



Managing Rohis Extracurriculars to Internalize Love for God

Azahra Salsabilla¹, Astuti Darmiyanti², Fatimah Az Zahro³

1,2,3 Islamic Education Management Study Program, Faculty of Islamic Studies, Universitas Singaperbangsa Karawang, Indonesia

Email: 2210631120005@student.unsika.ac.id, astuti.darmiyanti@fai.unsika.ac.id,
fatimah.azzahro@fai.unsika.ac.id

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Abstract:

This study aims to describe the management of Islamic Spiritual (Rohis) extracurricular activities in internalizing the character of Love for God among students at SMPN 31 Bekasi City. The study is grounded in the need to manage school-based religious activities so that they do not merely become routine programs, but function as a directed process of character formation. This research employed a descriptive qualitative approach with a case study method. Data were collected through observation, semi-structured interviews, and documentation involving the Rohis advisor, student committee, and Rohis members. The data were analyzed using the Miles, Huberman, and Saldana interactive model consisting of data condensation, data display, and conclusion drawing. The analytical framework used George R. Terry's management functions, namely planning, organizing, actuating, and controlling, and Ratna Megawangi's character education theory, especially the pillar of love for God and all His creations. The findings show that Rohis planning is carried out through work programs based on worship habituation, Islamic studies, mentoring, and social activities. Organizing is implemented through role distribution among the advisor, student committee, and members. Implementation becomes a space for habituation, role modeling, and direct experience in developing gratitude, compassion, and loyalty. Supervision is conducted through attendance records, daily worship journals, activity evaluation, and direct guidance. This study confirms that the internalization of Love for God in Rohis does not occur automatically, but is shaped by systematic and sustainable extracurricular management.

Keywords: *extracurricular management, Rohis, George R. Terry, Ratna Megawangi, Love for God character*

Abstrak:

Penelitian ini bertujuan mendeskripsikan manajemen ekstrakurikuler Rohani Islam (Rohis) dalam menginternalisasi karakter Cinta Tuhan pada siswa SMPN 31 Kota Bekasi. Kajian ini dilatarbelakangi oleh pentingnya pengelolaan kegiatan keagamaan sekolah agar tidak berhenti sebagai rutinitas, tetapi menjadi proses pembinaan karakter yang terarah. Penelitian menggunakan pendekatan kualitatif deskriptif dengan metode studi kasus. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi yang melibatkan pembina Rohis, pengurus Rohis, serta siswa anggota Rohis. Analisis data menggunakan model Miles, Huberman, dan Saldana melalui kondensasi data, penyajian data, serta penarikan kesimpulan. Kerangka analisis menggunakan fungsi manajemen George R. Terry, yaitu perencanaan, pengorganisasian, pelaksanaan, dan pengawasan, serta teori pendidikan karakter Ratna Megawangi pada pilar cinta Tuhan dan segenap ciptaan-Nya. Hasil penelitian menunjukkan bahwa perencanaan Rohis dilakukan melalui penyusunan program kerja berbasis pembiasaan ibadah, kajian, mentoring, dan kegiatan sosial. Pengorganisasian dilakukan melalui pembagian peran pembina, pengurus, dan anggota. Pelaksanaan kegiatan menjadi ruang pembiasaan, keteladanan, dan pengalaman langsung dalam membentuk sikap bersyukur, kasih sayang, dan kesetiaan. Pengawasan dilakukan melalui presensi, buku amal harian, evaluasi kegiatan, dan pembinaan langsung. Penelitian ini menegaskan bahwa internalisasi karakter Cinta Tuhan dalam Rohis tidak berlangsung otomatis, tetapi dipengaruhi oleh kualitas manajemen ekstrakurikuler yang sistematis dan berkelanjutan.

kata kunci: *manajemen ekstrakurikuler, rohis, george r. terry, ratna megawangi, karakter cinta tuhan*

Introduction

Education has the responsibility to shape human beings holistically. Its orientation is not only directed toward improving academic competence, but also toward developing morality, spiritual awareness, and students' social behavior. Law Number 20 of 2003 concerning the National Education System states that national education aims to develop students' potential so that they become individuals who believe in and fear God Almighty and possess noble character. This goal shows that religious character education is an integral part of educational implementation, especially in educational institutions that are responsible for developing students' knowledge, attitudes, and behavior.

