

Islamic Religious Activities (Rohis) as a Medium in Forming Students' Social Skills at SMK Negeri 2 Palangka Raya

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ABSTRACT

This research aims to examine the role of Islamic Religious Activities (Rohis) at SMK Negeri 2 Palangka Raya in developing students' social skills, with reference to social learning theory and character education. This study uses a descriptive qualitative approach with data collection techniques including observation, in-depth interviews, and documentation. Data analysis was conducted through data reduction, data presentation, and conclusion drawing processes, with source and technique triangulation to ensure the validity of results. Findings show that Rohis activities such as Quranic reading and writing, tilawah (Quranic recitation), habsyi (religious chanting), and community service not only strengthen spiritual and moral aspects, but also contribute significantly to the development of students' social skills, such as the ability to collaborate, empathize, take responsibility, resolve conflicts, and express opinions assertively. These activities also have a positive impact on students' ability to build healthy interpersonal relationships and increase their self-confidence in the school environment. In conclusion, Rohis activities function not only as a religious medium, but also as a strategic tool in shaping students' character and social skills that align with 21st-century learning needs and the demands of today's multicultural society.

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INTRODUCTION

Social skill abilities are an important aspect in shaping individuals who are adaptive, communicative, and capable of working well together in both social and professional environments. For Vocational High School (SMK) students, mastering social skills is very crucial because they are prepared to enter the workforce directly after graduation. These skills include the ability to communicate, work in teams, resolve conflicts, and adapt to various dynamic social situations. By having good social skills, SMK students will not only be better prepared to face challenges in the work environment, but will also have important provisions for building networks and professional relationships (Goleman, 2006).

According to Lickona, character education that includes strengthening social skills needs to be an integral part of the educational process, including in vocational high schools (SMK). This aligns with the demands of the working world that requires not only technical skills, but also non-technical skills such as communication and collaboration (Lickona, 2012).

However, various studies show that social skills aspects still receive inadequate attention in SMK education. Students tend to focus on cognitive and technical aspects, while social and affective aspects are left behind (Sugiyanto, & Hartati, 2020). This imbalance impacts students' lack of readiness to face social challenges in the working world as well as in community life.

Factors that cause low social skills include lack of habituation in the school environment, minimal character development programs, and suboptimal role of teachers in instilling social values. According to Santrock, social skills do not develop automatically, but need to be trained continuously through meaningful social experiences (Santrock, 2020). Therefore, it is important for educational institutions to provide space and programs that support the development of students' social skills in a structured and consistent manner. One platform that has great potential in developing students' social skills is Islamic Religious Activities (Rohis). Through their social abilities through interaction, organizational cooperation, social activities, and dakwah (Islamic preaching) delivery. In Rohis activities, students are trained to become leaders, work in teams, develop programs, and communicate persuasively. This indirectly develops various aspects of social skills such as empathy, responsibility, and decision-making abilities (Suyanto, & Asep, 2019).

Furthermore, the Rohis environment based on religious values also encourages students to build social relationships that are healthy, ethical, and respectful. Activities such as religious discussions, mentoring, and charitable activities allow students to directly experience the importance of positive social interactions. According to (Baehaqi & Hakim, 2020), religious organizations in schools such as Rohis play an important role in character formation and social skills development because they provide contextual and value-based learning experiences. Thus, Rohis can become a strategic medium in fostering sustainable social skills in students. Religious guidance helps individuals increase their devotion to God, free them from spiritual difficulties, and empower them to face life's challenges fully and surrender everything only to God (Surawan et al., 2023).

However, the development of social skills among today's adolescents faces serious challenges. The negative influence of social media, lack of face-to-face interaction, and minimal adult guidance often hinder students' ability to build healthy relationships. Youth development is very important because they are the productive next generation of the nation who will continue development for the country's welfare in the future (Yusuf, et al 2022). In this context, religious activities such as Rohis offer unique opportunities to strengthen students' social skills through meaningful interactions and habituation of positive values. Issues regarding today's adolescents' social skills include lack of face-to-face interaction, lack of self-confidence, negative influences from the social environment, and insufficient guidance from adults. Therefore, there is a need for something that can support the formation of students' social skills, such as through Islamic religious activities (Rohis). Therefore, it is important to involve these Islamic religious activities in the formation of students' social skills. As stated in the Quranic verse Q.S. Al-Hujurat/49:10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (الحجرات/١٠: ٤٩)

"Indeed, the believers are brothers, so make peace between your two brothers (who are in conflict) and fear Allah so that you may receive mercy"

Initial observation results on Tuesday, October 1, 2024, with Mrs. NS as the Islamic Religious Activities (Rohis) coordinator at SMK Negeri 2, showed that this organization has been established for 11 years and has 36 active members. Regular activities are conducted every Friday from 1:00 PM to 2:00 PM, including Quranic reading and writing, sermons, tilawah (Quranic recitation), call to prayer (adzan), Islamic poetry, memorization of Juz 30, and commemoration of Prophet Muhammad's birthday (Maulid). As many as 75% of members feel that these activities are beneficial for worship practices and daily life, and have a positive impact on social skills, especially in interaction and communication.

