



Islamic Spiritual Preaching Strategy in Shaping the Religious Attitudes of Muslim Students

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Abstract

Adolescent religiosity has declined, while studies on Islamic spiritual outreach (Rohis) strategies in public schools where Muslim students are a minority remain limited. This study analyzes Rohis strategies in shaping students' religious attitudes, identifies supporting and inhibiting factors, evaluates their effectiveness, and formulates an adaptive da'wah strategy model. A qualitative case study approach was employed. Data were collected through observation, in-depth interviews, and documentation involving Rohis mentors, administrators, members, Islamic Religious Education teachers, and the vice principal for student affairs. Data were analyzed using the Miles, Huberman, and Saldaña interactive model. The findings show that Rohis applies adaptive da'wah through needs assessment, structured religious guidance, role modeling, religious habituation, participatory cadre development, and persuasive communication. These strategies effectively strengthen students' religious attitudes, Islamic leadership, and school religious culture. The study concludes that effective da'wah depends on strategies tailored to students' needs and proposes an adaptive da'wah model that can serve as a reference for public schools with diverse socio-religious characteristics.

INTRODUCTION

Da'wah is a process of transforming Islamic values that aims to form people who are faithful, pious, and have noble character through various approaches that are adapted to the characteristics of the mad'u. Allah SWT says in the Al-Quran, Surah Ali-Imran, verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

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Meaning: "And let there be among you a group of people who call to virtue, enjoin what is right and forbid what is evil; and they are the lucky ones" (QS. Ali Imran: 104) (Kementerian Agama RI, 2019).

In the context of education, da'wah (Islamic outreach) is not merely a lecture, but a process of continuous development that internalizes Islamic values into students' behavior. This role is increasingly important amid the influence of information technology on adolescents' mindsets and lifestyles, necessitating a religious development strategy that is adaptive, contextual, and oriented toward developing religious character. Educational institutions are also obligated to develop curricula that balance students' academic and spiritual aspects (Widodo, 2025).

This challenge is even more pronounced in the digital era. Indonesia's youth number approximately 64.22 million, or nearly one-fifth of the total population, making the quality of their character crucial to national development (Central Statistics Agency, 2024). UNICEF Indonesia (2024) also reported that adolescents still face mental health issues, risky behavior, the influence of the digital environment, and weak mentoring, highlighting the role of schools as centers for moral, spiritual, and social development. The formation of religious attitudes is the primary goal of Islamic education. Religiosity is understood as the level of appreciation and practice of religious teachings. Glock and Stark explain religiosity through five dimensions: intellectual, ideological, ritualistic, experiential, and consequential, which in Islam are reflected in faith, worship, understanding of teachings, spiritual experience, and behavior (Falikah, 2021; Fauzi & Firman, 2023).

Munir & Ilaihi (2021) stated that the success of da'wah is determined by the da'i's ability to adapt strategies, methods, media, and resources to the characteristics of the mad'u (students). This is reinforced by Bandura (1997) Social Learning theory, which emphasizes that behavior is formed through observation and social interaction. Therefore, the formation of religious attitudes requires a school environment that provides role models, habits, and social interactions that support the internalization of Islamic values (Afriani & Yeli, 2026).

Although Law No. 20 of 2003 concerning the National Education System mandates the formation of students who are faithful, pious, and have noble character (Indonesia, 2003), conditions on the ground show a gap. Initial observations at SMAN 1 STM Hilir showed that there were still students who were unable to read the Quran well, had not memorized the prayer recitations, and had limited religious understanding. Most came from public schools with minimal religious guidance, while parents prioritized academic guidance. This indicates an imbalance between the goals of religious education and the still academically oriented practices.

