

THE ROLE OF ROHIS MENTORS IN ENHANCING 21ST-CENTURY SKILLS OF STUDENTS AT MAN 1 SEMARANG

Muhammad Desvito Adrian¹, Saida Nur Sakila², Safiratul Khasanah³, Muh. Hadidz⁴

¹²³⁴Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah dan Ilmu Keguruan, UIN Salatiga, Salatiga, Indonesia

Correspondence Email: mudirin70@gmail.com

ABSTRACT

Strengthening 21st-century skills is a crucial priority for educational institutions, particularly Islamic schools, to enable students to respond to global challenges critically, creatively, collaboratively, and communicatively. However, current religious development programs have not fully incorporated the enhancement of these competencies, especially within Islamic Spiritual Organizations (Rohis). This study aims to explore how Rohis instructors at MAN 1 Semarang support students in developing 21st-century skills and to identify the strategic approaches implemented through informal religious activities. Employing a descriptive qualitative method, the research involved Rohis instructors and student members as participants. Data were collected through observation, in-depth interviews, and documentation, and analyzed using data reduction, data display, and conclusion drawing. The findings reveal that Rohis instructors serve multiple roles, including organizational managers, mentors, educators, role models, facilitators, and motivators. Through routine meetings, religious community service programs, public speaking training, and the production of digital dakwah media, instructors successfully integrated 4C competencies. As a result, students' religious values, critical thinking, communication skills, teamwork, and creativity improved significantly. Nonetheless, several challenges were identified, such as limited instructor capacity, the absence of standardized assessment tools, and time constraints.

Keywords: Rohis mentors; 21 st-Century Skills; Student Character Development; Islamic Education; MAN 1 Semarang.

INTRODUCTION

The rapid development of the 21st century requires educational institutions not only to emphasize cognitive ability but also to strengthen critical thinking, collaboration, communication, and creativity (4C), which are essential competencies in the current era. The Ministry of Education and Culture of the Republic of Indonesia states that modern education must be oriented toward character formation, literacy skills, and competence development to enable students to adapt to global changes and advancements in digital technology (Anjelina, Silvia, & Gitituati, 2021). Islamic Religious Education (PAI) holds a crucial role, as it does not only contribute to intellectual growth but also strengthens the spiritual and ethical dimensions of learners (Sahibe & Munirah, 2021)

One platform that plays a significant role in reinforcing religious values and fostering students' spiritual and social competencies within schools is the Islamic Spiritual Organization (Rohis). Rohis functions as an institution that shapes Islamic character and serves as a space for developing soft skills through various activities such as leadership training and religious-based community programs. The instructor of Rohis holds an essential role as a supporter and motivator in building students' modern-era competencies through Rohis activities (Hendrik, 2024).

Previous studies confirm the urgency of strengthening 21st-century skills within the scope of Islamic education. Selamat (2022) argues that students require guidance in integrating critical thinking and problem-solving skills within social and academic contexts. Moreover, Iskandar, Nurpadilah, Aulia, and Anwar (2023) emphasize that 21st-century learning should incorporate technological literacy alongside character values so that students can adapt to global dynamics. In the context of religious education, Faizin et al. (2023) demonstrate that the implementation of a student-centered learning approach in PAI contributes to developing students' critical and collaborative abilities.

The existing gap indicates that the role of Rohis instructors in developing 21st-century skills through religious activities in Islamic schools still requires deeper exploration. Therefore, this study aims to enrich previous findings by highlighting the dimension of non-formal religious guidance as a medium for strengthening character while simultaneously developing 21st-century competencies. This research focuses on examining the role of Rohis instructors, which extends beyond facilitating religious activities and functions as agents of transformation in fostering students' critical, creative, collaborative, and communicative abilities. In line with this, the purpose of the study is to analyze thoroughly the role of Rohis instructors in strengthening 21st-century skills at MAN 1 Semarang and to explore strategies and activity models that support the realization of these competencies.

RESEARCH METHODS

This study employed a descriptive qualitative approach with the aim of providing a comprehensive overview of the role of Rohis instructors in developing 21st-century skills among students at MAN 1 Semarang. This approach was selected because it allows researchers to understand social phenomena naturally and holistically (Sugiyono, 2022). The research was conducted at MAN 1 Semarang with research subjects consisting of Rohis instructors and students who are active members of the organization, determined through purposive sampling techniques, specifically individuals who are consistently involved in religious activities at school (Moleong, 2021).

