

***Rohis* Movement at Two Senior High Schools of Yogyakarta in Actualizing the *Hijrah* Text of Qur'an Verses in Islamic Education Book**

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ABSTRACT. Islamic Spirituality (*Rohis*) in High Schools until now continues to drive its movement to actualize itself and its society, so that its movement today is essential to understand in depth, especially in interpreting the verses of the Qur'an about the existence of its movement. This research aimed to explore *Rohis* in two State Senior High Schools (SMA) in Yogyakarta, focusing on how they actualize the Qur'anic texts of *hijrah* found in Islamic Education (PAI) books and their collections. Employing a qualitative case study approach, the researchers collected data through observation, interviews, and documentation. For data analysis, they applied data reduction, data presentation, and conclusion. The findings reveal that the *Rohis* administrators' understanding aligns with Hermeneutical Theory, which emphasizes the interpretation of texts within their contexts. Specifically, *Rohis* administrators actively engage with Qur'anic verses as guiding principles for daily life. They attempt to comprehend both the contemporary context and the historical significance of Islam's glory during the era of the Caliphate. Furthermore, they contextualize these teachings in their personal lives and extend their understanding to influence the public sphere, including their school communities. This approach highlights the dynamic and practical application of religious texts in shaping spiritual and social life.

Keywords: *Verse Hermeneutics, Islamic Spiritual Movement (Rohis), Hijrah, Senior High School.*

ABSTRAK. Kerohanian Islam (*Rohis*) di Sekolah SMA sampai saat ini masih terus menggerakkan gerakannya untuk mengaktualisasikan diri dan sosialnya, sehingga gerakannya hari ini menjadi penting untuk dipahami secara mendalam, khususnya dalam menafsirkan ayat-ayat Qur'an tentang eksistensi gerakannya itu. Penelitian ini bertujuan untuk mengeksplorasi gerakan *Rohis* di dua Sekolah Menengah Atas (SMA) Negeri di Yogyakarta, dengan fokus pada bagaimana mereka mengaktualisasikan teks-teks Al-Qur'an tentang *Hijrah* yang terdapat dalam buku Pendidikan Agama Islam (PAI) dan koleksi pribadi mereka. Dengan menggunakan pendekatan studi kasus kualitatif, para peneliti mengumpulkan data melalui observasi, wawancara, dan dokumentasi. Untuk analisis data, mereka menerapkan reduksi data, penyajian data, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa pemahaman pengurus *Rohis* selaras dengan teori Hermeneutika, yang menekankan penafsiran teks dalam konteksnya. Secara khusus, pengurus *Rohis* secara aktif berinteraksi dengan ayat-ayat Al-Qur'an sebagai prinsip panduan dalam kehidupan sehari-hari. Mereka berupaya memahami baik konteks kontemporer maupun makna historis kejayaan Islam pada masa Kekhalifahan. Selain itu, mereka mengontekstualisasikan ajaran-ajaran tersebut dalam kehidupan pribadi dan memperluas pemahaman mereka untuk memengaruhi ranah publik, termasuk komunitas sekolah mereka. Pendekatan ini menyoroti penerapan teks-teks keagamaan yang dinamis dan praktis dalam membentuk kehidupan spiritual dan sosial.

Kata kunci: *Hermeneutika Ayat, Gerakan Rohani Islam (Rohis), Hijrah, Sekolah Menengah Atas.*