The urgency of this research is further heightened given the multicultural nature of SMAN 1 STM Hilir as a public school. Data from the 2025/2026 academic year shows that of the 693 students, only 229 (33.04%) are Muslim, with the remainder being Christian and Catholic, making Muslim students a minority group (SMAN 1 STM Hilir, 2026). In this context, the Islamic Religious Education (Rohis) program serves not only as an extracurricular activity but also as a platform for fostering Islamic identity, strengthening religious attitudes, and enhancing basic religious skills. Therefore, a systematic and adaptive da'wah communication strategy is required (Neliwati, 2024; Rozak et al., 2025).

Empirically, various studies have demonstrated the positive contribution of Rohis (Islamic Religious Council) to religious character formation. Cicih et al. (2024) found a significant influence of Rohis activities on students' religious character, Sipahutar & Zulham (2024) demonstrated an increase in religious awareness, and Pratama & Widyaningrum (2024) emphasized the formation of social values through collaborative activities. This confirms Rohis as a strategic instrument in Islamic values-based character education.

However, research on the Rohis da'wah strategy is still limited and generally focuses on the influence of extracurricular activities or the effectiveness of extracurricular activities in Muslim-majority schools. Studies linking da'wah strategies with improving students' basic religious abilities are still rare. Therefore, this study offers three novelties: (1) conducted in a school environment with Muslim students as a minority; (2) focused on analyzing da'wah strategies; and (3) linking strategies with improving students' basic religious abilities. This research is expected to enrich the study of educational da'wah and become a practical reference for schools and policymakers. Based on this, this study aims to analyze da'wah strategies and identify supporting and inhibiting factors in the formation of religious attitudes of Muslim students in Rohis SMAN 1 STM Hilir.

METHODS

This research uses a qualitative method with a case study approach. This approach was chosen because the research focuses on a single case, namely the implementation of the Rohis da'wah strategy in a public school with Muslim students as a minority group, thus allowing a comprehensive understanding of the phenomenon in a real context (Creswell, 2018). The research location, SMAN 1 STM Hilir in Deli Serdang Regency, North Sumatra, was chosen purposively because the composition of Muslim students is only around 33.04% (2025/2026 Academic Year), making it a relevant context for studying da'wah communication strategies in a multicultural school environment.

Informants were selected using purposive sampling based on their involvement, experience, and knowledge of the Rohis program (Sugiyono, 2021). They included Rohis mentors, Rohis leaders and administrators, Rohis members, Islamic Religious Education teachers, and the Vice Principal for Student Affairs. This selection aimed to obtain comprehensive information regarding the planning, implementation, supporting and inhibiting factors, and the effectiveness of Rohis's da'wah strategies in shaping students' religious attitudes.

Data collection techniques were conducted through observation, semi-structured interviews, and documentation (Creswell, 2018). Data analysis used the interactive model of Miles & Huberman (1994), which includes data reduction, data presentation, and drawing and verifying conclusions. The researcher acted as a human instrument directly involved in determining the focus and drawing conclusions. Data validity was guaranteed through source triangulation (comparing information from supervisors, Rohis administrators/members, Islamic Religious Education teachers, principals, and administrative staff), methodological triangulation (comparing the results of observations, interviews, and documentation), and member checking to confirm the conformity of the data with the informants. Data recording was carried out systematically to minimize bias, thus maintaining the credibility, dependability, confirmability, and transferability of the findings.

RESULT AND DISCUSSION

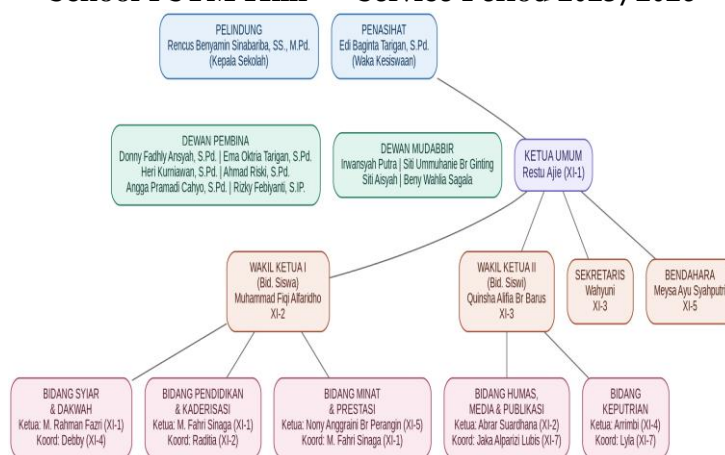
General Overview of Islamic Spirituality (Rohis) at SMAN 1 STM Hilir **Islamic Spiritual History of SMAN 1 STM Hilir**