Data were collected through observation, in-depth interviews, and documentation to obtain relevant, detailed, and accurate information. Furthermore, the data were analyzed interactively by following the stages of data reduction, data display, and conclusion drawing as described by Miles and Huberman (1994). To ensure the validity of the findings, this study employed source and technique triangulation, thus producing results with a high level of credibility and accurately representing the actual conditions in the field.

RESULTS AND DISCUSSION

The Role of Rohis Advisors

Conceptually, a role is understood as the active manifestation of an individual's position or status. Soerjono Soekanto (2002) explains that a role represents the dynamic dimension of a status, which is realized when an individual performs the rights and obligations attached to their position (Soekanto, 2012). Extracurricular supervisors are educators responsible for developing students' potential and guiding them in discovering their identity beyond formal classroom learning (Kinesti et al., 2022). The status of extracurricular supervisors as educational personnel is legally reinforced through the Ministry of Education, Culture, Research, and Technology Regulation No. 12 of 2024,

which explicitly requires schools to appoint teachers and/or education staff, as well as other competent individuals, as supervisors of extracurricular activities (Fais, Purwoko, & Hazin, 2025). This regulation emphasizes that extracurricular supervisors may come from diverse backgrounds as long as they possess relevant competencies, yet they carry a legal mandate to fulfill educational functions outside regular instructional hours.

Islamic spiritual activities, commonly known as *Rohis*, serve as a platform for students to engage in religious outreach and spiritual development within the school environment (Koesmarwanti, 2000). A Rohis supervisor is an educational practitioner legally mandated to oversee Islamic spiritual activities in schools and who undertakes pedagogical, spiritual guidance, facilitative, motivational, and managerial functions. As a role model, the supervisor acts as an agent of value internalization and character building, as well as a bridge between institutional policies, student dakwah practices, and the enhancement of leadership capacity among members (Dari et al., n.d.).

The complexity of the Rohis supervisor's responsibilities requires mastery of multiple functional dimensions. They serve not only as instructors but also as mentors, managers, and motivators for students. The role of the instructor within the context of the Islamic spiritual organization can be categorized into four main dimensions, encompassing pedagogical, psychological, administrative, and social aspects, namely:

As Educators and Role Models

The strategic role of religious student organization instructors as educators and role models is essential. Instructors do not merely deliver religious knowledge but also embody the values they aim to instill. Role modeling is considered the most effective method of character development, as students learn through imitation of figures they observe. The personal qualities of the instructor serve as a direct reference for shaping students' religious character. Thus, role modeling is not only a moral dimension but also a pedagogical strategy for internalizing values and fostering positive habits within religious organizations (Khakiim, 2017).

In practice, Rohis instructors demonstrate discipline in worship, polite communication, and humility, proving that character building occurs through observable real-life examples. Their role is not just complementary to religious activities but serves as a primary medium for value transmission through behavioral imitation. The presence of instructors as exemplary figures creates a natural and non-coercive religious learning environment. However, this research identifies a limitation: the effectiveness of role modeling is not yet supported by a structured assessment system, making it difficult to measure long-term behavioral changes. Therefore, further research is needed to develop evaluation instruments.

As Mentors and Counselors

The role of the instructor as a mentor and counselor positions them as spiritual and emotional companions for students. Instructors not only provide solutions to students' problems but also build close and trusting relationships through empathetic communication. The success of mentoring largely depends on the instructor's ability to understand students' psychological conditions, such as anxiety, peer conflict, or spiritual doubt. Through personal and dialogical counseling approaches, instructors help students find purpose, strengthen religious identity, and guide them toward constructive problem-solving (Pasaribu, Ritonga, & Syam, 2025).

In practice, Rohis instructors open private dialogue sessions, maintain confidentiality, and show empathy, demonstrating the application of informal counseling that fits adolescent emotional development. The use of deliberative dialogue in conflict resolution and intensive support for students facing personal issues reflects counseling principles. Building trust becomes a key factor that encourages openness, enabling deeper guidance (Fahmi & Hidayatullah, n.d.). However, counseling practices remain spontaneous and lack structured guidelines or evaluation tools. Although consistent with theoretical counseling roles, professional aspects such as case documentation and standard procedures need enhancement for measurable outcomes.

