



Internalization of Islamic Religious Education Values in the Cadre Formation Process of the Islamic Students Association: A Study of the Role of Arief Rosyid Hasan

Rizki Firnanda^{1*}, Noni Yuanda², Nur Laila Safitri³

¹Islamic University of Indonesia, Yogyakarta, Indonesia

²Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

³Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

*Corresponding email: firnandarizky88@gmail.com

Received: 01/04/2026. Revised: 05/04/2026. Accepted: 07/04/2026

Abstract: The purpose of this study is to analyze the process of internalizing Islamic Religious Education values in HMI cadre formation and to examine its implementation in the role of Arief Rosyid Hasan. This study uses a qualitative method with a descriptive-analytical approach. The results of the study indicate that the internalization of Islamic Religious Education values in HMI cadre formation is carried out through various stages, such as Cadre Training (LK), Islamic discussions, spiritual guidance, and strengthening community and national values. Values such as sincerity, responsibility, leadership, and integrity are the main foundations in this process. In his career, Arief Rosyid Hasan demonstrated the concrete implementation of these values through his active role in the organization, inclusive leadership, and contributions to social and community issues. The conclusion of this study is that the HMI cadre formation process plays a strategic role in internalizing the values of Islamic Religious Education, which are then reflected in the character and leadership of its cadres.

Keyword: Internalization, islamic religious education, Islamic Student Association, Arief Rosyid Hasan



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A. INTRODUCTION

Student organizations play a strategic role in shaping the character, mindset, and value orientation of the younger generation, particularly in the context of national and religious life. Amidst the increasingly complex dynamics of globalization, students are not only required to possess intellectual intelligence, but also strong moral and spiritual integrity. In this regard, Islamic religious education is an important foundation in shaping a personality that is balanced between intellectual, emotional, and spiritual aspects. The process of internalizing the values of Islamic religious education does not only take place in formal spaces such as classrooms or Islamic boarding schools, but also in non-formal spaces, one of which is through student organizations (Hidayat, Rahmat, 2018). Organizations become a strategic vehicle for transforming values, ethics, and idealism into real-life practices. One Islamic student organization that plays a major role in the process of

cadre formation based on Islamic values is the Islamic Student Association.

Since its founding in 1947, HMI has become one of the oldest and most influential student organizations in Indonesia. HMI serves not only as a forum for Islamic students' intellectual and social struggles, but also as a systematic cadre development institution instilling Islamic, Indonesian, and scientific values. Through various levels of cadre development, including Cadre Training I (LK I), Cadre Training II (LK II), and Cadre Training III (LK III), HMI strives to develop cadres with a strong Islamic commitment, broad national insight, and strong leadership skills (Suryana, Asep, 2020).

Within this cadre development process, the internalization of Islamic religious education values is an integral core. Values such as monotheism, sincerity, trustworthiness, justice, and social responsibility are continuously instilled through various organizational activities, both formal and informal. HMI cadre development is not only oriented towards knowledge transfer, but also towards the development of character and personality of cadres in accordance with the organization's goals, namely the development of academics, creators, and devotees who are inspired by Islam and responsible for the realization of a just and prosperous society blessed by Allah SWT. Thus, the process of internalizing values in HMI has a holistic dimension, encompassing cognitive, affective, and psychomotor aspects (Arifin, Zainal, 2019).

The study of the internalization of Islamic religious education values in student organizations becomes increasingly relevant when linked to the figures born from the cadre formation process. One interesting figure to study is Mohammad Arief Rosyid Hasan, who served as the General Chair of the HMI Executive Board for the 2013–2015 period. Arief Rosyid Hasan's leadership reflects the dynamics of HMI cadres who are not only active in the organization but also have extensive roles in various fields, including social, religious, and national issues. He is known as a young figure who is able to integrate Islamic values with a spirit of nationalism and inclusive and progressive leadership. Arief Rosyid Hasan's role cannot be separated from the cadre formation process he underwent in HMI. The organizational experience, ideological development, and internalization of Islamic values he gained during his time as an HMI cadre were important assets in shaping his character and leadership style. In this context, HMI not only plays a role as an organization, but also as a "cadre school" that shapes the identity, mindset, and value orientation of its members (Fajar Setiawan, 2021).