The Rohis of SMAN 1 STM Hilir was established in 2016 along with the establishment of the school, as a forum for religious development for Muslim students. Under the guidance of the school, Rohis plays a role in shaping religious character through a systematic and sustainable da'wah program (Interview with Rohis Supervisor, Donny Fadhly Ansyah, S.Pd., May 13, 2026). The formation of Rohis was motivated by the need for the development of students with diverse basic Islamic abilities. Based on interviews, some students still need guidance in reading the Qur'an, understanding worship procedures, and getting used to religious behavior, so

Rohis was formed to complement Islamic Religious Education learning in the classroom through more intensive and sustainable guidance (Interview with Rohis Supervisor, Donny Fadhly Ansyah, S.Pd., May 13, 2025).

The existence of the Rohis (Islamic Student Council) is increasingly important because SMAN 1 STM Hilir is a public school with Muslim students as a minority group amidst religious diversity, thus requiring the implementation of educational, inclusive, and respectful da'wah (Islamic outreach) programs. The Rohis' vision is to "Create Rohis that are supportive in building character." *Strong Outside, Calm Inside*, namely young people who excel in achievement and are calm in soul through closeness to the Creator. This vision is realized through a character development program, *peer support*, leadership, preaching relevant to adolescent life, and developing communication skills. Thus, Rohis focuses not only on fostering worship but also on developing students' character, leadership, and social competence as part of the internalization of Islamic values within the school environment.

Islamic Spiritual Organizational Structure of SMAN 1 STM Hilir Structure of the Islamic Spiritual Organization (Rohis) of State Senior High School 1 STM Hilir — Service Period 2025/2026



Rohis has a management structure that supports the planned implementation of da'wah programs. The organization is under the auspices of the Principal and the Vice Principal for Student Affairs, and is guided by several teachers who act as advisors, with a board of trustees who assist in the cadre development and development of members. Daily management is led by the General Chairperson, who is assisted by a vice chairperson, secretary, and treasurer, and five work areas: the Propagation and Da'wah Division, the Education and Cadre Development Division, the Public Relations/Media/Publication Division, the Women's Division, and the Interests and Achievements Division. This division of areas demonstrates the specialization of tasks so that each da'wah program can be implemented effectively according to its respective functions (Documentation of the Rohis Organizational Structure, May 14, 2026). This division of functions shows that the implementation of da'wah in Rohis SMAN 1 STM Hilir is carried out collectively and in a structured manner, in line with the view (Fadilah, 2025) that an organization is needed so that each da'wah resource has clear duties, authority, and responsibilities in order to achieve da'wah goals effectively.

Islamic Spiritual Work Program (Rohis) of SMAN 1 STM Hilir for the 2025/2026 academic year

There is a work program for the SMAN 1 STM Hilir SMAN 1 STM Hilir Rohis activities, which can be explained in the following table.

