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Enhancing Students' Soft Skills Through Rohis Extracurricular Activities at MAN Pematang Siantar

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ABSTRACT

This study investigates the effectiveness of Rohis (Islamic Spiritual) extracurricular activities at MAN Pematang Siantar in strengthening students' soft skills and explores the challenges faced in the process. Using a qualitative descriptive method, data were collected through observation, interviews with mentors, teachers, and active students, as well as documentation of activities and program reports. The findings indicate that Rohis plays a significant role in developing communication, leadership, teamwork, and responsibility through programs such as public speaking training, trilingual study sessions, Qur'an recitation, calligraphy, and religious outreach. School support is provided through mentor guidance and basic facilities; however, challenges persist, including limited time due to a dense curriculum, inadequate facilities, low membership in certain branches, varying skill levels among students, lack of awareness and commitment, and insufficient technical training for the Rohis committee. Therefore, it is concluded that future development should be strategically planned by enhancing committee training, creating more flexible activity schedules, and securing stronger institutional support so that Rohis can continue contributing meaningfully to students' character formation and soft skill improvement.

1. Introduction

According to Law No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process that enables students to actively develop their potential (Mukhtar, 2024). The goal of this effort is for students to possess spiritual and religious strength, self-control, good character, intelligence, noble morals, and the skills needed both for themselves and for the community, the nation, and the state. (Zulkipli Nasution, 2019). Etymologically, the word 'education' is derived from the Indonesian word *didik*, which means the process of guiding, directing, and training someone to develop optimally. The word *pendidikan* is a noun form of the verb *mendidik*, which implies the process or act of educating (Wulan Sari et al., 2023). In this context, adults are expected to serve

as role models for children by providing instruction, guidance, and moral and ethical development, while also helping to uncover each individual's potential and knowledge (Mala & Hunaida, 2023).

In Arabic, education is known as *at-Tarbiyah* (التربية), which means the process of nurturing, developing, and preserving human nature through teaching and guidance (Azizan et al., 2022). In English, education is referred to as 'education', derived from the Latin words *educare* or *educere*, which mean 'to lead out' or 'to bring forth from within', indicating that the purpose of education is to draw out the potential that exists within a person (Sanah et al., 2022). The concept of education in Islam is also emphasized in the Qur'an, Surah Al-'Alaq verses 1–5, which comprise the first revelation given to the Prophet Muhammad (peace be upon him). These verses serve as a fundamental basis for the importance of knowledge and education in Islam:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

Meaning “*Read in the name of your Lord who created. He created man from a clinging substance. Read, and your Lord is the Most Generous—who taught by the pen—taught man what he did not know*” (QS. Al-'Alaq: 1–5, Kemenag RI).

Education, in its broadest sense, can be understood as life itself. This means that education encompasses all learning processes that take place throughout a person's life, in various places and situations that can positively influence individual development. Thus, education is a lifelong process (lifelong education) (Wardi et al., 2023). Teaching can also be broadly understood as the act of instructing and the learning process, which can take place anytime and anywhere (Burhanuddin et al., 2021). The education received by students does not come solely from formal institutions run by the government, but also from the family and community environments, which play an important role as platforms for fostering and developing individual knowledge and understanding (Tanjung et al., 2022). This is in line with the saying of the Prophet Muhammad (peace be upon him), as narrated by Imam al-Bukhari in his Sahih, from the companion Abu Hurairah (may Allah be pleased with him), who said:

"سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ

Meaning: “*Every child is born in a state of fitrah (natural purity), then it is his parents who make him a Jew, a Christian, or a Magian.*” (HR. al-Bukhari, no. 1358, Kemenag RI).

Education aims to develop students' intelligence, skills, attitudes, and character. This goal can be optimally achieved through both intramural (intracurricular) and extracurricular activities (Mukti et al., 2020). Currently, extracurricular activities are receiving increased attention in the academic world, as they are considered an

effective strategy for addressing negative adolescent behaviors while also enhancing their self-efficacy (Azizan et al., 2022).