Research on religious practices and social skills development has been conducted previously. Sari (2020) revealed that participation in religious activities can increase empathy and tolerance among high school students in Yogyakarta (Sari, 2020). Research conducted by Hidayat (2021) shows that involvement in Rohis organizations contributes to the formation of religious character and positive social attitudes at the senior high school level. On the other hand, research by

Nurhasanah and Fauziah (2022) emphasizes that students who are active in Rohis activities tend to have better communication and collaboration skills.

However, these studies have not specifically examined the relationship between Rohis activities and social skills development in vocational schools (SMK), particularly in Central Kalimantan. Meanwhile, the diverse character of SMK students and their focus on the working world makes improving social skills very important and relevant.

The uniqueness of this research lies in its focus on exploring the role of Rohis activities in developing social skills of students at SMK Negeri 2 Palangka Raya with a contextual approach. One of its special features is direct observation of the internal dynamics of Rohis as well as active student participation in religious activities within the vocational school environment. Based on these findings, the researcher is interested in conducting a deeper study with the title: Religious Activities of Islamic Religious Activities (Rohis) as a Medium in Forming Students' Social Skills at SMK Negeri 2 Palangka Raya. It is hoped that this research will be able to provide scientific contributions to strengthen character education through religious organizations in schools.

METHODS

This research uses a descriptive qualitative approach that aims to describe in depth the role of Islamic Religious Activities (Rohis) in forming students' social skills. The research was conducted at SMK Negeri 2 Palangka Raya for three months, from October to December 2024. The subjects in this study consisted of three Rohis supervising teachers and active students from grades X and XI who are involved in Rohis activities. Participant selection was done purposively, considering their active involvement in Rohis organizational activities. Data collection techniques include direct observation of Rohis activities, in-depth interviews with teachers and students, as well as documentation in the form of activity notes, program schedules, and activity photos. To maintain data validity, source triangulation techniques were used, namely comparing results from various informants and methods.

Data were analyzed using the interactive analysis model proposed by Miles and Huberman (Sani, 2022) which includes four stages: data collection, data reduction, data presentation, and drawing/verification of conclusions. The following table shows the relationship between the social skills aspects studied and the Rohis activities that support their development. This table is also used as a reference in preparing observation guidelines and interview questions.

Table 1 Social Skills Aspects and Rohis Activities

No	Social Skills Aspects	Rohis Activities that Support
1	Relationship (cooperation, tolerance, responsibility)	Community service, Quranic reading and writing, and tilawah
2	Self-Regulation (discipline, time management, self-control)	communication for permission to teachers
3	Academic Ability (understanding & application of concepts)	Quranic reading and writing, sermons, religious study sessions, tilawah
4	Ability to Express Opinions	Tilawah, Islamic poetry, and Rohis organizational management

FINDINGS AND DISCUSSION

Implementation of Islamic Religious Activities (Rohis)

Based on observations and interviews with one of the Rohis supervising teachers at SMK Negeri 2 Palangkaraya, Mrs. NS's statement on Tuesday, October 1, 2024: "The implementation of Islamic Religious Activities is conducted every week on Friday from 1:00 PM to 2:00 PM WIB, with 36 Rohis members, 3 members as core members namely, chairman, secretary and treasurer. The Rohis programs, such as calligraphy class, sermons, tilawah/tartil, call to prayer and iqamah, Islamic poetry, and memorization of Juz 30, are designed to hone students' skills in the field of Islamic arts and da'wah." Based on the statement and researcher's findings, the implementation of Islamic Religious Activities at SMK Negeri 2 Palangkaraya is carried out in groups according to each

student's interests and talents, coordinated by Rohis members, conducted every Friday from 1:00 PM to 2:00 PM WIB as follows:

1. Quranic Reading and Writing

Learning to read and write the Qur'an is a process of studying and practicing the pronunciation and writing of its verses. Based on observations on October 1, 2024, Quranic reading and writing is conducted every Friday from 1:00 PM to 2:00 PM WIB in the classroom with the Rohis supervising teacher, where students are trained to read the Qur'an as well as Iqro both individually and in groups.