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INTRODUCTION

In several verses contained in the book of Islamic Education (*Pendidikan Agama Islam / PAI*), it is emphasized that a Muslim has a moral obligation to always act honestly in every aspect of daily life. This honesty is regarded as the primary foundation for building the character and integrity of Muslim individuals, so violations of this principle, such as betrayal, will result in consequences in the form of an appropriate reward from God, both in this world and in the Hereafter (Ramadani & Sofa, 2024). In addition, the concepts of hijrah and *jihad* are also emphasized as forms of spiritual and social effort by a believer to achieve Allah's grace, which extends beyond the physical dimension to include changes in attitude and continuous self-improvement (Wahab et al., 2024). Islamic Spiritual Administrators (*Robis*) at the high school level often use these verses as the primary foundation for understanding and internalizing the Islamic values taught in each chapter of the PAI book. Specifically, in the PAI book for grade XI, Chapter 5, entitled "The Golden Age of Islam that is Awaited Again," and Chapter 10, "Arise and Rise O Islamic Warriors" (Penyusun Kemendikbud RI, 2014), *Robis* administrators utilize understanding of the verses of honesty, migration, and *jihad* as guidelines in building a spirit of awakening and struggle in the school environment. This approach not only strengthens students' religious identity but also encourages the implementation of spiritual values in their social and academic lives.

Rohit (Islamic Spirituality) at the Senior High School (SMA) level is a student activity unit that is legally and formally established as an alternative forum for developing the Islamic religion within the school environment (Badawi, 2022). The formation of *Robis* is based on the need for a more expansive space for religious development, considering the limited time allocation for religious subjects in schools, which is regarded as very minimal. It means that *Robis* functions as a strategic means to strengthen the understanding and practice of Islamic values among students through various educational and recreational religious activities.

Furthermore, the existence of *Robis* in high school is not only a complement to the formal curriculum but also a medium for developing the character and spirituality of students as a whole. Through structured and organized activities, *Robis* provides opportunities for students to internalize Islamic teachings in everyday life and build social solidarity among fellow members (Saputra & Fuad, 2024). Therefore, *Robis* plays a vital role in supporting the formation of a strong religious identity and enhancing the quality of religious Education within the school environment comprehensively. As a student organization, *Robis* organizes various religious-based activities. These activities are designed to increase students' knowledge and understanding of Islamic teachings in greater depth outside of formal school hours (Aidulsyah, 2013). Through this activity, students have the opportunity to broaden their religious insights and strengthen their spiritual values in everyday life. In addition to being a means of developing religious knowledge, *Robis* also functions as a medium for self-actualization for its members in organizing (Ferdiansyah et al., 2019). All activities carried out refer to Islamic concepts and values, so that, apart from forming a religious character, students can also hone their leadership and social skills outside of school, through academic activities.

The phenomenon of the *Robis* movement over the past decade has been studied by several groups, particularly following research conducted by LKiS Yogyakarta (Salim et al., 2011) and Najib Kailani (Kailani, 2011). The reality of the *Robis* movement phenomenon described above was also observed in two prominent state high schools in Yogyakarta. Based on initial data from the interview results, the *Robis* movement, which involves holding various religious-based activities in schools and outside of school, cannot be separated from the role of textual interpretation in the classroom during the learning process. One of the *Robis* administrators of class XI said: "Many people interpret hijrah as changing religion, whereas the original hijrah is the hijrah of practicing a complete religion. I always remember QS Al Baqarah: 218; in the end times, it is time for Muslims to migrate back to the original Islam, not Muhammadiyah Islam or NU Islam. Islam is Islam." (Interview with AB/*Robis* administrator class XI, 30/12/2024).