Companies and the industrial sector have expectations and needs regarding graduates who will eventually become employees filling various positions within the organization (Rahman et al., 2022). The world of work and industry has specific requirements concerning the skills that prospective workers must possess in order to support the execution of company tasks (Noviana et al., 2025). In the workplace, these competencies are known as skills, which are divided into hard skills and soft skills. Mastery of hard skills is a key factor for human resources to perform their tasks effectively (Basyari & Akil, 2022). However, academic achievement or technical skills alone are not sufficient; they must be complemented by soft skills to enable workers to adapt and function effectively in a professional environment (Saptoto dkk., 2024).

Soft skills are a form of emotional intelligence (Emotional Quotient or EQ), which refers to an individual's ability to develop and optimize their performance. These skills involve psychological, emotional, and spiritual aspects (Nurhidayati et al., 2024). Examples of soft skills include honesty, responsibility, fairness, teamwork, adaptability, communication skills, tolerance, respect for others, decision-making ability, and problem-solving skills (Nurhidayati et al., 2024). Soft skills are life skills possessed by an individual that benefit not only themselves, but also others, groups, and society at large (Suryati et al., 2023). Research shows that individuals with strong soft skills tend to play a more meaningful role in society. This is due to their ability to balance emotional intelligence, language skills, ethics, morals, politeness, and strong spiritual values (Noviana et al., 2025).

At MAN, many students participate in extracurricular activities, particularly in Rohis (Islamic Spirituality Organization), and they demonstrate high levels of soft skills and self-confidence. This raises the assumption that the guidance provided through the extracurricular programs plays a significant role in strengthening students' soft skills. Therefore, it is important to identify the programs implemented within Rohis activities and how they contribute to developing students' communication skills, leadership, responsibility, and other positive character traits (Malik et al., 2020). Islamic spiritual activities (Rohani Islam) in schools do not focus solely on worldly aspects, but also have spiritual (ukhrawi) objectives. According to experts, the purpose of Rohani Islam is to shape a generation of students who are ready to uphold the truth and face various challenges in the future. This program is designed to produce a resilient, faithful, and intelligent young generation (Waroh et al., 2023).

This is in line with the word of Allah in Surah Ali 'Imran verse 104, which states that there should be a group among the believers who call to goodness, enjoin what is right, and forbid what is wrong. Those who carry out this duty will be among the successful.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

Meaning: *“And let there be among you a group who calls to goodness, enjoins what is right, and forbids what is wrong. And it is they who will be successful”* (Q.S Ali Imran: 104, Kemenag RI).

The purpose of this study is to analyze the effectiveness of Islamic Spiritual extracurricular activities (Rohis) in strengthening students' soft skills at MAN Pematang Siantar. The soft skills in question include various aspects such as communication, leadership, teamwork, responsibility, empathy, as well as critical and creative thinking skills that are essential in social life and the world of work. This study also aims to identify the various obstacles faced in the process of enhancing soft skills through Rohis activities, both from internal factors such as lack of motivation or commitment among students and external factors such as limited facilities, insufficient school support, or challenges in program planning and implementation.

2. Methodology

This study employs a qualitative method with a phenomenological approach aimed at gaining an in-depth understanding of students' experiences and perceptions related to the strengthening of soft skills through their involvement in Islamic Spiritual extracurricular activities (Rohis) at MAN Pematang Siantar. The phenomenological approach was chosen as it is considered the most appropriate for exploring the meaning behind students' experiences within the social and spiritual contexts they encounter during Rohis activities. This research seeks to portray reality as directly experienced by the participants, in order to understand how Rohis activities influence the development of students' character and non-academic skills (Sugiyono, 2021).

