OPTIMIZATION OF THE MANAGEMENT OF ISLAMIC SPIRITUAL ORGANIZATIONS (ROHIS) AS A STRATEGY TO IMPROVE ISLAMIC RELIGIOUS EDUCATION LEARNING IN HIGH SCHOOLS

Septi Triamryaningsih[1], Zuliana[2]
[1,2] Universitas Muhammadiyah Sumatera Utara
email: septitriamryaningsih09@gmail.com[1]
           zuliana@umsu.ac.id[2]
* Corresponding Author

Abstrak

Penelitian ini menganalisis optimalisasi pengelolaan organisasi Rohani Islam (Rohis) sebagai strategi peningkatan pembelajaran Pendidikan Agama Islam (PAI) di SMA Islam Al-Ulum Terpadu Medan. Permasalahan utama dalam pembelajaran PAI adalah keterbatasan waktu dan pendekatan yang terlalu teoritis. Dengan menggunakan metode campuran, data dikumpulkan melalui wawancara, observasi, dan kuesioner dari 41 siswa Rohis aktif. Temuan menunjukkan bahwa pengelolaan Rohis yang terstruktur meningkatkan partisipasi siswa hingga 80,5% dan secara signifikan memperkuat pemahaman materi PAI. Dukungan penuh dari pihak sekolah menjadi faktor utama keberhasilan, sementara keterbatasan waktu siswa menjadi tantangan utama. Penelitian ini memberikan strategi inovatif seperti lomba keagamaan, kajian agama rutin, dan pemanfaatan media sosial untuk meningkatkan efektivitas kegiatan Rohis. Kebaruan penelitian ini terletak pada pengembangan langkah-langkah spesifik optimalisasi Rohis yang dapat diterapkan di sekolah lain, mencakup kolaborasi lintas organisasi, penyediaan ruang khusus, dan pengintegrasian nilai-nilai Islam secara aplikatif dalam kegiatan siswa.

Kata kunci: Organisasi Rohis; Pembelajaran PAI; Penelitian Metode Campuran; Optimalisasi Pengelolaan.

Abstract

This study analyzes the optimization of the management of the Islamic Spirituality Organization (Rohis) as a strategy to enhance the learning of Islamic Education at SMA Islam Al-Ulum Terpadu Medan. The main issues in PAI learning are the limited time and the overly theoretical approach. Using a mixed-methods approach, data were collected through interviews, observations, and questionnaires from 41 active Rohis students. The findings show that structured management of Rohis increased student participation by 80.5% and significantly strengthened their understanding of PAI material. Full support from the school was a key success factor, while students' time constraints posed the main challenge. This study offers innovative strategies such as religious competitions, regular religious discussions, and the use of social media to improve the effectiveness of Rohis activities. The novelty of this research lies in the development of specific optimization steps for Rohis that can be applied in other schools, including cross-organization collaboration, the provision of dedicated spaces, and the integration of Islamic values practically in student activities.

Keywords: Rohis Organization; Islamic Religious Learning; Mixed-Methods Research; Management Optimization.

INTRODUCTION

Islamic Religious Education has a strategic role in producing a generation that is faithful, pious, and noble. This is in line with the goal of national education regulated in Law Number 20 of 2003, which is to build students to be able to develop their spiritual potential, personality, and skills necessary for community life (Tolchah, 2021). Islamic Religious Education also functions as an instrument in shaping students' morals and character through Islamic values (Rahmat & Yahya, 2022). In the era of globalization, Islamic education must be adaptive to the development of the times without losing the substance of its teachings (Hussin et al., 2024). In addition, Islamic Religious Education is expected to help students internalize religious values in daily life and play a role in building a virtuous society (Sahid et al., 2021). In addition to forming a strong character, Islamic Religious Education is expected to be able to be a means for students to internalize religious values in daily life, as well as play a role in building a virtuous society.

However, even though the role of Islamic Religious Education is very important, in practice Islamic Religious learning in formal schools still faces various obstacles. One of the biggest challenges is the limitation of learning time and teaching methods that tend to be theoretical rather than applicative (Juleha & Zuliana, 2023). This condition can hinder students' deep understanding of Islamic teachings. In addition, the internalization of their values in daily life becomes less than optimal (Huda et al., 2024). A curriculum that lacks space for contextual exploration of religious values exacerbates this condition (Nurdin et al., 2024). Therefore, a strategy is needed to strengthen Islamic Religious Education that is able to integrate Islamic values in a more holistic and contextual manner.

