



Internalizing the Values of Religious Moderation Through Rohis Extracurricular Activities to Prevent Radicalism

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Abstract:

This study aims to analyze the process of internalizing the values of religious moderation through the Islamic Spirituality (Rohis) extracurricular activity as an effort to prevent radicalism at SMA N 1 Abung Barat. This study uses a qualitative approach with a case study type. Data were obtained through observation, interviews, and documentation involving the principal, Islamic Religious Education teachers, Rohis instructors, Rohis administrators, Rohis members, and students involved in school religious activities. Data analysis was carried out through the stages of data condensation, data presentation, and drawing conclusions, while data validity was maintained through source triangulation and technical triangulation. The results of the study indicate that Rohis plays a role as a space for educational and moderate religious development. Internalization of the values of religious moderation is carried out through three main patterns, namely habituation, exemplary behavior, and dialogue. The values instilled include tawassuth, tasamuh, i'tidal, anti-violence, religious literacy, digital literacy, social awareness, and national commitment. Rohis also serves as a preventative measure against radicalism by strengthening a peaceful understanding of religion, fostering a critical attitude toward religious information on social media, and fostering humanistic social experiences. Thus, Rohis can be a strategic instrument for schools in developing students who are religious, tolerant, critical, and nationally aware

INTRODUCTION

Religious moderation is a crucial agenda in religious education in Indonesia, especially as students live in an increasingly open, digital social space, vulnerable to the exchange of diverse religious ideologies. Schools, as formal educational institutions, serve not only as venues for the transfer of knowledge but also as spaces for the formation of character, national awareness, and mature religious attitudes. In this context, SMA N 1 Abung Barat holds a strategic position as a secondary educational institution capable of fostering students' religious development through learning processes, habituation, and extracurricular

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activities. Religious education in schools needs to be directed beyond mastering normative teachings, but also fostering an awareness that religion must be present as a source of social ethics, respect for differences, and rejection of violence.

From an Islamic educational perspective, religious moderation is closely linked to the development of balanced ways of thinking, behaving, and acting. Mulyana emphasized that the value of moderation in religious education can be realized through strengthening attitudes of nonviolence, tolerance, justice, egalitarianism, and balance in religious practices (Mulyana, 2023). These values are important to instill in students because adolescence is a phase of identity search, value orientation formation, and strengthening social relations. Khasanah, Hamzani, and Aravik also explain that moderate Islamic education must emphasize the substance of religious teachings that bring benefits, respect diversity, and prevent extremism (Khasanah et al., 2023). Thus, religious moderation is not a form of weakening Islamic identity, but rather an effort to strengthen mature, polite, and responsible religiosity in a pluralistic society. Mulyana's study shows that the values of moderation in Islamic Religious Education textbooks include non-violence, tolerance, fairness, egalitarianism, and moderation in worship; Khasanah et al.'s study also emphasizes substantive, inclusive, and anti-radical Islamic education.

One relevant medium for internalizing these values in the school environment is the Islamic Spirituality extracurricular activity, or Rohis. Rohis serves not only as a forum for religious rituals, but also as a space for spiritual development, moral strengthening, leadership development, and fostering social solidarity among students. Anwar found that Rohis members were able to understand and implement religious moderation through respect for religious differences, ways of worship, and encouraging peers to adopt a moderate attitude (Anwar et al., 2024a). These findings indicate that Rohis has significant pedagogical potential if managed effectively by schools. Through regular study activities, Islamic discussions, commemorations of Islamic holidays, community service, and leadership training, Rohis can become a welcoming, inclusive, and nationally-aligned space for internalizing religious values.

However, the effectiveness of Rohis in fostering moderate religiousness depends heavily on the coaching model, activity materials, and the quality of teacher support. Farida, Irbathy, and Novita explain that Rohis can be a medium for preventing radicalism if it is directed as a learning space, information filtering, and strengthening students' religious reasoning (Farida et al., 2023a). This aligns with Bisri's findings, which emphasize the importance of strengthening moderation for high school spiritual activists because they have social influence among their peers (Bisri et al., 2023). Therefore, Rohis instructors should not only act as activity supervisors but also as value facilitators, content directors, and resource person controllers to ensure Rohis activities are not infiltrated by exclusive, intolerant, or anti-national religious narratives.