Table 1. Work program of SMAN 1 STM Hilir's Islamic study group activities

No	Work Program	Form of Activity	Implemented Preaching Strategies	The Purpose of Forming Religious Attitudes
1	Religious Mentoring	Study of faith, worship, morals, and Islamic discussions every Friday	Structured religious guidance (<i>bi al-lisan</i>)	Increasing religious understanding, awareness of worship, and Islamic morals
2	Read the Qur'an (BTQ)	Learning to read the Qur'an based on student abilities	<i>Need assessment</i> and gradual learning	Improve the ability to read the Qur'an and love for the Qur'an
3	Peer Mentoring	Peer mentoring in learning the Qur'an and worship	Peer mentoring (<i>peer mentoring</i>)	Cultivating concern, brotherhood, and responsibility among students
4	Habit of Worship	Getting used to participating in religious activities and maintaining the prayer room	Habituation (<i>habituation</i>) and preaching <i>bi al-hal</i>	Forming habits of worship and religious behavior in daily life
5	Ramadan Islamic Boarding School	Intensive construction during the month of Ramadan	Spiritual strengthening through religious experiences	Strengthening spirituality, discipline in worship, and appreciation of Islamic values
6	Commemoration of Islamic Holidays	Prophet's Birthday, Isra Mi'raj, Hijri New Year, and other religious activities	Spreading Islam through collective activities	Cultivating love for Islamic teachings and strengthening Islamic brotherhood
7	Organizing the Sacrifice	Collection, slaughter, and distribution of sacrificial animals	Preaching <i>bi al-hal</i> through social services	Instilling the values of sincerity, social concern, and the spirit of sharing
8	Management Cadre Development	Leadership training, organizational regeneration, and management development	Development of Islamic leadership (<i>leadership development</i>)	Forming the character of a leader who is trustworthy, responsible, and a role model

9	Preaching Media	Dissemination of Islamic information and messages through organizational media	Digital preaching and persuasive communication	Cultivating religious awareness through communication media that is close to students
10	Women's Development	Special study for female students on morals, worship, and the role of Muslim women	Target group needs-based coaching	Forming the character of a Muslim woman who has noble morals and is self-confident
11	Development of Interest and Achievement	Academic and non-academic potential development activities	Da'wah through potential development (empowerment approach)	Cultivating a religious character that is in harmony with achievement and leadership

Based on the documentation of the 2025/2026 Rohis Work Program, all activities are arranged based on the organizational calendar so that the development is sustainable and integrated (Rohis Work Program Documentation, May 14, 2026). The mentoring and Islamic study programs represent da'wah bi al-lisan which focuses on conveying religious knowledge, while the habituation of worship, management of prayer rooms, and the organization of sacrifices reflect da'wah bi al-hal through direct practice of Islamic values (Fadilah, 2025; Rohman & Rahman, 2023), while peer mentoring and cadre formation activities demonstrate da'wah through social learning and peer role models so that students become subjects, not just objects, in development. Thus, the Rohis work program applies an integrative da'wah strategy that combines educational, persuasive, participatory, and exemplary approaches in one continuous development system, characteristics that form the basis for analyzing the implementation of the Rohis da'wah communication strategy in shaping the religious attitudes of students at SMAN 1 STM Hilir.

Islamic Spiritual Preaching (Rohis) Strategy of SMAN 1 STM Hilir in Forming Students' Religious Attitudes

This study found that the strategies were grouped into five main strategies: (1) based on student needs analysis, (2) structured religious guidance, (3) role models and religious habits, (4) cadre development and active participation of students, and (5) strengthening the school's religious culture.

Preaching Strategy Based on Student Needs Analysis (Need Assessment)

Based on interviews with the Rohis instructor, the da'wah strategy at SMAN 1 STM Hilir begins with identifying the conditions and needs of students, considering their diverse religious abilities ranging from those who are not yet able to read the Qur'an to those who are already proficient (Interview with Rohis instructor, May 13, 2026). To map these conditions, Rohis, together with Islamic Religious Education teachers, conducted a Qur'an reading test for all Muslim students at the beginning of the school year. The results were used to group students according to their ability level: those who are not yet able to read the Qur'an received basic guidance, while those who were able to participate in tahsin, tajwid, and in-depth Islamic material learning (Interview with Islamic Religious Education Teacher Ema Oktria Tarigan, S.Pd., May 15, 2026).

