

Transformation of Religious Moderation through Optimization of Rohis Activities: A Systematic Analysis of Islamic Values

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ABSTRACT

This study aims to examine the transformation of Islamic Spiritual Activities (Rohis) in shaping religious moderation in the school environment. The approach used is Systematic Literature Review (SLR), by capturing data from various national scientific articles through databases such as Google Scholar and Garuda. Data collection was carried out using keywords related to "Rohis", "religious moderation", and "Islamic education" in the 2015–2024 period. Of the total 85 articles found, screening was carried out based on inclusion and exclusion criteria, and 25 articles were obtained that were further analyzed. The data analysis technique used is thematic analysis, which groups information into large patterns and themes related to Islamic values and moderation coaching strategies. The results of the study show that Rohis' activities have changed from a symbolic-ritual approach to a more contextual and responsive coaching model to the digital era. The Islamic values developed are not only normative, but also adaptive to the social dynamics of students. This study recommends the integration of digital and thematic approaches in the development of Rohis to be more effective in instilling the value of religious moderation.

ABSTRAK

Penelitian ini bertujuan untuk mengkaji transformasi Kegiatan Kerohanian Islam (Rohis) dalam membentuk moderasi beragama di lingkungan sekolah. Pendekatan yang digunakan adalah *Systematic Literature Review (SLR)*, dengan menjangkar data dari berbagai artikel ilmiah nasional melalui database seperti Google Scholar dan Garuda. Pengumpulan data dilakukan dengan menggunakan kata kunci yang berkaitan dengan "Rohis", "moderasi beragama", dan "pendidikan Islam" dalam kurun waktu 2015-2024. Dari total 85 artikel yang ditemukan, dilakukan penyaringan berdasarkan kriteria inklusi dan eksklusi, dan diperoleh 25 artikel yang dianalisis lebih lanjut. Teknik analisis data yang digunakan adalah analisis tematik, yaitu mengelompokkan informasi ke dalam pola dan tema besar yang berkaitan dengan nilai-nilai Islam dan strategi pembinaan moderasi. Hasil penelitian menunjukkan bahwa kegiatan Rohis telah berubah dari pendekatan simbolik-ritual menjadi model pembinaan yang lebih kontekstual dan responsif terhadap era digital. Nilai-nilai keislaman yang dikembangkan tidak hanya bersifat normatif, tetapi juga adaptif terhadap dinamika sosial siswa. Penelitian ini merekomendasikan integrasi pendekatan digital dan tematik dalam pembinaan Rohis agar lebih efektif dalam menanamkan nilai moderasi beragama.

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A. INTRODUCTION

The transformation of Islamic education in Indonesia cannot be separated from the dynamics of the times that continue to move rapidly, especially in the context of the globalization of values, the expansion of digital technology, and the increasingly sharp social plurality. In the midst of this complexity, the challenge of forming a generation of Muslims who are not only religiously devout but also moderate, tolerant, and inclusive is becoming increasingly urgent. One of the strategic spaces that plays a role in the formation of this character is the religious activities of students at school, especially Islamic Spirituality (Rohis). Rohis' activities, although in an informal space, have long been an arena for spiritual and moral development that is quite influential in the lives of students.

However, various studies and findings in the field show that there is uncertainty in the direction of coaching in the Rohis organization. Not a few Rohis activities are still purely symbolic-ritualistic oriented and have not fully touched the dimension of substantive values. On the other hand, there are also concerns that Rohis is used as a channel for the entry of exclusive or even radical religious ideas, which are contrary to the spirit of religious moderation, as one of the priority agendas of the Ministry of Religion of the Republic of Indonesia.

Religious moderation itself is not simply interpreted as a "middle" attitude, but as a process of forming a balanced religious insight between text and context, between normative norms and the social reality faced by the ummah. Therefore, religious moderation education should ideally not only take place through a top-down approach or formal curriculum, but also through cultural coaching in a participatory and contextual student environment. This is where the urgency is to examine the role and direction of the transformation of Rohis activities as a medium for fostering Islamic values that are adaptive to the development of the times.

