *musyawarah* provides such training in direct face-to-face interaction. This finding also connects with research showing that school citizenship education can moderate political home environments and strengthen internal political efficacy (Matthieu & Junius, 2024). Studies of youth political interaction further indicate that adolescents' own political interest shapes how they engage with important others (Stattin & Russo, 2022). The evidence from organizational meetings shows that students learned to manage differences without hostility. Thus, deliberation functions as democratic learning grounded in Islamic organizational culture.

The deliberative culture found in OSIS and IPNU-IPPNU also reflects transformative education. The reason is that students are not treated merely as objects of school regulation but as participants capable of producing decisions, solving problems, and evaluating collective action. Hanif (2014), drawing on liberating education, argues that learning should enable transformation rather than maintain passive dependence. In the context of Generation Z, Hanif (2025) further stresses that Islamic education must be adaptive and participatory. Evidence from this study shows that students became more confident, disciplined, and socially aware when they were trusted to manage programs and participate in decision-making. Longitudinal research suggests that civic engagement during adolescence is connected with later civic trajectories, wellbeing, and social participation (Grütter & Buchmann, 2022; Šerek & Mužík, 2025; Wium et al., 2023). Therefore, *musyawarah* forms agency, responsibility, and civic maturity, not merely meeting procedure.

Institutional support remains a crucial condition for making student organizations effective. This point is necessary because organizational learning does not occur automatically; it depends on advisors, school policies, documentation, and continuity of programs. The experience of Islamic senior high schools during institutional challenges shows that adaptation requires coordination, commitment, and value-based management (Hanif, Asdlori, &

Efendi, 2024). At SMA Ma'arif Kroya, advisors allowed students to manage activities while still providing guidance, correction, and evaluation. This balance prevented organizations from becoming either teacher-dominated or student-chaotic. Research on civic engagement also warns that youth participation is shaped by social class, gender, political intentions, and wider civic climates (Grasso & Giugni, 2022; Grasso & Smith, 2022; Lundberg & Abdelzadeh, 2022). Therefore, schools should invest in advisor competence, organizational capacity, and reflective evaluation so student organizations consistently produce social leadership and civic participation.

6. Conclusion

This study concludes that student organizations at SMA Ma'arif Kroya play a significant role in fostering social leadership and civic participation among high school students. The reason is that OSIS and IPNU-IPPNU provide authentic organizational experiences in which students manage programs, make decisions, resolve conflicts, conduct social activities, and practice deliberation. Evidence from observations, interviews, and documents shows that students develop communication skills, teamwork, discipline, confidence, empathy, accountability, and collective responsibility through repeated organizational participation. These findings confirm that leadership is not produced only by formal instruction but through structured social practice, relational trust, and institutional mentoring. Therefore, student organizations should be recognized as strategic educational institutions within schools, not merely as extracurricular complements to academic learning. In the context of Islamic senior high schools, they also translate religious values into service, democratic communication, and public responsibility.

The study further concludes that the development of civic participation depends on the continuity of social programs and deliberative culture. School-based charity, religious-social activities, fundraising, and musyawarah enable students to connect Islamic values with public responsibility, inclusive attitudes, and democratic participation. Theoretically, the findings support the relevance of social capital, transformative education, civic education, youth participation, and inclusive social justice perspectives in understanding student organizations. Practically, schools should strengthen advisor mentoring, organizational documentation, reflective evaluation, and opportunities for broader community engagement. This study is limited to one Islamic senior high school and a specific organizational context; future research may compare several schools, include longitudinal data, or examine digital forms of student participation. Even so, the findings show that well-managed student organizations can form disciplined, caring, and participatory young citizens who understand that leadership is a practiced responsibility, not an ornamental title.

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