Radicalism among students does not always manifest in direct physical violence, but can stem from rigid ways of thinking, claims of a single truth, rejection of differences, and acceptance of hate narratives in the name of religion. Nurpratiwi emphasized that the younger generation is vulnerable to radicalism if they are not equipped with religious literacy, digital literacy, and critical thinking

skills (Nurpratiwi et al., 2024). Zamroni also explained that religious radicalism is generally associated with narrow literal interpretations, a rejection of pluralism, and an acceptance of violence for religious purposes (Zamroni et al., 2025). Therefore, preventing radicalism at SMA N 1 Abung Barat needs to be carried out through an educational, dialogical, and participatory approach, rather than a purely repressive approach. Zamroni et al. define religious radicalism as views/actions born from narrow literal interpretations, a rejection of pluralism, and an acceptance of violence.

Within this framework, the internalization of the values of religious moderation through the Rohis (Islamic Spiritual Guidance) needs to be systematically designed. Albana stated that religious moderation education in schools is often sporadic, necessitating a more structured development model (Albana, 2023). Rahmadi and Hamdan added that Islamic education requires a multidisciplinary approach so that moderation is not only understood as a normative concept but also practiced through cross-cultural communication, dialogue, and the creation of an inclusive educational environment (Rahmadini et al., 2026). Cipta and Hatamar also emphasize that religious moderation embodies humanistic and tolerant values, including respect for differences and a rejection of the imposition of will through violence (Cipta & Hatamar, 2024). Therefore, the Islamic Religious Council (Rohis) at SMA N 1 Abung Barat serves as a space for the formation of moderate religious character through the study of Islam rahmatan lil 'alamin (blessing for the universe), discussions of current issues, strengthening digital literacy, social activities, and cultivating the habit of politeness in differing opinions.

Based on this description, this study is important to analyze the process of internalizing religious moderation values through the Rohis extracurricular activity, the forms of values instilled, and their contribution to preventing potential radicalism among students at SMA N 1 Abung Barat. Albana highlights the need for a more systematic moderation model in high schools, while Cipta and Hatamar position moderation as a balanced, tolerant, and non-violent attitude.

RESEARCH METHOD

This research uses a qualitative approach with a case study to deeply understand the process of internalizing religious moderation values through the extracurricular activities of the Rohis (Islamic Religious Leaders) at SMA N 1 Abung Barat. A qualitative approach was chosen because this research focuses on the meaning, experiences, interactions, and social practices of students within the context of school religious development, rather than on numerical measurements (Creswell & Poth, 2024). The case study was used because the research is centered on a specific location, allowing the researcher to contextually examine the relationship between school culture, teacher roles, Rohis development patterns, and efforts to prevent radicalism (Yin, 2024).

Data sources consist of primary and secondary data. Primary data were obtained through interviews with the principal, Islamic Religious Education teachers, Rohis instructors, Rohis administrators, Rohis members, and students participating in religious activities. Secondary data were obtained from Rohis work program documents, activity schedules, attendance lists, documentation, study materials, rules of procedure, and character development notes. Data

collection techniques were carried out through observation, interviews, and documentation (Tracy, 2020). Data were analyzed through data condensation, data presentation, and drawing conclusions based on the themes of moderation values, guidance patterns, and Rohis's contribution to radicalism prevention (Miles et al., 2020). Data validity was maintained through triangulation of sources and techniques (Patton, 2015).

RESULTS AND DISCUSSION

Results

Internalizing the values of religious moderation through the Rohis extracurricular activity at SMA N 1 Abung Barat plays a crucial role in shaping students' religious beliefs that are balanced, open, and non-extremist. Rohis serves not only as a forum for religious activities but also as a space for developing character, morals, leadership, social awareness, and national awareness. Through Islamic studies, tadarus (Islamic recitation), congregational prayer, mentoring, religious discussions, commemorations of Islamic holidays, and community service, students are guided to understand religion as a source of peace and social responsibility.

To prevent radicalism, Rohis serves as a space for dialogue and clarification of religious understanding, particularly regarding provocative information from social media. The values of tawassuth (religious tolerance), tasamuh (forbearance), i'tidal (forbearance), anti-violence, religious literacy, and digital literacy are instilled through habituation, role modeling, and dialogue. With systematic mentoring, Rohis can shape students who are religious, tolerant, critical, and committed to nationalism.

