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Islamic Spiritual Activity (Rohis) Strategies in Cultivating Religious Awareness in Students at School

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Abstract

Islamic Spirituality (Rohis) is a religious development forum in schools that plays a role in fostering students' religious awareness through structured activities and the instilling of Islamic values. This study aims to analyze the strategies of Rohis activities in fostering students' religious awareness, including program planning, activity implementation, fostering religious behavior, and supporting and inhibiting factors. This study uses a qualitative approach with descriptive methods. Data were collected through observation, in-depth interviews, and documentation, then analyzed through the stages of data condensation, data presentation, and drawing and verifying conclusions. The results of the study focused on four main strategies, namely: (i) fostering worship through congregational prayer, reading the Qur'an, and praying together to build consistency in religious practice; (ii) strengthening religious understanding through Islamic studies, religious discussions, and moral development; (iii) exemplary behavior and active student involvement through mentoring and participation in socio-religious activities; and (iv) strengthening the religious environment through support from the school, mentors, and peers. These strategies serve as an analytical framework for understanding Rohis's contribution to the formation of students' religious awareness. The implications of this research emphasize the importance of systematic management of the Rohis program, regular evaluation, and collaboration between schools, instructors, and students so that Islamic values can be internalized and applied in everyday life.

INTRODUCTION

Islamic religious education plays a crucial role in shaping students' personalities, morals, and religious behavior within the school environment. Religious education is not only oriented toward mastering Islamic knowledge but also toward the appreciation and application of Islamic values in daily life (Munawaroh et al., 2025). Religious awareness is a crucial aspect of this process because it relates to an understanding of religious teachings, a willingness to perform religious duties, and the ability to apply moral values in relationships with others.

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Therefore, strengthening religious awareness requires a continuous educational process through formal learning and religious development activities outside the classroom (Aditiya, 2024).

In practice, Islamic Religious Education (IS) learning in schools is limited in its timeframe for developing all aspects of students' religiosity in depth. This situation makes extracurricular religious activities a valuable tool for broadening religious learning experiences (Fauziah & Faridah, 2026). One such activity is Islamic Spirituality (Rohis), a forum for students to deepen their religious knowledge, practice worship, develop morals, and build social interactions based on Islamic values. Through various planned activities, Rohis can serve as a fostering space that encourages students to understand religion not only as knowledge but also as a guide for attitudes and actions (Awaludin et al., 2025).

Rohis activities can be implemented through various programs, such as Islamic studies, congregational prayer, Quran recitation, religious discussions, Islamic holiday commemorations, social activities, and moral development. This diversity of programs provides students with opportunities for more contextual and participatory religious experiences. However, the existence of religious programs does not automatically guarantee the growth of religious awareness (Safitri et al., 2025). The success of the development is also influenced by the suitability of the strategy to the students' needs, the quality of mentoring, the role model of the management, member participation, and support from the school environment and peers. Therefore, the strategy for implementing Rohis requires attention so that the activities can support the process of internalizing Islamic values (Lutfiati, 2024).

Furthermore, students' religious awareness can be seen not only from their participation in religious activities, but also from their understanding of Islamic teachings, consistency in worship, attitudes toward others, and the application of morals in daily life. Therefore, guidance through the Rohis (Islamic Spiritual Council) needs to be directed at processes that encourage active student involvement, religious reflection, and the formation of positive habits. Rohis instructors play a strategic role in designing programs, providing guidance, serving as role models, and creating a conducive atmosphere for activities (Juwono & Syahid, 2023; Al Anshori et al., 2025). Furthermore, support from the school, family, and social circle is also crucial to strengthening the sustainability of religious guidance. Synergy between these various elements is necessary so that Islamic values are not only understood theoretically but also become part of students' awareness and behavior.

Although Rohis (Islamic Religious Education) has the potential to serve as a means of religious development, a study of its implementation strategies is still necessary to understand how the program is planned, implemented, and evaluated to support students' religious awareness. A discussion focused on strategy allows research to examine the relationship between activity types, development approaches, student involvement, and school environmental support (Astro et al., 2024). Furthermore, identifying supporting and inhibiting factors can provide insight into aspects that need to be considered in Rohis program development. Thus, the discussion positions Rohis not only as an extracurricular organization but also as an educational space with the potential to support the internalization of religious values and the formation of religious character (Aurelia et al., 2025).

