

# Strengthening Islamic Moderation Education through Extracurricular Activities in High Schools

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## ABSTRACT

Religious moderation education is a key strategy in shaping a young generation that is tolerant, inclusive, and respectful of diversity. This study aims to analyze the role of extracurricular activities in strengthening Islamic moderation values in high schools. Extracurricular programs such as Islamic Spirituality (Rohis), scouting, and student organizations are considered effective platforms for internalizing moderation values through collaborative approaches, critical discussions, and the habituation of inclusive attitudes. This research employs a descriptive qualitative method by collecting data through observation, interviews, and document analysis in several high schools. The findings reveal that well-structured extracurricular activities significantly enhance students' understanding of Islamic moderation principles, including tawasuth (middle path), tasamuh (tolerance), and i'tidal (justice). Moreover, the active involvement of teacher advisors and inter-organizational collaboration within schools serve as key supporting factors for the success of this program. This study emphasizes the importance of integrating religious moderation values into non-formal school activities as a preventive effort against intolerance among adolescents.

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## 1. INTRODUCTION

The global phenomenon of intolerance and radicalism has become a serious issue in modern society, particularly in education. Over the past decade, various international reports have shown an increase in cases of religiously motivated violence, hate speech, and extreme attitudes that undermine social order. This phenomenon is not limited to countries experiencing conflict but is also beginning to spread to countries with established democracies (Mujahid, 2021; Susanto & Muhamma, 2024; Yahuda, Susanto, Widodo, & Kolis, 2024). Radicalism, as an extreme ideology, often utilizes social media to spread its influence, making teenagers, as active users of digital platforms, a vulnerable group to infiltration. In Indonesia, the world's largest Muslim population, the threat of intolerance poses a unique challenge to social stability and interfaith harmony. This phenomenon demands a comprehensive strategy to instill values of moderation from an early age

so that the younger generation can develop a tolerant, inclusive, and peace-loving attitude **(Susanto, Rohmah, Hidayanti, & Sugiyar, 2023)**.

The reality on the ground shows that cases of intolerance occur not only in the public sphere but also in secondary schools. Several studies have found indications of social segregation, exclusivism, and even potential discriminatory behavior by some students toward peers from different religious, cultural, or organizational backgrounds **(Ulfah, 2018)**. For example, small groups have emerged that refuse to interact with other students due to differences in beliefs or worship styles. In fact, hate speech or labeling of certain groups is not uncommon on school social media platforms. This indicates that, despite schools having a religious education curriculum, the internalization of the values of moderation is not yet fully effective. If left unchecked, this situation has the potential to foster radicalism, threatening national harmony and unity **(Fatimah, Eliyanto, & Huda, 2022; Rukayah, Sajdah, & Himawati, 2025)**.

The main problem faced is that formal education in schools is not yet capable of instilling the values of religious moderation in depth. While Islamic Religious Education (PAI) subjects include material on tolerance, brotherhood, and respect for differences, the approach used remains predominantly cognitive and under-emphasizes affective and psychomotor aspects. Classroom learning tends to be theoretical and oriented toward academic achievement, rather than character development. As a result, the values of moderation that should become students' habitus remain limited to knowledge, not concrete attitudes in everyday life. Furthermore, limited formal learning time makes it difficult for teachers to develop applicable methods for fostering moderate attitudes. This situation demands alternative, more flexible, interactive, and contextual approaches, one of which is through extracurricular activities.

Utilizing extracurricular activities as a means of developing moderate character is a strategic step that can bridge the gaps in formal education. Extracurricular activities, as non-formal activities, provide students with a wider space to interact, discuss, and collaborate without being tied to academic pressures. Programs such as Islamic Spirituality (Rohis), scouting, student organizations, and arts and sports activities can be integrated with Islamic values of moderation, such as *tawasuth* (moderation), *tasamuh* (tolerance), *i'tidal* (justice), and *tawazun* (balance) **(Suryaningrum, Mushlihin, & Hadiyanto, 2017)**. For example, through Rohis activities, students are not only encouraged to deepen their religious devotions but also trained to engage in respectful dialogue regarding differences. Scouting activities can foster a spirit of cooperation across backgrounds, while student organizations can cultivate inclusive leadership skills. With this approach, moderation is no longer an abstract concept but is instead embodied in concrete behavior through enjoyable social practices.