Data collection was carried out using three main techniques: observation, interviews, and document study. Observations were conducted directly during various Rohis activities, such as Islamic study sessions, group discussions, leadership training, and other religious social activities. Through these observations, the researcher was able to see how students demonstrated their abilities to interact, collaborate, express opinions, and manage emotions and responsibilities. In-depth interviews were conducted with Rohis mentors, related teachers, and several active student participants to obtain their subjective perspectives and experiences regarding the extent to which Rohis contributes to the strengthening of soft skills. Document study was also conducted by reviewing activity archives, program reports, evaluation records, and student reflections as supporting data that enrich the information gathered (Rukminingsih, 2020).

The data analysis process was carried out in several stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting essential information from the results of observations, interviews, and documents, then categorizing them based on specific themes relevant to the research focus. Next, the data were presented in narrative form to illustrate the patterns that emerged from students' participation in Rohis activities. Conclusions were drawn inductively by

interpreting the data holistically to understand the meaning of students' experiences. The validity of the data was maintained through triangulation techniques both source triangulation and method triangulation to ensure that the data obtained were accurate, consistent, and trustworthy as a foundation for formulating the research findings and recommendations.

3. Results and Discussion

Based on observations at MAN Pematang Siantar, the Islamic Spiritual extracurricular activity (Rohis) has proven to be an important platform for character development and the strengthening of students' soft skills. This activity is highly popular, with around 100 active members, and is regularly held every Friday afternoon. The series of Rohis activities includes the recitation of Surah Al-Kahf, *shalawat*, motivational sessions, trilingual speech training, *tilawah* (Qur'anic recitation), calligraphy, religious discussions, and religious song practice. The sessions typically end with a group prayer and are occasionally complemented by social activities, such as distributing *takjil* during Ramadan in collaboration with Rohis from other schools.

From these various activities, there has been a noticeable improvement in communication skills through regular speech practice, which has positively impacted students' self-confidence. The organizational structure of Rohis also provides students with opportunities to practice leadership and teamwork. Social activities and the habituation of religious values through *dhikr*, *shalawat*, and congregational prayer help to shape students into empathetic, polite, responsible, and disciplined individuals. Active involvement in Rohis not only fosters religious character but also strengthens students' ethics, emotional management, and commitment in daily life.

A. The Effectiveness of Rohis Extracurricular Activities in Strengthening Students' Soft Skills

The extracurricular Rohis (Islamic Spiritual) activities at MAN Pematang Siantar have a significant influence on shaping students' behavior and attitudes. Through structured religious guidance, students are nurtured to possess good character, respectful ethics, and strong morals. This influence is deeply felt, as character formation in the madrasah directly impacts the institution's image. Therefore, it is essential for every student to exhibit behavior that reflects Islamic values. Rohis serves as an effective platform for instilling these values through regular and well-directed religious activities.

There is a noticeable difference between students who are actively involved in Rohis and those who are not, particularly in soft skills such as communication, responsibility, self-confidence, and teamwork. Rohis students generally demonstrate better development in both religious and social skills. They are more prepared to perform in public, participate in competitions such as MTQ (Qur'anic recitation contests), and take important roles in religious events, such as serving as

imams, *mu'adzhins*, or speakers. This is in line with an interview with Mr. Abdul Muis, who stated, *"They are trained to speak, taught how to pray properly, and how to express opinions in meetings. In addition, every Friday, the ones delivering the Friday sermon are usually students from the Rohis extracurricular group."* Mr. Fadlan also noted, *"The difference is especially clear in religious skills. For example, in MTQ, nearly 70–80% of the participants come from Rohis."* Their involvement in these activities directly enhances their confidence and communication abilities.

Rohis plays a crucial role in shaping character and strengthening students' soft skills, such as communication, time management, responsibility, and leadership. Kysah Rodoyana Siallagan, a Rohis committee member, shared that through her involvement in Rohis, she became more confident in public speaking, able to express opinions, guide members, and plan activity strategies. Effective activities for soft skill development include public speaking training, regular Islamic study sessions, and the trilingual program. The challenges faced include students' lack of awareness about the benefits of soft skills, limited time due to a packed curriculum, and insufficient leadership training. She suggested that the activities be made more engaging and interactive to boost members' enthusiasm.