Based on the description, the research entitled "Strategies for Islamic Spiritual Activities (Rohis) in Cultivating Religious Awareness in Students in Schools" aims to analyze the planning and implementation strategies for Rohis activities, identify forms of guidance related to students' religious awareness, and examine supporting and inhibiting factors for their implementation. This research is expected to contribute to the development of Islamic Religious Education studies, particularly regarding religious guidance through extracurricular activities. Practically, the

research results are expected to be a consideration for schools and Rohis supervisors in designing systematic, participatory, and sustainable programs so that religious guidance can support the application of Islamic values in students' lives.

METHODS

This study uses a qualitative approach with descriptive methods to analyze the strategies of Islamic Spirituality (Rohis) activities in fostering religious awareness among students in schools. This approach was chosen because it allows researchers to deeply understand the planning, implementation, and evaluation processes of Rohis activities, as well as the experiences of the parties involved in religious development. The research focuses on strategies for habituating worship, strengthening religious understanding, exemplary behavior and active student involvement, and strengthening the religious environment (Choiri, 2025; Imron et al., 2025). Data collection was conducted through observation, in-depth interviews, and documentation. Observations were used to observe the implementation of Rohis activities and student involvement in religious activities. In-depth interviews were conducted with Rohis mentors, organizational administrators, and students participating in the activities to obtain information on mentoring strategies, religious experiences, and supporting and inhibiting factors in program implementation (Engkizar et al., 2024; Asril et al., 2026; Saeed et al., 2025; Langputeh et al., 2026). Meanwhile, documentation was used to supplement the data through activity notes, work programs, activity schedules, and other relevant documents. Informants were selected purposively based on their involvement in and knowledge of Rohis activities. Data were analyzed interactively through three stages: data condensation, data presentation, and drawing and verifying conclusions. Data condensation was carried out by selecting and grouping information based on the research focus. Next, the data were presented in the form of thematic descriptions to identify patterns of development strategies and their contribution to students' religious awareness. Conclusions were drawn based on the patterns and relationships between themes found in the data. Data validity was maintained through triangulation of sources and techniques, namely comparing information from various informants and matching interview results with observations and documentation. Through these stages, the research is expected to produce a systematic overview of the strategies of Rohis activities in supporting the development of students' religious awareness.

RESULT AND DISCUSSION

The results and discussion of research on the strategies of Islamic Spirituality (Rohis) activities in fostering students' religious awareness focus on four main aspects: fostering worship habits, strengthening religious understanding, exemplary behavior and active student involvement, and strengthening the religious environment. These four aspects illustrate the dimensions of development strategies that can be used to understand the role of Rohis activities in supporting students' religious development in the school environment. The following discussion outlines the implementation mechanisms of each strategy and its relevance to the formation of religious awareness.



Fig 1. Four Strategies for Islamic Spiritual Activities in Fostering Religious Awareness among Students

Practicing Worship as a Strategy to Grow Students' Religious Awareness

Practicing worship is an important strategy in Islamic Spirituality (Rohis) activities to foster students' religious awareness through regular and ongoing religious activities. This strategy includes congregational prayer, Quran reading, and communal prayer, designed to build discipline and foster religious habits within the school environment (Muhhi, 2026). Through these activities, students have the opportunity to integrate religious practices into their daily routines. Practicing worship also serves as an educational tool that connects religious knowledge with practical experience, so that Islamic values are not only understood theoretically but also practiced in everyday life (Suhartini et al., 2025).

Congregational prayer is a form of habituation that has both spiritual and social dimensions. Performing prayers together can provide a space for students to develop discipline in time management, responsibility for religious obligations, and togetherness with fellow Rohis members. This activity can also strengthen awareness that worship is an essential part of a Muslim's life (Sukandar, 2025). In its implementation, instructors need to provide guidance and understanding of the meaning of prayer so that students do not simply participate in activities due to school or organizational demands, but also understand the spiritual values and responsibilities inherent in them.