The role of extracurricular activities as a strategic space for social interaction cannot be ignored. The school environment is a miniature society, encompassing diverse religious, cultural, and socioeconomic backgrounds **(Muahfudin, 2017; Supriyanti, Kurniawati, & Susanto, 2025)**. If the values of moderation are successfully instilled through extracurricular activities, students will become accustomed to living in harmony, respecting differences, and rejecting all forms of violence and discrimination. Furthermore, extracurricular activities can serve as a means of early detection of potential intolerance and radicalism among students. Active mentoring teachers can identify deviant behavior and take immediate preventive action. Given technological advances that facilitate the spread of radical ideas, strengthening moderation through social activities is a relevant and urgent anticipatory measure. In other words, successfully instilling the values of

moderation through extracurricular activities will contribute significantly to creating a young generation with character, tolerance, and the ability to become agents of peace.

The novelty of this idea lies in its approach to strengthening religious moderation through non-formal, interactive, and contextual channels. To date, research on religious moderation has focused more on formal curricula or classroom-based learning. This concept offers innovation by making extracurricular activities not merely a complement to academics, but rather a strategic medium for developing moderate character. This approach offers two main advantages: first, students experience the process of internalizing values directly through social experiences, not just theory; second, extracurricular activities provide a more inclusive space for developing social skills aligned with the principles of moderation, such as empathetic communication, inclusive leadership, and conflict resolution. Thus, this research not only fills a gap in the study of religious moderation but also provides a practical model that schools can adapt to address the challenges of intolerance in the digital age.

## 2. METHODS

This study uses a descriptive qualitative approach because it aims to describe in depth the role of extracurricular activities in strengthening the values of Islamic moderation in high schools (Creswell, 2018; Huberman & Jhonny, 2014; Sugiyono, 2015). A qualitative approach was chosen because it allows researchers to explore the meanings, values, and experiences of those involved in extracurricular activities, resulting in richer descriptive and contextual research results. This type of descriptive research focuses on describing phenomena as they are, without manipulating variables, so the data obtained are natural and reflect the situation in the field (Rukajat, 2018).

Data collection techniques were conducted through observation, interviews, and documentation. Observations were conducted to directly observe the implementation of extracurricular activities such as Islamic Spirituality (Rohis), Scouts, and student organizations. In these observations, researchers noted patterns of interaction between members, the roles of instructors, and forms of activity that embody values of moderation such as tolerance, cooperation, and openness to differences. In addition to observations, researchers also conducted in-depth interviews with relevant parties, such as extracurricular instructors, Rohis administrators, Scout administrators, and student organization members. Interviews were conducted using a semi-structured technique so that researchers maintained a guideline for questions, but still gave informants the freedom to express their views, experiences, and perceptions regarding the application of religious moderation values in extracurricular activities. To complement the data, researchers also collected relevant documents such as work programs, activity reports, and photos and videos documenting activities that could support the research findings.

The subjects of this study consisted of extracurricular instructors, Rohis administrators, scout members, and student organization administrators who were selected purposively, namely based on their active involvement in implementing extracurricular activities oriented towards strengthening the value of moderation. This purposive selection of subjects was carried out so that the data obtained were relevant to the research focus and able to provide in-depth information according to the research needs. Data analysis was conducted using the interactive model of Miles and Huberman which includes three main stages: data reduction, data presentation (data display), and drawing conclusions or verification (Miles & Huberman, A,

1994). Data reduction was carried out by selecting, sorting, and grouping relevant data according to specific categories, such as the type of extracurricular activities, internalized moderation values, and the roles of mentors and students. After the data was reduced, the next step was to present the data in a descriptive narrative for easier understanding and further analysis. The final stage was drawing conclusions, which was carried out by interpreting the meaning of the presented data, then verifying it through source and method triangulation techniques to ensure its validity. With this method, it is hoped that the research will provide a comprehensive picture of how extracurricular activities can be a strategic tool in strengthening Islamic moderation values among high school students.