The document analyzed by the researcher is the program plan (*progja*). One of the Rohis programs at MAN Pematang Siantar is branch gatherings and distributing *takjil* during Ramadan. This aligns with the observations made by the researcher that the branch gathering is one of Rohis' key activities for strengthening students' soft skills. This is also in accordance with the organization's statute (AD/ART), point 3, which emphasizes strengthening communication within the community to support the development of Islamic programs and da'wah movements. This is supported by an interview with Muhammad Fabian, the vice president of Rohis, who said, *"We once held a joint program with other Rohis groups from YPK and SMPK 1. For example, during our first takjil distribution, we managed how to organize it, learned communication skills, and practiced interacting with people outside of school."* This reflects the goals outlined in the Rohis constitution—to strengthen community communication in the context of developing Islamic programs and da'wah efforts.

Based on an interview with Mr. Fadlan Al-Azhar, S.Pd.I, the Rohis (Islamic Spirituality) extracurricular advisor at MAN Pematang Siantar, the Rohis activities have a significant influence on students' behavior and character development. He emphasized that *"Rohis is not just an extracurricular activity, but a part of self-development that plays an important role in shaping students' morality."* In the madrasa environment, character development has a direct impact on the institution's image, as society tends to assess a madrasa's quality by the behavior of its alumni. Therefore, guidance through Rohis becomes a strategic means of building good character in students. (*Interview conducted on May 27, 2025, in the teacher's office*).

Mr. Fadlan also stated that there is a notable difference between students who are active in Rohis and those who are not. Rohis members tend to develop better soft

skills, especially in religious areas such as Qur'an recitation competitions (MTQ), public speaking (ceramah), and other da'wah activities. He mentioned that *"around 70–80% of participants in religious competitions come from Rohis members."* In addition, Rohis students demonstrate more positive attitudes in terms of ethics, attitude, and responsibility. This shows that involvement in Rohis directly impacts the improvement of students' personal qualities, both socially and spiritually.

The document examined by the writer is the organization's bylaws (AD/ART). Article 8, under the "efforts" section, states in point 1: *"Continuously improve efforts to develop the interest, ability, and understanding of the Qur'an among all Rohis members."* This aligns with the writer's observations of Rohis MAN Pematang Siantar's activities. Rohis develops members' interest, ability, and understanding of the Qur'an by strengthening them through "branch gatherings" (*kumpul percabang*), where students train their talents and interests according to their areas of expertise. They also consistently contribute to religious events like MTQ, where they can demonstrate the skills they have developed through Rohis.

The Rohis activities considered most impactful in developing soft skills include Qur'anic recitation (*tilawah*), Islamic songs (*nasyid*), and most importantly, training as *da'i* or *da'iah* (Islamic preachers). Students are taught how to deliver sermons, lead prayers, and even serve as imams during *safari da'wah* programs. Rohis also becomes a platform for leadership training, as evidenced by Rohis members being elected as OSIM (student council) presidents for three consecutive years.

Based on an interview with Zuhda Humaira, Head of the Volksong Branch of Rohis MAN Pematang Siantar, Rohis plays an important role in shaping students' character and personality. She stated that *"through Volksong, students can express and develop their talents and interests in Islamic arts, especially in vocal performance."* This activity supports soft skill development in areas such as communication, teamwork, self-confidence, time management, and leadership. With vocal training and opportunities to perform at school events such as Isra' Mi'raj and the Prophet's Birthday (*Maulid Nabi*), Volksong members are trained to appear confidently in public. Challenges such as limited practice time and internal conflicts are instead opportunities to build mental resilience and adaptability. She also shared that *"the Rohis advisors play a big role in providing guidance and motivation that supports the development of members' soft skills."* Furthermore, Zuhda strives to develop Volksong activities through variations in song styles, such as *gambus* and *pop religi*, and other engaging activities that contribute to students' character growth. (Interview conducted on May 27, 2025, at the MAN mosque).