In addition to congregational prayer, developing the habit of reading the Quran is a strategy that supports the development of students' relationship with the primary source of Islamic teachings. Tadarus activities can be carried out individually or in groups, with attention to reading ability, tajweed accuracy, and understanding of the verses (Alamsyah et al., 2024). Guidance from a mentor is necessary so that activities are not only oriented towards completing the reading but also provide opportunities for students to improve their reading skills and understand the moral messages of the Quran. Thus, the activity of reading the Quran can be a means of developing religious knowledge as well as forming positive habits that support religious awareness (Susanto et al., 2026).

Communal prayer also plays a role in building students' spiritual habits. This activity can be carried out before or after Rohis activities to cultivate the habit of remembering Allah SWT in various situations (Idris et al., 2024; Usman et al., 2024).

Through prayer, students are guided to develop an attitude of gratitude, ask for God's help, and recognize human limitations. When accompanied by an explanation of the meaning of prayer, this activity can help students understand the relationship between spiritual practices and attitude formation in everyday life. Therefore, communal prayer should be placed as part of a development that emphasizes understanding and appreciation, not merely a ceremonial routine.

From an Islamic educational perspective, habituation is an approach that emphasizes repeating positive behaviors through targeted activities. Habitual worship in the Rohis (Islamic Religious Group) can support consistent behavior if implemented with guidance, role models, and motivational reinforcement (Mutathahirin et al., 2026). However, religious awareness cannot be measured solely by the frequency of student attendance at worship activities. Aspects of understanding, willingness to perform worship independently, and application of religious values also need to be considered. Therefore, instructors need to develop approaches that foster internal awareness so that students perform worship based on understanding and belief, not solely on supervision (Irpan & Sain, 2024).

Based on this description, habituating worship can be positioned as a fundamental strategy in religious development through Rohis because it provides practical experiences that can be repeated. Congregational prayer, Quran reading, and communal prayer complement each other in building students' discipline, spiritual understanding, and religious responsibility. The practical implications are the need for a scheduled worship program, mentoring tailored to students' needs, and evaluation that takes into account both the process and behavioral development. However, the contribution of this strategy to increasing religious awareness needs to be proven through empirical data demonstrating students' experiences and behavioral changes.

Strengthening Religious Understanding through Islamic Studies, Discussions, and Moral Development

Strengthening religious understanding is a Rohis strategy oriented towards developing students' knowledge and understanding of Islamic teachings. This strategy is implemented through Islamic studies, religious discussions, and moral development tailored to students' needs. These activities provide an opportunity to deepen understanding of faith, worship, morals, the Quran, and the Hadith (Abd Elfattah, 2025; Wati et al., 2025). A sound understanding is necessary for students to understand the basis of worship, understand the moral values contained in Islamic teachings, and consider the consequences of behavior based on religious principles.

Islamic studies can be a systematic means of development because it allows religious material to be delivered in a focused and sustainable manner. Study material can include the importance of maintaining prayer, the virtues of reading the Quran, etiquette toward parents and teachers, responsibilities as a student, and social etiquette. The selection of material should consider the issues students face in their daily lives so that activities feel relevant to their experiences. Instructors also need to use easy-to-understand language and interactive methods so that students not only receive information but also have the opportunity to ask questions and deepen their understanding (Mangestuti & Aziz, 2023).

Religious discussions can complement studies by providing a space for students to express opinions, raise questions, and discuss issues related to the application of Islamic teachings. Through discussions, students can learn to listen to others' perspectives, develop critical thinking skills, and express their opinions politely (Kesuma & Ritonga, 2026). The instructor's role is to facilitate discussions to ensure they remain aligned with educational objectives, are based on reliable Islamic sources, and respect differences of opinion that are acceptable within the learning context. With this approach, Rohis activities can become a learning space that

encourages intellectual engagement and the development of an open attitude.

Moral development is a crucial part of strengthening religious understanding because Islamic knowledge needs to be connected to real-life behavior. Material on honesty, trustworthiness, responsibility, politeness, and social awareness can be linked to students' experiences at school. For example, the value of honesty can be applied in completing assignments, while responsibility can be demonstrated through discipline in participating in activities and fulfilling obligations as members of organizations (Latifah & Nurhikmah, 2024). This contextual approach helps students understand that Islamic teachings are not only related to ritual worship but also serve as guidelines for building good social relationships.