Rohis as an Educational and Moderate Space for Religious Development

Research findings indicate that the Rohis extracurricular activity at SMA N 1 Abung Barat serves as a space for religious development, oriented not only toward strengthening ritual worship but also toward developing students' social character. Rohis activities provide a means for students to deepen their Quranic reading skills, understand the fundamentals of Islamic teachings, practice public speaking skills, and develop social awareness through religious and humanitarian activities. Thus, Rohis is not merely a student religious organization but also functions as a space for character education that helps students develop spiritual, social, and moral maturity.

In practice, Rohis development at SMA N 1 Abung Barat is evident through several key activities, such as Islamic studies, religious mentoring, commemoration of Islamic holidays, leadership training, social activities, and fostering the habit of communal worship. These activities demonstrate that the process of internalizing religious values occurs not only through verbal delivery of material but also through direct experience. Students are involved in the planning process, event implementation, committee assignments, student collaboration, and social activities that foster empathy. This development model aligns with the concept of character education, which emphasizes the importance of moral

habits, role models, and real-world practice in shaping student behavior (Lickona, 1991).

These findings demonstrate that Rohis has an educational function because it connects the dimensions of religious knowledge with social practices. Students are not only encouraged to understand Islamic teachings normatively, but are also guided to apply Islamic values in the form of discipline, responsibility, caring, cooperation, and respect for others. In the context of religious moderation education, this process is crucial because students' religiosity is not formed solely through doctrinal understanding but must also be developed through social experiences that teach openness, politeness, and social responsibility (Ryan & Bohlin, 1999).

The value of religious moderation in Rohis activities is internalized through the cultivation of attitudes of *tawassuth* (religious tolerance), *tasamuh* (compassion), *i'tidal* (independence), and non-violence. The value of *tawassuth* (moderation) is instilled through the understanding that religious practice must be practiced in a balanced manner, not excessively, and not easily blaming others. The value of *tasamuh* (tolerance) is developed through the habit of respecting friends with different organizational backgrounds, sects, levels of religious understanding, and family social circumstances. The value of *i'tidal*, or justice, is evident in fostering an objective attitude when dealing with differing views. Meanwhile, the value of anti-violence is reinforced through the emphasis that preaching in schools must be conducted with wisdom, dialogue, role models, and avoid using language that demeans other groups.

These findings suggest that Rohis activities can be an important instrument in preventing the emergence of exclusive religious perspectives among students. Radicalism among students often stems not from direct physical violence, but from a closed mindset, prone to judgment, rejection of differences, and the perception of other groups as threats. Therefore, moderate Rohis guidance has a preventive function by providing a space for students to gain a more balanced, dialogical, and contextual understanding of religion. Research by Farida, Irbathy, and Novita shows that the Rohis organization can be a strategic tool for countering radicalism if it is directed as a space for learning, filtering information, and strengthening students' religious reasoning (Farida et al., 2023b).

More broadly, Rohis at SMA N 1 Abung Barat can be understood as a pedagogical space that integrates religious education, character education, and national education. This is important because religious moderation addresses not only interfaith relations but also how students can place religious teachings proportionally in social life. The Indonesian Ministry of Religious Affairs emphasizes that religious moderation encompasses a commitment to nationalism, tolerance, anti-violence, and acceptance of local culture (Ministry of Religious Affairs of the Republic of Indonesia, 2019). These four aspects can be developed through Rohis activities if the instructors are able to design programs that are not only ritualistic but also address social, humanitarian, national, and digital literacy issues.

Academically, these findings reinforce the research of Anwar et al., who stated that the extracurricular Rohis (Islamic Student Council) can be a medium for implementing religious moderation because it provides students with a space to learn to appreciate differences, build social communication, and develop non-

extremist religious attitudes (Anwar et al., 2024b). In other words, Rohis has positive potential if managed through appropriate mentoring. This potential will be further strengthened if schools ensure supervision of study materials, selection of resource persons, strengthening the role of Islamic Religious Education teachers, and integrating the value of moderation into every activity agenda.

The implication of these findings is the need to strengthen the Rohis institution as part of the school's strategy to shape moderate religious character. Rohis should not be understood merely as an additional activity outside of class hours, but rather as part of the school's character education ecosystem. Rohis mentors need to develop work programs that incorporate themes of religious moderation, such as Islam rahmatan lil 'alamin (blessing for the universe), the etiquette of differing opinions, the dangers of radicalism, ethics in social media, tolerance, social awareness, and love for the homeland. With this model, the Rohis (Islamic Student Council) can become a space that not only produces devout students but also fosters social maturity, national awareness, and resilience against radical narratives.