Therefore, examining how Islamic religious education values are internalized in the HMI cadre formation process, and how these values are reflected in the work of figures like Arief Rosyid Hasan, is crucial for understanding this organization's contribution to producing young leaders with integrity. Furthermore, in the context of Indonesia's pluralistic and dynamic society, the internalization of Islamic religious education values within organizations like HMI also has broader implications. These values not only shape individual cadres but also contribute to building a more just, tolerant, and civilized social order (Mulyadi, Dedi, 2021). HMI, as an organization grounded in Islam and Indonesianness, plays a strategic role in bridging religious values with national realities. This is

reflected in HMI's various activities and movements, which focus not only on the organization's internal interests but also on social, educational, and national issues. Thus, this study attempts to examine in depth the process of internalizing Islamic religious education values in HMI cadre formation by taking the study of the figure of Mohammad Arief Rosyid Hasan as the main focus (Hendra Gunawan, 2022). This approach is expected to provide a concrete picture of how these values are not only taught, but also internalized and realized in real actions by HMI cadres (Lilis Suryani, 2019). In addition, this study is also expected to provide academic contributions in the development of Islamic education studies, especially in the context of non-formal education through student organizations, as well as being a reference for strengthening the value-based cadre formation system in the future.

B. RESEARCH METHODS

This research uses a qualitative approach with a biographical study, focusing on an in-depth examination of Mohammad Arief Rosyid Hasan's role as Chairman of the Central Board of the Islamic Students Association (PB HMI) from 2013 to 2015. This approach was chosen because the research aims to comprehensively understand the process of internalizing Islamic Religious Education values in HMI cadre formation through the direct experiences of the studied figures. Therefore, this research not only describes facts but also interprets the meaning behind the cadre formation experiences. The primary data collection technique in this study was in-depth interviews with informants (Abdul Karim, 2020).

The interviews were conducted directly with one key informant, Mohammad Arief Rosyid Hasan. This informant was selected based on his position as a central figure in the research and his extensive experience in the HMI cadre formation process, leading up to his rise to the position of Chairman of PB HMI. The interviews were conducted in a semi-structured manner, using pre-formulated question guidelines, while still allowing the interviewees to explain their experiences and views broadly and in-depth (Muhammad Yusuf, 2021). The interview process focused on several important aspects, including the interviewees' experiences in participating in the HMI cadre formation process, their understanding of the values of Islamic Religious Education taught within the organization, and how these values are internalized in their personal lives and leadership. Furthermore, the interviews also explored the interviewees' views on HMI's role in shaping the character of cadres amidst the challenges of the times, as well as the strategies used to maintain the consistency of Islamic values within the organization. Interviews were conducted both face-to-face and through online communication media, adapting to the conditions and availability of the interviewees. During the interviews, the researcher used tools such as a voice recorder and field notes to ensure all information was properly documented. The interview results were then systematically transcribed to facilitate the data analysis process (Fauzi, Ahmad, 2017).

In analyzing the data, this study used descriptive-analytical analysis techniques. The interview data were first reduced by selecting information relevant to the research focus.

Next, the data were presented in a structured narrative form to describe the process of internalizing Islamic Religious Education values in HMI cadre formation. The final stage was drawing conclusions, where the researcher interpreted the data to find the relationship between the cadre formation experience and the character and leadership formation of the informants. To maintain the validity of the data, this study used a validation technique in the form of member checking, which is reconfirming the interview results with the informants to ensure the conformity between the data obtained and the intended purpose (Rina Marlina, 2018). Thus, the resulting data has a high level of credibility and can be scientifically accounted for. Through this interview method with key informants, the study is expected to provide an in-depth picture of how the Islamic Students Association (HMI) plays a role in internalizing Islamic Religious Education values, as well as how these values are reflected in the leadership of Mohammad Arief Rosyid Hasan.