One of the potential strategies is through optimal management of Islamic Spiritual Organizations (Rohis). Referring to Permendikbud Number 62 of 2014, extracurricular activities are an effective way for students to develop their interests and talents (Arizka & Arlina, 2023). In addition to playing an important role in increasing self-potential, this activity also helps strengthen character values and provides opportunities for students to apply the knowledge gained in the classroom directly (Huda et al., 2024). Thus, the presence of Rohis as one of the religious extracurricular activities allows students to understand, appreciate, and implement Islamic teachings. Various religious activities such as Islamic studies, religious discussions, recitations, and social activities can be an applicative means of learning (Arifudin, 2022). This is reinforced by research that shows that the management of faith-based organizations in schools can improve the understanding of Islamic values more effectively and in-depth (Hussin et al., 2024).

Several previous studies have examined the role of religious organizations, especially Rohis, in the formation of students' religious values. For example, research conducted by (Jumrani, Hisban Thaha, 2021) explored the revitalization of Rohis extracurricular management at SMAN 11 Luwu. This study highlights the

importance of improvement in the aspects of planning, organizing, implementing, and supervising Rohis activities to be more effective in shaping the character of students.

In addition, the research (Rahma Fadli et al., 2023) discusses the integration between Islamic Religious Education and Rohis activities as an effort to improve students' religious understanding. This study found that the optimal existence of Rohis can be a supporting factor in the application of Islamic values in the school environment. However, this research focuses more on the integration aspect of the curriculum than on the management of the Rohis organization itself.

Meanwhile, research by (Di et al., 2022) examines the adaptation strategy of Rohis activities at SMA Negeri 11 Semarang in supporting Islamic Religious Education in the New Normal era. The results of the study show that Rohis uses blended activity and full online activity strategies in organizational development, activity implementation, and preservation of tolerance culture. However, this study focuses more on adaptation strategies during the pandemic, while this research highlights more innovations in the management of Rohis in Islamic school environments.

In contrast to previous studies, this study focuses more on an in-depth analysis of the condition of Rohis management at Al-Ulum Integrated Islamic High School Medan and explores innovations that can be applied to increase the effectiveness of Rohis management in supporting Islamic Religious Education in the high school environment. This study aims to analyze the actual condition of Rohis management at Al-Ulum Integrated Islamic High School Medan and formulate optimization measures that can be applied to increase the role of Rohis in supporting Islamic Religious Education learning.

This research offers novelty by providing strategic guidance that can be applied in other schools to integrate Islamic values in an applicative and contextual manner in student activities. In addition, this research makes a practical contribution in strengthening the role of religious organizations in education, so that it can support the formation of students' character and spirituality more effectively.

METHOD

This study uses a mixed method with a sequential exploratory design, which integrates qualitative and quantitative approaches in one study to explore the research question in more depth from various perspectives, resulting in a more comprehensive understanding compared to a single methodological approach (Oryngaliyeva et al., 2024). A qualitative approach is used in the early stages to deeply understand the views of Islamic Religious Education teachers, Rohis coaches, and students regarding the management of Rohis. The results of this qualitative analysis are used as the basis for designing a quantitative research instrument, which aims to measure the level of student participation, their perception of Rohis

activities, and their impact on Islamic Religious learning. The combination of these two approaches aims to gain a more comprehensive understanding (Creswell, 2010).

This research was carried out at Al-Ulum Integrated Islamic High School in Medan for three months, from November 2024 to January 2025. The location of this research is the Al-Ulum Integrated Islamic High School in Medan, which has an active Islamic Spiritual Organization (Rohis). The research subjects consisted of Islamic Religious teachers, Rohis coaches, Rohis chairmen, and 41 students who were active members of Rohis. Qualitative subjects were selected using purposive sampling techniques to ensure their involvement in the management of Rohis. The purposive sampling technique is a method of selecting samples in a planned manner based on criteria that have been determined according to research needs (Nurmalina & Sulastri, 2019). All Rohis members (41 students) were made respondents at the quantitative stage using the total sampling technique.

Data collection is carried out in two stages: (1) Qualitative Stage. Data were collected through semi-structured interviews and participatory observations to explore information related to management, challenges, and their impact on PAI learning. (2) Quantitative stage. The questionnaire based on the Likert scale and open-ended answers was designed based on the results of qualitative analysis. This questionnaire was distributed online to all Rohis members to measure the level of participation, perception, and impact of activities on Islamic Religious learning.