The interview results with Mrs. NS stated that *"Quranic reading and writing activities are conducted both in groups and individually, for those who are not yet proficient, whether they are still learning Iqro or those who are already able to read certain chapters (juz), in reading and writing the Qur'an, some are still on Iqro and some have already progressed to juz. This activity is done to build a strong religious foundation"*.

Religious activities such as reading and writing the Qur'an conducted in the Rohis organization at SMK Negeri 2 Palangkaraya have an important function in building students' social skills. Through regular guidance every Friday, students are not only taught to read and write Quranic verses, but also learn to collaborate in groups, respect others, and build good communication between individuals. The interaction activities that occur in these groups function as an efficient means of social learning because students can understand roles, responsibilities, and religious values directly. This opinion aligns with Goleman who states that social skills develop from meaningful and structured interactions, including through religious activities that emphasize cooperation and empathy (Goleman, 2006).

In addition, students who are active in Rohis activities strengthen values of discipline, social care, and foster tolerance attitudes in the context of diversity within the school. In Quranic reading and writing activities, students who are not yet skilled will be helped by friends or companions, thus forming a culture of mutual support and sharing. This activity not only improves Quranic reading skills, but also sharpens empathy and communication abilities among members. According to Susanto (2013), religious activities carried out together can create solidarity and strengthen the social character of students in the educational environment. Thus, Rohis activities function as a strategic means to form students who are not only religious, but also socially aware.



Figure 1: Quranic Reading and Writing

2. Tilawah

Tilawah is the fluent and beautiful recitation of the Qur'an, which highlights the beauty of the language and the miraculous arrangement of its words (Ijaz Al-Qur'an) (Tandy & Junaidi, 2023). Based on observations on October 1, 2024, Tilawah is an activity intended for students who have the ability and interest in this field.

Interview results with Mrs. NS mentioned that *"tilawah is performed in every Islamic holiday celebration. Tilawah activities are conducted with guidance from experienced Islamic Education teachers, where this activity is expected to increase understanding and experience of Islamic teachings, and their interaction with others, training their self-confidence"*

Tilawah performed by students through the Rohis organization at SMK Negeri 2 Palangkaraya functions as a means of forming important social skills. By presenting tilawah

during Islamic holiday celebrations and under the guidance of experienced Islamic Education teachers, students are not only trained to read the Qur'an well and systematically, but also practice performing in public, interacting politely, and increasing self-confidence. This activity provides opportunities for students to experience social learning in a religious environment that strengthens spiritual aspects as well as presentation and interpersonal communication skills (Hasanah, 2020).

In addition to improving tilawah abilities, this activity also creates opportunities to develop self-confidence, courage, and a sense of responsibility when facing the public. The process of practicing together, cooperation, and feedback from educators and peers makes tilawah a means to strengthen empathy, tolerance, and self-control abilities. This aligns with Lie's (2008) opinion which states that social skills can develop through group activities that support students' personal and social growth in a positive atmosphere (Lie, 2008). Therefore, tilawah not only functions as worship practice, but also as an effective means of improving students' soft skills.



Figure 2: Tilawah

3. Habsyi

This habsyi art form features poetry, nasheed, and sholawat (Islamic prayers/praises) accompanied by drum or tambourine beats (Syahmidi, et al 2023). Based on observation results on October 1, 2024, this activity is intended for students who have the ability and interest in this field and is performed in every Islamic holiday celebration.

Interview results with Mr. Y: *"Habsyi activities are trained by professional instructors. Training is conducted regularly, both at school and outside school to prepare for performances, where this activity can increase students' self-confidence, creativity, and socialization abilities and ability to express opinions, and also serves as a means of da'wah and introducing the beauty of Islam to the community"*.

Habsyi activities that combine Islamic musical arts, nasheed poetry, and sholawat recitation become one of the effective media in strengthening students' social skills. In its implementation, students are trained by professional instructors regularly, both inside and outside school, to deliver their best performances in Islamic holiday celebrations. This activity not only fosters self-confidence and creativity, but also encourages students to be brave in expressing their ideas and opinions in the context of da'wah arts (Syahmidi et al., 2023).