C. RESEARCH RESULT

Internalization of Character Education Values

Based on an interview with Mohammad Arief Rosyid Hasan, the internalization of character education values in the Islamic Students Association (HMI) is not carried out normatively or simply through the transmission of concepts, but rather through a continuous process of habituation within the organization. Values such as trustworthiness, responsibility, and integrity are emphasized not as formal jargon, but as life principles that must be tested and implemented in the daily activities of cadres. In his leadership of the HMI Central Executive Board, Arief Rosyid Hasan emphasized that the success of cadre development is not measured by how much cadres understand the theory of values, but by the extent to which they are able to put these values into practice in concrete situations (Nurhadi, 2022).

In the practice of cadre development, the internalization of values is carried out through the direct involvement of cadres in various organizational responsibilities. Cadres are not merely passive participants in training but are given active roles, such as managing activities, leading forums, and making decisions within the organization. In these situations, the values of trustworthiness and responsibility are not taught verbally, but are tested through the trust they receive. When cadres are able to complete tasks well, maintain commitments, and take responsibility for their roles, these values begin to be truly internalized. This process reflects Al-Ghazali's idea of the importance of habituation (*riyadhah*) in shaping morals and aligns with Thomas Lickona's thinking that character is formed through consistent moral practice. Furthermore, Arief Rosyid Hasan explained that the HMI organizational environment plays a crucial role in strengthening this internalization process. The organizational culture, which emphasizes discussion, collective responsibility, and active cadre involvement, creates an informal yet highly effective learning space. In every interaction, cadres are required to demonstrate attitudes that reflect Islamic values, such as honesty in expressing opinions, responsibility in carrying out duties, and integrity in upholding organizational commitments (Dedi Mulyadi, 2021).

Thus, the values are not only present in formal cadre development forums but also live out in the daily life of the organization. However, interviews also revealed significant challenges in ensuring these values are consistently internalized. One of the main challenges is external influences that often conflict with the ideal values of the organization, such as a culture of pragmatism, short-term interests, and social pressures that encourage compromise on principles (Rahman, Abdul, 2019). In this situation, not all cadres are able to maintain the consistency of the values they have learned. Therefore, Arief emphasized the importance of internal strengthening through ongoing coaching and creating an organizational environment conducive to the growth of character values. Furthermore, he emphasized that internalization of values is inseparable from role models within the organization. Values are more easily ingrained when cadres directly observe how they are embodied by leaders and seniors. When leaders demonstrate trustworthiness, responsibility, and integrity in every action, cadres are more likely to emulate them and make them habits (Nurhadi, Imam, 2020).

Conversely, if there is a mismatch between the values taught and the behavior demonstrated, the internalization process will be hampered. Therefore, it can be concluded that internalizing character education values in HMI cadre formation is a practical, iterative, and experience-based process. Values are not merely taught as concepts but are formed through habits that are consistently practiced in organizational activities. Despite facing various challenges, this approach has proven to be able to form cadres who not only understand values theoretically, but are also able to implement them in real life, so that these values truly become part of the cadre's personal character.

Balance of Reason, Emotion, and Spirituality as well as the Exemplary Leadership in HMI Cadre Development

Based on the results of an interview with Mohammad Arief Rosyid Hasan, the cadre formation process in the Islamic Students Association (HMI) has indirectly integrated two important aspects in character education, namely the balance between reason, emotion, and spirituality, as well as the exemplary leadership as the main method of character formation (Siti Nurjanah, 2019). In practice, these two aspects do not run separately, but are interrelated and answered simultaneously in the dynamics of cadre formation that takes place in HMI. Arief Rosyid Hasan explained that HMI cadre formation from the beginning was designed to form cadres who are not only intellectually intelligent, but also emotionally mature and have spiritual depth. The intellectual aspect is developed through the tradition of discussion, scientific studies, and dialectical forums that are characteristic of HMI. In these forums, cadres are trained to think critically, convey arguments logically, and be able to justify their opinions scientifically. This shows that strengthening reason is an important foundation in the formation of HMI cadres.