In school practice, the formation of religious character cannot be sufficiently achieved through Islamic Religious Education classes alone. Intracurricular learning has limitations in time, practice space, and habituation intensity. The internalization of values requires a more continuous process through habituation, role modeling, direct experience, and a supportive school environment. Therefore, extracurricular activities become a strategic space for strengthening character education. The Regulation of the Minister of Education and Culture Number 62 of

2014 defines extracurricular activities as activities designed to optimally develop students' potential, talents, interests, abilities, personality, cooperation, and independence outside intracurricular and co-curricular activities.

One extracurricular activity that is directly related to the religious development of students is Rohani Islam, commonly known as Rohis. Rohis functions as a forum for students' religious guidance through worship activities, Islamic studies, mentoring, Islamic holiday committees, and social activities. These activities can become a medium for habituating religious values when they are managed in a directed manner. However, the existence of Rohis does not automatically produce character change. A good program may still run less effectively when it lacks clear planning, systematic role distribution, consistent implementation, and continuous supervision.

Several previous studies have shown that Rohis activities contribute to the formation of students' religious character. Cicih, Jamaludin, and Fitrayadi (2024) found that Rohis extracurricular activities had a significant influence on the formation of students' religious character. Munawaroh, Setiawan, and Aisyah (2025) also showed that Rohis can shape religious character through activities such as women's religious sessions, Qur'an reading and writing, da'wah, qira', and hadroh. These findings strengthen the position of Rohis as a medium for character education. However, many studies still emphasize the influence or role of Rohis as an activity, while paying less attention to how the management process of Rohis directs the internalization of character.

Other studies have begun to emphasize the importance of management in Rohis activities. Aqila and Ibda (2025) found a positive and significant relationship between the management of Rohis extracurricular activities and the formation of student character. This finding is important because it shows that the effectiveness of Rohis is determined not only by the types of activities offered, but also by the quality of their management. Thus, the study of Rohis needs to be positioned within the perspective of Islamic educational management, not merely within the perspective of student religious activities.

The management framework in this study refers to George R. Terry's theory, which views management as a distinctive process consisting of planning, organizing, actuating, and controlling. Terry and Rue (2019) explain that these functions are interrelated in achieving organizational goals through the use of people and other resources. In the context of Rohis extracurricular activities, planning relates to the formulation of objectives and work programs, organizing relates to the distribution of roles among the advisor, student committee, and members, actuating relates to the implementation of activities, and controlling relates to evaluation and follow-up guidance.

The character targeted in this study is Love for God and all His creations based on Ratna Megawangi's concept of character education. This pillar is understood as the foundation of character formation because it directs students to develop spiritual awareness, respect life, and maintain good relationships with God, fellow human beings, and the environment. To keep the research focus clear, the pillar of Love for God in this study is directed toward three main sub-pillars: gratitude, compassion, and loyalty. These sub-pillars are not placed as lengthy theoretical explanations in the introduction, but are used as analytical directions for examining Rohis activities.

Based on initial observations of Rohis activities at SMPN 31 Bekasi City, religious activities have been implemented through congregational prayers, Islamic studies, mentoring, and social activities. These activities indicate the potential for religious character development. However, the main issue that needs to be examined is how these activities are managed so that they can support the internalization of Love for God character. In other words, Rohis in this study is positioned as the object of management, while Love for God character is positioned as the goal of student development.

Based on this background, the focus of this study is the management of Islamic Spiritual extracurricular activities in internalizing the character of Love for God at SMPN 31 Bekasi City. This focus is directed toward analyzing the processes of planning, organizing, actuating, and controlling Rohis as part of Islamic educational management oriented toward the development of students' religious character.

Research Method

This study used a descriptive qualitative approach with a case study method. The qualitative approach was chosen because this study aimed to understand the management process of Rohis extracurricular activities in depth within a specific school context. The focus of this research was not directed toward measuring numerical changes in student character, but toward explaining how Rohis activities were planned, organized, implemented, and supervised so that they could support the internalization of Love for God character.