In an interview with Mr. Abdul Muis, S.Pd., M.Pd., Vice Principal for Student Affairs at MAN Pematang Siantar, he shared his views on the role of the Rohis (Islamic Spirituality) extracurricular activity in supporting the development of students' soft skills. According to him, all extracurricular activities, including Rohis, have the primary objective of enhancing students' abilities outside of academic classroom learning. *"So, the schedule is outside of normal classroom learning. The goal is to improve the students' abilities,"* he explained.

Extracurricular activities essentially serve as a non-academic development space that plays an important role in shaping students' character. *(Interview conducted on May 28, 2025, at the Vice Principal's office).*

Specifically, Rohis has a distinctive character as an activity that emphasizes personality development and understanding of Islamic values. Within Rohis, students are trained to understand and practice various religious aspects such as delivering sermons (*khutbah*), reading the Qur'an, interpreting verses (*sari tilawah*), singing Islamic spiritual songs, and deepening their Islamic knowledge. This aligns with efforts to shape students' religious and moral character.

Furthermore, Mr. Abdul Muis emphasized that students' involvement in Rohis has a strong influence on their behavior. He noted that students active in Rohis generally have a low rate of disciplinary violations. *"Most of the students who participate in Rohis rarely commit school violations. Because they already understand their responsibilities as students,"* he stated. This shows that Rohis effectively fosters a sense of responsibility and ethics among students. *(Interview conducted on May 28 at the Vice Principal's office).*

Rohis activities also provide opportunities for developing communication, leadership, and teamwork skills. Through active organizational activities such as daily meetings, discussions, program planning, and regular Friday sermons delivered by Rohis members, students are trained to speak in public, express opinions, lead, and organize responsibly. Thus, Rohis serves as an effective platform for building essential soft skills that students will need when entering society or the workforce. As Mr. Abdul Muis said, *"When they graduate, they already have soft skills that are ready to be used when they step into society."*

Based on interviews with several students, the positive impact of Rohis on soft skill development is clearly evident. Muhammad Fabian, Vice President of Rohis, stated that Rohis activities helped him improve his self-confidence and public speaking skills. *"Activities such as delivering greetings, reciting Qur'anic verses, and leading prayers in public helped me become more courageous in performing,"* he said, although he acknowledged that time management remains a challenge for students involved in multiple organizations.

Abdillah Mutawakkil, Head of the Da'wah Branch, added that Rohis plays a crucial role in developing character and communication skills, particularly through sermon and short speech (*kultum*) training in three languages. He also emphasized the importance of the advisors' role and mentioned the challenges of limited member awareness and time constraints.

Meanwhile, Ziqri Amanda Nur Rahman Sinaga, Head of the Tilawah Branch, stated that Rohis effectively fosters responsibility and self-confidence among members, although they face obstacles such as a small number of members and irregular attendance. Overall, Rohis serves as a vital platform for developing students' soft skills through a range of branches and continuous guidance. *(Interview conducted on May 27, 2025, at the MAN Mosque).*

From the above explanation, it can be concluded that the Rohis extracurricular activity not only serves as a spiritual platform for students, but also makes a significant contribution to developing essential non-academic skills especially in communication, leadership, teamwork, and social responsibility.

B. Obstacles in Strengthening Students' Soft Skills through Rohis Activities

Based on interviews with the Rohis committee members at MAN Pematangsiantar, it was revealed that although Rohis activities align well with the school's vision and mission of shaping students' character and personality, their implementation still faces several challenges.