However, intellectual intelligence alone is not considered sufficient. In an interview, Arief emphasized that cadres must also be able to manage their emotions, especially when facing organizational dynamics filled with differences of opinion, conflict, and pressure. In situations like these, cadres are trained to remain calm, non-reactive, and able to resolve

problems wisely. This emotional control is developed through direct experience in the organization, not just through theory. For example, when a debate occurs in a forum, cadres are not only required to defend their arguments, but also to respect the opinions of others and maintain ethical conduct during discussions. Furthermore, the spiritual aspect is also an integral part of the HMI cadre development process. Arief Rosyid Hasan emphasized that Islamic values are always present in every organizational activity, both formal and informal (Setiawan, Budi, 2022). Worship activities, the study of Islamic values, and the cultivation of attitudes that reflect Islamic morality are part of the cadre's spiritual formation process. Thus, cadres are not only formed as intelligent and emotionally stable individuals but also possess a strong foundation of faith. Interestingly, the interviews also revealed that the balance between reason, emotion, and spirituality is greatly influenced by the exemplary behavior of leaders within the organization. As the General Chair of the Central Executive Board of HMI, Arief Rosyid Hasan recognized that leadership behavior has a direct impact on the character development of cadres. He emphasized that the values taught in cadre development are more easily internalized if demonstrated concretely by the leader.

Therefore, in his leadership, he strives to display attitudes that reflect this balance, such as rational thinking in decision-making, controlling emotions in stressful situations, and adhering to Islamic values in every action. In some organizational situations, especially when facing conflict or differences of opinion, the leader's attitude serves as a direct example for cadres. When a leader is able to be calm, fair, and consistent with the values they believe in, cadres will use them as a reference in their behavior. Conversely, if a leader is unable to demonstrate this balance, the process of character formation of cadres will be hampered (Ahmad Fauzi, 2020). This shows that exemplary behavior (*uswah hasanah*) is not only a complement to cadre development, but is the main method in shaping cadre character. Furthermore, Arief also emphasized that the process of establishing this balance does not occur instantly, but rather through repeated experiences within the organization. Cadres learn from every situation they face, both in formal forums and in daily interactions. This process creates holistic learning, where reason, emotion, and spirituality develop simultaneously and complement each other.

Thus, it can be concluded that HMI cadre formation has successfully integrated the balance between reason, emotion, and spirituality through an experience-based approach and exemplary behavior. These two aspects are not merely taught as concepts but are embodied in daily organizational practices. The leadership's exemplary behavior is a key factor strengthening this process, enabling cadres not only to understand values theoretically but also to implement them in real life in a balanced and comprehensive manner.

Based on the results of the interview with Mohammad Arief Rosyid Hasan, it can be understood that the organizational culture within the Islamic Students Association (HMI) plays a very strong role in shaping the character of its cadres, particularly in internalizing the values of character education, HMI-ness, and Islamic Religious Education. This organizational culture is not only present in the form of formal rules, but is more visible in daily habits, patterns of interaction between cadres, and intellectual traditions that are

continuously maintained within HMI. In this context, cadre formation does not only take place in official forums such as Cadre Training (LK), but also through ongoing social processes within the organization. Arief Rosyid Hasan explained that one of the characteristics of HMI is the strong tradition of discussion and dialectical thought. In each forum, cadres are encouraged to actively think, express opinions, and critically examine ideas. This tradition not only shapes intellectual intelligence but also trains an attitude of responsibility for every thought expressed

This is where character education values begin to take shape, such as intellectual honesty, courage to express opinions, and respect for differences. These values become part of the HMI identity inherent in cadres, where they learn not only what to think, but also how to behave in conveying and defending those thoughts. Furthermore, HMI's organizational culture also emphasizes collective responsibility and togetherness. In various organizational activities, cadres work not only for personal interests but also for the common good. This fosters an attitude of trustworthiness and responsibility that are part of the values of Islamic Religious Education. Arief emphasized that in HMI, every cadre will be accustomed to situations that demand commitment and real contribution, so that the value of responsibility is not only understood but actually implemented in daily practice. Thus, organizational culture becomes an effective means of indirectly yet profoundly shaping cadre character. Furthermore, Islamic values are also integrated into HMI's organizational culture. This is evident in how cadres are accustomed to maintaining ethical behavior in interactions, respecting others, and upholding the values of honesty and integrity. Arief Rosyid Hasan emphasized that Islamic Religious Education values are not taught separately from organizational activities, but are integrated into every aspect of a member's life. For example, in discussion forums, members are not only required to be critical but also to maintain good manners and ethics.