From an educational perspective, Islamic studies, discussions, and moral development can be understood as strategies that connect cognitive aspects with affective and behavioral aspects. Religious knowledge provides a foundation for students to understand Islamic teachings, while discussions and moral development help develop their understanding and application. However, increased knowledge does not always directly result in behavioral change (Kholidah, 2022). This process requires habituation, role models, environmental support, and opportunities to apply learned values. Therefore, the Rohis program needs to integrate material delivery with reflective activities and relevant social practices.

Thus, strengthening religious understanding through Islamic studies, discussions, and moral development is a strategy that can support the growth of students' religious awareness. An effective program requires clear learning objectives, materials tailored to students' needs, participatory methods, and evaluation that extends beyond knowledge acquisition (Andhika et al., 2026). Supervisors can evaluate the process through discussion participation, understanding of the material, and students' ability to connect Islamic teachings to everyday issues. To confirm the contribution of this strategy, field research is needed to identify students' experiences and evidence of the application of religious values found during Rohis activities.

Exemplary Behavior and Active Involvement of Students in Religious Development

Modeling and active student involvement are strategies that place social interaction as a crucial part of fostering religious awareness. In Rohis activities, instructors are not only tasked with delivering material but also providing examples of the application of Islamic values through daily behavior. Discipline, honesty, politeness, responsibility, and caring can serve as concrete examples for students in understanding religious practices. Modeling is important because students can observe the alignment between the teachings conveyed and the behavior of those guiding them (Munasir et al., 2026). Thus, the quality of guidance depends not only on the material but also on the consistent behavior of the Rohis instructors and administrators.

Role models can be strengthened through mentoring that provides students with opportunities for dialogue and guidance when facing challenges. Mentors can help students understand the consequences of their behavior, provide constructive feedback, and guide them in resolving problems based on Islamic values. A communicative approach is necessary so that mentoring is not only instructive but also builds relationships that support the learning process (Ismail, 2025). When students feel valued and given space to express their opinions, they have a greater opportunity to reflect on their experiences and understand the moral and religious reasons behind their actions.

Active student involvement can be demonstrated through participation in program planning, activity management, material delivery, and implementation of religious activities. Administrators and members can be given responsibilities according to their respective abilities, such as coordinating Islamic religious recitation

(Tadarus), preparing religious studies, managing Islamic holiday commemorations, or assisting with social activities (Rasyidi et al., 2025). This involvement provides learning experiences that enable students to develop leadership, cooperation, discipline, and responsibility. Furthermore, participation in decision-making can enhance a sense of ownership in the organization, enabling students to act not only as participants but also as part of the activity development process (Mustain & Bakar, 2025).

Social and religious activities can also serve as a means of implementing Islamic values through concrete actions. Activities such as fundraising, sharing with school residents in need, maintaining a clean environment, and assisting in social activities can foster a sense of community (Rukmana et al., 2024). Through these activities, students have the opportunity to connect understandings of charity, mutual assistance, brotherhood, and social responsibility with real-life practices. However, the educational value of social activities lies not only in the implementation of the program but also in the process of reflection on its goals, benefits, and underlying moral values (Chanifah et al., 2021).

Conceptually, role models and active involvement can support the learning process through observation, interaction, and direct experience. Students not only gain knowledge from the instructor's explanations but also learn from the behavior of others and experiences in carrying out responsibilities. This strategy can help connect religious understanding with the formation of attitudes and behaviors. However, participation in organizations does not automatically indicate increased religious awareness. Consideration should also be given to student motivation, the quality of mentoring, opportunities for participation, and the sustainability of the application of religious values after the activity has taken place (Hikmayana, 2025).

Based on this description, exemplary behavior and active student involvement need to be developed as complementary components of the Rohis strategy. Supervisors need to provide consistent examples, build open communication, and provide opportunities for students to take responsibility according to their abilities. Evaluation can be directed at the quality of participation, the ability to work together, responsibility in carrying out tasks, and the application of moral values in social interactions. Evidence regarding the contribution of this strategy needs to be obtained through observations of the activities and experiences of informants so that research conclusions are not based solely on conceptual assumptions.