Abdillah Mutawakkil, Head of the Rohis Da'wah Division, stated that Rohis activities such as public speaking training and religious studies in three languages (Arabic, English, and Indonesian) greatly support the development of students' talents and soft skills. He acknowledged that time constraints are the main challenge, particularly in scheduling regular training sessions amidst students' academic responsibilities.

Zuhda Humaira, Head of the Volksong Division, added that Volksong activities require a high level of discipline and teamwork. However, they often encounter minor internal conflicts among members and limited practice time, which can hinder the effectiveness of coaching. Nevertheless, motivational support from supervisors plays a crucial role in maintaining members' enthusiasm.

Meanwhile, Kysah Rodoyana Siallagan, Head of the Calligraphy Division, expressed appreciation for the school's support in providing space for talent development such as calligraphy and character building through communication and time management training. However, challenges still arise, especially due to the lack of awareness among some members regarding the role of Rohis as a platform for character formation. In addition, the tight school schedule limits active participation in the planned programs.

From the supervisor's perspective, Mr. Fadlan Al-Azhar, S.Pd.I, emphasized that Rohis is a vital platform for students' self-development, especially in terms of morals and religious values. Although the school provides support through budget allocation and structured programs, the lack of adequate facilities and a dedicated practice space remains a real obstacle. He also faces challenges such as scheduling conflicts and inconsistent attendance, which affect the smooth implementation of programs.

Muhammad Fabian, Deputy Head of Rohis, also highlighted time management and inconsistent member attendance as major obstacles to students' development through Rohis activities. This is partly due to students' involvement in other organizations, such as OSIM, which causes scheduling conflicts and reduces focus on Rohis activities. He emphasized the importance of supervisors' roles in maintaining the flow and spirit of the members and hopes that time management can be improved in the future.

From the point of view of the Vice Principal for Student Affairs, Mr. Abdul Muis, S.Pd, M.Pd, the school strongly supports Rohis activities as part of the implementation of the school's vision of "IDAMAN" (Intellectual, Dynamic, Adaptive, Moderate, and Environmentally Conscious). However, he also acknowledged the limitations in facilities, such as the absence of a dedicated office space for Rohis and other student organizations, which makes it difficult to carry out activities and store inventory. Additionally, the students' tight schedules and inconsistent attendance hinder effective character building and a comprehensive understanding of organizational life.

Mr. Abdul Muis further explained that at the beginning of every academic year, all extracurricular coaches, including those of Rohis, are required to design a learning plan. This plan helps the school monitor extracurricular implementation throughout the year. However, evaluations are often hindered by obstacles such as inconsistent presence of coaches or fluctuating student involvement due to other commitments. Yet, such evaluations are crucial to assess the effectiveness of mentoring, especially in improving communication skills, religious knowledge, and student character. In its implementation, according to Mr. Abdul Muis, extracurricular activities must instill positive values such as discipline, responsibility, religiosity, and leadership. However, the integration of these values is sometimes less than optimal due to limited training time caused by tight academic schedules and inadequate facilities, such as the lack of a secretariat room and storage space for extracurricular equipment. These obstacles potentially reduce the effectiveness of the activities in shaping students' character holistically.

The success of Rohis is often measured by its contributions to various religious competitions, both within and outside the school. Strong support from the head of the school and the entire academic community is crucial; without such synergy, it is difficult for Rohis activities to develop optimally. Future development strategies, as explained by Mr. Abdul Muis, include more thorough planning, active involvement from supervisors and students, and increased awareness from all parties about the importance of Rohis' existence. Unfortunately, member attendance consistency remains a challenge, especially since students are also active in other organizations such as OSIM.

From the supervisors' perspective, Mr. Fadlan Al-Azhar emphasized that Rohis is not solely focused on spiritual activities but also serves as a platform for developing talents and soft skills. A major challenge is the students' lack of awareness regarding the broader objectives of Rohis. Furthermore, the demanding curriculum and limited special training for committee members have resulted in several programs not being fully implemented. Efforts to develop engaging and interactive programs, such as educational games, are expected to increase student enthusiasm, although these efforts also require time, creativity, and adequate facilities.