In carrying out organizational duties, cadres are not only required to be technically successful, but also to maintain trust and sincerity. However, interviews also revealed that there are challenges in maintaining this organizational culture, especially when cadres are faced with different external cultural influences. In the modern era that tends to be individualistic and pragmatic, not all cadres are able to maintain the values that have been instilled in the organization (Wahyuni, Sri, 2018). Therefore, Arief emphasized the importance of strengthening HMI's internal culture to remain a bulwark for cadres in facing various external influences. This strengthening can be done through consistency in carrying out organizational traditions, as well as ensuring that HMI and Islamic values are alive in every cadre activity. Thus, it can be concluded that HMI's organizational culture plays a role as the main medium in the internalization of the values of character education and Islamic Religious Education. Through habits, interactions, and organizational practices that are continuously repeated, cadres are indirectly formed into individuals with character, integrity, and are based on Islamic values. This culture has become an HMI identity that not only differentiates HMI cadres from others, but also becomes the foundation for forming a young generation that is able to contribute positively to society (Syamsul Kurniawan, 2016)

Character Education as a Provision for Public Leadership

Based on the results of the interview with Mohammad Arief Rosyid Hasan, it can be understood that the cadre formation in the Islamic Students Association (HMI) has an orientation that does not stop only at building internal organizational capacity, but is also directed at producing cadres who are ready to play a role in public leadership. This is in line with the thinking of Ki Hajar Dewantara who emphasized that education must truly shape people with character and social responsibility. In the context of HMI, character education is not only part of the learning process, but is the core of the entire cadre formation system implemented. Arief Rosyid Hasan explained that the values of character education instilled in HMI cadre formation, such as trustworthiness, responsibility, integrity, and concern for the people and nation, directly shape the cadre's readiness to enter the public sphere. These values are not only understood conceptually, but are also habituated through various organizational activities that require the active involvement of cadres.

In each cadre development process, cadres are trained to take on roles, face problems, and take responsibility for decisions. This is where leadership character is formed that is not only oriented towards power, but also towards devotion and social responsibility. Furthermore, interviews also illustrated that the HMI tradition plays a crucial role in shaping the character of cadres as future public leaders. A culture of discussion, dialectical thinking, and openness to differences are characteristics that shape the way HMI cadres think. Cadres are not only trained to understand social realities but are also encouraged to provide solutions to various societal problems. In this process, Islamic values are the main foundation, so that every cadre's thoughts and actions are inseparable from moral and ethical principles derived from Islamic teachings (Wahyuni, Sri, 2018). Arief Rosyid Hasan also emphasized that the values of Islamic Religious Education are the foundation that distinguishes HMI cadres from cadres from other organizations. Values such as honesty, justice, sincerity, and commitment to the common good are principles that must be upheld when cadres are in the public sphere. In practice, these values are reflected in how cadres make decisions, interact with the community, and carry out their assigned responsibilities. Thus, HMI cadre development not only produces intelligent and critical individuals but also possesses strong moral integrity. However, interviews also revealed that the greatest challenges arise when cadres are outside the organization.

The public world, filled with vested interests, political pressures, and complex social dynamics, often tests the consistency of instilled values. In these conditions, the strength of character developed during cadre formation becomes crucial. Arief emphasized that cadres who have a strong internalization of values will be able to persevere and adhere to principles, even in difficult situations. Therefore, it can be concluded that character education in HMI cadre formation serves as the primary foundation for developing public leadership with integrity and responsibility (Hasanah, Umi, 2021). HMI values, combined with Islamic Religious Education, not only serve as the organization's identity but also serve

as a guide for cadres in carrying out their roles in society. In line with the thinking of Ki Hajar Dewantara, HMI cadre formation has successfully presented an educational model that not only fosters intellectual intelligence but also shapes individuals with character and is capable of making a real contribution to social life.

