



ROHIS' DA'WAH STRATEGY IN SHAPING STUDENTS' ISLAMIC CHARACTER AT SMAN 1 SUNGGAL SENIOR HIGH SCHOOL

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Keywords:

Da'wah Strategy, Rohis, Islamic Character, Senior High School Students.

Abstract

This study aims to determine the strategies used by the Islamic Spirituality Club (Rohis) in shaping the Islamic character of students at Sunggal 1 Public High School. This study uses descriptive qualitative research. Data collection techniques were carried out through observation, interviews, and documentation, with the main informants being the head of Rohis and two active administrators. Data analysis was conducted using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. The results of the study indicate that the Rohis da'wah strategy in shaping the Islamic character of students is planned and systematic through two forms of planning, namely short-term and long-term strategies. The short-term strategy began with an introduction to the organization through Ta'aruf Rohis activities as an effort to realize the characteristics of students as the target of da'wah. Furthermore, this strategy was realized through various religious and social activities, such as recitation (taklim), a program for students skilled in da'wah through kultum activities, and activities for students who care for the poor, which aimed to instill values of social care and empathy among students. Meanwhile, the long-term strategy is implemented through annual activities such as Islamic Holidays (PHBI), Hijab Day, and short Islamic boarding school programs, which serve as a means of strengthening Islamic values in the school environment. The strategies are supported by the role of supervisors, school policies, and adequate facilities; however, they are constrained by limited time, differences in students' religious understanding, and the low interest of some students. This study concludes that the Rohis da'wah strategies at SMA Negeri 1 Sunggal are not merely oriented toward the implementation of religious activities but represent an integrated and contextual da'wah planning process aimed at sustainably developing students' Islamic character.

Vol. 9, No. 1, 2026

 10.20414/sangkep.v2i2.

Submitted: Nov. 7th, 2025

Accepted: Dec. 21st, 2025



A. INTRODUCTION

In essence, da'wah is understood as a process of communication and transformation of Islamic values, carried out with the aim of instilling and internalizing religious teachings into people's lives. This activity is no longer viewed merely as the oral delivery of religious messages but is directed toward achieving tangible changes in the cognitive (mindset), affective (attitudes), and psychomotor (behavior) domains of both individuals and the communities targeted by da'wah (Paluseri 2020). Through this structured process, the role of da'wah as a means of moral guidance and renewal is actualized to direct the faithful toward a way of life in harmony with the guidance of Islamic law. From this perspective, systematic efforts are made to transform the existential condition of humanity from a state of lesser value toward a condition of higher quality and civilization.

In practice, da'wah activities cannot be carried out spontaneously without comprehensive planning; rather, a strategic approach is required so that the messages disseminated can be optimally received and have a tangible impact on society. The success of the process of internalizing these religious values is greatly influenced by the ability to design methodologies, identify target audiences, and curate media relevant to the sociocultural conditions and intellectual level of the da'wah recipients (*mad'u*). Historically, the term "strategy" originates from military discourse, referring to the art of managing resources and forces to effectively win a mission or achieve a specific objective. This conceptual transformation was subsequently adopted into various spheres of life, including Islamic da'wah activities (Najamuddin 2020). Thus, da'wah strategy is defined as a rational and systematic planning procedure designed to determine the most effective steps in disseminating Islamic teachings. The scope of this strategy includes formulating delivery methods, selecting communication channels, and synchronizing the approach with the characteristics of the audience so that the message does not merely stop at cognitive understanding but is also capable of initiating behavioral change (Surbakti 2023).

The need to implement da'wah strategies in the contemporary era is felt to be increasingly urgent, in line with the rapid advancement of science and technology that dominates modern life. The massive transformation in information technology has triggered a fundamental shift in communication patterns, ways of

thinking, and lifestyles, particularly among the younger generation. On one hand, this phenomenon of progress is acknowledged to simplify information access, broaden intellectual horizons, and accelerate social interaction. However, on the other hand, this unfiltered flow of information also presents critical challenges, particularly when the values adopted are inconsistent with moral principles and religious doctrines. Consequently, a decline in awareness of the essence of spiritual values in daily activities is experienced by some adolescents, which risks triggering a crisis of morality, a degradation of self-control, and an erosion of a life orientation based on ethics and religiosity. Therefore, da'wah activities that are systematically constructed, adaptive, and relevant to the dynamics of the times are crucial to actualize. Through a measured and contextual approach to da'wah, transcendental values are not merely positioned as normative dogma, but are deeply internalized as a life compass capable of shaping character and strengthening personal integrity, and guide the younger generation in navigating the complexities of modern life without losing their identity or their core moral principles.