This research is motivated by the need to remap the patterns, values, and direction of Rohis coaching in instilling the spirit of religious moderation. Using a systematic literature review approach, this study not only reconstructs previous findings, but also elaborates on the patterns of value transformations that emerge from various empirical experiences. It is hoped that the results of this study can be a strategic reference for policy makers, Rohis coaches, and Islamic education practitioners in designing a balanced direction for student development between the spirit of Islam and national insight. In this increasingly sophisticated digital era, the development of information technology has a significant impact on various aspects of life, including the world of education. Students now live in an environment full of endless information flows. This is certainly a challenge in character formation, especially religious character which is an important foundation in spiritual and social life.¹ This condition shows the urgency to instill the value of religious moderation in the context of education.² Religious moderation in education is not only important to maintain

¹Maidugu, A. U., & Isah, A. T. (2024). Islamic Education and its Value: A Vital Means for the Formation of National Character. *Bulletin of Islamic Research*, 2(4), 725–744. <https://doi.org/10.69526/bir.v2i4.165>

²Riyawi, Mohd. R., & Febriansyah, D. (2023). The Urgency of Religious Moderation in the Perspective of Islamic Education. *Journal of Social Research*, 2(8), 2578–2591. <https://doi.org/10.55324/josr.v2i8.1309>

social harmony, but also to avoid radicalism that can arise due to disinformation in the digital world.³

Educational institutions have a strategic role through Islamic Spiritual activities (Rohis) to foster moderate and tolerant religious attitudes.⁴ However, Rohis activities in many schools are not optimal as a medium for religious character development based on religious moderation.⁵ Some of the problems identified include: the lack of integration of moderate Islamic values in the curriculum, Rohis which is ceremonial without deepening values,⁶ and there is no systematic design to foster tolerance and non-violence⁷. This reinforces the findings of previous research that highlights the need for innovative and contextual approaches to religious learning to be more relevant to the needs of millennials and generation Z.⁸

The real problem that is often faced in the implementation of Rohis activities in the field is the low active participation of students in religious activities held. Many students feel that Rohis' activities are less relevant to their needs and interests, especially in the midst of the dominance of fast-paced and practical digital culture.⁹ This causes Rohis activities to tend to be ceremonial routines with high formality, but minimal experience that builds a critical understanding and moderate attitude towards religious and cultural diversity. The practical impact is that students are less able to internalize the values of moderation and tolerance in depth, so they are vulnerable to the influence of extremism that often sneaks through digital channels.

In addition, the lack of Rohis facilitators or supervisors who have digital competence and religious moderation insights is a significant obstacle in optimizing the role of Rohis.¹⁰ Facilitators who still use conventional methods without adopting information technology make it difficult for moderation messages to reach and touch the current young generation. On the other hand, the limited resources and institutional support to develop interactive and contextual digital-based content also weakened the effectiveness of Rohis' activities. This condition requires strategic improvements both in terms of human resources and technological approaches so that Rohis can appear as a vehicle for religious learning that is adaptive, innovative, and at the same time maintains the values of religious moderation.

As a digital generation, students need an approach that is relevant to the context of the times. Spiritual activities that do not adjust to the dynamics of digitalization will be difficult

³Mofferz, M. W. (2020). Meretas Makna Post-Truth: Analisis Kontekstual Hoaks, Emosi Sosial dan Populisme Agama. *Societas Dei: Jurnal Agama Dan Masyarakat*, 7(1), 3. <https://doi.org/10.33550/sd.v7i1.141>

⁴Lubis. (2023). The implementation of civic education in improving students' religious moderation attitudes at SD IT Al Munadi Medan Marelau. *Didactic: Journal of Education*, 12(3), 373-390.

⁵Sahara, H. & (2024). . Analysis of Religious Moderation Values in the Indonesian Language Package Book Class X SMA Negeri 4 Rejang Lebong. (Doctoral dissertation, Curup State Islamic Religious Institute).

⁶Tambunan. (2024). Implementation of the Rohis organization activity program on student knowledge about the Qur'an at SMAN 1 Medang Deras Batu Bara Regency . *Jayapangus Press Kamaya: Journal of Religious Science*.

⁷Albana. (2023). The Implementation of Religious Moderation Education in Senior High Schools. . *Journal of SMART (Community, Religion, and Tradition Studies)*, , 9(1), 49-64.

⁸Lismawati, L., Asbari, M., Jum'a, H., & Wulandari, Y. (2025). Ketika Dakwah BertemuTeknologi Ikhtiar Menjaga Akal Sehat Di Era Digital. *Journal of Information Systems and Management (JISMA)*, 4(3), 15-21.