Thus, the Rohis at SMA N 1 Abung Barat can be positioned as a space for educational and moderate religious development. Rohis activities can internalize Islamic values that are friendly, open, and oriented toward social welfare. These findings confirm that preventing radicalism in schools does not have to be done through a repressive approach, but can be built through dialogical religious education, instilling the values of moderation, and continuously strengthening students' character.

Internalization of Religious Moderation Values in Rohis Activities

Research findings indicate that the internalization of religious moderation values in Rohis activities at SMA N 1 Abung Barat occurs through three main patterns: habituation, role modeling, and dialogue. These three patterns do not operate in isolation, but are interconnected in shaping students' religious awareness to be more open, polite, and non-extremist. Internalization of moderation values occurs not only through the delivery of religious material but also through direct experience, social relationships, and repeated religious practices within the school environment.

The first pattern is habituation. This habituation is achieved through routine Rohis activities, such as Islamic studies, Quranic recitation, congregational prayer, commemoration of Islamic holidays, religious mentoring, and social activities. These activities serve as a vehicle for values education because students not only receive theoretical religious knowledge but are also trained to practice Islamic values in their daily lives. This habituation is important because students' character is not formed instantly, but rather through a process of repetition, experience, and reinforcement from the social environment. From a character education perspective, habituation is one of the main strategies for instilling moral values so that they transform into real attitudes and behaviors (Lickona, 1991).

In the context of religious moderation, the habituation process through the Rohis (Islamic Student Council) is directed at instilling the values of *tawassuth* (religious tolerance), *tasamuh* (compassion), *i'tidal* (respect), and non-violence.

The value of *tawassuth* is evident in the development of balanced and moderate religious attitudes. The value of *tasamuh* (compassion) is developed through the habit of respecting peers with different organizational backgrounds, cultures, levels of religious understanding, and social customs. The value of *i'tidal* is instilled through practicing fairness in judging differences of opinion. Meanwhile, the value of non-violence is reinforced through the development of polite, non-provocative *da'wah* (Islamic outreach) that does not denigrate other groups. Thus, the habituation process in the Rohis is not only oriented towards individual piety but also towards developing social piety in students.

The second pattern is role modeling. Research findings indicate that Islamic Religious Education teachers, Rohis instructors, and Rohis administrators play a crucial role as role models for students. Exemplary behavior is evident in the instructors' delivery of material, answering student questions, managing differences of opinion, and guiding religious activities. When instructors demonstrate openness, courtesy, non-judgmental attitudes, and respect for differences, students receive concrete examples that religiousness does not have to be presented in a harsh, rigid, or exclusive manner. This role model aligns with social learning theory, which asserts that individuals learn through observation, imitation, and interaction with figures perceived as possessing moral authority (Bandura, 1977).

In Rohis activities, the role model of the instructor is crucial because students are in the process of discovering their religious identity. At this stage, students tend to need role models to guide their understanding of religious teachings. If the instructor is able to present a friendly, rational, and respectful image of religious diversity, students will more easily internalize the values of moderation. Conversely, if religious guidance is rigid and restricts dialogue, students are likely to develop a narrow understanding of religion. Therefore, the role of the Rohis instructor is not only administrative, but also pedagogical and ideological, ensuring that Rohis activities are conducted in accordance with moderate Islamic values and aligned with national commitments.

The third pattern is dialogue. Dialogue is conducted through thematic discussions, religious Q&A sessions, studies of current issues, and clarification of religious information circulating on social media. This dialogue is crucial because some students obtain religious information from digital platforms that do not always have clear scientific authority. Through dialogue, instructors can correct narrow understandings, explain the diversity of opinions of Islamic scholars, and guide students so they are not easily receptive to provocative religious narratives. In this context, Rohis functions as a space for religious literacy and digital literacy that helps students sort information, check sources, and understand religion more contextually.

