



# Radicalism, Religious Tolerance of Islamic Spiritual Institution (Rohis) in SMA City of Surakarta

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**Abstract.** Islamic Spirituality (Rohis) is one of the extracurricular organizations in public high schools in general, which is an institution that helps Islamic religion teachers understand Islamic teachings for their students. The spiritual activities took the public by surprise, because they were suspected of being exposed to radical ideologies. This study aims to determine the formation of an understanding of religious tolerance among spiritualists in Surakarta City High School, as well as the practice of religious tolerance among spiritualists in Surakarta City High School. This type of research is qualitative, while data collection is through interviews, observations, and literature studies sourced from journals, books, and online media. Research informants are spiritual leaders and administrators at SMAN 4, SMAN 7, SMAN 8. This study found: First, the presence of several Islamic organizations in Surakarta does not necessarily affect the religious characteristics of spiritual activists. From various religious styles, it looks like Nahdhatul Ulama, Muhammadiyah, the Qur'an interpretation council. Second, from the various patterns of religious affiliation, some spiritual activists have different views on several things, such as local traditions, wishing people of other religions happy holidays, listening to music, and electing regional heads of different religions. Even though there are differences in religious understanding and belief, spiritual activists still uphold tolerance. This is shown by the mutual respect and respect between them. Because in Surakarta the majority of the population is Muslim, from moderate Islam to Islam which is given a hard-line stigma, it can be said, however, that some spiritual activists at SMA Surakarta are more towards deepening the religion of students who are moderate Muslims, and if they are related in activities with students of other religions, coordinated by the student council.

**Keywords:** Islamic Spirituality · Radicalism · Religious tolerance · SMAN · Surakarta City

## 1 Introduction

Islamic spirituality extracurricular organizations (rohis) are seen as the spearhead of religious activities, as well as a strategic forum for preaching in the school environment. Not surprisingly, an understanding of diversity is very important for activists who work in the spiritual world [3]. The problem is, since the presence of spiritualists in schools,

spiritual activists must be good at choosing resource persons in understanding Islam, which of course is under the supervision and coordination of Islamic Religion teachers and the Deputy Principal for student affairs. Through studies outside of school, to avoid speakers whose thoughts are not in harmony with the life of the nation and state.

MAARIF Institute research that targets four areas; Cianjur, Pandeglang, Yogyakarta, and Solo, indicate this. He said that the seeds of the radicalism movement thrived in schools because the school tends to be open to outside parties, including alumni of the school, who are affiliated with organizations with radical ideas. After entering and “mastering” spiritual spaces, the alumni then implanted a radical ideology into their “sisters” through mentoring, liqo, and halaqah activities [7]. According to Qowaid [16], psychologically, students at that age are busy looking for self-identity, and of course, most of them are still unfamiliar with religious understanding. So that spiritualists are not “infiltrated” by radical groups in schools, the school is advised to pay extra attention and monitor the interactions of spiritualists with organizations outside the school. The involvement of third parties outside the school should also be watched out for, because it can raise the seeds of radicalism among spiritual activists [17], as well as implant the doctrine of radical understanding among students through spiritual activities [5].

In the city of Surakarta, in the news of Solo Pos Com, 04 December 2017 Read the Solopos.com article “SMAN 1 Solo Objects to Ministry of Religion’s Plan to Monitor School Spirits”: <https://www.solopos.com/sman-1-solo-keberatan-plan-kemenag-pantau-rohis-sekolah>.

The Islamic spiritual advisor (rohis) of SMA in Solo denied any deviations in activities that lead to intolerance or radicalism. The supervisor of the Rohis of SMAN 1 Solo, Suharno, said that the religious activities carried out by the Rohis did not deviate from the Koran and the teachings of the Prophet Muhammad SAW. Previously, the Ministry of Religion (Kemenag) highlighted the spiritual activities in schools that were deemed incompatible with moderate Islam. According to Suharno, the activities carried out by the SMAN 1 rohis include taklim every Monday even week, Islamic studies every Thursday, and intensive Islamic studies (SII). All spiritual activities, he continued, are always consulted with the school, including the mentors or lecturers who will be invited. According to him, there are several alumni of the school’s spirituality who graduated from universities in Yemen who later became mentors to teach underclassmen. “There are no mentors who teach intolerance-and-radicalism.”