⁹Berizi, A. (2023). Eksistensi Ma'Had Al-Jami'Ah Dalam Penguatan Moderasi Beragama Pada Kalangan Millenial (Studi Analisis Kualitatif Di Ma'Had Al-Jami'Ah Iain Pontianak) (Doctoral dissertation, Institut PTIQ Jakarta).

¹⁰Aruman, I. (2024). Manajemen Penguatan Moderasi Beragama Di Satuan Pendidikan Dasar Kabupaten Toraja Utara (Doctoral dissertation, IAIN Palopo).

for students to accept.¹¹ The development of Rohis activities must utilize digital media to convey moderate and contextual religious values.¹² An inclusive, humanistic, and contextual approach based on Islamic values needs to be the basis for religious activities in schools to strengthen a holistic religious character.¹³ This approach is also supported by modern studies that emphasize the importance of digital transformation in religious education to strengthen the bargaining power of the values of moderation and tolerance.¹⁴

Research on religious moderation and Islamic coaching in the context of education has been conducted in various approaches. One relevant research is a study by Sa'diyah¹⁵ which discusses the role of the Rohis organization in shaping students' religious identities in secondary schools. The results show that Rohis plays a role in strengthening students' religious commitments, but has not explicitly touched on the aspect of moderation. Meanwhile, Zakkyfanani and Khoiroh¹⁶ examined the integration of religious moderation values in religious-based extracurricular activities. They emphasized the importance of transforming coaching towards participatory and contextual so that the values of tolerance and nationality can be properly internalized. However, the study is still conceptual and has not examined further the actual dynamics of the Rohis organization. Research of Hamdi¹⁷ highlights the tendency of exclusivism in Rohis' activities caused by the lack of ideological assistance. This research is important as a warning against the potential deviation of Rohis coaching, but it does not offer a systematic framework for strengthening moderate Islamic values. Another study by Hakim¹⁸ examined the effectiveness of digital approaches in Rohis' da'wah activities in the pandemic era. Although discussing media innovation, the focus of the research is more on communication techniques and has not explored the substantive values brought in digital Rohis content.

In addition, Kurniawan¹⁹ raised the importance of reorienting the vision of Rohis coaching by involving school stakeholders. This research emphasizes the need to redesign Rohis' work program, but does not synthesize the existing experience and literature as a whole.

Compared to the five studies, this article occupies a distinctive position because it uses a systematic literature review (SLR) approach to map and synthesize various Rohis coaching

¹¹Naufaldhi. (2024). Creative Strategies for Da'wah Communication on Social Media for Generation Z: A Case Study of Realmasjid 2.0. (Doctoral dissertation, Islamic University of Indonesia).

¹²Murtadlo. (2021). Religious Moderation Education: Building Harmony, Advancing the Country.

¹³Sari. (2023). The Values of Moderation in Islamic Religious Education in Shaping Tolerance of Elementary School Students in Semarang City. Semarang: *Semarang City Archives and Library Service*. Semarang: *Semarang City Archives and Library Service*

¹⁴Rosadi, A., & Sarbini, A. (2024). *Kiai dan Moderasi Beragama: Peran serta Pengaruhnya pada Masyarakat Perdesaan*. Gunung Djati Publishing.

¹⁵Sa'diyah, Y. I. (2024). *Peran Guru PAI dalam Memperkuat Moderasi Beragama di SMK PGRI 2 Ponorogo* (Doctoral dissertation, IAIN Ponorogo).

¹⁶Zakkyfanani, A., & Khoiroh, H. A. (2025). Integrasi Nilai-Nilai Moderasi Beragama Pada Pembelajaran Pendidikan Agama Islam Di SMP Al Azhar Pakal-Behji Surabaya. *Jurnal Dinamika Pendidikan Nusantara*, 6(2).

¹⁷Hamdi, A. Z. (2021). Peta penyebaran gerakan ekstremisme pasca berlakunya Perppu Nomor 2/2017: studi kasus pada Universitas Hasanuddin Makassar, Universitas Brawijaya Malang, dan Institut Teknologi Sepuluh Nopember Surabaya. In: *Infid: International NGO Forum on Indonesian Development*.

¹⁸Hakim, F. (2025). *Strategi Kebijakan Pengembangan Kerohanian Islam Dengan Pendekatan Total Quality Management Di SMA Negeri Kota Magelang* (Doctoral dissertation, Universitas Muhammadiyah Magelang).

