Application of the POAC Model in Islamic-Based Education Administration in the Package C Equality Program at PKBM Leadership Cendikia Gowa

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Abstract

This study aims to analyze the application of the POAC model (Planning, Organizing, Actuating, Controlling) in Islamic-based educational administration within the Paket C Equivalency Program at PKBM Leadership Cendikia Gowa. This research employed a qualitative approach with a case study design. The participants consisted of administrators, tutors, learners, and parents, selected through purposive sampling. Data were collected through observation, in-depth interviews, and documentation, and were analyzed using the interactive analysis model of Miles, Huberman, and Saldaña. The findings reveal that: (1) Planning was carried out through participatory deliberation to design learning programs based on the needs of the learners; (2) Organizing was implemented by assigning teaching responsibilities according to tutors' competencies, guided by the Islamic value of justice ('adl); (3) The implementation of learning integrated academic achievement with character development through Qur'anic recitation, collective prayer, and exemplary conduct demonstrated by tutors; and (4) Evaluation was conducted through attendance monitoring, learning assessment, and end-of-semester reflective discussions. The integration of Islamic values such as trustworthiness (amanah), consultation (syura), and moral exemplarity strengthens the effectiveness of educational administration and contributes to the character formation of learners.

Keywords : Educational administration, POAC model, Islamic education, PKBM, Paket C Equivalency Program

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1. Introduction

Education is a basic right of every citizen and a strategic means of improving the quality of human resources (UD NRI 1945, Article 31). However, social reality shows that not all individuals can access formal education in a sustainable manner (Karnain, Thalib, and Pakaya, 2025). Some of the influencing factors such as the economy, social limitations, job demands, and geographical conditions cause some people to be unable to complete formal education (Sutarto, 2021). In this context, non-formal education is present as a form of expanding learning opportunities, namely providing space for people to continue to obtain their right to lifelong education. (SISDIKNAS Law, 2003; Suryono & Budimansyah, 2020). One of the institutions that has an important role in providing these services is the Center for Community Learning Activities (PKBM).

Non-formal educational institutions that organize equality education programs, one of which is the Package C Equality Program which is equivalent to the high school level (Hasanah, 2022). This program is designed to provide learning opportunities for community members who have dropped out of school, workers, housewives, and other adult learning residents. However, a number of studies have shown that PKBM management often faces various challenges, such as limited tutors, low operational funds, lack of learning facilities, and unstable motivation of learners (Fitriah, 2022; Ridwan, 2023). This requires an effective and adaptive education management strategy for students' social conditions.

Education administration has an important role in determining the success of the implementation of the PKBM program, this is not only related to recording and administrative activities, but also includes the process of planning, organizing, implementing, and evaluating educational programs (Mulyasa, 2023). In the context of PKBM which has a flexible character, the education administration must be able to adapt program management to the needs of diverse learning citizens. Therefore, the POAC (Planning, Organizing, Actuating, Controlling) model is a relevant framework in analyzing the effectiveness of managing non-formal education programs (Usman, 2024).

Islamic-based educational institutions, educational administration not only functions to achieve academic goals, but also to shape the personality of students based on Islamic values (Abdullah, 2024). Values such as trust, justice ('adl), deliberation (shura), and moral exemplary are the foundation for the implementation of education management functions (Nurhasanah, 2023). The integration of Islamic values in educational administration is not only symbolic, but must be realized in the practice of managing educational institutions as a whole (Anwar, 2021). Thus, the POAC model in the context of Islamic education is understood not only as a managerial technical approach, but also as a moral and ethical framework in carrying out the institution's leadership function.

PKBM Leadership Cendikia Gowa is a non-formal educational institution that applies an Islamic value-based learning approach in the Package C Equality Program. Based on the results of initial observations in the field, learning at this institution begins with the tadarus of the Qur'an, habituation of manners, moral development activities, and an emphasis on tutor examples. In addition, the preparation of learning schedules is carried out flexibly to adjust to the needs of learners, most of whom are workers (Nurzamsul, Chairman of PKBM Leadership Cendikia Gowa: Interview Results, 2025). These practices show that learning management is not only directed at academic achievement, but also at the internalization of moral and spiritual values.

Based on this description, this research is important to be conducted to analyze how the application of the POAC model in Islamic-based education administration in the Package C Equality Program at PKBM Leadership Cendikia Gowa. This analysis is expected to contribute to strengthening PKBM management practices and become a reference for other non-formal educational institutions in developing effective and humanist management strategies based on religious values.