The research instruments used for each data collection technique are described in Tables 1, 2, and 3 below:

Table 1. Interview Instruments

Respondents	Question
Islamic Religious Education Teacher (as Rohis Coach)	1. How do Rohis' activities contribute to students' understanding of PAI subjects?
	2. Is there a change in students' attitudes or understanding after being active in Rohis? What methods are applied in connecting Islamic Religious Education materials with Rohis activities?
	3. What are the challenges in managing Rohis in this school?
	4. As the organization develops, are there any changes in Rohis' work structure or program to suit the needs of students and schools?
Chairman Rohis	1. How effectively are Rohis activities improving students' understanding of Islamic values?
	2. What are the obstacles faced by Rohis members in participating in activities? As well as what kind of activities are most in demand?
	3. What are the proposed improvements to make Rohis more attractive and useful for students?

Table 2. Observation Instruments

Aspects observed	Indicator
Rohis Activities	Student attendance, activity during activities, and adherence to schedules.
The Role of Islamic Religious Teachers / Rohis Coaches	How teachers guide students and methods used in Rohis activities.
Interaction between Rohis members	Cooperation in discussions, leadership in activities, and organizational dynamics.
Supporting Facilities	Availability of special spaces, learning tools, and documentation of work programs.

Table 3. Questionnaire Instrument

Measured aspects	Item Statement	Measurement Scale
Student Activity Level	Are you active in Islamic Spiritual (Rohis) activities at school?	Scale Likert 1-5
Frequency of Participation in Rohis Activities	How often do you attend Rohis' activities at school?	Scale Likert 1-5
Assessment of Rohis Management	What do you think of the management of the Rohis organization in the school?	Scale Likert 1-5
The Influence of Rohis Activities on Islamic Religious Learning	Do you think Rohis' activities help improve the understanding of Islamic religious education learning?	Scale Likert 1-5
The Most Useful Rohis Activities	What activities do you find most useful in Rohis?	Open Answer
The Influence of Rohis on the Understanding of Islamic Religious Education	Do Rohis activities affect your understanding of Islamic Religious Education?	Scale Likert 1-5
Obstacles in Participating in Rohis Activities	Are there any obstacles you face in participating in Rohis activities?	Open Answer
Suggestions or Criticism for Rohis Management	Suggestions or criticisms for the management of Rohis activities in schools?	Open Answer

Data analysis was carried out in two stages. Qualitative data from interviews, observations, and documentation were analyzed using a descriptive method with an interactive approach by Miles and Huberman, which included three main steps: data reduction, data presentation, and conclusion drawing (Liza & Wahyuni, 2023). In the data reduction stage, the information obtained is summarized and filtered to identify important elements relevant to the focus of the research. Furthermore, the data is presented in the form of narratives and matrices to facilitate the analysis of

relationships between variables. Finally, key patterns and themes are identified to draw conclusions that support the findings of the study.

Meanwhile, quantitative data was analyzed using this study using a quantitative percentage descriptive method.   By using formulas (Febriyanti & Imami, 2021).

$$P = \frac{f}{N} x100\%$$

Information:

P = Presentase

f = Frequency

N = Number of respondents

After determining the score of each answer, then the assessment interval is determined which is categorized into five levels of effectiveness as follows:

0%-20% figure   = Very ineffective

21%-40%   = Less effective

Number 41%-60% = Quite effective

61%-80%   = Effective

81%-100%   = Highly effective

RESULTS AND DISCUSSION

Analysis of the Actual Condition of Rohis Management at Al-Ulum Integrated Islamic High School Medan

Based on the results of research conducted at Al-Ulum Integrated Islamic High School Medan through interviews, observations, and the distribution of questionnaires to 41 Rohis members, several main aspects were found in the management of the Islamic Spiritual organization (Rohis) in this school.

First, the Level of Student Activity in Rohis Activities

The level of student activity in participating in Rohis activities is one of the important indicators in evaluating the effectiveness of this organization. Based on the data obtained, student participation in Rohis activities can be categorized into two main groups, namely active students and less active students. The following are the findings obtained:

Table 1. Level of Student Activity in Rohis Activities

Student Activity Level	Number of Students	Percentage (%)
Active	33	80,5%
Inactive	8	19,5%
Total	41	100%

From the table above, it can be seen that most of the students (80.5%) are classified as active in participating in Rohis activities. This activeness reflects the high interest in religious activities in the school environment. However, 19.5% of students are still less active, which is likely due to several factors such as academic

busyness, lack of individual motivation, as well as a lack of variety of programs that can attract students.