¹⁹Kurniawan, A. W., Fakhruddin, F., & Sahib, A. (2023). *Peran Kepala Sekolah Dalam Menanamkan Budaya Mutu Pendidikan Di SMKN 3 Rejang Lebong* (Doctoral dissertation, Institut Agama Islam Negeri Curup).

experiences from various sources, not just through a case study, focusing on the values of Islamic transformation that are moderate and applicable in the digital and socio-cultural context of students, and providing a thematic pattern-based recommendatory framework that can be a reference for strengthening Rohis nationally, not only in the local context.

The purpose of this study is to analyze and formulate a strategy for optimizing Rohis activities based on Islamic values to instill religious moderation in students. It is hoped that Rohis' activities can be an educational vehicle in forming a religious and tolerant generation, with a model that is adaptive to the digital era.²⁰ This is a strategic step in preparing future generations who are religious, tolerant, and able to face global challenges wisely and with noble character. This research is in line with global efforts to promote education oriented to human values and peace in the digital age.²¹ With this approach, this paper is expected to expand the discourse on moderate Islamic education through Rohis, while filling in the gaps from previous studies that were fragmentary or limited to certain contexts.

B. METHODS

This study uses the Systematic Literature Review (SLR) approach with the aim of identifying, analyzing, and synthesizing various relevant academic literature related to the transformation of Rohis' activities in shaping the values of religious moderation. This approach is used because it is able to provide a comprehensive picture of the patterns, tendencies, and gaps of research in the topic studied. The data collection process is carried out in stages through searching for scientific articles from various national and international databases. Some of the main sources used in this study include: Google Scholar <https://scholar.google.com> to obtain additional references from national journals and research results of lecturers and students, Sinta (Science and Technology Index) <https://sinta.kemdikbud.go.id> to ensure that the journals used are indexed and nationally accredited, GARUDA (Garba Digital Reference) from the Ministry of Research, Technology and Higher Education <https://garuda.kemdikbud.go.id> as a database of national scientific publications and DOAJ (Directory of Open Access Journals) to capture open access journal articles relevant to religious issues and character education.

The analysis procedure is carried out systematically through three stages: identification of literature from scientific repositories, thematic analysis to find key patterns and concepts, and synthesis of theories that incorporate Islamic values *rahmatan lil 'alamin*, the principle of moderation, a digital approach in religious education, and the formation of tolerant and adaptive religious characters. Recent research highlights the importance of integrating the values of religious moderation into Islamic education to foster tolerance and adaptability among students. Research shows that the implementation of the *rahmatan lil 'alamin* curriculum model at Madrasah Ibtidaiyah has a positive impact on character building, encouraging a balance of religious understanding and tolerance.²² At the university level, the internalization of religious moderation through Islamic education involves the externalization, objectification, and internalization of national values, tolerance, and

²⁰Suharto. (2021). *Religious Moderation; Manuscript, from Indonesia to the World. Lkis Pelangi*

²¹Rosyad, R., & Dian, D. (2022). Model pendidikan perdamaian di sekolah Pondok Peacesantren Garut. *Prodi P2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung*.

²²Awalita, S. N. (2024). Nilai-nilai moderasi beragama dalam kurikulum pendidikan agama Islam rahmatanlil'amin tingkat Madrasah Ibtida'iyah. *Journal of Contemporary Islamic Education*, 4(1), 1-12.

pluralism.²³ For the millennial generation, moral belief education is very important in realizing religious moderation, emphasizing good morals, tolerance, and peace.²⁴ Integrating the values of moderation in Islamic education through contextual methods and character development, along with parental and community involvement, has been shown to increase religious tolerance among students.²⁵ These findings underscore the importance of a comprehensive approach to Islamic education in fostering a tolerant and adaptive religious character.