The phenomenon of the *Robis* movement can be understood for several reasons. First, the Islamic Movement of *Robis* has, to date, continued to carry out various activities as a bastion of faith due to the surrounding situation, which tends to be un-Islamic. Second, the strengthening of national identity politics signals that the millennial group is also affected. It is due to the massive 'hard' Islamic narratives through social media that they receive every day. Third, in the past, the *Robis* movement pattern was 'supported' by alumni (who were studying) with weekly or monthly *liqo'* and *halaqah* activities, so that the *Robis* movement in the school remained strong. However, at first glance, *Robis* tends to move independently in these two schools. Their fighting spirit is also influenced by the existence of the Qur'an texts that they study in their routine forums, including the results of interpreting verse texts from student handbooks on Islamic Education (PAI) subjects. There are several studies related to the *Robis* movement, including research by Akmal Ferdiansyah et al. (2019), which reveals an interactional communication model that allows interaction between the sender and receiver of messages within the *Robis* movement. This movement employs a formal transmission model through structured activities and a non-formal transmission model through social interactions with other students within the school environment. Second, research by Ali Noer et al. (2017) revealed that the *Robis* movement's extracurricular activities were able to improve students' attitudes towards diversity at SMK Ibnu Taimiyah Pekanbaru. Third, research by Sri Ernawati (2017) revealed that the *Robis* movement involves three types of activities: daily, weekly, and monthly activities. For that, the contribution of the *Robis* movement to the religious space of students is very much felt at SMK Negeri 1 Klaten. Fourth, research by Dewi Munawaroh et al. (2025) explains that the *Robis* movement instills seven attitudes of a religious character, namely empathy, self-control, conscience, kindness, respect, justice, and tolerance. With these attitudes, the *Robis* movement is effective in constructing the religious character of its cadres.

From the various previous studies above, no research has been found related to the *Robis* movement in understanding the *Hijrah* text of the verses of the Qur'an in their PAI books. Therefore, there is a research gap that must be revealed by focusing on answering the interpretation of the *Hijrah* text of the Qur'an verses in the PAI book understood by the *Robis* managers in the two best state high schools in Yogyakarta and to what extent the interpretation of the *Robis* movement in the two senior high schools in actualizing the *hijrah* text of the verses is used as a symbol of the movement to influence public space in schools and the general public. Here, this research has a high novelty value and is important as a reflection material for the academic world.

METHOD

This research employs a qualitative, exploratory plan model research design. It means that exploratory plans have three special characteristics, namely: (1). The assumption is that the researcher does not have enough closeness to the object of research, namely the interpretation of the *Robis* administrators at the best State High School in Yogyakarta regarding the *hijrah* text of the Qur'an verses in PAI book of SMA. (2) The researchers do not sharply highlight the special aspects of the situation and conditions intended in this research. (3) This research emphasizes enriching aspects surrounding the research object and essential factors related to the research (Alaslan, 2021). The researchers used a case study method in this study. From here, the researchers rigorously examined and researched the extent to which the interpretation of the *Robis* management at the best state high school in Yogyakarta regarding the *hijrah* text of the Qur'an verses in the Islamic Education book at SMA. All events or activities selected by the researchers are real events, namely those that are happening at the time of the research (Rahardjo, 2007: 76). The research was conducted in two of the best state senior high schools in the Yogyakarta area. Both schools are favorites and the best in the region, with active *Rohi* management that is involved in both school activities and outside endeavors. The targets of this research are the *Robis* management in two state senior high schools in Yogyakarta (as explained above), five students outside the *Robis* management, three *Robis* mentors, principals, and the two communities that are affected by *Robis* activities.

Researchers employ a range of data collection techniques, including observation, in-depth interviews, and documentation. (Creswell, 2010). Researchers conduct data validity tests in several ways so that the data taken has a good level of validity and truth, including 1) Extending interaction with key actors and informants by intensifying information from various existing data sources related to the research, 2) Conducting observations repeatedly during the research process, 3) Conducting triangulation testing (Muhadjir, 2002). The researchers used the Miles and Huberman data analysis model. The stages in this technique are as follows: 1) Data reduction. That is, the researchers try to simplify the data findings by focusing on the core data related to the research analysis of the interpretation of the text of the *hijrah* verse in the Qur'an until the core theme of the hermeneutical findings is found. 2) Data presentation. That is, the presentation of data is carried out in the form of a brief description of the material that connects the categories, thus allowing for a more precise conceptualization both as a whole and in detailed parts of the data. 3) Drawing Conclusions. That is, the conclusions drawn from this technique are based on the data presented, which meet the standards set by the results of the two data techniques above. The researcher then concluded the final results of the study on how the text of the *hijrah* verse was understood by the *Robis* movement in the two senior high schools (Sugiyono, 2015).