### 3. FINDINGS AND DISCUSSION

#### **The Role of Religious-Based Extracurricular Activities in Promoting Islamic Moderation**

Religious-based extracurricular activities, such as Islamic Spirituality (Rohis), play a strategic role in shaping students' character, fostering a balanced and tolerant understanding of religion and distancing themselves from extreme attitudes. In the context of high school education, Rohis serves not only as a forum for religious instruction or religious study, but also as a medium for developing moderate student personalities. This aligns with the national education goal of producing not only academically intelligent generations but also noble morals and an inclusive attitude in social life. The importance of Rohis's role in strengthening religious moderation can be seen in the various activities it organizes. These activities typically include regular religious study sessions, religious discussions, studies of tafsir and hadith, and socio-religious activities such as community service, orphanages, and commemorations of Islamic holidays. All of these activities can be directed toward instilling the values of religious moderation, such as *tasamuh* (tolerance), *i'tidal* (justice), and *tawazun* (balance). These three values serve as the foundation for students to understand religion proportionally, without overdoing it or underestimating its teachings (Pipit, Kasan, & Mursid, 2022; Susanto, Widodo, & Kolis, 2023).

One concrete implementation of strengthening moderation in Rohis activities is through thematic studies on religious moderation. For example, Rohis could conduct a special study discussing the meaning of moderation in Islam, the Quranic and Hadith arguments supporting a moderate stance, and examples of its application in everyday life. This study would not only be delivered as a one-way lecture, but also through interactive discussions, allowing students to ask questions, express their opinions, and relate them to social phenomena occurring in the school environment and the community. Furthermore, Rohis could also serve as a forum for discussion on contemporary religious issues frequently debated on social media and in everyday life. For example, how to address differences in schools of thought, views on the issue of tolerance between religious communities, and how to deal with provocations that lead to intolerance (Muhammad & Imronudin, 2022). This kind of discussion helps students to not be easily influenced by radical narratives that often circulate in cyberspace, because they are equipped with an argumentative and moderate understanding of religion.

Another important role played by the Rohis is providing leadership training based on the values of moderation. As an organization with a management structure, Rohis frequently holds leadership training (organizational training) for its members. At these events, mentors and speakers can incorporate material on the importance of inclusive leadership, prioritizing deliberation, and respecting diversity. In this way, Rohis not only produces devout students but

also future leaders capable of bringing the values of moderation into community life. In its implementation, the guidance of mentoring teachers plays a crucial role. Teachers who understand the concept of religious moderation can guide each Rohis work program so that it does not deviate from the values of Islam, which is a blessing for all the worlds. The mentors act as a filter to ensure that Rohis activities are not exploited to spread exclusivity or radicalism. With proper guidance, Rohis can become a bulwark against the infiltration of intolerant ideologies within the school environment **(Novita Sari, Ajahari, & Surawan, 2025)**.

The benefits of implementing the values of moderation through Rohis activities are clearly felt in students' social lives. They become more open to differences, both interfaith and intergroup, as well as differences of opinion among fellow Muslims. This is crucial given the reality of Indonesian society being highly pluralistic, so an inclusive and tolerant attitude must be instilled from an early age. Students who actively participate in Rohis with a concept of moderation are better able to avoid blind fanaticism, prioritize dialogue in resolving conflicts, and uphold the value of unity. In addition to its internal impact on students, strengthening moderation through Rohis also positively contributes to the school's image. Schools that are able to direct students' religious activities toward moderation will serve as good examples for other educational institutions. The school environment becomes more harmonious, avoids conflicts arising from differing views, and is able to create a conducive learning atmosphere **(Ginting, 2024; Husna & Thohir, 2020)**.

However, this success is not without challenges. One major challenge is the influence of social media, which often contains provocative content that leads to radicalism. To address this, Rohis can play an active role in digital literacy by creating moderate Islamic preaching content that is disseminated through social media. In this way, Rohis plays a role not only in the school environment but also in the digital space, thus expanding its positive influence. Therefore, it can be concluded that religious-based extracurricular activities, particularly Rohis, play a central role in strengthening religious moderation among students. Through studies of moderation, discussions of contemporary issues, leadership training, and strengthening digital literacy, Rohis can produce a young generation that is religious, tolerant, just, and balanced. If managed properly, Rohis will not only be a means of spiritual development but also a bulwark against radical ideologies that threaten national unity.