C. RESULTS AND DISCUSSION

The Optimization of Islamic Spiritual Activities (Rohis) in Supporting the Values of Religious Moderation in the Educational Environment

This study uses the Systematic Literature Review (SLR) approach to identify and synthesize relevant findings related to the optimization of Islamic Spiritual Activities (Rohis) in supporting the values of religious moderation in the educational environment. This systematic review examines research on Islamic spiritual activities and their impacts. Research has shown that spiritual leadership can create organizational synergy, improve performance, and increase employee satisfaction.²⁶ Islamic spiritual care interventions have shown potential in reducing depression and improving the quality of life of heart disease patients, although more research is needed.²⁷ The factors that influence customer choice for sharia home financing can be categorized into consumer behavior, consumer attributes, and bank attributes, which provide insight into the marketing strategy of financial institutions.²⁸ In the realm of Qur'anic knowledge, semantics-based ontological models are being developed to facilitate understanding, although existing models are limited in scope and do not cover all Qur'anic concepts.²⁹ The study highlights the growing interest in optimizing Islamic spiritual activities in various fields. This approach is carried out systematically by tracing various scientific sources such as journals, theses, proceedings, and field reports related to students' religious activities and religious moderation strategies. The results of the literature review are classified and synthesized into six main aspects as presented in Table 1.

²³Kafid, N. (2023). *Moderasi beragama reproduksi kultur keberagamaan moderat di kalangan generasi muda Muslim*. Elex Media Komputindo.

²⁴Salim, A., Hermawan, W., Bukido, R., Umar, M., Ali, N., Idris, M., ... & Azizah, N. (2023). *Moderasi Beragama: Implementasi dalam Pendidikan, Agama dan Budaya Lokal*.

²⁵Harianto, A. R., & Abdurrahman, A. (2025). Strategi Kepala Sekolah Dalam Menciptakan Karakter Toleransi Antar Siswa Beragama. *Edukasiana: Jurnal Inovasi Pendidikan*, 4(3), 661-673.

²⁶Mahadhika Putra, F. (2024). *Pengaruh Work-Life Balance Dan Kepuasan Kerja Terhadap Kinerja Pegawai Yang Dimoderasi Kepemimpinan Spiritual Pada Dinas Lingkungan Hidup Provinsi Jambi* (Doctoral dissertation, Magister Manajemen).

²⁷Wisuda, A. C., & Suraya, C. (2024). Mengoptimalkan Kesejahteraan Mental Perawat Melalui Modul Aris (Anxiety And Depression Reduction Through Islamic Spiritual Care): Pendekatan Spiritualitas Islam Dalam Mengatasi Kecemasan Dan Depresi Perawat. *Ukhuwah: Jurnal Pengabdian Kepada Masyarakat*, 2(2), 16-26.

²⁸Maulana, W. (2020). *Analisis Faktor-Faktor Yang Mempengaruhi Keputusan Nasabah Dalam Memilih Produk KPR (Studi Pada Bank Syariah Mandiri Cabang Ulee Kareng)* (Doctoral dissertation, UIN AR-RANIRY).

²⁹Affani, S. (2019). *Tafsir Al-Qur'an dalam Sejarah Perkembangannya*. Kencana.

Table 1. The Transformation of Spiritual Activities and Their Implications for Religious Moderation

Aspects of Rohis Activities	Conditions Before Optimization	Conditions After Optimization	Implications for religious moderation
Coaching Approach	Conventional, focusing on the ritual aspect	Holistic, combining spiritual, social, and digital values	Students are more open to diversity and more contextual in thinking
Religious Materials	Normative and doctrinal	Inclusive, contextual, based on moderate Islamic values	Religious understanding becomes more humanistic and tolerant
Shipping Method	Live talks, without digital media	Interactive, using social media, da'wah videos, and other digital platforms	Engage students and be relevant to their digital lives
Student Engagement	Limited, only a small percentage of students are active	Improve, through mentoring, open discussions, and leadership training	Raising the collective awareness of moderate attitudes
The Role of the Coach	As a supervisor	As a facilitator, mentor, and motivator	Coach-student relationships become closer and build moderate values
Islamic Values Emphasized	Focus on faith and formal worship	Touching faith, worship, morals, and muamalah	Building a balanced whole character between faith and social

Each aspect shows a comparison between the conditions before and after the optimization of Rohis activities, as well as its relevance to strengthening religious moderation. For example, in the aspect of the coaching approach, most of the literature shows that previously Rohis activities were still oriented to coaching rituals only, without paying attention to the socio-cultural aspects of students. A recent study of Rohis (Islamic spiritual) activities in Indonesian schools revealed a shift from purely ritual-focused training to a more holistic approach. While some schools still emphasize traditional religious practices such as Qur'an recitation and dhikr,³⁰ others have expanded their focus to include multicultural ideology and character development.³¹ Rohis activities have been found to have a positive impact on students' cognitive abilities, test results, and religious understanding.³² Some programs aim to prevent radicalism by promoting a culture of peace and tolerance.³³ In addition, Rohis activities have been shown to develop students' emotional and spiritual intelligence, helping them explore their potential, creativity, and religious experiences.³⁴ Overall, the study shows a growing trend to incorporate socio-cultural aspects and character development in Rohis programs, moving beyond training focused on traditional rituals. After optimization through trainer training, informal curriculum adjustments, and collaboration