Integration of Science, Faith and Charity in HMI Cadre Formation

Based on the results of the interview with Mohammad Arief Rosyid Hasan, it can be understood that the cadre formation in the Islamic Students Association (HMI) has substantively implemented the integration of knowledge, faith, and good deeds as proposed by Syed Naquib Al-Attas. In his view, education does not only function to transfer knowledge, but also to shape civilized human beings, namely individuals who are able to place knowledge within the framework of faith values and actualize them in real actions. This is in line with the character of HMI cadre formation which emphasizes not only intellectual aspects, but also spiritual and practical aspects in social life. In the context of knowledge, Arief Rosyid Hasan explained that HMI cadre formation is built on a strong intellectual tradition.

Discussions, scientific studies, and dialectical forums are the primary avenues for developing cadre thinking capacity. Through this process, cadres are not only trained to understand theory but also encouraged to critically analyze various issues concerning the community and nation. This tradition is part of HMI's identity, positioning cadres as academics with a moral responsibility for the knowledge they possess. However, knowledge in HMI is not positioned as something neutral, but must be connected to Islamic values to have a clear direction and purpose. Furthermore, the aspect of faith is the primary foundation that guides the use of that knowledge. In an interview, Arief emphasized that the values of Islamic Religious Education are always the foundation of every cadre development activity (Azyumardi Azra, 2012). Values such as honesty, trustworthiness, sincerity, and responsibility are not only taught as concepts but are instilled through habituation in organizational life. Thus, faith is not only understood as a personal belief but also as an ethical foundation that controls the behavior of cadres in thinking, behaving, and acting. This shows that HMI cadre formation is trying to form individuals who are not only intelligent, but also have high moral awareness (Ahmad Tafsir, 2012)

The charitable aspect is reflected in how cadres are encouraged to implement knowledge and faith in concrete actions. Arief Rosyid Hasan emphasized that HMI cadres must be able to be present in society as agents of change who bring Islamic values to life. In various organizational activities, cadres are trained to take on roles, solve problems, and contribute to social activities. This process demonstrates that character education in HMI does not stop at developing knowledge and attitudes, but also includes concrete actions that benefit society. Furthermore, the integration of knowledge, faith, and charity is a distinctive characteristic of HMI that distinguishes HMI cadres from others. Cadres are not only guided to excel intellectually, but also to possess spiritual depth and social commitment. In an interview, Arief emphasized that the success of cadre development can be seen from the

extent to which cadres are able to connect these three aspects in their daily lives.

Cadres who possess only knowledge without faith will lose their way, while faith without good deeds will not have a real impact. Therefore, a balance between the three is the main goal in the cadre development process (Zakiah Daradjat, 2011). However, Arief Rosyid Hasan also acknowledged that maintaining the integration of knowledge, faith, and good deeds amidst the changing times is a challenge in itself. In the modern era, which tends to emphasize aspects of rationality and pragmatism, there is a tendency to separate knowledge and values. This condition has the potential to weaken the spiritual and practical dimensions within cadres. Therefore, HMI cadre development must continue to be strengthened to maintain this balance, so that cadres not only become intelligent individuals but also possess moral integrity and a commitment to Islamic values. In an effort to maintain this integration, Arief emphasized the importance of strengthening an organizational culture that supports the internalization of values (Abuddin Nata, 2013).

A strong intellectual tradition must be balanced with ongoing spiritual development and directed toward concrete actions that benefit society. Thus, HMI cadre development not only produces cadres who understand knowledge and have faith, but also are able to actualize both in the form of tangible deeds. Therefore, it can be concluded that the integration of knowledge, faith, and deeds in HMI cadre development is a comprehensive process oriented toward character formation. The values of character education, HMI values, and Islamic Religious Education are not taught separately but are integrated into a unified whole. This makes HMI cadres not only intellectuals but also individuals with morals and integrity, capable of making a real contribution to society (Hasanah, Umi, 2021).