Through spiritual activities, tolerance is taught to people of other religions, such as when slaughtering sacrificial animals on Eid al-Adha. People of other religions also get the meat of sacrificial animals. Suharno, an Islamic religion teacher at SMAN 1 Solo, claims that spiritual activities make the students’ faith stronger. He gave the example of a spiritual alumnus of SMAN 1 Solo who became an official refusing bribes from third parties while working on a project. “So the alumnae of the spiritual creed are determined not to commit corruption,” he was surprised by the statement from the Ministry of Religion (Kemenag) which highlighted and would monitor the activities of the spiritualists. “So far, I don’t think there is a problem with spiritual activities.”

The head of SMAN 1 Solo, Harminingsi, considers the Ministry of Religion’s plan to monitor school spiritual activities to be excessive. “The Ministry of Religion’s concerns about spiritual activity are excessive.”

Likewise, what happened at SMA Negeri 4 Surakarta, said Mrs. Ari, a PPKn teacher, that Rois' activities were positive because both the content of the study and the speakers were consulted with the supervisor, Mr. Parjiyanto, as well as the school leadership. The ustadz who was invited did not look at Muhammadiyah or Nahdhatul Ulama or the Al-Qur'an Interpretation Council. WORK PROGRAM OF THE DAKWAH DEPARTMENT, for example, its activities are as follows:

1. Ta'lim, Held every midday prayer, the duration is less than 5 min, the participants are ikhwan who are spiritual administrators of all
2. Socmed Da'wah, Shared via whatsapp, instagram, etc., Held once a week, the participants are the management of the da'wah department
3. Grand Study, Filled with performers such as ustadz, Held once a year, Is one of the big events of ROHIS, Executors: All members of the da'wah department
4. Watch together, watch Islamic films or motivational films together with the administrators
5. Islamic spirituality smaracatur, once every 3 months, is held in the hall/other appropriate place.
6. Hadith Saturday, Write hadith on the blackboard of the mosque. Every Saturday after school.
7. Daurah (da'wah training), Competition/da'wah training by instructors in their fields, Every Friday in the 2nd and 4th weeks: The participants are smaracatur rohis administrators
8. PHBI, Commemoration of Islamic Holidays, According to the conditions/from the school, Held on the basketball court, the committee is all the administrators of the smaracatur rohis
9. TASQIF, Regular SMA recitation, for brothers and sisters with free themes, Held once a month, Participants are ROHIS administrators and general students (External Rohis): Man jadda wa jadda, Man shobaru zhafira, Man yasro Yahsud, smupy hijrah movement is the spirit of Rohis Sma Negeri 7 Surakarta. The activities include online Al Quran, Incyclopedia of Islamic prophets and morals, society, sharia, discussions, art, Instagram and others, all of which are carried out with the coordination of the Rohis coaches of SMAN 7 Surakarta.

From the programs and activities carried out, there is no sound of radicalism and intolerance in religious life.

The activities of the Rohis in SMA Negeri 8 Surakarta are not as large and organized as those in SMA Negeri 4. The program is like a fast boarding school, the Committee for Islamic Holidays (PHBI). Speakers from ROIS activities are also not fanatical from the Nahdhatul Ulama, Muhammadiyah or the Al-Quran Tafsir Council. But students are free to determine their ustadz by first consulting with the Rois supervisor.

Read the full Solopos.com article "SMAN 1 Solo Objects to Ministry of Religion's Plan to Monitor School Spirits" here: <https://www.solopos.com/sman-1-solo-keberatan-plan-kemenag-pantau-rohis-school-874070>. Students as community members, Apart from participating in spiritual activities at school, they are also actively participating in studies and recitations outside of school by certain religious groups. As a result, the religious affiliations that developed among the rohis appear to be diverse. There are

moderate and open views, but there are also closed views and seem rigid in interpreting religious interpretations.

Based on the description above, the presence of spiritualists and their religious affiliation at SMA City Surakarta is interesting and important to study in depth. Therefore, this research aims to answer the questions: (1) how is the formation of religious understanding among the spiritists of the Sureakarta City Senior High School; (2) how is the practice of religious tolerance among high school spiritualists in Surakarta City.

### 1.1 Islamic Spirituality (Rohis)

Regulation of the Director General of Islamic Education (Pendis) Number: DJ.I/12A of 2009 concerning the Implementation of Islamic Religious Education (PAI) Extracurricular Activities in schools, states that rohis is one type of PAI extracurricular activities in schools in addition to other PAI extracurricular activities, namely Islamic boarding schools. Lightning, refraction of noble character, complete reading and writing of the Qur'an, Ramadan worship, spiritual tourism, commemoration of Islamic holidays, skill week and PAI arts. The main consideration for the issuance of these regulations is in the context of optimizing PAI in schools through the development of extracurricular activities (Ministry of Religion, 2011).