Religious education in schools is conducted through the Islamic Spirituality extracurricular program, with a primary focus on enhancing students' religious awareness. Islamic values are not merely studied as cognitive content but are internalized in daily practice through structured supervision and guidance. A deep understanding of the domains of faith, worship, and ethics is achieved through the provision of spaces for discussion and comprehensive study. Students' character is shaped through the instillation of Islamic morality and ethics, thereby fostering a sense of responsibility and social concern in a systematic manner. As a result, these spiritual values are manifested as a collective identity that strengthens personal integrity amidst the dynamics of modern civilization (Abd Rahman, Sabhayati, Fitriani, Yuyun 2022)

The essence of a worldview that provides guidelines for humans in living their lives in this world can be understood through Islamic values. A complete and indivisible system is formed by the interconnection of these values, so that principles guiding attitudes, actions, and the overall meaning of life—whether in relation to God, fellow human beings, or the environment—can be found within it. From a more comprehensive perspective, a value is positioned as an idea, belief, or conception regarding matters deemed important and meaningful. These values

provide the basis for how individuals assess, choose, and act in various life situations. Through the use of this value framework, the distinguishing characteristics of an object can be identified, the behavior of others can be evaluated, certain concepts can be internalized, and moral and ethical standards regarding the classification of good and evil can be consistently established (Hasballah 1998).

Character is understood as a distinctive identity inherent in objects or individuals that distinguishes them from other entities. A person's true nature and deep-rooted personality traits are found in this distinctiveness, so that their ways of thinking, behaving, acting, speaking, and responding to various situations are driven by this primary source. The structure of values and beliefs embedded within a person is reflected through their character, going beyond a mere reflection of outward traits. Therefore, character formation grounded in the values of faith, piety, and noble ethics plays a highly significant role in the process of educating and nurturing the younger generation. In addition to serving as a moral guide, these spiritual values also form the foundation for building a strong, responsible, and principled personality (Ainissyifa 2012). It is hoped that the various dynamics and challenges of the evolving times can be addressed wisely by a generation raised with such character, while behaviors reflecting ethics, social concern, and environmental responsibility are consistently upheld.

The concept of da'wah strategy proposed by Al-Bayanuni serves as the theoretical foundation for this study, in which da'wah activities are viewed not as spontaneous actions, but as a process that must be organized through focused, systematic, and structured planning and management. From this perspective, da'wah strategy is understood as the organization of various interrelated fundamental elements, including the mad'u as the target of da'wah, the manhaj as the methodology for conveying the message, and the wasilah as the medium supporting the effectiveness of religious communication (Nizar 2018). The success of a da'wah activity is determined by the integration of these three components, given that the essence of da'wah is not limited to the transmission of religious messages but also aims to initiate changes in attitude, understanding, and behavior among the recipients of da'wah. In the context of educational institutions, particularly schools, the implementation of these da'wah strategies must be adapted

to the characteristics of students as the primary target group who are in the transitional phase of adolescence. The unique psychological and social conditions of students such as high curiosity, the search for self-identity, and the need for social recognition require that the da'wah approach not be authoritarian or monological. Conversely, a persuasive, dialogic, and interactive communication approach is designed to ensure that religious messages can be internalized more effectively by students. The implementation of da'wah in the school environment extends beyond the classroom through various forms of active guidance activities, such as thematic discussions, collective worship practices, and student organizations, to foster religious values in the reality of daily life.

In this regard, the Islamic Spiritual Organization (Rohis) at SMAN 1 Sunggal plays a vital role as a platform for da'wah and the cultivation of Islamic character among students. Through Rohis, students have the opportunity to actively instill Islamic values through various da'wah programs and religious activities that are systematically organized. Thus, Rohis serves as a platform for the integration of moral, social, and spiritual learning that operates harmoniously (Ratih and Pohan 2025).

The correlation between structured Islamic Spiritual Activities (Rohis) and the formation of students' religious character aligns with the theory proposed by Irma and Novi. Within the educational institution, Rohis is not merely positioned as a venue for ceremonial religious activities but is optimized as a strategic tool for fostering Islamic values. Through this mechanism, the cultivation of spiritual awareness, discipline in worship, and the internalization of noble moral behavior in students can be accommodated (Irmayani and Novianti 2024). Various educational programs, such as Islamic studies and the cultivation of religious practices, are implemented as a means of transforming values that directly contribute to the development of an Islamic personality in everyday life. Religious character is understood as a substantial yet abstract aspect, making quantitative measurement using rigid parameters difficult to achieve. Nevertheless, consistency in the guidance process is still pursued as a pedagogical effort to foster students' religious disposition. The importance of this effort is based on the fact that character formation is not only influenced by programmatic interventions from educational institutions but is also heavily determined by the dynamics of individual

consciousness as well as sociological influences from the surrounding family and community environments.