2. Method

This study uses a qualitative approach with a case study type (Yin, 2021). The qualitative approach was chosen because this study aims to understand the management process of the Package C Equality Program in depth in the social and cultural context of the institution. This approach allows researchers to gain a comprehensive understanding of the pattern of planning, organizing, implementing, and evaluating programs as applied by PKBM managers. Case studies are used because research focuses on a single research location, allowing researchers to explore phenomena contextually and in-depth according to the characteristics and dynamics of the institution (Creswell, 2022).

The subjects of this study consist of PKBM managers, tutors, students and parents as informants selected through purposive sampling techniques. This informant selection technique is carried out with the consideration that the informant has understanding, experience, and direct involvement in the implementation of the Package C Equality Program based on Islamic values. Data were collected through in-depth interviews, participatory observations, and institutional documentation studies (Yin, 2021). The interviews were conducted to explore the experiences, strategies, and views of the informants. Observations were focused on learning activities, social interactions, and moral habituation activities in PKBM. Meanwhile, the documentation includes the curriculum, learning schedule, organizational structure, and program evaluation archives.

The data analysis in this study uses an interactive analysis model (Miles, Huberman, and Saldaña, 2021), which consists of three stages, namely data reduction, data presentation, and conclusion/verification. Data reduction is carried out by sorting and focusing data that is relevant to the research objectives. The presentation of data was carried out in the form of narrative descriptions and thematic matrices to connect between findings. Conclusions are drawn continuously during the research process, so that the interpretation of data is dynamic and evolving. To maintain the validity of the data, this study uses source triangulation techniques and techniques (Sugiyono, 2024; Moleong, 2021),

namely comparing the results of the interview with observations and supporting documents. Thus, the research findings have a strong level of credibility and can be accounted for.

3. Result and Discussion

Planning

Planning for the Package C Equality Program at PKBM Leadership Cendikia Gowa is carried out through deliberations involving managers, tutors, students and parents at the beginning of each semester. (Nurzamsul, Chairman of PKBM Leadership Cendikia Gowa: Interview Results, 2025). This multi-stakeholder involvement shows that program planning is not top-down, but participatory (Firmansyah, 2023). The participatory planning implemented allows the direct identification of the learning needs of the mostly working learning residents, so that learning schedules and methods are arranged flexibly. This proves that PKBM places learning residents as active subjects in the educational process. These findings reinforce the idea that effective planning should be based on the real needs of learners, not on administrative procedures alone.

Conceptually, this planning reflects the principle of deliberation (syura) in the management of Islamic education (QS. Ash-Shura: 38), where decisions are taken with the common good in mind, this principle prioritizes dialogical involvement and respect for the views of others. In Islamic education management, shura positions each member of the institution as a party who has a voice and contribution in the decision-making process. This approach encourages collaboration, a sense of belonging to the program, and a shared awareness of institutional responsibility (Abdullah, 2024; Firmansyah, 2023; Rohman, 2023). This shows that Islamic values are not only used in learning, but also as an ethical foundation in institutional management. The involvement of learning citizens in deliberation provides an experience of social learning, negotiation, and building collective responsibility (Vygotsky, 1978).

These findings are in line with research (Rahmadani and Suratman, 2022), which found that participation-based planning is able to increase learning motivation because participants feel valued. (Firmansyah, 2023), also states that deliberation in Islamic education creates a harmonious communication climate and encourages a sense of belonging to the institution. In addition, (Nurbayani and Hakim, 2021), it proves that the involvement of parents in planning increases the discipline of learning residents in participating in programs. The alignment of these findings shows that PKBM Leadership Cendikia Gowa implements an education management model that is adaptive to the social reality of learning residents.

Planning at PKBM Leadership Cendikia Gowa not only functions as a technical instrument for preparing activity plans, but also has the function of empowerment and character building. Learning residents are involved in determining their own learning direction, so that the educational process becomes more meaningful. This shows that Islamic values are not only religious nuances, but also an epistemological framework in the management of non-formal education programs.

Organizing

Organizing in PKBM Leadership Cendekia Gowa is carried out by dividing tasks according to the tutor's academic competence and establishing a clear simple organizational structure (Nurzamsul, Chairman of PKBM Leadership Cendekia Gowa: Interview Results, 2025). The division of tasks is carried out based on the educational background and teaching experience of each tutor. This not only shows work efficiency, but also the application of the principle of 'adl (justice) in the distribution of trust. Thus, the organization carried out does not simply divide administrative tasks, but emphasizes that each individual carries out responsibilities according to his or her best capacity.

The organization at PKBM pays attention to the dynamics of time and activities of students who are mostly working. The preparation of the learning schedule is carried out with high flexibility without reducing the achievement of

the curriculum. This flexibility shows that this institution does not use a rigid management approach, but is responsive to social realities (Fitriah, 2022; Knowles, 1984). This is in line with the spirit of non-formal education that accommodates the diversity of students' conditions.