Given the importance of the presence of rohis in the school environment, it is hoped that rohis can become an organization based on Islamic values and become a means to deepen the understanding of the Islamic religion of its members. In schools, the spiritual position can be said to be a religious forum that is independent. It is developed independently by students and educators who are appointed to be their coaches (rohis coaches) [14]. Rohis was originally an activity to support PAI subject matter. Later, rohis "incarnated" and developed into a form of activity that is Islamic in nature. The activities at the Rohis not only support religious education materials, but also contain applicable materials [19].

Rohis has an organizational structure, such as chairman, vice chairman, treasurer, secretary, who are seen as the core management. To run the organization's wheels, the core management is assisted by members who are included in the divisions. Imania [9] stated that there are two functions of spirituality, namely Syakhsiyah Islamiyah and Jama'atul Muslimin. The first function is to foster Islamic personalities, namely to foster exemplary Muslims to become superior individuals, both in their scientific capacity and in their faith. While the function of both, rohis can be used as a forum to form an Islamic individual and community. Seeing this function, it can be said that spiritualists play an important role in the development of Islam in the school environment. This is in accordance with the objectives to be achieved in the formation of spirituality, namely to create a line of students who support and pioneer the upholding of truth values and are able to face the challenges of the times [9]. At SMA city Surakarta, rohis is an organization that is in great demand by students.

If you look at the background of the formation of the rohis, which among other things, want to make this organization based on the values of Islamic teachings and deepen the understanding of the Islamic religion of its members, it is hard to believe that there are spiritualist activists who are then exposed to radical ideas. One of them, as reported by the Wahid Foundation in collaboration with the Directorate of Islamic

Religious Education at the Ministry of Religion, when conducting a survey in 2018. The findings are surprising. The results of this survey found that 60% of the spiritualists supported the expression of jihad using violence in battlefields, such as in conflict areas in Syria and Afghanistan [18]. However, in the context of the Surakarta City High School, the spiritual leaders are not willing to commit violence in the name of religion, including disapproval of destroying houses of worship of other religions and carrying out suicide bombings in the name of religion (Interview of a number of spiritual leaders at Surakarta City High School, 2022). The proof is that in Surakarta the religious sect is Muhammadiyah, there is Nahdhatul Ulama, there is an Al-Quran Tafsit Council, there is an Ngruki Islamic Boarding School which is known to be strict. However, the practice of selling illegitimate food such as Sate Guduk/Dogs has not been damaged. It's very tolerant.

## 1.2 Religious Tolerance

Tolerance, in the Big Indonesian Dictionary [10], means being tolerant. Tolerance is defined as behaving or tolerating (appreciating, allowing, allowing) opinions (opinions, views, beliefs, habits, behavior and so on) that are different and contrary to one's own stance [10]. Jhon L Esposito in his book *Islam Aktual* argues, tolerance is an interaction that understands each other and is full of understanding between one individual and another group [15]. Tolerance can also be interpreted as the values, attitudes, willingness and involvement of a person to support a situation that provides space for recognition (the others) for the sake of creating harmony (Soemanto, 2008), as well as a willingness to appreciate, accept, and respect everything that is rejected or rejected. Someone opposed [13]. Yayah Khisbiyah (2007), as quoted by Qowaid [16], also explains that tolerance is the ability to withhold things that are not approved or liked in order to build better social relations. Therefore, tolerance requires acceptance and appreciation of the views, beliefs, values, and practices of other people or groups who are different (Qowaid, 2012). Thus, in the life of religious people, tolerance is seen as maintaining inter- and internal harmony among religious people (Soemanto, 2008). Tolerance can be further divided into two parts, namely active tolerance and passive tolerance. Active tolerance is active involvement to protect or active tolerance will give birth to inter-religious cooperation not in a theoretical form, but as a reflection of the diversity of religious communities as one nation [1]. Furthermore, Religious Moderation is expected to be the culmination of the beauty of living in diversity. The concept of Religious Moderation echoed by the Ministry of Religion (2019), refers to four indicators, namely strengthening nationality, tolerance between religious believers, anti-violence, and being friendly to localities [12].

## 2 Research Method

This study uses a qualitative approach and presents data on students, teachers, activists. This study analyzed the data using Miles and Huberman analysis techniques, which included data collection, data reduction, data presentation, and drawing conclusions [6].