The research location was SMPN 31 Bekasi City. The research subjects consisted of the Rohis advisor, Rohis student committee, and student members of Rohis. The Rohis advisor was selected because of their role in directing, guiding, and evaluating activities. The student committee was selected because its members were directly involved in preparing work programs and implementing activities. Rohis members were selected because they were participants in the activities and experienced the character development process through Rohis.

Data were collected through observation, semi-structured interviews, and documentation. Observation was used to observe the implementation of Rohis activities such as congregational prayers, Islamic studies, mentoring, collective prayers, and social activities. Semi-structured interviews were used to explore information about program preparation, task distribution, activity implementation, evaluation, and forms of internalization of the values of gratitude, compassion, and loyalty. Documentation was used to examine work programs, attendance lists, activity notes, activity photographs, daily worship journals, and other documents related to Rohis management.

Data analysis used the interactive model of Miles, Huberman, and Saldana (2014), which includes data condensation, data display, and conclusion drawing and verification. Data condensation was conducted by selecting data relevant to George R. Terry's four management functions and the indicators of Love for God character based on Ratna Megawangi's concept. Data display was presented in narrative descriptions and synthesis tables so that the relationship between management functions and the character internalization process could be seen clearly. Conclusions were drawn gradually by comparing data from observations, interviews, and documentation.

Data validity was maintained through source triangulation and technique triangulation. Source triangulation was carried out by comparing information from the Rohis advisor, Rohis student committee, and student members. Technique triangulation was carried out by comparing observation results, interview data, and documentation. Through this procedure, the data did not depend on one source of information alone, but were tested using several supporting forms of evidence.

Result and Discussion

This section connects the research findings with George R. Terry's management theory, Ratna Megawangi's character education theory, and previous studies. This presentation is important so that the findings do not stop at a description of Rohis activities, but also show the relationship between the management process and the internalization of Love for God character.

1. Rohis Planning as the Determination of Character Development Direction

The findings show that the planning of Rohis extracurricular activities at SMPN 31 Bekasi City was carried out through the preparation of work programs consisting of routine, periodic, and social activities. Routine activities included congregational prayers, collective prayers, Islamic studies, and mentoring. Periodic activities included Islamic holiday celebrations, pesantren kilat, and school religious programs. Social activities were directed toward practicing care, such as

donations or fundraising. This planning indicates that Rohis was not merely designed as a list of activities, but as an instrument for developing students' religious values.

From George R. Terry's perspective, planning is the initial management function that determines objectives, strategies, and work steps before activities are implemented. When applied to Rohis, a work program should not only include the names of activities and schedules. It needs to include development objectives, target participants, activity forms, persons in charge, implementation time, and success indicators. Thus, Rohis planning becomes the foundation that enables the internalization of Love for God character to proceed consciously rather than merely following school habits.

Rohis planning at SMPN 31 Bekasi City can be linked to Ratna Megawangi's concept of Love for God and all His creations. Worship and study programs are directed at strengthening students' spiritual awareness. Social activities are directed at developing compassion toward others. Responsibility in activities and student leadership is directed at shaping loyalty to entrusted duties. Through this pattern, Love for God character is not understood as an abstract concept, but is translated into observable activities within the school environment.

This finding is in line with Cicih et al. (2024), who showed that Rohis activities significantly influence the formation of students' religious character. However, the emphasis of this study is different. Cicih et al. emphasized the influence of Rohis activities on religious character, while this study positions planning as the initial stage that determines the direction of character internalization. This means that Rohis activities do not automatically shape character if they are not designed with clear objectives and development indicators.

This finding also strengthens Gunadi, Tulhalizah, Janah, and Miranty's (2024) study, which stated that Rohis can become a means of forming religious character through the habituation of religious activities. Nevertheless, this study emphasizes that habituation requires a managerial design. The same activities, such as congregational prayers or Islamic studies, may produce different developmental impacts if their objectives, indicators, and follow-up actions are not formulated clearly from the planning stage.

Therefore, Rohis planning has a strategic position in Islamic educational management. Good planning gives Rohis activities a value-oriented direction, not merely an administrative direction. A weakness that needs attention is that if planning remains centered only on activity lists, character internalization will be difficult to evaluate. Therefore, Rohis planning needs to clarify the connection between programs and character indicators, such as congregational prayer for

discipline and gratitude, social activities for compassion and care, and student leadership for loyalty and responsibility.