Efforts to instill the values of religious moderation by Islamic Spiritual Advisors (Rohis) have been identified through various previous studies as a process carried out through both direct and indirect educational approaches. In the direct approach, the values of religious balance and inclusivity are explicitly conveyed through mentoring activities, Islamic studies, discussions, and structured guidance. Conversely, the indirect approach is implemented through the cultivation of attitudes, the provision of role models by the mentors, and the integration of values of moderation into all aspects of the organization's activities and religious programs within the school environment. The foundation of this mentoring focuses on strengthening national commitment, fostering a tolerant attitude toward diversity, a firm rejection of all forms of violence, and respect for local cultural richness. These strategies are generally supported by accommodative school policies and the competence of guidance counselors, although in practice, obstacles such as limited time allocation, a lack of supporting facilities, and fluctuations in student readiness and participation are still encountered (Aditiya 2024).

However, this study differs from previous studies, as earlier research generally focused on the impact and contribution of Rohis activities toward the formation of students' religious character and assessed the success of da'wah based on program outcomes and school policy support. Meanwhile, this study views Rohis da'wah strategies as a planning process formulated prior to the implementation of activities. With this approach, this study seeks to explain how Rohis da'wah strategies are systematically designed to shape students' Islamic character, rather than merely evaluating the final outcomes of the activities carried out.

The da'wah strategy implemented by the Islamic Spiritual Organization (Rohis) at SMAN 1 Sunggal serves as the primary focus of this study to understand the process of instilling Islamic character in students. This study is not only directed at the formal aspects of the activities but also examines the mechanisms of strategy design and the patterns of strategy execution that are internalized into students' daily behavior. Through this approach, the development of religious dimensions, the strengthening of discipline, and the consolidation of responsibility and moral

values consistent with Islamic principles can be comprehensively analyzed. This effort is crucial given that students at the high school level are in a transitional phase requiring a strong spiritual foundation to serve as a filter against negative external influences.

This study aims to describe the Rohis da'wah strategies in the formation of students' Islamic character and to identify the factors influencing the effectiveness of these strategies. Furthermore, this study is expected to provide theoretical benefits as a contribution to the development of da'wah studies and practical benefits as evaluation material and input for Rohis administrators and school officials in optimizing the development of students' Islamic character at SMAN 1 Sunggal.

B. METHODS

This study employs a descriptive qualitative research design. According to Patton (1985), qualitative research is an effort to understand a specific contextual situation with all its unique characteristics, seeking to comprehend the nature of that environment, the meaning of the participants' presence in that environment, the participants' activities, what happens to the participants, what it means, what the participants' social environment is like, and to analyze and communicate this to others to gain a deep understanding (Waruwu 2024).

Qualitative data collection techniques, including observation, interviews, and documentation, were comprehensively utilized in this study. Primary data sources were obtained directly from key informants with deep relevance to the subject of study: the head of the Islamic Spirituality Club (Rohis) and two students actively involved in the organization. In-depth information regarding the implementation and strategies of Rohis activities within the school environment was gathered through the contributions of these three informants. On the other hand, secondary data was collected from various documents related to the organization's activities, such as activity archives, organizational records, and other relevant documentation materials aligned with the research focus. The entire data collection process was conducted systematically at SMAN 1 Sunggal to ensure the validity of the information obtained.

A realistic picture of the dynamics of da'wah activities and character development was obtained through direct observation of various Rohis extracurricular activities. In addition to field observations, more comprehensive information regarding the programs, methods, and strategies for enhancing students' Islamic character was gathered through in-depth interviews with the chairperson and active members of the executive board. The validity of the data in this study is further supported by the collection of visual evidence in the form of photos and images that authentically document the organization's activities. The entire series of data collection activities was then systematically recorded in a field notebook to provide a robust data foundation for formulating the study's conclusions.

C. RESULTS AND DISCUSSION

Rohis's Da'wah Strategy in Shaping Islamic Character

Da'wah, as understood from Mohammad Natsir's perspective, is a conscious effort focused on conveying and instilling the teachings of tawhid—the essence of the Islamic message—to the general public. This activity is not merely limited to discourses in the form of sermons or the transmission of theological messages alone, but also encompasses a systematic process of guidance and nurturing so that Islamic values can be understood and put into practice precisely by the faithful. Through the instrument of da'wah, the role of conveying divine messages is carried out to guide society to remain consistent on the path pleasing to Allah. The message brought by the Prophet Muhammad, peace be upon him, is essentially positioned as a universal guide to life (*huda*) for humanity, functioning as a moral compass so that people do not become trapped in decadence, ethical deviations, or destructive behavior. Therefore, the strategic objective of da'wah is to direct human existence toward a more noble way of life, grounded in the principles of virtue, justice, and objective truth. In its mechanism, the Qur'an and the Sunnah of the Prophet are used as the primary authoritative references to guide the ummah in attaining the essence of happiness and well-being, both in the temporal, worldly dimension and the eschatological, otherworldly dimension (Setiawan, n.d.).