The research took place (August-September 2021), the Surakarta City Government limited and closed learning activities in schools due to Covid-19. However, some employees, educators, and school principals still came to school.

Due to the pandemic situation, teachers, vice principals and ROHIS administrators were gathered in one room and an interview process took place. Besides interviews, we get information from the school' website about Rohis' activities at his school.

### **3 The Religion that Underlies It**

There are 8 state high schools in Surakarta. The presence and development of a number of Islamic organizations in the city of Surakarta, inevitably also influenced the religious style of the people and the younger generation in this area. Including, of course, those who are engaged in spiritual activities. Islamic organizations in the city of Surakarta that are so influential in the community are Nahdhatul Ulama, the Al-Quran Tafsir Council, and Muhammadiyah. In addition to Islamic organizations, many taklim assemblies occur without an official umbrella for religious organizations. In fact, taklim assemblies are found in almost all sub-districts.

Many ustad are not officially the administrators of the two mass organizations, but are quite popular and are often asked for advice by the Rohis management. Outside of school time, the school gives full freedom to all students to participate in organizations or studies that interest them.

### **4 No Certain Religious Affiliation**

What is meant by no particular religious affiliation is that they do not adhere to the affiliation of an Islamic mass organization. This was said by Mrs. Ari, a teacher at SMA 4 Surakarta, From the mapping of the religious affiliation of several spiritual activists at SMA N Surakarta, it can be seen that their religious affiliation always coincides with the religious understanding held by relatives or parents. For example, if your siblings or parents are affiliated with a certain Islamic mass organization, they are practically following in the footsteps of your parents' or siblings' religious beliefs.

### **5 Tolerance Between Fellow Muslims**

The understanding of tolerance for spiritual activists at SMA N Surakarta is not uniform or different from one another. As explained earlier, spiritual leaders generally acquire religious knowledge outside of school through religious studies from certain Islamic organizations. The reason is that the religious lessons they take at school are not sufficient to increase their religious insight. In some schools, religious lessons are taught in the form of recitation of the Qur'an and tahsin of the Qur'an, which aims to improve students' reading. Meanwhile, Islamic Religious Education (PAI) books are taught according to religious books recommended by the ministry of religion. The literature for spiritual management at SMA N Surakarta comes from school and madrasah textbooks. The books used are still considered to contain an inclusive tendency, due to the government's alignment with the vision of education as a socio-religious coexistence, especially Muslims and non-Muslims in Indonesia. In addition, none of the spiritual administrators of SMA N Surakarta have mentioned the literature on Jihadi, Tahriri, Salafi, Tarbawi, and

Popular Islamism, which are seen as being able to instill radical religious understanding [4]. The spiritual leaders and spiritual leaders also admitted that they had never seen and read the Religious Moderation book published by the Indonesian Ministry of Religion in 2019.

In general, although the religious understanding of spiritual activists is sometimes different, they still show mutual respect and respect. When the school held the Maulid Nabi, spiritual activists who did not agree with the Maulid Nabi activities, continued to contribute and participate in the activity. In essence, their friendship was not disturbed at all and remained close, even though there were differences of opinion.

## 6 Tolerance Between Different Religions

While talking to one of the spiritual leaders, I saw that the female non-Muslim student often chatted with the female spiritual leader beside him. They admit that their relationship is quite close. This shows, for some spiritual activists, social relations and theological relations with different religions are not a problem and a barrier to establishing communication and interaction. The reason, it is a form of appreciation to different people. In addition, they also follow the opinion of scholars who allow giving Eid greetings to other religions. Meanwhile, for those who refuse to give holiday greetings to other religions, religion (Islam) does not allow it because it can damage the faith. Even so, in social relations, their relationship is fine and not distant. Theological problems did not interfere with the intimacy between them.

What is feared is that if there is no encounter, dialogue, or interaction with followers of different religions, this can lead to a rigid way of thinking, difficult to accept new things, and experience “culture shock.” Experiencing many encounters, dialogues, and interacting in various activities with interfaith, will open the horizons of thinking and religious knowledge. At least, the mind does not become “stiff”, closed, and “surprised,” when suddenly interacting and seeing the religious activities of followers of different religions. In this case, the school needs to think about bringing interfaith students together in a special activity. In addition to meeting and interacting with adherents of different religions, activities like this also aim to make students familiar with the forms of houses of worship of other religions closely [20]. Some research also shows that those who do not have friends or associate with people of different religions tend to have closed and exclusive views. This is confirmed by research by Habibullah [8], who interviewed spiritual activists in eight cities in Indonesia, according to which, according to him, if Muslims only associate with fellow Muslims, it has the potential to narrow their perspective (Muslims) on the community environment [8].