Figure 1. Rohis Routine Review

Second, Students' Perception of Rohis Management

Students' perception of Rohis management reflects the level of satisfaction and effectiveness of the program that has been implemented. Satisfaction is a person's emotional overflow, both in the form of pleasure and disappointment, which arises from the comparison between perceived performance and desired expectations (Retno Agustin, I Nyoman Sudana Degeng, 2019). This shows that students' satisfaction and perception of Rohis management is one of the factors that support this optimization. The results of the survey conducted to Rohis members show the following assessments:

Table 2. Student Perception of Rohis Management

Rohis Management Assessment	Number of Students	Percentage (%)
Excellent	14	34,1%
Good	21	51,2%
Pretty Good	6	14,6%
Total	41	100%

Most of the students rated the management of the Rohis organization in their school as good or very good, with a total of 85.3% giving a positive assessment. Meanwhile, 14.6% of students feel that the management of Rohis still needs to be improved in several aspects, especially in terms of program innovation and flexibility of activity schedules to better suit the needs of students.

Third, the Impact of Rohis Activities on PAI Understanding

One of the main goals of Rohis is to increase students' understanding of Islamic Religious Education. Therefore, a survey was conducted to find out the extent to which Rohis activities contribute to improving students' understanding of Islamic Religious Education material.

Table 3. The Influence of Rohis Activities on Islamic Religious Education Understanding

The Influence of Rohis Activities	Number of Students	Percentage (%)
High influential	18	43,9%
Quite Influential	18	43,9%
No Effect	5	12,2%
Total	41	100%

From the survey results, as many as 87.8% of students stated that Rohis activities had a positive impact on their understanding of Islamic Religious learning. Of these, 43.9% of students felt a very significant influence, and another 43.9% felt quite affected. Meanwhile, only 12.2% of students felt that Rohis activities did not affect their understanding. This data indicates that Rohis play an important role in supporting Islamic religious education in schools.

Fourth, Supporting and Inhibiting Factors for Rohis Management

Based on the results of interviews with Rohis Trustees who are also Islamic Religious Teachers and Chairman of Rohis, it is known that the obstacles faced in Rohis activities at Al-Ulum Integrated Islamic High School in Medan are not too many. However, several factors affect the success of the management of the Rohis organization, both internally and externally. These two factors, which include obstacles and supporters, have an important role in determining the effectiveness of the implementation of Rohis activities in schools (Zany, 2022). The two factors found in the interview results are:

Table 4. Supporting and Inhibiting Factors

Factor	Description
Supporter	Full support from the school in the form of special space facilities and policies that support the sustainability of Rohis activities. Rohis coaches who are active in guiding students, as well as the involvement of Islamic Religious Education teachers in shaping the curriculum of Rohis activities. High participation of students who are enthusiastic about participating in religious activities.
Retardant	Time constraints due to tight academic schedules. Lack of innovation in the program so some activities feel monotonous. Lack of collaboration with other organizations, such as student council and other extracurriculars.

Formulation of Steps to Optimize Rohis Management

In an effort to improve the effectiveness of Rohis management, it is necessary to identify the obstacles faced by students and strategic steps that can be implemented. By understanding the obstacles that arise, appropriate solutions can be designed to increase the participation and effectiveness of Rohis activities. The following is an analysis of constraints and optimization strategies that have been formulated based on the findings of the research.

First, Identification of Obstacles in the Management of Rohis

The results of the study show that even though the management of Rohis is quite good, there are still various obstacles faced by students in participating in this activity. Referring to the questionnaire data, it can be seen that more than half of the students (53.7%) do not experience any problems in participating in Rohis activities, which indicates a smooth management of Rohis. However, there are several obstacles such as time limitations felt by some students (14.6%) and lack of innovation, and problems in teamwork that also need to be considered to increase the effectiveness of activities.