2. Rohis Organizing and the Distribution of Developmental Roles

Rohis organizing is carried out through the distribution of roles among the advisor, student committee, and members. The Rohis advisor acts as director, mentor, provider of religious guidance, and supervisor of activities. The student committee coordinates activities, manages technical implementation, encourages members to participate, and becomes a role model for other students. Rohis members act as active participants who take part in activities and apply the values they gain in school life.

The Rohis organizational structure may include a chairperson, secretary, treasurer, da'wah division, worship division, and social division. The da'wah division is responsible for Islamic studies and material delivery. The worship division helps organize congregational prayers, collective prayers, and worship habituation. The social division manages activities related to care for others. This division of tasks indicates that Rohis does not rely only on the advisor, but also gives students room to learn how to manage activities responsibly.

According to George R. Terry, organizing is the process of arranging resources, determining the division of work, establishing work relationships, and placing people according to their duties. In relation to Rohis, organizing is the function that ensures that each program has implementers and persons in charge. Without clear organizing, Rohis activities can easily become spontaneous, depend on only a few individuals, and become difficult to sustain.

Within Ratna Megawangi's framework, Rohis organizing is related to the development of loyalty and responsibility. Students entrusted as committee members learn to carry out duties, maintain commitment, cooperate, and account for decisions. Loyalty in this context is not understood as narrow loyalty to an organization, but as consistency in carrying out entrusted duties, goodness-oriented values, and religious responsibility. Thus, the Rohis structure does not only function administratively, but also becomes a medium of character education.

This finding supports Aqila and Ibda (2025), who showed that Rohis management has a positive relationship with student character formation. Their study confirms that optimal Rohis management can contribute to students' character. This study expands that finding through a qualitative explanation that one important form of management is the clear distribution of roles among the advisor, student committee, and members. In other words, the relationship between management and character does not occur only because students join

activities, but also because students experience a process of learning responsibility within the organization.

This finding also differs from studies that position Rohis merely as a space for religious activities. From the perspective of Islamic educational management, Rohis needs to be viewed as a student development organization. An organization without clear structure and task distribution can reduce program effectiveness, even when many religious activities are conducted. Therefore, organizing is an important point that distinguishes Rohis as a routine activity from Rohis as a managed system of character development.

3. Rohis Implementation as Habituation, Role Modeling, and Direct Experience

Implementation is the stage in which planned and organized work programs are realized. At SMPN 31 Bekasi City, Rohis activities were implemented through congregational prayers, Islamic studies, mentoring, collective prayers, and social activities. These activities became the main space for character internalization because students did not only receive religious knowledge, but also experienced value habituation within school activities.

In George R. Terry's theory, implementation or actuating is a management function related to moving members to carry out duties in accordance with goals. This function requires direction, motivation, leadership, and communication. In the context of Rohis, advisors and student committee members are not only expected to prepare programs, but also to encourage students to attend, participate, understand the meaning of activities, and practice religious values in daily behavior. Rohis implementation becomes effective when activities do not merely operate technically, but also generate value-based experiences for students.

The internalization of the sub-pillar of gratitude can be seen through worship habituation and prayer. Students are guided to carry out worship in a disciplined manner and understand that worship is a form of acknowledging God's blessings. This process is not only related to knowledge of religious obligations, but also to the formation of religious habits. Repeated habituation can strengthen spiritual discipline and develop awareness that one's relationship with God needs to be manifested in concrete actions.

The internalization of the sub-pillar of compassion is visible through social activities and cooperation in Rohis activities. Students learn to help friends, care for others, and participate in activities that provide benefits to the school environment. Social activities are important because Love for God character cannot be limited to a personal relationship with God. In Megawangi's concept, love for God is connected to love for all His creations. Therefore, social care becomes a concrete expression of religious values practiced in school life.