Preaching Strategy Through Structured Religious Development

After identifying the initial conditions of the students, Rohis prepares a planned and sustainable religious development program, including mentoring every Friday, learning to read and write the Qur'an, Islamic studies, women's development, Ramadan Islamic boarding schools, and other religious activities that are structured in the organization's work program (Interview with Rohis Chairperson Restu Ajie, May 18, 2026).

Figure 1. Image of the Rohis mentoring activities of SMAN 1 STM Hilir



Mentoring is the main program because it is carried out routinely every week with Islamic faith, worship, morals, jurisprudence, Islamic motivation, and discussions on various issues faced by adolescents. Learning to read and write the Qur'an is also carried out in stages according to the students' abilities so that learning takes place more effectively (Researcher Observation, May 2026). Rohis also implements annual programs, such as Ramadan Islamic boarding schools, the commemoration of the Prophet Muhammad's birthday, Isra Mi'raj, the organization of sacrifice, and other socio-religious activities. All of these programs have been scheduled in the organization's work program so that their implementation takes place continuously throughout one management period. (Rohis Program Documentation, May 2026).

Preaching Strategy Through Exemplary Behavior and Religious Habits

Based on observations and interviews, Rohis SMAN 1 STM Hilir forms students' religious attitudes not only through delivering religious materials, but also through role models and habits in daily life in the school environment, because the formation of religious attitudes requires real experiences so that students are able to practice Islamic values in everyday life (Interview with Rohis Instructor). The implementation is carried out through the habit of reading the Qur'an before religious activities, maintaining the cleanliness of the prayer room, tidying up prayer equipment, and maintaining manners in the school environment, with Rohis administrators also setting an example by arriving early, preparing activities, and helping the instructor teacher (Interview with Rohis Member Adelia Ananta, May 20, 2026), while students are also actively involved in activities such as Ramadan Islamic boarding schools, commemorating Islamic holidays, sacrifices, and socio-religious activities so that they gain direct experience in practicing Islamic values.

Figure 2. Animal Sacrifice Slaughter Activities on Eid al-Adha at SMAN 1 STM Hilir.



Based on the interview results, the Rohis advisor emphasized that administrators must be role models in attitude, speech, discipline, and responsibility in order to influence members through positive behavioral examples. This finding aligns with *Social Learning Theory*, which states that behavior is learned through the process of observation and imitation of models considered influential (Bandura, 1997). Thus, the strategy of role modeling and habituation becomes a means for Rohis to internalize Islamic values into student behavior, both at school and in everyday life.

Da'wah Strategy Through Cadre Development and Active Participation of Students

The results of the study indicate that the Rohis of SMAN 1 STM Hilir implements a cadre development strategy by actively involving students in the management and implementation of the da'wah program. This process begins with the recruitment and development of new members at the beginning of each management period, where members are introduced to the organization's vision, rules, work programs, and Rohis values before being given responsibilities according to their interests and abilities (Interview with Rohis Chairperson Restu Ajie, May 18, 2026). Each area carries out its duties according to its function, and administrators are also involved in the planning, implementation, and evaluation of activities with mentoring, thus gaining experience in leadership, collaboration, problem-solving, and communication with teachers and fellow students. These findings indicate that cadre formation not only prepares for leadership regeneration but also fosters religious attitudes, responsibility, leadership, social awareness, and the ability to convey Islamic values to peers. Thus, active student participation is one of the Rohis's missionary communication strategies in shaping religious character through direct experience.

Preaching Strategy Through the Utilization of Preaching Media and Persuasive Communication

The Islamic Student Council (Rohis) of SMAN 1 STM Hilir implements a da'wah communication strategy through digital media and a persuasive approach. Information about activities, Islamic material, motivation, prayer reminders, and program documentation are delivered through WhatsApp groups and social media, so that da'wah takes place not only during formal activities but also in the daily lives of students (Interview with the Head of Public Relations, Media, and Publication of Rohis, Abrar Suardhana, May 19, 2026). The administrators also use friendly and persuasive interpersonal communication to invite students to participate in mentoring, study groups, and social activities, so that participation grows without coercion. The Public Relations Division plays a role in managing information so that da'wah messages are conveyed effectively. These findings indicate that communication media and a persuasive approach can expand the reach of da'wah, increase participation, and strengthen the relationship between administrators and students.