The purpose of da'wah is to invite people to become true Muslims, which means submitting and surrendering solely to Allah SWT. In this way, people can free themselves from dependence on other beings and worship Allah alone. Furthermore, da'wah fosters an Islamic society as the “best of nations” (*khairu ummah*)—a community with sound creed and strength in social, political, economic, and cultural spheres (Asy 2014).

Dawah strategy is understood as a process of planning, organizing, and directing activities to spread Islamic teachings, carried out consciously and in a structured manner while considering the principles of objectivity, a scientific approach, and rationality. Optimally achieving the goals of da'wah requires a planned approach through the application of appropriate and systematic strategies. Through these strategies, da'wah activities are no longer designed spontaneously or incidentally, but are based on an analysis of social conditions, community needs, and contemporary developments that influence the delivery of religious messages. Thus, the dissemination of Islamic values and teachings is ensured to be targeted effectively and capable of addressing various dimensions of human life, including spiritual, moral, social, and cultural aspects. The maximum utilization of various elements supporting da'wah—such as delivery methods, communication media, human resources, and facilities and infrastructure—is emphasized in its implementation through integration within a specific timeframe (Rafiq, n.d.). A more focused, effective, and sustainable da'wah process is made possible through the optimization of these tools, so that Islamic messages can be received, understood, and practiced by a broader segment of society, thereby having a positive impact on the formation of a life grounded in Islamic values.

One effective approach within this strategy is the implementation of the Islamic Spirituality for Students (Rohis) extracurricular program, which focuses on religious aspects. Rohis is an extracurricular program aimed at deepening students' understanding, knowledge, and practice of Islamic teachings (Siti Nurhalizah 2024). This activity serves as a key catalyst in creating a high school environment that is supportive of religious practice, thereby fostering a generation of individuals who are pious while steadfastly adhering to religious values.

At SMAN 1 Sunggal, there is a Rohis organization dedicated to religious activities aimed at enhancing students' religious devotion and fostering Islamic character. Through participation in these activities, students experience an increase in religious devotion, which indirectly contributes to the development of their Islamic character. For this study, interviews were conducted with the following informants.

Name	Organization	Position
Andro Revansyah Siregar	Rohani Islam (Rohis)	President of Rohis
Dafa Alwi Ibrahim	Rohani Islam (Rohis)	Member Rohis
Marwah Purnami	Rohani Islam (Rohis)	Member Rohis

Efforts to foster Islamic character among students at SMAN 1 Sunggal are carried out through a da'wah strategy designed to be systematic, targeted, and sustainable. According to information obtained from the head of the Islamic Spiritual Organization, this strategy is not implemented spontaneously but is developed through careful planning that takes into account students' spiritual needs as well as the dynamics of their character development within the school environment. The da'wah approach applied is then classified into two main timeframes: short-term strategies and long-term strategies, to ensure the effectiveness and measurability of results in the process of internalizing religious values. Short-term strategies focus on daily or weekly incentive activities. Meanwhile, long-term strategies encompass annual activities.

Andro stated that short-term strategies begin with engaging students, particularly new students, through an introduction to the Rohis organization (Ta'aruf Rohis). This initial approach aligns with Al-Bayanuni's da'wah strategy theory, which emphasizes the importance of understanding the da'wah target audience (mad'u) before delivering the da'wah message. Al-Bayanuni asserts that the success of da'wah is largely determined by the extent to which the da'i can understand the mad'u's circumstances—whether from psychological, social, or cultural perspectives (Nizar 2018). In this context, Rohis strives to tailor its outreach approach to the students' personalities by instilling Islamic values from the moment students enter the school environment.

Based on an interview with Dafa, a member of the Rohis executive board, Rohis offers religious activities designed to foster Islamic character in students. These activities include religious study sessions (regular taklim for male and female students), a “student da'wah champions” program featuring short religious talks (kultum), and “students caring for the underprivileged” initiatives. Dafa explained that the religious study sessions focus on strengthening students' religious understanding, while the “Skilled in Da'wah” program aims to cultivate students' courage and ability to convey Islamic values. As for the “Caring for the Needy” initiative, it is designed to foster a sense of social responsibility and empathy among students.