RESULT AND DISCUSSION

Result

The hermeneutic Theory in understanding the text of the Qur'an serves a good purpose, as it attempts to interpret the verses of the Qur'an in greater depth. However, the Hermeneutic

Theory can express the purpose and meaning of the text, which is implicitly due to the distance that the interpreter understands the text itself. It also occurred that actors of Islamic Spirituality (*Robis*) in two State High Schools in Yogyakarta, specifically those who had an understanding of the texts in the Islamic Education (PAI) Subject book that they studied in class.

1. Text as a Guide to Life for the *Robis* Movement

In studying the text, Hermeneutics places the linguistic aspect as its primary focus. When the hermeneutic approach is applied in the study of the text of the Qur'an, the primary focus lies on how the text can be presented and interpreted in the reality of the life of society at large. Thus, the text of the Qur'an can be understood, realized, interpreted, and discussed in the context of interpreting the social reality that is developing in society (Faruq et al., 2024).

The *Robis* administrators attempt to interpret the *hijrah* text of the Qur'an's verses as a guide for their daily lives. The verse that is a reference to the importance of 'migrating life' for *Robis* administrators is QS. At Taubah, verse 41 reads: "Let us depart whether you feel light or heavy, and strive with your wealth and souls in the way of Allah SWT. That is better for you if you only know" (Departemen Agama RI, 2015).

The verse above is understood by the management of *Robis* SMA N 1 Delima as an essential verse in changing a life filled with the 'stupidity' and 'lullaby' of the Western world today. For them, a good *Hijrah* is realizing that the lives of Muslims must be improved in various ways, especially for Muslim students. Islam will not be successful if Muslims are not yet able to realize how the destructive power of religious morals has subdued them. It is as stated by MI, the management of *Robis* SMA N 1 Delima class XI: "Many people still do not understand Islam correctly and completely, sir. Even though many verses clearly state that Islam is the best religion and no other religion can match it. If people are not aware, we need to make them aware slowly. Especially making friends at this school is important. It is the work of *Robis* in this period." (Personal interview, 11/09/2024).

Robis's administrators have demonstrated a deep understanding of the importance of upholding Islamic values in the public space around them. This awareness reflects a strategic effort to implement Islamic teachings not only as a personal doctrine but also as a principle that must be applied in daily social interactions. In this context, despite facing significant challenges in changing the behavior of the broader community at the district level, *Robis* administrators focus their role on the school environment as the main arena for change to modify the behavior of peers who do not reflect Islamic values. The concept of *hijrah*, accompanied by the wording of *jihad*, becomes very relevant and enjoyable if it can be presented concretely in the reality of the lives of *Robis* administrators. The interpretation of these verses involves not only textual analysis but also a critical and reflective process of understanding, encompassing awareness, interpretation, and in-depth discussion. This process enables *Robis* administrators to utilize the holy texts as guidelines in designing and implementing adaptive and contextual Islamic *da'wah* movements that take into account the social dynamics of the school environment and the surrounding community.

Therefore, the verses that form the basis of this movement are not only seen as religious symbols but also as practical instruments in building collective awareness and strengthening religious identity among students. This approach enhances the role of *Robis* as agents of social change, integrating Islamic values into real life while fostering solidarity and social

cohesion within the educational environment. Through systematic interpretation and implementation, the *da'wah* movement, guided by the texts of *hijrah* and *jihad*, has the potential to produce significant social transformation at the local level.