### **Strengthening Inclusivity through Collaborative Extracurricular Programs (OSIS and Pramuka)**

The Intra-School Student Organization (OSIS) and Scouts are two extracurricular activities that play a significant role in instilling the values of togetherness, inclusivity, and religious moderation in the secondary school environment. Both serve as a forum for students from diverse backgrounds, including religious, ethnic, cultural, and socioeconomic differences. In these activities, students learn not only leadership and organizational skills, but also how to respect differences, prioritize deliberation, and resolve conflicts peacefully and justly. In other words, OSIS and Scouts are highly effective spaces for internalizing the value of religious moderation practically in everyday life. OSIS, as an official organization that accommodates all students, plays a strategic role in creating an inclusive school climate. Through OSIS activities, students are trained to manage activities involving various parties without discrimination. For example, in developing work programs, OSIS must consider the interests of all students, both Muslim and non-Muslim, as well as those from diverse cultural backgrounds. This process

teaches students to be fair (i'tidal) and balanced (tawazun), and to avoid taking sides with certain groups (Romlah, 2025).

One form of moderation in the Student Council (OSIS) is through deliberation meetings. Every OSIS decision, such as setting the school activity agenda, electing the president, or managing funds, is made through deliberation and consensus. In this forum, students are taught to respect differing opinions, put forward rational arguments, and make decisions that benefit all parties. This practice of deliberation reflects democratic values that align with the Islamic principle of moderation: not imposing one's will but rather seeking common ground that is fair to all. Beyond OSIS, the Scout Movement (Pramuka) also plays a significant role in strengthening the values of inclusivity and moderation. Scout activities, such as camping, scouting competitions, and skills training, bring students from diverse backgrounds together into one team. In a camping situation, for example, each participant must work together to build tents, cook, and maintain a clean environment. This collaboration demands mutual understanding, tolerance, and shared responsibility. Through these interactions, students learn that diversity is not a barrier to unity, but rather a wealth that must be preserved (Maryanah, Syafe'i, & Permana, 2022).

Scouts also frequently incorporate the values of moderation through social activities, such as community service, blood drives, and fundraising for disaster victims. These activities instill empathy, caring, and a spirit of mutual cooperation, all of which are part of implementing moderation in community life. Thus, Scouts not only train physical and mental skills but also shape students' personalities with moderate character and concern for others. To strengthen the values of tolerance and mutual respect, the Student Council (OSIS) and Scouts can also hold innovative programs such as school cultural festivals and dialogue days. School cultural festivals, for example, provide a space for students to showcase the arts, culture, and traditions of their respective regions, fostering an understanding that cultural differences are natural and should be respected. Meanwhile, dialogue days can serve as interfaith discussion forums featuring speakers from diverse backgrounds to discuss issues of diversity, peace, and unity. These activities not only broaden students' horizons but also strengthen their ability to interact healthily in a pluralistic society (Anta, Sampurna, & Susanto, 2025).

This inclusive approach through the Student Council (OSIS) and Scouts fosters student character, making them more open, just, and able to coexist harmoniously amidst differences. This is crucial in the era of globalization, which is rife with challenges of intolerance and radicalism. If OSIS and Scouts are able to internalize the values of moderation through their work programs, then schools will serve not only as a place to transfer knowledge but also as a center for the formation of a tolerant and civilized national character. Thus, OSIS and Scouts play a highly strategic role in strengthening religious moderation through an inclusive, collaborative approach. Through deliberation activities, teamwork, and cultural and social programs, students learn firsthand how to respect differences, manage conflict, and build harmony. This role must be continuously strengthened through teacher mentoring and school policies that support the creation of an inclusive and discrimination-free environment.

### **Practical Implementation of Moderation Values through Cultural and Social Extracurricular Activities**

Arts, culture, and social extracurricular activities in secondary schools play an equally important role in strengthening the value of religious moderation. While religious

extracurricular activities and student organizations instill moderation through discussion forums and deliberations, arts, culture, and social activities provide a space for internalizing these values through real-life experiences and social interactions. Religious moderation cannot be understood merely as a theoretical concept taught in the classroom; it must be implemented in everyday life to become part of students' character. In this context, arts and social extracurricular activities are highly effective practical tools. One concrete example of implementing moderation is through arts performances and cultural competitions held at schools. These activities allow students from diverse backgrounds to showcase their artwork, whether in the form of traditional dances, regional music, or theater performances that promote values of tolerance. In these activities, students learn to appreciate cultural differences, understand the beauty of diversity, and eliminate stereotypes that can lead to negative prejudice. For example, when Muslim and non-Muslim students collaborate on an arts performance, they learn that differences in belief are not a barrier to cooperation and mutual respect **(Muzakkir, 2021; Rizal, 2023)**.