As Facilitators

Instructors function to provide various forms of support that enhance the learning process and development of the Rohis organization. This role includes supplying adequate facilities, creating a conducive environment, and assisting in organizing and coordinating work programs. Instructors also serve as a bridge between the organization and external stakeholders, such as presenting qualified speakers, facilitating activity permits, and supporting effective internal deliberation (Muadzin, 2021).

Rohis instructors fulfill this facilitative function through providing activity spaces, documentation equipment, support in program planning, and administrative assistance. Their role as mediators with external parties ensures the sustainability of organizational activities. Facilitation provided includes not only technical support but also structural assistance that enables systematic program implementation. However, indicators to evaluate the quality of facilitation are not yet available, showing that its effectiveness largely depends on personal experience. As a result, long-term impacts on organizational development and student skills cannot yet be analyzed comprehensively.

As Motivators

Instructors are responsible for cultivating, maintaining, and enhancing student enthusiasm and participation in Rohis activities. This role is critical because organizational dynamics often fluctuate, requiring instructors to provide encouragement, appreciation, and moral support when challenges arise. Through continuous motivation, instructors not only sustain member participation but also foster leadership regeneration (Faishol et al., 2021).

Rohis instructors apply various motivational strategies, including appreciation, creating a family-like atmosphere, and organizing sharing sessions or recreational activities. This approach shows that instructors focus not only on organizational tasks but also on maintaining members' emotional well-being. Their role as psychological drivers positively influences leadership regeneration, as members feel valued and supported. However, no formal evaluation framework exists to monitor motivation levels systematically. An assessment instrument is needed to evaluate the impact of motivational strategies on leadership development and organizational sustainability.

As Administrators and Managers

This role positions instructors as key drivers in managing the Rohis organization. They are responsible for planning annual work programs alongside the leadership team, supervising activity implementation, conducting regular evaluations, and preparing accountability reports for the school. Through this managerial role, instructors ensure that Rohis functions in a structured, targeted, and accountable manner (Nugraha, 2023).

Rohis instructors carry out administrative and managerial duties through collaborative work planning, activity supervision, coordination between leaders, members, and the school, and facilitating semester evaluations and report compilation. This demonstrates that administrative and managerial roles operate as mechanisms of control and reflection, positioning instructors as stabilizers who regulate workflow and sustain organizational rhythm. Despite the substantive implementation of these roles, this study identifies limitations: the absence of measurable performance indicators or structured monitoring tools. Strengthening evaluation systems is necessary to ensure objective and sustainable accountability.

Advisor Strategies in Developing 21st-Century Skills

21st-century education demands a paradigm shift in learning that emphasizes the development of critical thinking, creativity, communication, and collaboration skills (4C). These competencies serve as essential provisions for students in facing increasingly complex global challenges. Hendrik (2024) asserts that 21st-century learning strategies in Islamic Religious Education (PAI) must be oriented toward student-centered learning models, where educators act as facilitators who promote the development of higher-order thinking skills (HOTS) and foster Islamic character values (Hendrik, 2024).

Ahwani (2025) emphasizes that strengthening 21st-century skills cannot be separated from religious values. The integration of Islamic principles within the education process becomes the fundamental foundation to ensure that students excel not only intellectually, but also spiritually, socially, and morally. Therefore, the development of 21st-century competencies within Islamic educational institutions must be realized through religious activities that are applicative, participatory, and contextual (Ahwani, 2025).

Islamic Spiritual Activities (Rohis) at MAN 1 Semarang serve as a strategic platform for students to develop 21st-century skills grounded in Islamic values. Rohis instructors hold a central role in creating a collaborative and meaningful learning environment. Based on interviews with instructors and student leaders of Rohis, five key areas of strategy were identified in developing 21st-century skills: (1) character development grounded in Islamic values and role modeling, (2) integration of 4C competencies within Rohis activities, (3) strengthening collaboration and leadership through organizational involvement, (4) implementation of participatory approaches that encourage active

student engagement, and (5) positive impacts of these strategies on students' character formation and competency improvement.