2. Understanding the Text in the Context of Islamic Glory in the Caliphate Era

Understanding the meaning of a text without considering its historical context and background can lead to partial understanding and less accurate interpretation results. In hermeneutics, no text is completely independent; every text is always closely related to the context that surrounds it. In other words, if someone interprets the meaning of a text without considering the context that accompanies it, then it will only reduce the truth and meaning contained in the text (Padlan et al., 2022). The *Robis* administrators attempt to understand the context of today and the era when Islam reached its glory under the Caliphate. They began to realize the problems of faith today compared to faith during the Caliphate. Even according to one of the *Robis* members at SMA N 1 Mawar, the moral issues that damage the Muslim faith today can be understood in the book "PAI and Budi Pekerti for SMA/SMK Class X," pages 46-47.

In the book, it is explained that, at least, there is a rapid development of technology, while morals and religious degradation continue to decline sharply. Muslim civilization is increasingly complex to expect to advance; even public figures who have been considered role models have become figures who destroy faith. Not only that, the hedonistic behavior of society distances itself from Islamic law. So, in the book, it is also explained that there is the Word of the Prophet Muhammad SAW: "Every believer is faced with five tests. Namely, believers who incite him, hypocrites who hate him, infidels who fight him, and lusts that oppose him, and Satan who always leads him astray." The explanations of the five tests are detailed in the book, accompanied by various real-world examples (Taufik & Setyowati, 2021).

Understanding the above hadith with all its examples, moving to continue improving oneself is the solution offered by the administrators of *Robis* SMA N 1 Mawar. The verse from the Prophet's hadith above is a concrete example offered by *Robis* administrators to understand the past context (according to the Prophet's hadith above) and compare it to the present context (according to examples of today's reality in the book). According to IA, one of the administrators of *Robis* SMA N 1 Delima in the field of Public Relations, said: "The hadith is our material for reflection today, sir. Everything that the Prophet Muhammad (SAW) said in the past remains highly relevant and appropriate for us to apply in order to improve ourselves. Offering *hijrah* is a solution to improve the situation and conditions in our society, including many of our friends who have been lost due to the phenomenon of Western power so far."

The results of the interviews showed that *Robis* administrators at the high school level tried to understand the context of the religious texts they were studying. They attempted to relate the verses of the Qur'an to contemporary social and cultural phenomena, particularly since the Islamic Religious Education (PAI) books used included various contemporary examples. This approach demonstrates an initial awareness of connecting sacred texts to the realities of everyday life, which is a crucial step in the process of contextual and relevant religious learning. However, at this point, the *Robis* administrators have not fully understood that the text of the Qur'an's verses and Hadith do not stand alone independently but are

always closely related to the historical, social, and cultural contexts that surround them. A comprehensive understanding of religious texts must take this context into account so that the resulting interpretation is not separated from the truth of the original meaning. The dependence of the text on its context is a fundamental aspect of in-depth religious studies, which enables more mature and dynamic interpretations as time develops (Ulum & Asy'ari, 2024). If the lack of awareness of the importance of this context persists among *Robis* SMA administrators, their understanding of the Qur'an and Hadith tends to be partial and limited. As a result, the interpretations that emerge have the potential to be limited by the knowledge of specific individuals or groups without considering broader and more objective dimensions. It can hinder intellectual maturity in understanding sacred texts and reduce the effectiveness of the *Robis* da'wah movement; therefore, a more systematic and critical learning approach is needed in studying religious texts within the Islamic educational environment, especially in the school classroom.

Discussion

Contextualization in Personal Life and Mobilizing Social Movements

Contextualization in this case means understanding the historical reality that is happening now, as well as seeking various references as guidelines in linking the verses of the Qur'an with future activities. In hermeneutic studies, three main aspects are the focus, namely text, context, and contextualization. These three aspects are interconnected and form a complete unity. Thus, in exploring the meaning of a text, these three aspects must be presented: understanding where and in what situation the text appears, how the text is understood in the context of its original reality, and how the meaning of the text can be reinterpreted in a different context according to the development of the times (Fauzan, 2017). After understanding the context of the *hijrah* verse above, the *Robis* administrators at two senior high schools in Yogyakarta attempted to contextualize it in their own lives, even mobilizing their understanding into the public sphere. In the Theory of Hermeneutic Contextualization, if the *Robis* interpret the text of the *hijrah* verses and the spirit of Islamic *jihad* preaching within the context of their past, then this will only be a discourse at the level of their routine meetings. So, contextualization is essential here, especially since the *Robis*, particularly at SMA N 1 Delima, already have a fostered village that serves as a role model for Islamic life, according to their expectations.