Strengthening the Religious Environment through Support from Schools, Mentors, and Peers

Strengthening the religious environment is a strategy that emphasizes the importance of social and institutional conditions in supporting Rohis activities. Students' religious awareness develops through the interaction between personal experiences, the educational process, and the environment in which they operate. Therefore, Rohis activities require a supportive school environment that allows students to regularly carry out religious activities and receive adequate guidance (Brata et al., 2025). A religious environment is characterized not only by the presence of worship facilities or the abundance of religious programs, but also by a school culture that values moral values, discipline, responsibility, and social awareness.

School support can be realized through policies that provide space for Rohis activities, provide appropriate facilities, schedule activities, and coordinate between Rohis administrators and the school. This support helps ensure that religious programs can run in an organized manner and do not interfere with academic activities. Schools can also encourage collaboration between Rohis instructors and Islamic Religious Education teachers so that the training material complements classroom learning. With such coordination, extracurricular activities have the potential to broaden students' learning experiences while supporting the school's

character education goals (Erfani & Ulum, 2025).

Rohis mentors play a crucial role in maintaining the sustainability of the mentoring environment. This role includes program development, mentoring administrators, monitoring activity implementation, and providing guidance when challenges arise. Mentors also need to ensure that programs are tailored to students' needs and provide adequate opportunities for members to participate (Biantoro & Rozikan, 2025). Open communication can help mentors understand the challenges students face, including time management difficulties, low motivation, or differences in ability to participate in religious activities. This allows mentoring to be more contextual and not solely focused on meeting program schedules.

In addition to institutional support, peers can be a crucial element in shaping a religious environment. Friendships provide a space for students to remind each other, invite them to participate in religious activities, share knowledge, and build positive habits together (Ihsan & Sahputra, 2026). Group activities such as tadarus (recitation of the Koran), discussions, and social activities can strengthen a sense of community while providing opportunities for students to learn from their peers' experiences. However, peer influence needs to be directed positively to prevent participation in Rohis activities from becoming social pressure. A supportive peer environment should foster awareness and internal motivation, rather than lead to negative judgments of students with varying levels of participation (Khoirunissa & Jinan, 2025).

Strengthening the religious environment can also be analyzed through a developmental ecology perspective, which places individuals in relation to various social environments. In the context of Rohis (Islamic Religious Education), students interact with peers, mentors, teachers, and school policies, all of which can influence the development process (Yusoff, 2025). Support from these various elements has the potential to strengthen the consistency of students' religious experiences. Conversely, a mismatch between the Rohis program, school culture, and the behavior of the social environment can pose a challenge to the sustainability of development. Therefore, developing a religious environment requires coordination and shared commitment so that the values learned in these activities can be supported in other school activities (Hidayah et al., 2025).

Thus, the religious environment is a crucial supporting element in implementing the Rohis strategy. School support provides the institutional environment, mentors provide guidance and mentoring, and peers can reinforce positive habits through daily interactions. These three elements need to be integrated through regular communication, clear division of responsibilities, and regular program evaluation. Evaluation should not only assess the number of activities or student attendance, but also consider the quality of interactions, program sustainability, and participant experiences. Empirical research is needed to determine how this support operates in the context of the schools studied and the extent to which students perceive it as part of the process of fostering religious awareness.

CONCLUSION

Islamic Spiritual Activities (Rohis) are a means of religious development in schools that can support efforts to foster students' religious awareness through planned and sustainable strategies. This development encompasses four main strategies: fostering the habit of worship through congregational prayer, reading the Qur'an, and praying together; strengthening religious understanding through Islamic studies, discussions, and moral development; exemplary behavior and active student involvement through mentoring and participation in socio-religious activities; and strengthening the religious environment through support from the school, mentors, and peers. These four strategies complement each other in connecting understanding of Islamic teachings with worship practices, moral development, and student social

interactions. The implementation of the Rohis strategy requires support from program planning tailored to students' needs, consistent mentoring, active member participation, and regular evaluations. The success of the development is not solely measured by the number of activities or student attendance; it also requires attention to religious understanding, awareness of worship, and the application of Islamic values in daily life. Therefore, collaboration between the school, mentors, and students is a crucial aspect in creating an environment that supports the sustainability of religious development. Practically, this study provides direction for developing a more systematic, participatory, and contextual Rohis program. Future research should test the contribution of this strategy through empirical data to more deeply explain the processes and conditions that support the growth of students' religious awareness.

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