These five strategies demonstrate that Rohis da'wah is a systematic da'wah management process, from needs identification to evaluation. This aligns with (Latifah, 2020; Musfira & Habibi, 2026) that da'wah strategies encompass objectives, methods, media, and resource organization to ensure the message is effectively received by the mad'u. The needs analysis and structured coaching strategy emphasizes that da'wah is oriented towards the real needs of students, so its success depends on understanding the characteristics of mad'u. The coaching and role model strategy integrates da'wah bi al-lisan (mentoring, studying, reading, and writing the Qur'an) and da'wah bi al-hal (habitual prayer rooms, sacrifices, Ramadan, Islamic boarding schools), in line with (Hasibuan & Dianto, 2026). The strategies of role modeling, habituation, and cadre formation are also relevant to Bandura (1997) Social Learning Theory, where administrators serve as role models and cadre

formation encourages leadership development and the dissemination of Islamic values among peers. Overall, this strategy fosters a religious culture in schools, as evidenced by increased worship activities, social awareness, discipline, and harmonious relationships, as described by (Muliadi et al., 2025).

Supporting and Inhibiting Factors of the Islamic Spiritual Preaching Strategy (Rohis) of SMAN 1 STM Hilir in Forming Students' Religious Attitudes

There are supporting and inhibiting factors in the implementation of the Islamic Spiritual Da'wah (Rohis) strategy at SMAN 1 STM Hilir in forming students' religious attitudes as follows:

Supporting factors

The results of the study indicate that the success of the Rohis da'wah strategy at SMAN 1 STM Hilir is supported by five factors, namely the support of the school institution (provision of activity time every Friday, appointment of Islamic Religious Education teachers as instructors, and supporting facilities), the active role of instructors as planners, guides, motivators, and evaluators who map the religious abilities of students, organizational cadre formation through division of fields that train leadership and cooperation, active participation of students in planning to evaluating activities, and a religious culture formed through the habit of reading the Qur'an, mentoring, maintaining the cleanliness of the prayer room, Ramadan Islamic boarding school, and commemoration of Islamic holidays (Interviews with Rohis instructors, Islamic Religious Education teachers, and Vice Principal for Student Affairs).

School support is the foundation of da'wah according to the concept of Munir & Ilaihi (2021) regarding the importance of support from organizational leaders, while the role of the mentor reflects the implementation of *need assessment*, which adapts the program to the characteristics of mad'u. The development and participation of students is in line with *Social Learning Theory* (Bandura), where direct involvement accelerates the internalization of religious values, while the resulting religious culture aligns with Fuadiy's (2021) view that repeated habituation forms an inherent character. Thus, the success of the Rohis da'wah strategy is determined by the synergy of these five factors, not a single factor (Hidayat & Wibowo, 2026).

Inhibiting factors

The results of the study indicate that the implementation of the Rohis da'wah strategy faces several obstacles, both internal and external, namely limited coaching time because formal activities are only carried out once every Friday (Interview with the Head of Rohis Restu Ajie, May 18, 2026), limited facilities and infrastructure that cause some activities to be adjusted to school conditions, low family support because some parents prioritize academics over religious guidance (Interview with the Rohis Supervisor, May 13, 2026), the diversity of students' religious backgrounds that require adjustments to materials and methods, and the characteristics of the school as a state institution with Muslim students as a minority group that requires Rohis to provide inclusive coaching and maintain tolerance in a multicultural environment.