Furthermore, Andro explained that the development of long-term work programs by Rohis serves as a strategic effort to build sustainable religious guidance

within the school environment. Various annual routine activities are designed accordingly, including the observance of major Islamic holidays such as Isra Mi'raj, the Prophet Muhammad's Birthday (Maulid Nabi Muhammad SAW), and the Islamic New Year on 1 Muharram. In addition to these major events, several supporting programs with educational and spiritual content have also been initiated, such as Hijab Day to foster awareness of modest Muslim attire and short-term Islamic boarding school programs held periodically during the month of Ramadan. This series of activities is not merely a formal ceremony but serves as a medium for religious education to strengthen students' comprehensive understanding of Islamic teachings. Through such active participation, it is hoped that students will acquire theoretical knowledge of Islamic values, which they are then encouraged to internalize and put into practice in their daily behavior, both within the educational environment and in broader social interactions. Thus, religious character, Islamic identity, and sustained spiritual awareness can be systematically instilled among students through this strategic approach.

Marwah, a member of the Rohis executive board, explained that the sustainability of the da'wah strategies implemented by the Islamic Spiritual Organization (Rohis) is influenced by various determining factors, both those that accelerate and those that hinder progress. In practical terms, the success of da'wah programs within the school environment is driven by several interrelated positive elements. Institutional support from the school is considered a crucial factor, particularly through the provision of activity permits, physical facilities, and space for students to engage in structured religious activities. Additionally, guidance and direction from Rohis advisors play a significant role in ensuring that all activities align with educational values and the character development orientation of students. The effectiveness of da'wah implementation is further strengthened by the existence of systematically designed work programs, ensuring that the direction, objectives, and implementation stages of each activity are clearly identified.

Although supported by various reinforcing factors, the optimization of Rohis da'wah activities still faces a number of structural and situational obstacles. The limited time available to students due to the density of their academic schedules and the burden of other curricular activities is identified as the main constraint that reduces their participation in organizational activities. Effectiveness of

implementation in addition, the dynamics of da'wah implementation are also influenced by the diversity of religious understanding and experience among students.

Based on the results of interviews and observations, the approach used by Rohis is persuasive and communicative. Rohis does not force students to participate in activities, but rather builds emotional closeness through polite and inclusive interactions. This strategy serves as the foundational basis for the development of Islamic character, as da'wah is delivered with consideration for students' readiness and needs. Da'wah within the educational context is no longer viewed merely as a one-way transmission of religious information, but is positioned as a carefully planned and continuously implemented nurturing process. Religious awareness and character development in students are fostered through gradual shifts in attitude and mindset driven by various educational interactions. Therefore, da'wah in schools must not be limited to lectures or the recitation of normative texts in the classroom. Instead, intensive mentoring, the setting of a good example by educators, and the internalization of Islamic values in students' daily activities must be prioritized as an integral part of the curriculum of life. Through the use of a persuasive approach, moral transformation is expected to occur so that religious teachings are not merely understood cognitively but are also internalized and practiced by students across various aspects of their lives.

Rohis's Da'wah Strategy in Shaping Students' Islamic Character at SMAN 1 Sunggal

Based on the data obtained from the research findings, it can be concluded that the da'wah approach implemented by the Islamic Spiritual Organization (Rohis) is designed through two interconnected strategic phases: short-term and long-term strategies. The primary focus of the short-term strategy is on initial efforts to introduce students—especially those who have just entered the school environment—to the existence and vital role of the Rohis organization. This phase is typically implemented through the Ta'aruf Rohis activity. This activity serves as an introductory session aimed at presenting the organization's identity, objectives, and various religious programs conducted by Rohis at the school. Through this activity, Rohis seeks to establish initial communication and create a welcoming

atmosphere so that new students do not feel alienated from the religious activities being held (Fasya et al. 2025).

The Rohis Ta'aruf approach serves not merely as an organizational socialization activity but also as an initial means of understanding the characteristics of students as the targets of da'wah. During this introductory process, Rohis leaders can observe students' interests, responses, and backgrounds, making it easier to determine a da'wah approach that aligns with the students' needs and circumstances. Thus, the Rohis Ta'aruf activity becomes part of a da'wah planning strategy carried out in a gradual and systematic manner.

Nizar (2018) states that this finding aligns with Al-Bayanuni's theory of da'wah strategy, which asserts that understanding the da'wah target audience (*manhūs*) is a crucial component in formulating da'wah strategies. By considering the social and psychological conditions of the target audience, da'wah will be more readily accepted and have a positive effect. Therefore, the Ta'aruf Rohis approach can be understood as a relevant strategic step in efforts to shape students' Islamic character at State Senior High School 1 Sunggal.