Student participation in Habsyi groups provides opportunities for them to build positive social relationships, practice teamwork abilities, and improve communication skills simultaneously. Art activities like this have proven to be an effective method for supporting character education and soft skill development among youth, as stated by Astuti and Rachmawati, who affirm that involvement in extracurricular art activities plays an important role in improving students' social and emotional abilities (Astuti, R., & Rachmawati, 2022). Therefore, Habsyi is not merely a recreational activity, but also a means of da'wah that strengthens students' Islamic identity and social skills.



Gambar 3: Habsyi

4. Community Service

Community service is a form of contribution or active participation by the community in voluntary activities for common interests without expecting material rewards (Rikcanto et al., 2024). Based on observation results on October 1, 2024, Mr. Y stated that "this activity is carried out every two weeks by all Rohis members on Sundays from 1:00 PM to 2:00 PM.

"This activity aims to foster their sense of social care, cooperation, and tolerance, and also beautify the school environment, while instilling values of independence and mutual assistance to Rohis members. This activity is usually carried out in the school environment or places that need help, such as orphanages or places of worship."

The community service activities carried out by Rohis members are one concrete way of social involvement that instills values of caring, responsibility, and cooperation. By being conducted regularly every two weeks, this activity not only results in a clean and comfortable school environment, but also fosters a sense of ownership toward school facilities. This aligns with the view of Rickanto, that mutual assistance encourages active community involvement without expecting rewards, and can strengthen social bonds. In addition, student participation in mutual assistance activities plays a role in forming independent character, mutual respect, and a sense of solidarity among members (Rikcanto, Hizkia; Lumentah, 2024). This activity also serves as a means for social learning that encourages empathy, cooperation, and communication skills. According to Sari and Lestari, participation in voluntary social activities such as mutual assistance can improve students' social abilities and foster their awareness of the importance of environmental conservation (Sari, 2020). Thus, mutual assistance activities not only function practically, but also provide education in developing the soft skills of Rohis students.



Figure 4: Community Service

Rohis extracurricular activities are Islamic organizations that facilitate students in studying and deepening Islamic teachings. Unlike religious education in classrooms that is structured and regulated by the government, Rohis provides space for students to interact and achieve common goals in an organized association environment (Zulkipli et al., 2020:24). Rohis activities aim to form and cultivate good student behavior. Active student participation in Rohis activities will instill religious values within them (razak et al., 2020: 20). These Islamic religious activities have great potential in forming students' social skills. Social skills are important abilities for every individual, especially in interacting with their environment. During adolescence, these social skills become an important factor in the social adaptation process.

Social Skills Aspects Developed through Islamic Religious Activities (Rohis)

1. Relationship

According to Goleman, relationship skills include the ability to establish and maintain positive relationships, work together in teams, and demonstrate empathy and social responsibility. In Rohis activities, task division and cooperation among members show active social learning where members not only complete tasks, but also form positive relationships with one another (Goleman, 2006).

Based on interview results with Rohis member IH on October 21, 2024: *"For cooperation, perhaps the teacher divides tasks for the members where indeed each member is required to help, so all members work together to carry out their respective tasks, for example in community service activities cleaning the prayer room every week."*

This also aligns with Mr. Y's statement: *"In these Rohis activities, building tolerance attitudes is also applied. This influence certainly stems from what the teachers do, playing a role in building student character, mutual respect, cooperation, and gradually these attitudes will certainly grow in students."*

Based on the researcher's observation results, it is stated that the implementation of cooperation occurs through task division by supervising teachers. Each member is required to contribute, so all members work together to complete their respective tasks. This activity plays an important role in building student character and fostering mutual respect. This shows indicators of cooperation, responsibility, and tolerance as aspects of social skills.

This research shows that social skills (Relationship) are manifested through positive teamwork, characterized by task division and active cooperation among members. This is proven through interviews and observations that show task division by supervising teachers, so that each member contributes and respects each other in completing their respective tasks. This process plays an important role in building student character, fostering a sense of responsibility, and tolerance as aspects of social skills. Thus, the cooperation that is built is based on the teacher's role in guiding and instilling positive values through Rohis activities.

2. Self Regulation

Self-regulation is the ability of students to control emotions in situations that trigger conflict, such as debates, jokes, or disputes with peers (Ruiz-Realet all, 2018). Self-regulation is an individual's ability to manage their learning process, including planning, implementation, and evaluation, involving cognitive, affective (social-emotional) and psychomotor aspects to achieve learning goals (emotional) and psychomotor (behavioral) to achieve learning objectives (Lutfi, et al, 2024).