Table 5. Obstacles Faced in Participating in Rohis Activities

Obstacles Faced	Frequency	Percentage
No Obstacles	22	53.7%
Time Constraints	6	14.6%
Lack of Teamwork	2	4.9%
Communication Obstacles	2	4.9%
Less Innovative	2	4.9%
Irregular Schedule	2	4.9%
Lazy	3	7.3%
Others (Not specified)	2	4.9%

Second, Strategies for Optimizing Rohis Activities

Based on the identified constraints as well as the results of interviews with Rohis chairpersons, Rohis coaches, and student surveys, several strategic steps were designed to improve the effectiveness of Rohis management: Development of Activity Variations. To increase the appeal of Rohis and be able to reach more students, variety, and innovation are needed in its program of activities. Based on the results of interviews with the chairman of Rohis, Rohis Trustees, and student surveys, several innovative ideas were found to increase student involvement in Rohis activities at Al-Ulum Integrated Islamic High School Medan. Students propose several programs that can be implemented, including:

Table 6. Innovative Strategy Suggestions

Types of Activities	Frequency	Percentage
Religious Competition	30	73,2%
Routine Religious Studies	25	61,0%
Collaboration with the Student Council	18	43,9%
Utilization of Social Media	16	39,0%
Outdoor Activities	10	24,4%
Provision of Dedicated Space	9	22,0%

Based on the results of the survey, students proposed several programs to improve the quality of religious activities. The majority of students (73.2%) supported the holding of religious competitions, such as memorization of the Qur'an and lectures. In addition, 61.0% of students proposed a more interactive routine religious study, while 43.9% recommended Rohis collaboration with student council and other extracurricular activities to expand the range of activities.

As many as 39.0% of students suggested the use of social media as a means of da'wah, while 24.4% proposed outdoor activities, such as study tours to Islamic historical sites. In addition, 22.0% of students assessed the importance of providing a special space for Rohis to support the smooth running of religious activities. These results show that students have high enthusiasm for innovation in activities. Therefore, the implementation of these programs can be an effective strategy in optimizing Rohis activities. As shown in Figure 1.2, which is the lively activity of the Language month and the recitation week, this activity is a collaborative activity between Rohis and the Student Council and also in that activity there are competitions that attract the interest of students.

Figure 2. Vibrant Activities of Language Month and Recitation Week

Furthermore, the use of social media as a means of da'wah. In facing the constraints of limited student time, social media can be used as a flexible learning and da'wah platform. For example: (a) Creating da'wah content on Instagram and YouTube to reach more students. (b) Use of WhatsApp groups, zoom or other applications for online religious discussions. (c) Creation of Islamic podcasts that can be accessed at any time without disrupting academic schedules.

This approach has proven effective in previous research on the use of technology in Islamic religious education, as found in a study by (Lubman et al., 2023): Increased collaboration with school organizations. Collaboration between Rohis and other school organizations, such as student council and Scouts, can expand the scope of Rohis' activities. Some strategies that can be implemented: holding joint activities, such as social services and religious seminars; integrating Islamic values in other extracurricular activities, for example including tadarus sessions in student council events; held religious competitions on a larger scale by involving various student organizations.

This collaboration will strengthen the diversity of activities and can increase student participation, as expressed by (Sormin et al., 2022) and in accordance with the findings (Harefa et al., 2020) which states that competitions can increase attractiveness. Provision of school facilities and support. To increase the effectiveness of Rohis, the school needs to provide support in the form of: providing a special space for Rohis activities so that students are more comfortable in carrying out their activities; allocation of a special budget for the development of the Rohis program; strengthening school policies that support student involvement in religious activities. Adequate facilities can increase comfort in carrying out Rohis activities, as suggested by (Kurbani, 2017).

The discussion of this study shows that the management of Islamic Spirituality (Rohis) at Al-Ulum Integrated Islamic High School Medan makes a significant contribution to the learning of Islamic Religious Education. The student participation rate in Rohis activities reached 80.5%, which reflects the great interest in religious programs such as Islamic studies, religious discussions, and social activities. This figure shows the success of the organization's management in motivating students to engage in religious activities, although there is still room for improvement, such as reaching out to students who have not yet actively participated. This is in line with the findings in a study of research results by (Kim & Wargo, 2022) suggesting that extracurricular activities, such as Rohis, have an important role in supporting students' religious understanding, while also providing opportunities for the development of social, emotional, and spiritual skills outside of the formal curriculum.

The Rohis programs are designed to support an applied understanding of Islam, which is in line with Miller's theory of holistic education quoted in (Fauzi, 2019) which integrates academic, spiritual, and social aspects. For example, Islamic

studies, which are of interest to 61% of students, are a means of internalizing religious values in daily life. This strengthens the argument that religious extracurriculars, such as Rohis, play an important role in improving the understanding of Islamic Religious Education, as explained in the results of the study (Nasihudin & Dewi, 2020). This research also strengthens the theory of education management (Imamiyah & Istikomah, 2023), which emphasizes the importance of planned organizational management to create a supportive learning environment.