Time constraints are a significant obstacle because continuity is a key principle in da'wah management, given that behavioral change requires repeated and ongoing support (Fauziah & Faridah, 2026). Low family support also weakens the strengthening of religious habits at home, in line with *Social Learning Theory*. Bandura argued that behavior is influenced by environmental interactions and observation processes. Therefore, if the family environment is not supportive, internalization of values will be less than optimal (Ariyanto, 2023). Meanwhile, the diversity of students' religious abilities and the multicultural school context demand adaptive and inclusive da'wah strategies, even though they require more effort, time, and intensive mentoring. Therefore, the effectiveness of the Rohis da'wah strategy is influenced by the synergy of these various factors, and the instructors and administrators continue

to strive to develop adaptive approaches to ensure optimal religious development (Maulana & Soiman, 2026).

The Impact of Research on Islamic Spiritual Preaching Strategies (Rohis) in Forming the Religious Attitudes of Muslim Students at SMAN 1 STM Hilir

There is an impact of research on the Islamic Spiritual Preaching Strategy (Rohis) in forming the religious attitudes of Muslim students at SMAN 1 STM Hilir, which can be seen in the following table:

Da'wah Strategy	Research Findings	Impact on Students' Religious Attitudes
Preaching strategy based on needs analysis (Need Assessment)	Rohis map students' ability to read the Qur'an and understanding of worship before compiling a coaching program.	Coaching becomes more targeted so that students' ability to read the Qur'an, understand worship, and basic religious knowledge improve according to their respective ability levels.
Preaching strategy through structured religious development	The Friday mentoring program, BTQ, Islamic studies, women's development, Ramadan Islamic boarding schools, and PHBI are carried out routinely and continuously.	There has been an increase in understanding of Islamic teachings, discipline in worship, and a growing awareness of carrying out worship in daily life.
Preaching strategy through role models and religious habits	Rohis administrators are role models in maintaining good manners, discipline, and cleanliness of the prayer room, and are active in religious worship and social activities.	The formation of religious habits, increased morals, discipline, responsibility, and social concern of students.
Preaching strategy through cadre development and active participation of students	Students are involved as administrators, peer mentors, activity committee members, and implementers of school da'wah programs.	The formation of an Islamic leadership spirit, a sense of responsibility, the ability to work together, and the courage to convey Islamic values to peers.
Preaching strategies through preaching media and persuasive communication	The administrators utilize WhatsApp, social media, and interpersonal communication to convey information and invite people to participate in Rohis activities.	Student participation in Rohis activities increased, da'wah communication became more effective, and the spread of Islamic values reached more students.
Implementation of integrated da'wah strategies	All strategies are implemented continuously with the support of mentors, schools, and Rohis organizations.	A religious culture has been formed in the school environment, marked by increased Qur'an literacy, awareness of worship, Islamic behavior, and the Islamic identity of Muslim students as a minority group.

Based on the table, the implementation of all strategies produces mutually supportive impacts, namely increased religious competence, the formation of religious behavior, the development of Islamic leadership, increased participation in religious activities, and the creation of a religious culture in the school environment. These findings indicate that the Islamic Spiritual Da'wah (Rohis) strategy at SMAN 1 STM Hilir has succeeded in shaping students' religious attitudes through a systematic, adaptive, and sustainable coaching process, so that it not only strengthens the cognitive aspects of religion, but also internalizes Islamic values into students' daily attitudes and behavior (Rahwan, 2026).

CONCLUSION

This study shows that the Rohis da'wah strategy at SMAN 1 STM Hilir is adaptive, systematic, and sustainable, including *needs assessment*, structured coaching, role models, participatory cadre development, and persuasive communication. This strategy effectively strengthens the school's religious attitudes and religious culture even though Muslim students are a minority group, supported by the synergy of the school, instructors, and students, although still constrained by time, facilities, family support, and the diversity of students' religious abilities. Academically, this finding confirms that the effectiveness of da'wah is determined by an integrated strategy oriented to the needs of students, resulting in an adaptive da'wah strategy model for Rohis with the five components above. This research is limited to one school with informants from instructors, administrators, and students, so it cannot be generalized. Future research is recommended to involve more schools and a wider range of informants, including parents.

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