The dialogue pattern also demonstrates that internalizing religious moderation is not sufficient through a one-way approach. Students need to be given space to ask questions, express concerns, and discuss religious issues they encounter in their daily lives. Through dialogue, students become not only recipients of material but also active participants in the value-learning process. This model aligns with the principles of religious moderation education, which emphasize the importance of respect for differences, open-mindedness, and the

ability to resolve issues peacefully (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

In summary, the pattern of internalizing religious moderation values through Rohis activities can be described as follows:

Table: Internalization of Religious Moderation Values through Rohis Activities and Indicators of Student Character Development

Forms of Rohis Activities	Internalized Moderation Values	Coaching Strategies	Indicators of Student Change
Routine Islamic studies	<i>Tawassuth</i> (moderation), <i>i'tidal</i> (justice), anti-violence	Delivering <i>Islam rahmatan lil 'alamin</i> materials and conducting discussions	Students understand religion in a balanced way and are not quick to blame others
Qur'anic recitation (<i>tadarus</i>) and congregational prayers	Discipline, spirituality, togetherness	Collective worship habituation and mentor supervision	Students develop discipline, responsibility in worship, and a sense of togetherness
Commemoration of Islamic holy days	Love for religion, patriotism, nationalism	Religious competitions, creative activities	Students understand Islam within social and national contexts
Rohis social service activities	Compassion, humanity, solidarity	Social actions, fundraising, collaboration among students	Students care for others regardless of background differences
Discussions on contemporary religious issues	Religious literacy, digital literacy, anti-hoax awareness	Issue clarification, source analysis, and open dialogue	Students become more critical toward intolerant and provocative narratives

The table shows that each Rohis activity contains values that can be directed towards strengthening religious moderation. Regular study not only serves to increase religious knowledge but also fosters a balanced religious mindset. Tadarus (religious study) and congregational prayer not only train worship but also foster discipline and togetherness. Commemorating Islamic holidays serves as a means of connecting religious values with nationalism. Community service fosters humanitarian concern, while discussions on current issues strengthen students' religious literacy and critical thinking regarding intolerant narratives.

This discussion reinforces the view that Rohis extracurricular activities can be a strategic medium for instilling religious moderation if managed through appropriate mentoring. Research by Anwar et al. shows that Rohis activities can provide a space for implementing religious moderation because they encourage students to appreciate differences, build social communication, and reject extremist attitudes (Anwar et al., 2024b). Meanwhile, Farida, Irbathy, and Novita emphasize that Rohis can function as a medium for preventing radicalism if directed towards strengthening critical thinking, filtering information, and building an inclusive religious understanding (Farida et al., 2023c). Thus, the

patterns of habituation, role models, and dialogue found in this study show that Rohis is not just an additional activity, but an important part of the character education ecosystem in schools.

The implication of these findings is the need to strengthen the Rohis program more systematically. Schools need to ensure that Rohis activities have a clear direction, moderate study materials, resource persons with a commitment to nationalism, and mentors who actively support students' religious learning process. Internalizing the value of religious moderation cannot be done overnight but requires continuity between activities, role models, habituation, and evaluation. With this approach, Rohis at SMA N 1 Abung Barat can become a strategic space for developing students who are religious, tolerant, critical, and resilient to radical ideology.

Rohis as a Medium to Prevent Radicalism Among Students

Research findings indicate that the Rohis extracurricular activity at SMA N 1 Abung Barat plays a strategic role in preventing radicalism among students. This function is evident through strengthening peaceful religious understanding, fostering a sense of nationalism, and mentoring students to prevent them from easily accepting provocative religious information. In this context, Rohis is not positioned as a space of suspicion, but rather as a forum for religious development that needs to be directed in a healthy, open, and moderate manner. Students who actively participate in Rohis activities have the opportunity to discuss, ask questions, clarify their religious understanding, and receive direct guidance from Islamic Religious Education teachers and Rohis instructors.

Substantively, preventing radicalism through Rohis is carried out by fostering an understanding that religion should not be understood narrowly, harshly, and exclusively. Rohis instructors strive to instill in students the belief that Islam is a religion that teaches compassion, justice, deliberation, respect for differences, and prohibits violence in the name of religion. This finding is important because radicalism among students often doesn't manifest itself directly in violent acts, but rather begins with closed-mindedness, a tendency to easily blame other groups, a rejection of differences, and an uncritical acceptance of hate narratives. Therefore, strengthening moderate religious understanding is a preventative measure to protect students from tendencies toward intolerance and extremism (Hilmy, 2013).