The alignment of the results of this study with the research (Ilham and Sihombing, 2021), can be seen in the implementation of competency-based task division to prevent excessive workload. (Anwar, 2021), also emphasized that justice in Islamic education management is not only a normative concept, but also a framework for leadership evaluation. (Hidayat and Murni, 2022), showing that a clear organizational structure strengthens institutional coordination and accountability. The consistency of these findings indicates that the organizational practices of PKBM Leadership Cendikia Gowa have been aligned with the concept of division of tasks based on competence and maximizing available resources.

Organizing not only shows structural order, but also embodies the ethics of Islamic leadership. The process of dividing tasks is based on moral considerations, professionalism, and trust. This strengthens the credibility of the institution and increases public confidence in the educational services provided.

Actuating

The implementation of learning combines academic and spiritual elements. Learning activities began with the tadarus of the Qur'an as a form of worship habituation and strategies for aligning the mood and minds of the students before receiving learning (Tutor Interview Results package C). This habituation is not only a religious routine, but is a method of internalizing values (Marwah, 2022). After that, the learning process takes place through discussions, demonstrations, and independent learning. This approach places tutors as facilitators and role models of morals as versed in the Quran (QS. Al-Ahzab: 21).

The implementation of learning oriented to character formation shows the real implementation of the hadith of the Prophet PBUH about example as an educational method (Ulwan (2021). Tutors are a central figure in shaping behavior, because in Islamic education, morals are more effectively instilled

through example than verbal instruction (Samani & Hariyanto, 2019). Thus, the implementation of learning at PKBM Leadership Cendikia Gowa functions as well as academic education and moral coaching.

This finding is strengthened by (Nurhasanah, 2023), which states that teacher role models are the most effective method in character-based Islamic education. (Kusnadi and Rahmawati, 2022), found that time flexibility greatly determines success in retaining working adult learners. (Wahyuni, 2023) proves that the habit of worship in learning can increase moral awareness and discipline of learning residents. This consistency shows that the implementation of PKBM Leadership Cendikia Gowa learning is in line with the ideal practice of non-formal Islamic education.

The implementation of learning at PKBM is a form of integrative education that combines cognitive, affective, and spiritual goals. The education that is applied is not only to transfer knowledge, but to revive the values in the hearts of students.

Controlling

The evaluation is carried out through attendance monitoring, academic assessment, and end-of-semester reflection meetings, the evaluation not only looks at the achievement of grades, but also the involvement, commitment, and moral development of students. Reflective evaluation (Rohman, 2023), encourages tutors and managers to review learning strategies and methods. This shows that evaluation is not a one-way assessment activity, but a process of joint improvement.

Deliberation-based evaluation (Firmansyah, 2023), describes the application of shura values in program quality assurance, this form is not judgmental, but seeks solutions that allow all parties to feel appreciated. This approach encourages learners to be more responsible for their learning process, rather than just chasing final grades.

The results of this study are consistent with (Rohman, 2023), which shows that reflective evaluation improves the quality of the implementation of equality

programs. Wulandari and Damanik (2022) found that PKBM with limited resources can still run effectively if the evaluation is carried out collaboratively. (Yuliani and Saleh, 2021), shows that continuous tutor monitoring improves educator discipline and performance. This alignment strengthens that the evaluation pattern carried out by the managers of these non-formal institutions has been synchronized with current good education practices. Evaluation not only assesses learning outcomes, but also maintains the continuity of the learning culture because this is a means of social and moral learning for learning residents and managers.

4. Conclusion

This study shows that the application of the POAC model in Islamic-based education administration in the Package C Equality Program at PKBM Leadership Cendikia Gowa runs effectively and in a structured manner. In the planning aspect, the program preparation process is carried out through participatory deliberation involving managers, tutors, parents, and students, resulting in planning that is responsive to the needs of learning residents. The organization is carried out by dividing tutor duties based on their respective academic competencies, based on the principle of fairness ('adl), so as to create a professional and harmonious work environment. The implementation of learning combines academic achievements and moral development through tadarus activities, joint prayer, and tutor examples. Meanwhile, the evaluation process is carried out reflectively through attendance monitoring, learning outcome assessment, and end-of-semester evaluation meetings to improve the quality of program implementation in a sustainable manner.

The integration of Islamic values such as trust, shurrah, justice, and exemplary has been proven to make a significant contribution to strengthening the character of students and the sustainability of institutional management. Although this institution faces limited resources, the Islamic values-based education administration strategy is able to create an inclusive, meaningful, and

spiritual learning atmosphere for students. Thus, the application of the POAC model based on Islamic values not only increases the effectiveness of the management of the Package C Equality Program, but also becomes a relevant non-formal education management model to strengthen the character and quality of human resources, especially for people who need alternative to continuing education.

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