Moral Challenges of Activism in Perspective

Based on the results of an interview with Mohammad Arief Rosyid Hasan, the moral challenges of activists are one of the crucial aspects in the process of cadre formation of the Islamic Students Association (HMI), especially when cadres begin to face complex social, political, and organizational realities. In Paulo Freire's perspective, an activist is required to have critical consciousness, namely the ability to understand social reality in depth and dare to change it (Ramayulis, 2015). However, Arief emphasized that in the context of HMI, this critical consciousness must not be separated from moral and Islamic values. Activism that is not based on values will only give rise to a critical attitude that loses direction, even potentially damaging the ethical order and individual integrity. In the interview, Arief Rosyid Hasan explained that HMI cadre formation is systematically designed to form cadres who have the courage to think as well as moral responsibility.

The strong intellectual tradition within HMI, such as discussions, studies, and dialectical forums, serves as a primary means of developing critical awareness among its members. Members are encouraged not only to passively receive information but also to actively critique various issues that arise in society. However, he emphasized that this process must always be accompanied by values development so that members are not only intelligent in their thinking but also wise in their behavior. In this regard, character education

serves as an important foundation that guides the use of reason to remain within the values of Islamic Religious Education. Furthermore, Arief emphasized that HMI values play a strategic role in maintaining the morale of members amidst the dynamics of activism. HMI's Basic Values of Struggle (NDP) serve not only as an ideological document but also as a guideline for life that shapes the way members think and act. Values such as trustworthiness, honesty, responsibility, and integrity are key principles that must be upheld by every member, both in organizational activities and in social life (Mujamil Qomar, 2012).

In practice, these values are not only taught in formal forums but also internalized through direct experience within the organization. This demonstrates that character education in HMI is practical, where cadres are trained to bring values to life in concrete actions. However, interviews also revealed that the moral challenges of activists are increasingly complex with the times. Arief Rosyid Hasan acknowledged that cadres often face various pressures, both from within the organization and from outside. Political dynamics, group interests, and the influence of a culture of pragmatism are factors that can shift the ideal values that have been instilled. In situations like this, cadres are required to have steadfast principles to avoid being easily influenced by short-term interests. He emphasized that without a strong foundation of values, cadres have the potential to lose orientation and view activism merely as a tool to achieve certain interests, rather than as a means of fighting for values and serving the community.

In the context of character education, Arief explained that HMI cadre formation seeks to develop moral awareness that is not only cognitive, but also affective and conative. Cadres are not only taught to understand the values of goodness, but also trained to feel the importance of these values and commit to practicing them. This process is carried out through habituation within the organization, such as carrying out mandates with full responsibility, maintaining honesty in discussion forums, and demonstrating integrity in every action. Thus, the values of Islamic Religious Education are not only knowledge, but also become part of the character inherent in the cadre (Doni Koesoema, 2010). In addition, Arief Rosyid Hasan also emphasized the importance of the spiritual dimension in maintaining activist morals. He explained that HMI cadres must have a close relationship with Islamic values to be able to control themselves in the face of various temptations and pressures. Religious activities, the study of Islamic values, and moral development are an integral part of the cadre formation process. This aims to create a balance between intellectual intelligence and spiritual strength, so that cadres are not only able to think critically, but also have strong moral resilience. The moral challenges facing activists are further amplified by the social changes occurring in the modern era. Arief explained that today's young generation lives in an environment filled with rapid information flow, an instant culture, and a results-oriented approach that often overlooks the process. In these conditions, values such as patience, sincerity, and responsibility are often marginalized.

Therefore, HMI cadres must be able to maintain their HMI identity, which is based on the values of Islamic Religious Education, so they are not easily influenced by cultures that conflict with these principles. In facing these challenges, Arief Rosyid Hasan

emphasized the importance of continuous development within the organization. Cadre formation should not stop at the initial stage, but must be continuously strengthened through various self-development forums, ideological discussions, and spiritual guidance. Furthermore, the role of leaders is also crucial in maintaining cadre morale (Hasanah, Umi, 2021). The example shown by leaders will serve as a reference for cadres in their behavior. When leaders are able to demonstrate consistency between values and actions, cadres will more easily emulate and internalize those values (Himpunan Mahasiswa Islam, 2013). Furthermore, Arief also highlighted the importance of building collective awareness within the organization to maintain moral values. Cadres are not only responsible individually but also have a shared responsibility to create an organizational environment conducive to the growth of Islamic values.