However, the limited time of students remains an obstacle that needs to be overcome. Data shows that 39% of students support the use of social media for da'wah, which can be a flexible solution to reach students who are busy with other activity schedules. This strategy is relevant to the literature on educational technology (Sule & Sulaiman, 2021) which states that social media can be an effective tool to convey religious material flexibly. For example, creating da'wah content through Instagram or YouTube can interest students without burdening their time. In addition, the use of WhatsApp groups for regular discussions can also strengthen relationships between students in the Rohis community without adding to their academic burden.

School support, such as the provision of facilities, has proven to be a major supporting factor in the success of Rohis activities, which directly impacts the improvement of Islamic Religious Education (PAI) learning. This follows the theory of the open education system which emphasizes the importance of synergy between schools and supporting organizations (Fitri & Khaidir, 2023). Collaboration between Rohis and the Student Council, the development of religious competitions, and the implementation of routine studies make a significant contribution to increasing student engagement. The data showed that 73.2% of students were very interested in participating in religious competitions, while 87.8% of students felt that Rohis activities played a positive role in deepening their understanding of PAI materials. This finding is in line with the research (Harefa et al., 2020), which found that religious competitions are able to increase students' interest in learning religion and strengthen the internalization of religious values.

In terms of policy, the results of this study guide for schools to maximize the role of Rohis in character development and Islamic Religious Education learning. The provision of special spaces, a variety of outdoor activities such as study tours to Islamic historical sites, and special training for Rohis coaches can be effective strategies in increasing the role of Rohis. This is relevant to research (Ramdan, 2020), which states that experiential learning activities such as outdoor activities enrich students' understanding of Islamic religious and cultural values. In addition, with adequate allocation of funds for religious activities, schools can focus more attention on improving the quality of the Rohis program in supporting PAI learning.

The findings of this study also emphasize the importance of using social media as a flexible and effective da'wah tool in delivering religious material. This

approach allows Islamic religious education to be carried out not only in the classroom, but also through a more inclusive digital platform, reaching students beyond the limitations of space and time. This approach is in line with the global trend in technology-based education, as stated by (Sule & Sulaiman, 2021). The use of social media such as Instagram, YouTube, and WhatsApp can help students understand Islamic values without disrupting their academic schedules.

Collaboration between school organizations such as Rohis and the Student Council in supporting Islamic Religious Education is also one of the approaches that can be applied more widely. By integrating Rohis activities based on strengthening Islamic values, schools can create a learning atmosphere that supports the development of students' religious character. In addition, activities such as study tours to Islamic historical sites are also able to deepen students' understanding of Islamic history and culture, which supports Islamic Religious Education learning in an applicative manner.

This study proves that effective management of Rohis can increase students' understanding of Islamic Religious Education at Al-Ulum Integrated Islamic High School Medan. Through cross-organizational collaboration, the development of religious activities, and the use of technology such as social media, Rohis activities have proven to be able to support Islamic Religious Education learning more effectively. Based on these findings, other schools are encouraged to provide adequate facilities, design Rohis activities that are relevant to the needs of students, and strengthen cooperation between school organizations to optimize PAI learning.

CONCLUSIONS AND SUGGESTIONS

The results of this study show that the management of the Islamic Spiritual Organization (Rohis) at Al-Ulum Integrated Islamic High School in Medan has been running quite well, with a high student participation rate of 80.5%. Structured and varied management of Rohis contributes significantly to increasing students' understanding of Islamic Religious Education and internalizing Islamic values in daily life. However, there are still obstacles that need to be overcome, such as limited student time, lack of program innovation, and lack of collaboration with other organizations. To optimize the role of Rohis in supporting PAI learning, this study formulates several strategic steps, including: developing a variety of activities, using social media, increasing collaboration, and School facilities support.

For policymakers, this study recommends supporting religious extracurricular activities as part of a character education strategy. Policy support that accommodates religious activities in schools will strengthen Islamic religious education that is relevant to the needs of students today. The study was limited to one school, so further research is needed to generalize these findings. Further research can also explore more innovative da'wah methods, especially in the context

of digital technology, to increase the positive impact of Islamic religious education for the younger generation.