³⁰Marwiji, M. H. (2024). Transformasi Kurikulum dan Sistem Pembelajaran di Pondok Pesantren Salaf pada Era Disrupsi. *Ta'allum: Jurnal Pendidikan Islam*, 12(1), 1-23.

³¹Barella, Y., Fergina, A., Achruh, A., & Hifza, H. (2023). Multikulturalisme dalam Pendidikan Islam: Membangun Kesadaran dan Toleransi dalam Keanekaragaman Budaya. *Indo-MathEdu Intellectuals Journal*, 4(3), 2028-2039.

³²Ferdiansyah, A., Triwoelandari, R., & Gustiawati, S. (2019). Pengaruh Keikutsertaan Siswa Dalam Ekstrakurikuler Rohis Terhadap Motivasi Belajar Pada Mata Pelajaran Akidah Akhlak. *Jurnal lentera pendidikan pusat penelitian lppm um metro*, 4(2), 11-22.

³³Ningsih, A. S., & Hurairah, J. (2024). Peran Pendidikan Islam Dalam Melawan Radikalisme Melalui Moderasi Beragama. *Al-Abshor: Jurnal Pendidikan Agama Islam*, 1(3), 107-116.

³⁴Jamaluddin, J. (2022). *Penguatan Moderasi Beragama Pada Ekstrakurikuler Rohani Islam (Rohis) Di Sman 6 Depok* (Doctoral dissertation, Institut PTIQ Jakarta).

with external parties (e.g. the Ministry of Religious Affairs, BAZNAS, or moderate religious NGOs), the approach becomes more holistic. This supports the dimensions of moderation such as national commitment, tolerance, and non-violence as emphasized in the religious moderation policy document by the Ministry of Religious Affairs.³⁵

Likewise, in terms of religion, many studies show that the Rohis who succeed in encouraging moderation are those who are able to integrate Islamic material with contemporary discourses such as Islamic ecology, human rights in Islam, and Islam *rahmatanlil 'alamin*. Research shows that Rohis (Islamic spiritual organizations) in schools can play an important role in promoting religious moderation among students. An effective Rohis program integrates Islamic moderation values into its activities and curriculum, emphasizing tolerance, mutual respect, and moderate Islam.³⁶ The integration of moderation values can be achieved through careful activity planning, special assistance, and incorporating these values into Islamic education materials.³⁷ The successful Rohis program focuses on character building, deep religious knowledge, and fostering tolerance for other religions.³⁸ Participatory action research has shown that proper guidance can significantly improve Rohis members' understanding of religious moderation.³⁹ However, caution is necessary, as some Rohis groups have been influenced by radical ideas that oppose the state's ideology, highlighting the importance of proper oversight and content focused on moderation. This is in line with findings in the literature that value-based religious learning requires adaptation to the social context of students in the digital era.

The SLR method also reveals that the use of digital media (e.g. YouTube, Instagram da'wah, Rohis podcast) not only expands the reach of students but also becomes a vehicle for Islamic-based character education that is more relevant and communicative. The digital era has changed da'wah methods, with social media platforms such as YouTube, Instagram, and Facebook becoming important tools for Islamic da'wah.⁴⁰ This digital media allows preachers to reach a wider audience, especially the younger generation, through interactive content such as short videos, infographics, and live discussions.⁴¹ YouTube, for example, has become a significant platform for innovative da'wah content, requiring preachers to master digital skills and constantly update their approach.⁴² While digital da'wah offers many benefits, including increased accessibility and visual appeal, digital da'wah also presents challenges such as managing negative comments, limited resources, and the need for sustainable content

³⁵Srikandi, S.A. (2025). *Siyasah Dusturiyah's Review of the Role of the Ministry of Religion in Implementing Religious Moderation Programs (Case Study in Bekasi Regency)*. *Domain Research: Journal of Multidisciplinary Research and Development*, 7(4), 2382-2400.