Furthermore, research indicates that to foster Islamic character development among students, the Rohis club organizes various religious and social activities. These activities include religious study sessions (*taklim*), a program for students skilled in da'wah (*kultum*), and initiatives to support the underprivileged. These activities serve as a medium for da'wah (*wasilah*) that the Rohis club uses to instill Islamic values in students' lives.

Taklim is a religious teaching activity aimed at providing students with a basic understanding of Islamic teachings, including matters of faith (*akidah*), worship (*ibadah*), and ethics (*akhlak*) (Sinta 2024). Taklim serves as a means to internalize Islamic values through the systematic and targeted dissemination of educational materials. This activity aligns with Nizar's (2018) exposition regarding Al-Bayanuni's perspective on da'wah strategy, which states that Taklim activities can be understood as the application of a da'wah methodology (*manhaj*) adapted to the conditions of the target audience—namely, students in a secondary school environment.

This specific subject consists of lectures on Islam directly related to matters of faith, such as the importance of instilling the aspiration for worship in students

so that they can manifest it in their daily lives. The Prophet Muhammad (peace be upon him) said:

Meaning: *“From Abu Hurairah, the Messenger of Allah (peace be upon him) said: Whoever travels a path in search of knowledge, Allah will make the path to Paradise easy for him.”* (Narrated by Muslim).

This hadith of the Prophet Muhammad (peace be upon him) clearly underscores the essence of the pursuit of knowledge as a primary foundation in Islamic teachings. The process of seeking knowledge is described as one of the main routes leading a servant to Allah’s pleasure and salvation in the Hereafter, for knowledge serves as the gateway to genuine righteous deeds. For every believer, the obligation to pursue this knowledge is imperative; however, such efforts lose their meaning if undertaken from erroneous or deviant sources. The hadith implicitly reminds us that a seeker of knowledge must be vigilant regarding the teachers or references they choose, so that the knowledge practiced aligns with Islamic law and is not tainted by deviation.

The “Smart Da’wah Students” program is an initiative designed to train students’ abilities to convey Islamic messages both verbally and non-verbally (Nuri, Muhammad 2024). However, within this program, the Rohis (Islamic Student Association) focuses primarily on training for seven-minute lectures (kultum).

Kultum is an art form aimed at conveying a message to a large audience within a limited timeframe, specifically seven minutes. According to Syarif Hidayatullah, kultum refers to a “seven-minute lecture,” a form of religious discourse with concise content delivered in approximately seven minutes (Rizka, Najamuddin 2024). Although the ideal duration is seven minutes, in practice the delivery may exceed this limit without altering its essence as a brief oration. This term has become established in the tradition of da’wah as a model for concise and efficient Islamic speeches.

Messages related to religious values and various life dynamics containing guidance on virtue are generally presented in the form of a “kultum” or seven-minute lecture. The content typically includes moral advice, strengthening aspects of faith, encouragement to improve the quality of worship, and guidance on fostering behavior aligned with religious teachings. Through a concise yet

substantial delivery method, the seven-minute lecture serves as a medium for da'wah aimed at instilling spiritual awareness while guiding the community to better understand and practice religious teachings in their daily lives. Therefore, the messages conveyed in these short religious talks are expected not only to remain at the theoretical level or provide mere insights, but also to inspire and motivate listeners so that these values can be applied in practice across various aspects of life whether in their relationship with God, with fellow human beings, or with the surrounding environment (Hawa 2021).

This activity aims not only to improve students' religious communication skills but also to foster self-confidence, a sense of responsibility, and courage in preaching. This aligns with Nizar's (2018) view in Al-Bayanuni's theory, which states that actively involving students in da'wah activities demonstrates the use of participatory da'wah media (*wasilah*), so that the da'wah message is not merely passively received but also internalized through direct practice.

This activity itself falls within the realm of worship, as it involves calling for good deeds and spreading Islamic values among students and the surrounding community, as stated in Surah Al-Imran, verse 110, which serves as the fundamental basis for the short sermon—a brief address designed to foster a sense of devotion and disseminate Islamic values among students or the community. The *kultum* itself is considered a form of worship because it practically fulfills the command to enjoin what is good and forbid what is evil through calls to goodness, the prevention of evil, and the strengthening of faith, so that the community may attain the highest status.

The “Students Care for the Needy” initiative is a religious social program designed to foster social awareness, empathy, and a spirit of solidarity among fellow students. By engaging students in tangible social activities, this program not only teaches spiritual values but also encourages the practice of social values in daily life.

This effort to instill character is carried out through a habituation approach, specifically in the form of charitable giving, where students are encouraged to set aside a portion of their income on a regular basis. Nizar (2018) explains that from the perspective of Al-Bayanuni's da'wah strategy, religious social activities can be understood as a medium of da'wah (*wasilah*) that integrates spiritual and social

values, so that da'wah is not only oriented toward ritual aspects but also toward the formation of Islamic behavior in social life.