In practice, there are three main strategies for preventing radicalism through Rohis activities. First, strengthening religious literacy. Students are equipped with an understanding that Islam has a broad scholarly tradition, respects differences of opinion among scholars, and rejects the imposition of will through violence. Through regular Islamic studies, mentoring, and discussions, students are guided to understand religion proportionally, not rigidly textually, and are able to distinguish between substantive religious teachings and provocative ideological narratives. This strategy aligns with the principle of religious moderation, which positions religion as a source of peace, not as a tool to legitimize conflict (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Second, radicalism prevention is carried out through strengthening digital literacy. This is crucial because most students obtain religious information from social media, such as short videos, sermon excerpts, excerpts of religious narratives, and popular Islamic preaching content. This information is not always accompanied by scientific authority, adequate context for understanding, or clear source verification. Therefore, Rohis can serve as a space for clarification to prevent students from easily sharing religious content containing hate speech, provocation, or calls for intolerance. Through discussions of current issues, students are trained to examine sources, compare information, and critically evaluate the content of religious messages before accepting them as truth (Hasan, 2006).

Third, radicalism prevention is achieved through strengthening social experiences. Rohis activities such as community service, fundraising, committee collaboration, and humanitarian activities foster awareness that religion should foster caring, not hostility. Through these social experiences, students learn that religious values are measured not only by the intensity of ritual worship, but also by the ability to respect others, help others, and build harmonious social relationships. Thus, Rohis plays a role in directing adolescents' religious enthusiasm into moral, social, and national strength.

This discussion demonstrates that Rohis can be a strategic partner for schools in building ideological resilience in students. This resilience is not formed through a repressive approach, but rather through education, habituation, dialogue, and mentoring. These findings align with research by Farida, Irbathy, and Novita, which confirms that Rohis organizations can play a role in countering radicalism if they are directed as learning spaces, filtering information, and developing healthy religious reasoning (Farida et al., 2023c). In other words, the existence of Rohis can actually be a preventative solution if schools are able to manage them through systematic, moderate, and character-oriented guidance.

Within the framework of national education, Rohis activities are also linked to strengthening the Pancasila Student Profile and the values of rahmatan lil 'alamin (blessing for the universe). Strengthening student character can be achieved through habituation, acculturation, empowerment, and integration of extracurricular activities (Ministry of Religious Affairs of the Republic of Indonesia, 2022). Although the Rahmatan lil 'Alamin Student Profile concept is formally widely used in the madrasah context, its basic principles remain relevant for public schools, as they equally emphasize the importance of students who are faithful, have noble character, are tolerant, have a national perspective, and are able to live in a pluralistic society.

The implication of these findings is the need for schools to strengthen the governance of Rohis as a space for moderate religious development. Schools need to ensure that Rohis study materials incorporate the Islamic values of rahmatan lil 'alamin, tolerance, anti-violence, love of the homeland, social media ethics, and the etiquette of differing opinions. Furthermore, Rohis instructors need to actively mentor, supervise external speakers, and foster a culture of dialogue so that students feel they have a safe space to ask questions and clarify their religious understanding. With this strategy, Rohis at SMA N 1 Abung Barat can become a primary bulwark against radicalism and a platform for developing students who are religious, critical, tolerant, and committed to national values.

CONCLUSION

Based on research findings, the Rohis extracurricular activity at SMA N 1 Abung Barat plays a crucial role in internalizing the values of religious moderation for students. Rohis serves not only as a forum for religious activities, but also as a medium for character development, strengthening morals, leadership skills, social awareness, and national awareness. Through Islamic studies, tadarus (Islamic recitation), congregational prayer, mentoring, religious discussions, commemorations of Islamic holidays, and community service, students are guided to understand religion in a balanced, respectful, open, and non-extremist manner.

Internalization of religious moderation occurs through three main patterns: habituation, role modeling, and dialogue. Values such as tawassuth (religious tolerance), tasamuh (indecipherable tolerance), i'tidal (independence), non-violence, religious literacy, digital literacy, and national commitment are instilled through ongoing Rohis activities. Through these patterns, students are not only formed into religious individuals, but also tolerant, critical, socially aware, and able to appreciate differences.

Thus, Rohis can be a strategic tool in preventing radicalism among students. This prevention is achieved through strengthening a peaceful understanding of religion, the ability to filter religious information on social media, and social experiences that foster awareness. The effectiveness of Rohis is highly dependent on mentoring, the quality of the material, supervision of resource persons, and the continuity of the school program.

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