## 7 Religious Tolerance in the Context of the State

Spiritual activists at SMA N Surakarta City do not question the four pillars of Indonesian nationality or the basic consensus of Indonesian nationality which includes Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Diversity. They agreed that these four pillars are very important for Indonesia with its plurality, heterogeneity, and high disintegration, besides of course, to keep the Indonesian nation

as one unit based on Pancasila. At SMA N Surakarta, all spiritual activists are willing to take part in the flag ceremony and salute the flag. From my interviews with activists of spiritual leaders, spiritual leaders, and school principals, there has never been a case of spiritual activists refusing to perform a flag ceremony and refusing to respect the Red and White flag at SMA N Surakarta.

## **8 Religious Tolerance; Tends to Lead to “Cold Tolerance”**

A number of spiritual activists in several schools at SMA N Surakarta showed mutual respect and respect for differences. Even though there are different opinions, there has never been a case of a spiritualist activist spewing heresy, heretical, and haram words. The depiction of religious tolerance among spiritualists at SMAN Surakarta City, is the same as Soemanto et al. (2008) said, that there is recognition of other people and other groups in terms of being different and not seeing different people with disdain. Spiritual activists are also quite open and ready to establish communication to get to know each other with mutual respect and appreciation (Soemanto, 2008).

Because the city of Surakarta is predominantly Muslim. As many as 78.95% of the population of Solo embraces Islam. Spiritual activists met in a number of schools admitted that they had never interacted with people of different religions whose initiative came from Islamic spiritual institutions in the form of collaborating with other religions. Therefore, when referring to the results of interviews with several spiritual activists, this shows that most of the religious tolerance of spiritual activists at SMA Kota Surakarta can be categorized, citing Said Agil Husin Al-Munawar [1], as “Static Tolerance” or “Cold Tolerance”. Static Tolerance or Cold Tolerance, according to Said Agil in his book “Fiqh of Inter-Religious Relations”, is tolerance that does not give birth to cooperation, especially with those with different religious beliefs and different beliefs (religions). They really respect each other, respect each other, and are willing to live in peace with people of different faiths and different understandings. However, all of that is still in a theoretical form, so it seems that it only gives birth to a hypocritical pseudo-tolerance [1]. Therefore, to unravel the cold relationship in religion, it is necessary to have a framework of cooperation pioneered by the OSIS which is an organization of all students, which involves all Rohis, Rokris, and Rokat administrators in every school.

Regarding the absence of some spiritual activists having non-Muslim friends, of course this cannot be fully blamed. The problem is, this is beyond their “power”. However, what is encouraging, almost all of the spiritual activists claim to be ready to mix and live side by side with people outside their group and other religions. The views and statements expressed by these spiritual activists deserve appreciation. At least, this also shows that they recognize people outside their group, the existence of other religions, and respect and appreciate their presence in their social environment. However, Lacewing’s [12] statement should also serve as an early warning for all of us, who both want the younger generation to have moderate views, be tolerant, and respect the diversity of understanding and beliefs. According to Lacewing, in certain cases, it is necessary to distinguish between tolerance as an action, and tolerance as a virtue. Not all tolerant actions are tolerance attitudes [12]. Almagor [2] also predicts that acts of tolerance based on self-interest will become the basis for acts of intolerance in the future



[2]. Therefore, it is undeniable that social, economic, technological, political choices, and the condition of one's religious beliefs can trigger the emergence of symptoms of religious intolerance.

## 9 Conclusion

In closing, it can be said that some spiritual activists at SMAN 1, SMAN 7, SMAN 8, Surakarta City do not adhere to any particular religious affiliation.

The religious tolerance of some spiritual activists at SMA N Surakarta is categorized as passive tolerance. Although mutual respect and respect for differences in religious understanding, and respect for and respect for differences in beliefs, as said by Said Agil Husin Al-Munawar [1], they have never collaborated between religions and affiliations. Thus, religious tolerance of spirituality is only limited to ideas, has not yet reached real action in the field. However, what is encouraging and deserves appreciation, is that almost all spiritual activists admit that they are ready to associate and live side by side with other religions. They acknowledge the existence of religious beliefs outside their group, the presence of minority religions, and respect and appreciate their presence in their social environment.

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