The voluntary expenditure of wealth by an individual for the sake of goodness, humanity, or social welfare can be understood as infak. An individual's compassion and moral responsibility toward others, particularly those in need or requiring assistance, is reflected through such actions. As articulated by Euis Ismayanti Yuniar, giving directed toward those in greater need, grounded in sincerity for the sake of Allah SWT, is understood as infak. Thus, it is emphasized that receiving praise, social recognition, or material benefits in the future is not the primary purpose of infak, but rather a form of spiritual devotion and a manifestation of obedience to Allah's commands, which takes precedence (Qurrotul 2023). Essentially, the voluntary giving of wealth or gifts by an individual is understood as the very essence of charity, which serves as a tangible expression of compassion and social responsibility toward fellow human beings. Such giving is not limited to cash, but can also take the form of goods of practical value, or contributions in the form of time and effort dedicated to alleviating the burdens of others. This practice of infak is carried out based on a deep personal awareness without any element of coercion from any party, and is not accompanied by an expectation of receiving material rewards from the recipient of the assistance (Rifa 2024).

The practice of solidarity and social compassion in Islamic teachings is manifested through the act of charity (infak), which is performed voluntarily by a Muslim to assist others and in the hope of receiving divine reward from Allah SWT. The awareness that one's wealth is, in essence, a trust from Allah SWT is reflected in this practice, as within that wealth lies a right for others in need. Therefore, Muslims are encouraged to avoid stinginess and instead use their wealth as a means to spread goodness and promote social welfare. This principle is seen as consistent with the message of Quranic Surah Ali Imran, verse 92, which emphasizes that the highest degree of virtue cannot be attained by anyone until they have given away a portion of the wealth they cherish most. In this context, giving charity is not merely setting aside excess or unused items, but rather relinquishing what we most value and love. This attitude reflects the sincerity of a pure soul in performing righteous

deeds, while also serving as a means to draw closer to Allah SWT and to obtain complete and eternal reward.

Furthermore, the study shows that the da'wah strategies implemented do not focus solely on routine activities but are also designed as long-term programs. These long-term strategies are realized through the organization of various Islamic Holiday Commemoration (PHBI) events, such as the commemoration of Isra Mi'raj, the Prophet Muhammad's Birthday (Maulid Nabi Muhammad SAW), the Islamic New Year (1 Muharram), Hijab Day, and short-term Islamic boarding school programs.

Islamic Holy Day Commemorations (PHBI) are a series of activities conducted to commemorate significant milestones in Islam. These activities aim to spread the message of the religion while delving deeper into the values and meanings of each of these Islamic holidays (Saputra et al., n.d.). Additionally, this program seeks to educate students and the younger generation to help them remember and preserve existing Islamic traditions. This can spark their interest and enthusiasm for the observance of Islamic holidays.

Nizar (2018) explains that in Al-Bayanuni's da'wah strategy, the mad'u, or target audience, consists of students within the school environment. Students are the primary focus of da'wah activities because they represent the younger generation currently in the formative stage of character and life values. Therefore, da'wah activities conducted through the PHBI program are aimed at instilling religious understanding and awareness from an early age.

Nizar (2018) explains that the manhaj or method of da'wah can be understood through the approaches used in the implementation of these various activities. Activities such as the commemoration of Isra Mi'raj, the Prophet's Birthday (Maulid Nabi), and the Islamic New Year are generally carried out through the delivery of lectures, religious counsel (tausiyah), and Islamic studies. These activities aim to provide students with an understanding of the history and wisdom contained in significant events in Islam. This approach indicates that the da'wah method employed is both educational and persuasive, where religious messages are conveyed through explanations, advice, and the reinforcement of spiritual values, thereby enhancing students' religious understanding and awareness.

In addition, the implementation of activities such as Hijab Day and short-term Islamic boarding schools also reflects a da'wah approach that is not limited to the theoretical presentation of material, but also emphasizes practical aspects in daily life. The Hijab Day activity aims to foster awareness among female students regarding the importance of covering their aurat in accordance with Islamic teachings and to encourage them to put this into practice. Meanwhile, the intensive Islamic boarding school serves as a platform for deeper religious guidance through various activities, such as Quranic studies, religious lectures, and collective worship. Through these activities, it becomes clear that the da'wah methods employed are not merely about imparting knowledge but are also directed toward fostering habits in practicing religious teachings in daily life.