The *Robis* of the two senior high schools try to understand the reality of the texts of the verses of the Qur'an and Hadith historically (textually) and use them as references for today's life. However, *Robis* realizes that the texts of the Qur'an and Hadith in the book "PAI and *Budi Pekerti* for SMA/SMK" are highly relevant to current phenomena. According to the PAI book in class XI, on page 68, it is written, "As a young generation of Islam, rise and roll up your sleeves to regain the glory of Islam as Islam once carved the history of world civilization!" (Mustahdi & Mustakim, 2021). This sentence serves as a motivator to be more enthusiastic about Islam, enabling them to understand the material in the book more comprehensively. It was also conveyed by the head of *Robis* SMA N 1 Delima, namely: "We have a book of the spirit of Islam, sir. Not only the general guidebook of PAI and *Budi Pekerti* in that class. However, Everyone in this school understands that *Robis* is the vanguard in Islamizing the atmosphere in this school by Islamic law, by *manhajinnubunwah*. So, yes, what we understand must be done as well as possible,

especially preaching it to every person or society around us. It is the main homework and task of *Robis* so far."

The interview indicated that *Robis* administrators at the high school level actively contextualize the verses of hijrah through various activities that are the realization of the Theory. This contextualization process is not only aimed at strengthening the internal faith of administrators but also at developing broader da'wah, both within the school environment and in the surrounding community. This approach demonstrates a systematic effort to translate the values of the Qur'an into practical applications relevant to contemporary social dynamics. The activities carried out by *Robis* reflect a process of exploring the deep meaning in the verses of the Qur'an related to migration. The administrators routinely conduct studies and discussions to understand the verses comprehensively and critically, and continue to seek new meanings that align with the context of the times. This process of searching for meaning is not merely academic but also serves as a normative basis for formulating the strategies and methods of Islamic preaching that they implement. It means that the understanding obtained from this study becomes the primary reference in carrying out their religious activities.

Within the existing research context, the contextualization of Qur'an verses by *Robis* administrators reveals the dynamics of religious learning that are adaptive and responsive to social needs. This approach integrates the Theory and practice of preaching synergistically, thus enabling the formation of a stronger and more relevant religious identity among students. It also emphasizes the importance of religious Education that is not only textual but also contextual, which can bridge traditional values and modern challenges in everyday life (Suwahyu, 2025).

CONCLUSION

The movement of Islamic Spirituality (*Robis*) administrators in two State Senior High Schools in Yogyakarta towards the texts of the *hijrah* verses in the Islamic Education (*Pendidikan Agama Islam / PAI*) Subject Books can be analyzed using the Hermeneutics Theory. This Theory enables them to interpret the verses of the Qur'an not only as sacred texts but also as guidelines for daily life that are relevant to contemporary conditions. The *Robis* administrators try to understand the historical context of the *hijrah* verses, including the golden age of Islam during the caliphate era, so that they can relate these values to the challenges and situations of modern life. After gaining this understanding, they contextualize the *hijrah* verses in their personal and social lives and mobilize this understanding into the public space, both in and outside the school environment. This approach shows how religious texts can be brought to life and used as a dynamic source of inspiration in the character and spiritual development of *Robis* students in Yogyakarta. This research is limited to the study of *hijrah* and *jihad* texts in the PAI book on the *Robis* movement. For that, there needs to be further research in understanding the texts in other verses of the Qur'an, and not only in senior high school.

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