Kysah Rodoyana, as the Head of the Calligraphy Division, also stated that through Rohis, students learn to delegate tasks and guide their peers, which enhances self-confidence and leadership qualities. However, challenges still arise in time management and in fostering members' awareness of their responsibilities—

especially amid their busy academic schedules. This aligns with Article 2 of Rohis' Bylaws, which emphasizes the importance of training in management and leadership.

Meanwhile, Ziqri Amanda, Head of the Tilawah Division, pointed out that the limited number of members is one of the main obstacles to optimal participation. Additionally, the varying levels of members' skills in tajweed and recitation techniques require a more intensive and personalized coaching approach, which unfortunately cannot always be maximized due to time constraints and limited human resources. Overall, although Rohis provides a significant positive impact on character formation and the development of students' soft skills, challenges such as limited facilities, time, member participation, and awareness of Rohis' role remain key obstacles. Therefore, future strategies for developing Rohis should focus on enhancing program planning effectiveness, strengthening commitment from both supervisors and students, and creating a supportive environment so that character-building goals can be optimally achieved.

From the interviews, the writer found that most students stated their involvement in Rohis made them more confident, better trained in their talents or abilities—especially soft skills—and more collaborative with peers. Rohis extracurricular activities at MAN Pematangsiantar play a major role in shaping students' character and developing their soft skills. Students not only gain Islamic insights but are also trained to be communicative, responsible, capable of leadership, and socially aware individuals. The strengthening of soft skills through Rohis is clear evidence that character education does not only take place in the classroom, but also through real activities that touch on students' affective and social aspects. Therefore, Rohis activities deserve to be a model for other extracurricular programs in the effort to produce a generation that is not only intellectually intelligent but also emotionally and spiritually mature.

These findings are in line with the results of previous research conducted by (Waroh et al., 2023) which showed that Rohis activities are capable of enhancing students' emotional and spiritual intelligence through the habituation of religious values and active involvement in social activities. Similarly, a study by (Noviana et al., 2025) stated that religious extracurricular activities such as Rohis have a significant contribution to the development of students' soft skills, particularly in leadership, interpersonal communication, and teamwork. These studies reinforce the present findings, indicating that Rohis is not only a platform for religious guidance, but also serves as a strategic means for character building and the holistic development of students' personal potential (Nurhidayati et al., 2024). Therefore, it is important for the school to continue supporting and developing the Rohis program so that its benefits can be maximized and potentially adopted by other educational institutions.

4. Conclusion

The Rohis extracurricular program at MAN Pematang Siantar holds a strategic position in fostering students' soft skills, particularly in communication, leadership,

responsibility, and teamwork, while simultaneously strengthening their religious values. Through well-structured activities such as sermon practice, religious discussions, Qur'anic recitation (tilawah), and various social and Islamic art programs, students gain consistent opportunities to enhance interpersonal competence and build a strong moral foundation. The madrasah's commitment, reflected in the provision of coaching and essential facilities, has enabled Rohis to operate effectively and to deliver positive contributions to students' character development.

Nevertheless, the study also identifies challenges that hinder optimal outcomes, including time constraints due to a dense curriculum, variations in student skill levels, and limited technical preparation for committee members. These obstacles suggest that while the program achieves considerable success in cultivating soft skills and religious character, there remains untapped potential for broader and deeper impact. In conclusion, the sustainability and effectiveness of Rohis will depend on the implementation of more innovative, participatory, and student-centered approaches, active exploration of students' interests, and stronger collaboration between teachers, parents, and the school. By addressing existing limitations and enhancing stakeholder synergy, Rohis can continue to serve not just as an extracurricular activity, but as a central platform for meaningful and lasting character and soft skill development.

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