Character Development Through Islamic Values and Role Modeling

Religious character development within Rohani Islam (Rohis) plays a significant role in shaping morally upright students. In the perspective of Islamic education, the development process does not merely emphasize the transmission of religious knowledge but prioritizes value internalization through role modeling, habituation of worship, and continuous mentoring. This approach aligns with the principles of *tarbiyah islāmiyah*, which position exemplary behavior (*uswah hasanah*) as the core of the educational process. The model of character-building grounded in exemplary practice also parallels the *role model approach* in education, which asserts that instructors hold a strong influence in shaping students' character (Perdiansa et al., 2025)

The alignment between theory and practice is reflected in interview findings. The Rohis instructor emphasized their role as both a mentor and role model, stating: *"As a Rohis instructor, I serve as a mentor, role model, and motivator in cultivating religious values. Through routine gatherings, evaluations, and religious activities, I aim to foster discipline in worship, noble character, and a sense of responsibility."* This statement is supported by the organization's leadership, who noted: *"The instructor guides the committee through regular coaching activities such as coordination meetings, program evaluation, and character development. In addition, the instructor exemplifies discipline, responsibility, and religious conduct."* Thus, role-based coaching becomes a central strategy in shaping students' religious character, as the instructor's example directly influences students' attitudes, behaviors, and discipline in worship.

Integration of 4C Skills in Rohis Activities

The integration of 21st-century skills (4C) critical thinking, creativity, collaboration, and communication into Rohis activities represents a strategic effort to prepare students who are both religiously grounded and capable of responding to contemporary challenges. Within the context of modern Islamic education, the strengthening of 4C competencies can be carried out in conjunction with religious value formation, ensuring that coaching develops not only spiritual aspects but also students' social and intellectual capabilities (Zain & Aprison, 2025).

Interview findings confirm this conceptual alignment, demonstrating that the instructor intentionally incorporates 4C elements into the programs implemented. The instructor stated: *"I integrate the four pillars of 21st-century competencies (4C) into every activity: critical thinking through discussion, creativity through khitobah competitions, collaboration in event committees, and communication through public speaking training and online dakwah media."*

The application of 4C skills is reflected in various activities such as *tausiyah* training, speech competitions, organizational events, and the production of digital dakwah content. Rohis leaders supported this by explaining that routine programs such as the *Rapat Diskusi Kepengurusan Keagamaan Madrasah (RDKM)* are specifically designed to foster critical and creative thinking: *"There is a monthly meeting called RDKM, designed to develop critical and creative thinking skills in delivering dakwah ideas and solving social problems in the school environment."* These findings demonstrate that the implementation of 4C fosters active and participatory coaching, encouraging students to engage, explore ideas, and participate directly in religious activities.

Development of Collaboration and Leadership Through Organizational Practice

Strengthening collaboration and leadership is a crucial aspect of organizational coaching, particularly within Rohis. In the framework of 21st-century education, learning that emphasizes teamwork and leadership experience is considered effective in cultivating responsibility, independence, and the ability to manage programs (Hendrik, 2024). Islamic education likewise stresses the importance of collective work (*amal jamā'ī*) as part of developing social ethics and leadership character.

The instructor implements this strategy through structured work program planning. The Rohis president explained that programming is arranged in three levels to improve collaboration progressively: *"There are three types of programs: weekly programs such as Friday Religious activities and congregational prayer; monthly programs such as class appreciation and mosque cleaning; and annual programs such as Isra' Mi'raj, Santri Day, Mabit, and RDKM."* These tiered programs provide opportunities for students to manage activities, make decisions, divide responsibilities, and evaluate outcomes.

Meanwhile, the instructor supports program implementation by providing training and facilities, stating: *"I facilitate the members with public speaking, MC, and leadership training, and provide access*

to *dakwah* facilities such as activity rooms and worship equipment.” Through this combination of organizational habituation and intensive mentoring, leadership and teamwork competencies are effectively developed.

Participatory Approach and Problem-Solving Strategy

A participatory approach is a key strategy in organizational coaching because it allows students to be directly involved in decision-making and problem-solving processes. In the context of 21st-century education, conflict resolution skills, reflective thinking, and effective communication are essential competencies that must be built through real experience. This approach aligns with democratic learning principles, which promote responsibility, autonomy, and dialogue in resolving organizational challenges (Henirwan et al., 2025).