The internalization of the sub-pillar of loyalty appears through students' commitment to participate in activities, maintain their responsibilities as committee members, and consistently practice religious values. Loyalty in Rohis can be observed through attendance, involvement, responsibility in carrying out duties, and willingness to maintain the good reputation of the activity. In this regard, Rohis becomes a space for character practice because students learn that religious values are not enough to be spoken, but must be maintained through consistent behavior.

This finding supports Munawaroh et al. (2025), who showed that Rohis activities such as women's religious programs, Qur'an reading and writing, da'wah, qira', and hadroh can become media for forming religious character. The similarity lies in the role of Rohis activities as a medium for habituating religious values. The difference is that this study does not stop at the types of activities, but explains that effective implementation requires mobilization, role modeling, and students' active involvement. Thus, Rohis implementation is not merely the execution of an agenda, but a pedagogical process that connects values, experiences, and behavior.

This finding can also be read as a correction to views that overly simplify Rohis as an automatically effective religious activity. Religious activities may become formal routines when students only attend without understanding their meaning. Therefore, Rohis implementation needs to be accompanied by value explanation, role modeling from advisors and student committee members, and space for reflection after activities. In Islamic educational management, successful implementation is measured not only by whether an event has been held, but also by the extent to which the activity moves students to habituate religious behavior.

4. Rohis Supervision and the Sustainability of Character Internalization

Supervision of Rohis activities at SMPN 31 Bekasi City is conducted through attendance monitoring, observation of student participation, daily worship journals, activity evaluation, and direct guidance. This supervision aims to ensure that activities run according to plan and remain directed toward character development. Through supervision, advisors and student committee members can identify attendance levels, member involvement, activity obstacles, and program improvement needs.

In George R. Terry's theory, controlling is a management function used to ensure that implementation corresponds to plans and objectives. Controlling also functions to identify deviations, correct shortcomings, and maintain activity quality. When applied to Rohis, supervision should not be understood only as administrative recording. It needs to become a developmental process that helps students maintain consistency in worship, good behavior, and responsibility.

Daily worship journals, attendance lists, and evaluation notes can serve as simple supervision instruments. Attendance lists help identify students' consistency in participation. Daily worship journals can be used to monitor worship habituation and positive behavior. Activity evaluations help the student committee identify program weaknesses, such as low participation, unsuitable schedules, materials that do not meet students' needs, or coordination that is not yet optimal. Thus, supervision plays a role in maintaining the sustainability of character development.

In relation to Megawangi's theory, supervision can be directed toward three indicators of Love for God character. Gratitude can be monitored through worship discipline and participation in collective prayer. Compassion can be monitored through students' care, cooperation, and participation in social activities. Loyalty can be monitored through consistency of attendance, responsibility in carrying out entrusted duties, and commitment to joining the program. These indicators are not intended to label students as good or bad, but to function as tools for reflection and guidance.

This finding is in line with Aqila and Ibda (2025), who showed that Rohis management contributes to character formation. However, this study emphasizes that such contribution needs to be maintained through supervision that is not only administrative, but also educative. If supervision is oriented only toward attendance, the aspect of character internalization will not be adequately represented. Conversely, when supervision is directed toward reflection and follow-up, Rohis can become a more sustainable developmental system.

A weakness that still needs attention is that not all Rohis activities have detailed character indicators. This is a common challenge in character development programs at schools. Many religious programs run well in terms of activity implementation, but do not yet have evaluation tools capable of systematically identifying changes in students' attitudes. Therefore, Rohis needs to formulate simple indicators for each activity. These indicators may include discipline in worship, care for friends, involvement in social activities, ability to cooperate, and responsibility in carrying out entrusted duties.

5. Theoretical Synthesis: Rohis Management as a Pathway for Internalizing Love for God Character

The findings show that the internalization of Love for God character through Rohis occurs through a managerial pathway. Planning determines the direction of values to be formed. Organizing regulates the roles and responsibilities of the advisor, student committee, and members. Implementation provides experiences

of habituation, role modeling, and value practice. Supervision maintains consistency and sustainability of development. Thus, Love for God character does not emerge automatically from the existence of Rohis, but is formed through a directed management process.

This finding supports George R. Terry's theory that management is a series of interrelated functions. If one function is weak, program goals will be difficult to achieve optimally. In Rohis, planning without implementation only produces program documents. Implementation without organizing can make activities disordered. Activities without supervision can become routines that are less measurable. Therefore, the four management functions need to operate in an integrated manner.