REFERENCES

Arifudin, O. (2022). Optimalisasi Kegiatan Ekstrakurikuler dalam Membina Karakter Peserta Didik. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, *5*(3), 829–837. https://doi.org/10.54371/jiip.v5i3.492

Arizka, P. S., & Arlina, A. (2023). Implementasi Program Public Speaking Skill Pada Kegiatan Ekstrakulikuler Pendidikan Agama Islam. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *4*(4), 815–824. https://doi.org/10.31538/munaddhomah.v4i4.685

Creswell, J. W. (2010). *Research Design: Pendekatan Kualitatif, Kuantitatif dan Mixed (Edisi III)*. 5.

Fauzi, M. R. (2019). Pendidikan Holistik Anak Sd Ditinjau Dari Teori Rekonstruksi Sosial John Dewey. *As-Salam: Jurnal Studi Hukum Islam & Pendidikan*, *8*(2), 151–168. https://doi.org/10.51226/assalam.v8i2.159

Febriyanti, F., & Imami, A. I. (2021). Analisis Self-Regulated Learning dalam Pembelajaran Matematika Pada Siswa SMP. *Jurnal Ilmiah Soulmath : Jurnal Edukasi Pendidikan Matematika*, *9*(1), 1–10. https://doi.org/10.25139/smj.v9i1.3300

Fitri, L., & Khaidir, A. (2023). Hubungan Sinergi Antara Sekolah, Komite, Orangtua dan Masyarakat dalam Peningkatan Mutu Pendidikan. *TSAQOFAH*, *3*, 80–90. https://doi.org/10.58578/tsaqofah.v3i1.774

Harefa, N., Sinaga, M., & Silaban, S. (2020). *Students perception and interest on chemistry: Learning evaluation integrated quizziz media*. *12*, 143–150. https://doi.org/10.24114/jpkim.v12i3.21163

Huda, N., Widodo, B. S., Karwanto, Aseri, M., & Wahyudin. (2024). Strategies for Strengthening Character Education in Islamic Boarding Schools Through Extracurricular Activities. *Munaddhomah*, *5*(3), 354–366. https://doi.org/10.31538/munaddhomah.v5i3.1397

Hussin, M. Y. M., Muhammad, F., Razak, A. A., & Awang, S. A. (2024). Islamic Religious School as an Alternative Education Institution in the Global Era: A Bibliometric and Thematic Analysis. *International Journal of Learning, Teaching and Educational Research*, *23*(9), 560–591. https://doi.org/10.26803/ijlter.23.9.28

Imamiyah, I. N., & Istikomah, I. (2023). Manajemen Pembelajaran Pendidikan Al-Islam di SMA Muhammadiyah. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *4*(2 SE-Articles), 330–340. https://doi.org/10.31538/munaddhomah.v4i2.430

Juleha, J., & Zuliana, Z. (2023). Analisis Penerapan Metode Ceramah Plus Pada Mata Pelajaran Pendidikan Agama Islam di SMP Tunas Mandiri Kabupaten Langkat. *Jurnal Manajemen Akuntansi (JUMSI)*, *3*(4), 2421–2434.

Jumrani, Hisban Thaha, dkk. (2021). Optimalisasi Manajemen Program Ekstrakurikuler Rohani Islam. *Journal of Islamic Education Management Oktober*, *Vol. 6*(No. 2), 140–142.

Kim, J., & Wargo, E. (2022). *The Interface of Leadership Development and Extracurricular Activity: Exploring the Effects of Involvement in Extracurricular Activity on Community Leadership*. https://api.semanticscholar.org/CorpusID:264186123

Kurbani, A. (2017). Pengaruh Kualitas Layanan Akademik dan Fasilitas Pendidikan terhadap Kepuasan Mahasiswa Kuliah pada Universitas PGRI Palembang. *Jurnal Media Wahana Ekonomika*, *13*(4), 22–35.