The participatory approach is applied consistently by the Rohis instructor. Rohis leaders reported that they are given the opportunity to independently handle problems before seeking guidance: *“We first attempt to solve problems by gathering organizational leaders, then produce a mutual decision, and involve the instructor afterwards.”* The instructor reinforces this by stating: *“For organizational conflicts, I invite conflicting parties to communicate heart-to-heart to achieve mutual understanding.”*

This role demonstrates the instructor’s function as a mediator who nurtures interpersonal communication, empathy, and constructive conflict resolution (Sumayyah et al., 2024). Interview results indicate that this participatory strategy fosters confidence, independence, and students’ ability to identify and implement solutions. Students do not merely learn to resolve issues but also to value dialogue and consensus building as essential components of organizational experience.

Impacts and Challenges of Rohis Guidance on Students

Students gain positive benefits from Rohis leadership, becoming more independent, collaborative, and critical thinkers. Their religious character is strengthened, and their spiritual and moral awareness is deepened through Rohis activities, including active participation, poetry recitation, and debates. These programs also help students develop a sense of responsibility and morality (Usman & Lahat, 2025).

Rohis activities support students in cultivating moral and spiritual awareness, positively influencing their daily attitudes and behaviors, including improved self-control and social responsibility. However, several challenges hinder the development of Rohis, such as low student interest and participation in extracurricular activities, limited time due to academic schedules, and insufficient guidance and support from teachers and educational institutions.

Through spiritual, character, and organizational development, Islamic Spiritual Guidance (Rohis) mentors at MAN 1 Semarang strategically contribute to fostering students’ 21st-century competencies. In addition to strengthening religious components, extensive instructor involvement in supervising Rohis activities creates a non-formal learning environment that promotes leadership, teamwork, and creativity.

In terms of character formation, the guidance of Rohis instructors helps instill values of tolerance and moderation. According to a study by (Maulida & Dartim: 2025), Rohis activities, including moral studies, case discussions, and social training, effectively support students in developing moderate character qualities such as social awareness and mutual respect. A significant outcome of Rohis guidance is the improvement in students’ worship habits. Students who participate in Rohis tend to be more consistent in congregational prayer and related religious activities, demonstrating spiritual discipline and greater sincerity in worship.

Rohis instructors also encourage leadership development from an organizational perspective. A study conducted at SMK Negeri 6 Medan revealed that extracurricular Rohis activities significantly influence leadership development, with a determination coefficient of 64.5%. Moreover, Rohis provides students with the opportunity to exercise Islamic organizational management while promoting teamwork, decision-making, and event planning competencies that are essential in the 21st century (Sari & Ahmad, 2024).

Nevertheless, mentors and student leaders in MAN 1 Semarang face several challenges in managing Rohis. First, as a newly established organization at the beginning of the academic year, Rohis requires time for students and the school community to adapt. Mentors must provide intensive coaching to build organizational culture and enhance student understanding of Rohis objectives and functions. Second, time limitations due to dense academic and extracurricular schedules pose

significant barriers, resulting in low student attendance and participation in Rohis activities. Third, some students show limited interest in religious programs, leading to inconsistent motivation in mentoring sessions. Consequently, mentors must design more creative, relevant, and engaging approaches tailored to adolescents' needs. Fourth, the development of innovative and sustainable programs is hindered by resource constraints and limited facilities for large-scale initiatives. These challenges underscore the importance of teamwork and flexible mentoring strategies to ensure that Rohis performs effectively in supporting students' 21st-century skills development.

CONCLUSIONS

The findings of this study indicate that Rohis at MAN 1 Semarang plays a strategic role in developing students' 21st-century competencies through structured and informal religious coaching. Rohis mentors serve as educators, role models, facilitators, counselors, and motivators who consistently integrate 4C skills critical thinking, creativity, collaboration, and communication into various religious and organizational activities. This coaching approach contributes to strengthening students' leadership abilities, worship discipline, creativity, communication skills, and social responsibility. However, the study also identified several challenges, including limited time, varying levels of student motivation, and the lack of evaluation instruments and supporting facilities. Therefore, it is necessary to strengthen the evaluation system, enhance mentors' competencies, and develop more innovative programs that are relevant to adolescents' developmental needs. Future research is recommended to compare Rohis mentoring practices across different educational institutions and to develop standardized assessment models for evaluating 21st-century skills within student religious organizations.

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