This finding also strengthens Ratna Megawangi's theory of character education. The pillar of love for God and all His creations cannot only be taught through instructional material, but needs to be internalized through concrete experience. Rohis provides space for this through worship, Islamic studies, mentoring, social activities, and organizational responsibility. The sub-pillars of gratitude, compassion, and loyalty become easier to observe when they are connected to specific programs.

Compared with previous studies, this study has a more specific position. Cicih et al. (2024) emphasized the influence of Rohis activities on the formation of religious character. Munawaroh et al. (2025) emphasized the role of Rohis activities in shaping indicators of religious character. Aqila and Ibda (2025) emphasized the relationship between Rohis management and student character. This study complements those studies by explaining how Rohis management functions operate in internalizing Love for God character through gratitude, compassion, and loyalty.

Therefore, the contribution of this study lies in the explanation that Rohis should be understood as a managed developmental system, not merely as a collection of students' religious activities. This perspective is important for the field of Islamic Educational Management because it positions management functions as instruments for achieving character education goals. Well-managed Rohis can become a strategic space for schools to develop students' spiritual awareness, social care, and moral commitment.

Table 1. Synthesis of Rohis Management in Internalizing Love for God Character

Management Function	Main Finding	Theoretical Link	Internalization Direction	Observable Indicators
Planning	Preparation of work programs, activity schedules, and development targets.	In line with Terry's planning function as the determination of goals and work steps.	Directs programs toward gratitude, compassion, and loyalty.	Programs are connected with character objectives and activity indicators.
Organizing	Distribution of roles among advisor, student committee, members, and activity divisions.	In line with Terry's organizing function as division of work and role placement.	Trains responsibility, cooperation, and loyalty to entrusted duties.	Committee duties are clear, activities have persons in charge, and coordination runs effectively.
Actuating	Congregational prayers, Islamic studies, mentoring, collective prayers, and social activities.	In line with Terry's actuating function as the process of mobilizing members.	Habituates worship, gratitude, care, empathy, and commitment.	Student participation, worship discipline, social care, and consistency in duties are visible.
Controlling	Attendance records, daily worship journals, evaluations, and direct guidance.	In line with Terry's controlling function as monitoring and improvement.	Maintains the sustainability of Love for God character internalization.	Evaluation, follow-up, reflection, and program improvement are available.

The table shows that the strength of this article does not lie only in adding theory, but also in positioning theory as an analytical tool for field findings. Through this pattern, the findings are more appropriate to the field of Islamic Educational Management because they explain how management functions operate within school-based religious extracurricular activities.

Conclusion

The management of Rohis extracurricular activities at SMPN 31 Bekasi City plays a role in internalizing Love for God character through four main functions: planning, organizing, actuating, and controlling. Planning is carried out through the preparation of work programs oriented toward worship habituation, Islamic studies, mentoring, social activities, and responsibility development. Organizing is carried out through the distribution of roles among the advisor, student committee, and Rohis members. Implementation is realized through religious and social activities that provide space for habituation, role modeling, and direct experience. Supervision is conducted through attendance records, daily worship journals, activity evaluation, and direct guidance.

The use of George R. Terry's theory strengthens this article from the management perspective because it shows that the effectiveness of Rohis depends on the integration of planning, organizing, actuating, and controlling functions. Meanwhile, Ratna Megawangi's theory clarifies the direction of the character being developed, namely love for God and all His creations through gratitude, compassion, and loyalty. The sub-pillar of gratitude appears through worship habituation, compassion appears through social care, and loyalty appears through

students' commitment to carrying out entrusted duties and participating consistently in activities.

This study confirms that Rohis should not be understood only as an additional religious activity, but as a character development system that requires management. The success of internalizing Love for God character is determined not only by the number of activities, but also by the quality of their management. Therefore, Rohis advisors and student committees are encouraged to formulate simple character indicators for each program, such as discipline in worship, care for others, responsibility in student leadership, and consistency in participation. With such indicators, Rohis can become a more planned, organized, implemented, and continuously evaluated means of character development.

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