PHBI activities can essentially be understood as a form of *wasilah* (a means or vehicle for carrying out da'wah). This aligns with Al-Bayanuni's da'wah strategy, which holds that *wasilah* is the medium utilized to convey da'wah messages to the *mad'u*, or the target audience of da'wah (Nizar, 2018). Through the organization of various activities such as the commemoration of Isra Mi'raj, the Prophet's Birthday (Maulid Nabi), the Islamic New Year (1 Muharram), Hijab Day, and short-term Islamic boarding schools (*pesantren kilat*), Islamic teachings can be conveyed to students through activities that are not only educational but also involve their direct participation. Thus, the implementation of PHBI is not merely interpreted as a ceremonial commemoration of major Islamic holidays but also functions as an effective medium of da'wah in instilling and strengthening Islamic values within the school environment.

Research shows that the implementation of the Islamic Spiritual Da'wah (Rohis) strategy at Sunggal State High School No. 1 is not merely manifested in the form of religious activities, but is structured as a focused and systematic da'wah plan. Short-term and long-term strategies not only describe the variety of da'wah methods and media used but also reflect Rohis's efforts to adapt da'wah strategies to the characteristics of students as the target audience. Through an approach that considers the appropriateness of materials, delivery methods, and active student engagement in every activity, the implemented da'wah strategy holds strong relevance in the process of fostering Islamic character. Therefore, Rohis' da'wah strategies can be understood as a planning framework oriented toward the

continuous and contextual development of students' Islamic character, rather than merely the implementation of incidental religious activities.

Supporting and Hindering Factors in the Rohis Da'wah Strategy for Shaping Students' Islamic Character at SMAN 1 Sunggal

Support from the Rohis Advisor, Support from the Rohis Advisor is essential for creating a harmonious environment and can contribute to the success of the da'wah strategies implemented by Rohis in fostering Islamic character among students. The Rohis Advisor plays a crucial role in providing guidance and support to students involved in the implementation of these da'wah strategies. Through guidance and direction, the advisor is able to build an emotional bond with the students, thereby becoming a guiding figure for them within the school environment.

Facilities and Infrastructure, Adequate facilities and infrastructure are essential for students. Facilities such as the Pendopo, classrooms, microphones, speakers, sound systems, and projectors are also very helpful in implementing programs organized by Rohis. Adequate facilities and infrastructure can support the success of Rohis's da'wah strategies in shaping students' Islamic character.

Most students appear uninterested or unmotivated to join these activities, which ultimately hinders optimal efforts to foster Islamic character. This phenomenon not only reduces the effectiveness of Rohis programs but also risks weakening the moral foundation of the younger generation amid the onslaught of secular influences and globalization.

This low level of interest stems from several factors, primarily students' lack of interest and understanding regarding participation in these activities. According to Hidayat (2023), many students view this program as a rigid routine (Hidayat, n.d.). Additionally, an unsupportive social environment exerts a negative influence on students. Consequently, students who do not participate are vulnerable to a decline in religiosity, an increase in deviant behavior such as gang fights, and weak mental resilience. It is these challenges that have led Rohis to implement da'wah strategies to shape the Islamic character of students and encourage positive transformation.

D. CONCLUSION

This study shows that the Islamic Spiritual Guidance (Rohis) outreach strategies at Sunggal State High School 1 are developed in a planned and systematic manner in an effort to foster Islamic character among students. These strategies are implemented through two forms of planning: short-term and long-term strategies. The short-term strategy begins with mapping out the da'wah targets through an organizational introduction to new students (Ta'aruf Rohis) as an initial step to understand the characteristics and needs of students as the recipients of da'wah. This approach underscores that the da'wah conducted by Rohis is not spontaneous but is grounded in thorough planning.

Rohis' da'wah strategy is implemented through the selection of da'wah methods and media relevant to the school context, such as utilizing taklim activities, the "student da'wah experts" program, and "students caring for the underprivileged" initiatives. Additionally, the long-term strategy offers annual activities such as PHBI events, Hijab Day, and short-term Islamic boarding school programs. These activities serve as a means to implement the designed da'wah strategy, not as the primary goal of da'wah itself. Through the selection of appropriate methods and media, Rohis' da'wah strategy is aimed at instilling Islamic values, fostering religious behavior, and cultivating students' social awareness in a sustainable manner.

This research shows that the success of the Rohis (Islamic outreach) strategy is supported by school support, the active involvement of the Rohis administrators, and student participation in religious activities. However, the implementation of this outreach strategy still faces several obstacles, including time constraints, differences in students' religious backgrounds, and the level of consistency of student participation. Therefore, a more adaptive and strengthened outreach strategy is needed to optimally develop students' Islamic character.

Overall, the Rohis outreach strategy at SMA Negeri 1 Sunggal can be understood as an integrated outreach planning process, combining approaches, methods, and outreach media appropriate to the characteristics of the students and the school environment, thus contributing positively to the development of students' Islamic character.

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