Furthermore, social activities such as community service, blood drives, and fundraising for disaster victims are also effective ways to instill the value of moderation. These activities train students to have empathy, care for others, and prioritize humanity over differences of identity. When students participate in fundraising activities for disaster victims in areas with different religions or ethnicities, they realize that humanity is a universal value that must be upheld. In the context of religious moderation, this reinforces the understanding that Islam teaches compassion and care for all creatures, not just those of other faiths. Implementing the value of moderation in arts and social activities can also be done through school festivals that combine various cultural and religious elements. For example, a school could hold an "Archipelago Cultural Festival" that showcases the diverse regional traditions of Indonesia. This activity teaches students that plurality is a national treasure that must be cared for together. In this festival, students are not merely spectators but also active participants, showcasing their own culture while respecting the cultures of others. This process fosters an awareness that diversity is not a threat, but rather an opportunity for mutual learning and strengthening unity **(Yahuda, Susanto, Widodo, Kolis, & Abdillah, 2023)**.

Besides large-scale events, moderation can also be implemented in routine activities such as school music groups, dance studios, or photography clubs. For example, in a music group, students learn to work together to create beautiful harmonies, even though each student plays a different instrument. This analogy reflects that differences in roles are not barriers, but rather strengths that allow for shared beauty. Similarly, in a photography club, students can be directed to capture beautiful moments of diversity and then exhibit them in an exhibition with the theme "Indonesia Harmonious in Diversity." Through arts and social activities, the values of moderation are not only taught verbally but also practiced in real life. Students don't simply hear lectures about the importance of tolerance, but experience it directly when they interact with peers from different cultures, religions, or social backgrounds. This contextual learning process is far more effective in shaping moderate character than one-way classroom instruction.

Another advantage of this approach is its ability to develop students' soft skills, such as communication skills, teamwork, and social empathy. These values are crucial in building a generation ready to live in a pluralistic society. With these skills, students become not only academically intelligent individuals but also possess social sensitivity and strong character. Therefore, extracurricular activities in the arts, culture, and social sciences play a strategic role in strengthening the value of religious moderation among high school students. Through art

performances, cultural festivals, community service, and other creative activities, students learn to appreciate differences, cultivate empathy, and prioritize humanitarian values. This implementation makes religious moderation not just a theory, but a lived practice embedded in students' personalities. Therefore, schools need to pay serious attention to the development of inclusive extracurricular activities based on the value of moderation to create a young generation that is tolerant, just, and harmonious in diversity.

#### 4. CONCLUSION

The results of the discussion indicate that extracurricular activities play a strategic role in strengthening the values of religious moderation among high school students. First, religious-based extracurricular activities such as Rohis (Islamic student council) can serve as a means of fostering moderate attitudes through religious studies, discussions of contemporary issues, and leadership training that emphasizes tolerance (*tasamuh*), justice (*i'tidal*), and balance (*tawazun*). Second, the Student Council (OSIS) and Scouts provide inclusive spaces for students to interact regardless of background differences. Through deliberation, teamwork, and cultural and social programs, students learn to respect differences and prioritize unity. Third, arts, cultural, and social activities such as art performances, cultural festivals, and community service provide practical means of internalizing the humanitarian values that are at the heart of religious moderation. All of these implementations demonstrate that religious moderation is not simply taught theoretically in the classroom but must be brought to life through concrete practices in students' social lives. With this approach, extracurricular activities serve not only as a complement to formal learning but also as a strategic instrument in building the character of students who are religious, tolerant, and able to live harmoniously amidst diversity. However, its effectiveness is highly dependent on school support, the competence of the instructor, and supervision of the content of the activity so that it is not infiltrated by deviant ideas.

Future researchers are advised to conduct quantitative research using instruments to measure moderation attitudes before and after involvement in extracurricular activities to obtain stronger empirical data regarding the influence of extracurricular activities on the formation of moderate attitudes. Furthermore, further research could also explore the role of digital media in supporting moderation through extracurricular activities, given the increasing involvement of students in social media. Comparative studies between religious-based schools, public schools, and multicultural schools are also important to examine differences in moderation implementation strategies.

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