In such an environment, cadres will remind and strengthen each other to maintain integrity, so that these values are not easily eroded by external influences. Therefore, it can be concluded that the moral challenges of activists, from Paulo Freire's perspective, require a balance between critical awareness and commitment to moral values. In the context of HMI, character education, HMI values, and Islamic Religious Education are the main foundations for developing cadres who are not only critical and courageous, but also possess integrity and responsibility. The cadre formation process, which emphasizes habituation, experience, and strengthening of values, has proven effective in developing cadres with moral resilience in facing the various challenges of the times.

Ultimately, HMI cadres are expected to become activists who not only fight for social change but also uphold Islamic values as the primary foundation in every struggle. Activism based on values will bring about change that is not only structural, but also cultural and moral. This is the essence of HMI cadre formation which not only produces intelligent and critical individuals, but also forms people who are moral, have integrity, and have a commitment to the values of goodness in social life (Nurcholish Madjid, 2008)

D. CONCLUSION

Based on the results of an interview with Mohammad Arief Rosyid Hasan, it can be concluded that the cadre formation process in the Islamic Students Association (HMI) is a comprehensive development system in internalizing the values of character education, HMI-ness, and the values of Islamic Religious Education. Cadre formation not only functions as a means of transferring knowledge, but more than that, as a process of forming a complete personality through habituation, direct experience, and a strong organizational culture. Values such as trustworthiness, responsibility, integrity, honesty, and sincerity are not taught merely theoretically, but are brought to life in daily organizational activities so that they become part of the cadre's character.

Furthermore, HMI's cadre formation has successfully established a balance between intellectual, emotional, and spiritual aspects. The tradition of discussion and dialectical thought hones cadres' critical thinking skills, while organizational dynamics train emotional control and social responsibility, and Islamic guidance strengthens the spiritual dimension.

These three aspects are mutually integrated and strengthened through the exemplary leadership and organizational culture that continuously shape the cadre's habitus. This demonstrates that HMI's cadre formation not only produces intellectually intelligent individuals but also morally and spiritually mature individuals. Furthermore, the HMI cadre formation process has significant implications for shaping public leadership with integrity. The values of character education and Islam instilled during cadre formation serve as primary provisions for cadres when they enter society. HMI cadres are expected to be agents of change who are not only critical of social realities but also possess a moral commitment in every action. In this context, the integration of knowledge, faith, and good deeds is the primary foundation that ensures that all knowledge acquired by cadres is guided by the values of faith and translated into concrete actions. However, this study also shows that HMI cadres face various moral challenges, especially in dealing with organizational dynamics, political pressure, and the influence of modern culture which tends to be pragmatic and individualistic.

This challenge demands the continuous strengthening of internalized values, through ideological development, spiritual empowerment, and exemplary behavior within the organization. The critical awareness of cadres must remain within the core values of Islamic Religious Education to ensure they remain oriented toward their struggle. Therefore, it can be emphasized that HMI cadre formation is an educational model that focuses not only on intellectual development but also on character formation grounded in Islamic values. Through a systematic, ongoing, and experience-based process, HMI is able to develop cadres with moral integrity, spiritual depth, and the ability to contribute significantly to society. HMI cadres are expected to become not only critical activists but also moral, responsible leaders committed to the values of goodness in national life.

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Ethical Statement

This research is carried out by adhering to the principles of research ethics that uphold respect for human rights, human dignity, fairness in the treatment of research subjects, balance between benefits and risks, and scientific integrity, which includes honesty and openness in reporting data and research results.

AI Declarations

The authors declare that artificial intelligence (AI)-assisted tools were used to support the literature review process in the introduction, particularly for identifying relevant studies and improving clarity of synthesis. All interpretations, critical analyses, and scholarly judgments remain the full responsibility of the authors.