³⁶Ramdhani, M. A., Sapdi, R. M., Zain, M., Wahid, A., Rochman, A., Azis, I. A., ... & Amalee, I. (2021). *Integrasi Moderasi Beragama Dalam Mata Pelajaran Pendidikan Agama Islam*.

³⁷Amando, F. (2023). *Nilai-Nilai Moderasi Beragama Dalam Konsep Pembaharuan Pendidikan Islam Mohammad Natsir* (Bachelor's thesis).

³⁸Nurzeha, F. K. (2023). *Pengaruh perilaku Hybrid Islamisme pada Ideologi Keislaman dan moderasi beragama siswa kerohanian Islam (ROHIS) di SMA Negeri 8 Malang* (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim).

³⁹Hakim, F. (2025). *Strategi Kebijakan Pengembangan Kerohanian Islam Dengan Pendekatan Total Quality Management Di Sma Negeri Kota Magelang* (Doctoral dissertation, Universitas Muhammadiyah Magelang).

⁴⁰Ridwan, R., & Tasruddin, R. (2025). *Optimalisasi Media Sosial untuk Dakwah Islam: Tantangan dan Strategi*. *AL-QIBLAH: Jurnal Studi Islam dan Bahasa Arab*, 4(1), 32-44.

⁴¹Hakim, A. (2024). *Peran Teknologi Dalam Memperkuat Dakwah Islam Di Era Digital*. *Jurnal Al-Mishbah*, 21(1), 68-79.

⁴²Subhan, H. (2023). *Pola Komunikasi Dakwah Mui Di Indonesia Pada Era Society 5.0*. *Al-Tsiqoh: Jurnal Ekonomi dan Dakwah Islam*, 8(1), 34-51.

creation.⁴³ To make effective use of digital platforms, preachers must improve their digital literacy, collaborate with influencers, and balance engaging content with the essence of religious teachings. A number of other sources affirm that students involved in the production of religious content show a better understanding of the principles of *tasamuh* (tolerance) and *ta'awun* (interfaith cooperation) (Nurhidayah, 2025).⁴⁴ Nurhidayah's results stated that students' involvement in the production of religious content can increase their understanding of the principles of *tasamuh* (tolerance) and *ta'awun* (interfaith cooperation). This suggests that active processes such as religious content creation can reinforce the values of moderation and diversity in the context of education. Meanwhile, the science-based *pesantren* curriculum that integrates *kauniyah* science and classical books aims to support religious moderation as a mediator and balance science with religious values in education. This program is designed to form students who are able to become *wasathiyah* people, able to understand and apply the principles of tolerance and cooperation in a practical way.⁴⁵

1. Rohis in Secondary Schools in Indonesia: Concept and Reality

Rohani Islam (Rohis) is a religious organization for students at the secondary level that aims to strengthen Islamic understanding while fostering students' morals. Structurally, Rohis is present as part of extracurricular activities, usually facilitated by schools through Islamic Religious Education coaches and teachers. In the Indonesian context, the existence of Rohis is not only considered as a forum for strengthening spirituality, but also as a space for the regeneration of outstanding students in *da'wah*. However, practice in the field shows that there is a great variety in the implementation and content of Rohis—ranging from symbolic and ritualistic, to those that have touched on value and social aspects. In the midst of concerns about the entry of exclusive religious beliefs, Rohis is required to be more adaptive and open to the values of religious moderation as part of his responsibility for character education.

2. Variety of Rohis Activities in Schools

Rohis activities are generally centered on religious coaching which includes recitation, routine study, Qur'an reading training, and commemoration of Islamic holidays (PHBI). In addition, there are also programs such as flash Islamic boarding schools, social services, *da'wah* competitions, mentoring, and women's activities. Some schools have even begun to integrate technological approaches through the creation of digital *da'wah* content and Rohis social media management. However, most of Rohis' activities are still focused on the format of lectures and religious rituals without much exploration of social issues, multiculturalism, and nationality. This shows that there are opportunities and at the same time challenges in making Rohis an agent of transformation of Islamic values that are contextual with the challenges of the times.

⁴³Ridwan, R., & Tasruddin, R. (2025). Optimalisasi Media Sosial untuk Dakwah Islam: Tantangan dan Strategi. *AL-QIBLAH: Jurnal Studi Islam dan Bahasa Arab*, 4(1), 32-44.