Liza, N., & Wahyuni, S. (2023). Peranan Guru Bimbingan dan Konseling (BK) dalam Pemberian Layanan Informasi untuk Mengembangkan Perilaku Jujur Siswa. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *4*(2), 381–394. https://doi.org/10.31538/munaddhomah.v4i2.460

Lubman, D. I., Manning, V., Arunogiri, S., Hall, K., Reynolds, J., Stragalinos, P., Petukhova, R., Gerhard, R., Tyler, J., Bough, A., Harris, A., & Grigg, J. (2023). A structured, telephone-delivered intervention to reduce methamphetamine use: study protocol for a parallel-group randomised controlled trial. *Trials*, *24*(1), 1–26. https://doi.org/10.1186/s13063-023-07172-9

Nasihudin, A., & Dewi, S. (2020). Pengaruh Kegiatan Ekstrakurikuler Rohani Islam (Rohis) Terhadap Prestasi Belajar Siswa Pada Mata Pelajaran Pai. *Thoriqotuna: Jurnal Pendidikan Islam*, *3*(2 SE-Articles). https://doi.org/10.47971/tjpi.v3i2.289

Nisa, R., Hadi, S., & Pristiani, R. (2024). Global Learning Transformation in Primary Education: A Systematic Review of Digital Policy and Access Enhancement. *At-Thullab: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(2), 194-216.

Nurdin, A., Hendra, Khozin, Haris, A., Zainab, N., & Yahaya, M. Z. (2024). Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review. *Jurnal Pendidikan Agama Islam*, *21*(1), 94–110. https://doi.org/10.14421/jpai.v21i1.6907

Nurmalina, & Sulastri. (2019). Hubungan Antara Self Control Dengan Perilaku Berhutang Pada Mahasiswa Fakultas X Universitas Muhammadiyah Lampung. *American Journal of Psychology*, *2*(1), 31–40. https://doi.org/10.24042/ajp.v2i1.4154

Oryngaliyeva, S., Yermentayeva, A., Turganbayeva, B., Mamanova, A., & Abdrashitova, T. (2024). Self-actualisation as a criterion for the development of future teachers' psychological competence. *Cakrawala Pendidikan*, *43*(3),

562–572. https://doi.org/10.21831/cp.v43i3.55676

Rahma fadli dkk. (2023). Peningkatan Konsep Keagamaan Siswa Melalui Integrasi Pai Dengan Kegiatan Rohis Di Sekolah. *Adiba: Journal of Education*, *3*(3), 433–441.

Rahmat, M., & Yahya, M. W. B. H. M. (2022). The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students. *International Journal of Instruction*, *15*(1), 347–364. https://doi.org/10.29333/iji.2022.15120a

Ramdan, A. (2020). Pengaruh Outdoor Education Berlandaskan Experiential Learning Terhadap Kreativitas. *MAENPO*, *8*, 45. https://doi.org/10.35194/jm.v8i2.927

Retno Agustin, I Nyoman Sudana Degeng, Z. A. (2019). Kepuasan Layanan Pengelolaan Pembelajaran Mahasiswa Konsentrasi Diklat Dan Kurikulum Pada Jurusan Teknologi Pendidikan Fip Um. *Jurnal Kajian Teknologi Pendidikan*, *2*(1), 53–61.

Rifky, S., Putra, J. M., Ahmad, A. T., Widayanthi, D. G. C., Abdullah, G., Sunardi, S., & Syathroh, I. L. (2024). *Pendidikan Yang Menginspirasi: Mengasah Potensi Individu*. Yayasan Literasi Sains Indonesia.

Sahid, U., Wasliman, I., Muchtar, H. S., & Insan, H. S. (2021). Management of Student Characteristics Through Extracurricular Activities in The School Environment Based on Islamic Boarding Schools. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *2*(2), 116–125. https://doi.org/10.31538/munaddhomah.v2i2.97

Sormin, Y., Haifarashin, R., & Arifin, M. H. (2022). Pengaruh Kegiatan Study Tour Pada Pemahaman Siswa Sekolah Dasar Mengenai Pembelajaran IPS. *Maharot: Journal of Islamic Education*, *6*(1), 2580–3999. http://ejournal.idia.ac.id/index.php/maharot

Sule, M. M., & Sulaiman, Y. (2021). Enhancing Islamic Da'Wah and Spread of Knowledge Via Social Media Platforms. *Jurnal Ilmiah Peuradeun*, *9*(1), 145–160. https://doi.org/10.26811/peuradeun.v9i1.549

Tolchah, M. (2021). *Dinamika Pendidikan Islam Pasca Orde Baru*.

Zany, N. S. (2022). *Penerapan Fungsi Manajemen Pada Ekstrakurikuler Rohis Dalam Melaksanakan Pelaksanaan Dakwah Bagi Siswa di SMA Negeri 1 Sei Suka Kabupaten Batu Bara.* Universitas Islam Negeri Sumatera Utara.