Based on interview results with NM on October 21, 2024: *"Usually they arrange schedules, and if there is a conflict with class hours, they ask permission from the subject teachers to carry out Rohis activities and follow up on completing class assignments with the subject teachers."*

This statement aligns with the Rohis supervising teacher, Mr. Y, where they ensure that Rohis members remain disciplined in carrying out their tasks: *"We always monitor through WhatsApp groups, every week usually Mrs. NS is active, and the three of us always encourage the children to always participate actively in Rohis activities."*

Based on the researcher's statement, students have demonstrated good self-regulation and cooperation abilities in the context of Rohis activities. The ability to arrange Rohis activity schedules so they don't conflict with class hours, as well as asking permission from subject teachers to carry out Rohis activities when necessary.

This research shows good self-regulation and cooperation abilities in Rohis activities. They are able to arrange Rohis activity schedules so they don't conflict with class hours and ask permission from subject teachers to carry out Rohis activities if necessary. This demonstrates students' discipline and responsibility in managing their time and activities.

3. Academic Ability (concept understanding, concept application)

According to the Indonesian Dictionary (Kamus Besar Bahasa Indonesia), understanding is the process of comprehending. Sadirman defines it as mastering something

with the mind, while Yerizon emphasizes the ability to understand meaning, concepts, situations, and facts (Firdausi, 2020).

Based on interview results with Rohis member MP on Monday, October 21, 2024: *"The academic ability that students can gain is 'like Quranic reading and writing which really helps in class, especially in Islamic Religious Education subjects.'"*

This aligns with the statement of supervising teacher Mrs. NS on Wednesday, October 23, 2024: *"Yes, because in Rohis there are Quranic reading and writing activities, there are also religious activities that encourage them to cooperate, respect each other and be disciplined. That's where they apply it in the classroom, where indeed children who participate in Rohis are much more active compared to children who are not in Rohis".*

Based on the researcher's statement, it can be seen that students' academic abilities improve through the understanding and application of religious concepts learned in rohis activities, as seen from students' abilities in Islamic religious education and the application of religious values in daily life.

This study shows that students' academic abilities, especially in understanding and applying religious concepts, improve through active participation in rohis activities. These abilities are proven to help students, especially in Islamic religious education subjects, and encourage cooperation, mutual respect, and discipline. Students who are active in rohis show a more significant improvement in academic ability than students who are not active in rohis.

4. Ability to express opinions

Anindawati defines expressing an opinion as the ability to convey ideas orally logically, without coercion, and with good language. This view is in line with Parera who emphasises the use of good, precise and careful language (Amin, 2017).

Based on the results of interviews with rohis member AF on Monday, 21-10-2024 the ability to express opinions by *'venturing and fighting nerves, so that you can continue to learn in expressing opinions.'*

Which is in line with the statement of the rohis companion teacher who sees differences in the way students express opinions before and after being active in rohis. *'There is a difference, especially in the core board, which at first they were not very active, they only saw it, after that they were involved in the core, finally they could express their opinions.'*

Based on the researcher's statement, active participation in Rohis activities contributes to improving students' ability to express opinions. Students who are active in Rohis show increased courage and self-confidence in expressing thoughts and opinions. This shows that Rohis activities provide an environment that supports the development of students' communication abilities and active participation.

Based on the research results, Rohis activities contribute to improving students' ability to express opinions. Students who are active in Rohis show increased courage and self-confidence in expressing thoughts and opinions. Active participation in Rohis helps students learn to express opinions confidently, overcome nervousness, and use good, appropriate, and careful language. There are significant differences in the way students express opinions before and after being active in Rohis.



Figure 5. Interview conducted on 21 October 2024

CONCLUSION

This article discusses the important role of Rohis activities at SMK Negeri 2 Palangka Raya in building students' social skills. This research found that Rohis activities such as tilawah, Quranic reading and writing, and community service not only strengthen students' faith and morals, but also train them to cooperate, empathize, take responsibility, and resolve conflicts wisely. Through qualitative data analysis, it is known that Rohis activities have a positive impact on students' ability to build interpersonal relationships, self-regulate, improve academic abilities, and express opinions assertively. Thus, Rohis activities have proven to be a strategic medium in developing social skills as well as character education in the SMK environment.

The practical implications of this research show that schools need to better optimize religious activities as part of student character formation strategies. In addition, these findings can serve as a reference for developing non-formal curricula based on religious values. Academically, this research enriches the literature on religious-based character education in vocational schools, particularly in the local context of Central Kalimantan. Further research is recommended to reach other schools, use quantitative or mixed approaches, and explore social skill indicators more deeply and measurably.

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