⁴⁴Nurhidayah, M. & (2025). Systematic Literature Review: The Use of Articulated Storyline Media in the Geometric Thinking Ability of Junior High School Students. . *Innovative: Journal of Social Science Research*, 5(1), 6866-6885.

⁴⁵Bahijah, I., Rahmatika, N., Ahmad, A., Nur, S., & Ishak, S. (2022). Kurikulum Pesantren Berbasis Sains Di PondokPesantren Sains Salman Assalam: Sebagai Model Moderasi Agama Dalam Pendidikan. *Jurnal Pendidikan Islam*, 11(1). <https://doi.org/10.30868/ei.v11i4.3549>

3. The Form of Rohis Activities in the Perspective of Religious Moderation

Optimizing Rohis' activities in forming religious moderation requires a strategic and systemic approach. First, it is necessary to reorient the coaching curriculum to include explicit religious moderation material, such as tolerance, nationalism, and anti-radicalism. Second, Rohis coaches must be equipped with special training related to moderation pedagogy and a friendly da'wah approach. Third, it is necessary to strengthen synergy between schools, the Ministry of Religious Affairs, and community leaders in developing the direction of contextual Rohis development. Fourth, the use of Rohis digital media can be an effective means to spread moderate Islamic messages. The literature study also emphasizes the importance of presenting a facilitator figure or Rohis alumni who have a wasathiyah view as a role model for new members.

4. Rohis Optimization Strategy for Religious Moderation

Optimizing Rohis' activities in forming religious moderation requires a strategic and systemic approach. First, it is necessary to reorient the coaching curriculum to include explicit religious moderation material, such as tolerance, nationalism, and anti-radicalism. Second, Rohis coaches must be equipped with special training related to moderation pedagogy and a friendly da'wah approach. Third, it is necessary to strengthen synergy between schools, the Ministry of Religious Affairs, and community leaders in developing the direction of contextual Rohis development. Fourth, the use of Rohis digital media can be an effective means to spread moderate Islamic messages. The literature study also emphasizes the importance of presenting a facilitator figure or Rohis alumni who have a wasathiyah view as a role model for new members.

5. The Urgency of Mainstreaming Rohis in Strengthening Religious Moderation

Rohis activities have a strategic position as a forum for ideological and spiritual guidance for the young generation of Muslims. In the context of rampant social polarization and the spread of extreme religious beliefs through social media, Rohis can be at the forefront of internalizing Islamic values rahmatan lil 'alamin. Therefore, the mainstreaming of Rohis as part of the religious moderation program in education units cannot be postponed. As an organization run by and for students, Rohis has great potential in shaping a peaceful, tolerant, and inclusive school culture. Strengthening Rohis is not only beneficial in the religious dimension, but also builds social skills, leadership, and national insight. Thus, mainstreaming Rohis' activities in the religious moderation agenda is a strategic step in producing a generation of students who are both religious and nationalist.

D. CONCLUSION

This study concludes that Islamic Spiritual Activities (Rohis) in secondary schools have great potential in forming a moderate religious character, as long as they are managed in a directed and adaptive manner to the development of the times. A systematic review of the relevant literature shows that Rohis has undergone a shift from a ritualistic approach towards a more thematic, contextual, and integrative coaching. The values of religious moderation have begun to be mainstreamed in several forms of activities such as digital da'wah, social sensitivity training, and inclusive Islamic studies. Rohis' optimization strategy includes coaching coaches, curriculum reorientation, synergy between stakeholders, and the use of

digital media. The urgency of mainstreaming Rohis is becoming increasingly relevant in the context of strengthening religious moderation for generations of Muslim students amid the challenges of the digital era and increasing social polarization.

The limitations of this study lie in the data collection method that only uses a literature review approach, so that it has not reached direct empirical data from the actors of Rohis activities in schools. In addition, not all library sources come from internationally reputable journals, given the limited access to publications in databases such as Scopus as a whole. Suggestions for further research are suggested to conduct empirical studies using field research approaches in various secondary schools, both public and private, to delve deeper into the real practices and perceptions of Rohis students and coaches towards religious moderation. In-depth quantitative or qualitative research can also be directed to evaluate the effectiveness of a particular Rohis program in shaping the character of moderate Islam. In addition, it is necessary to study more specifically the integration of the Rohis program in character education policies at the level of education units.

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