Islamic Spiritual (*Rohis*) Activities in Preventing and Overcoming Student Radicalism in School Institutions

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ABSTRACT

This study aims to discover the reasons for the culture of peace instilled in Islamic spiritual (rohis) activists and the role of rohis activists in cultivating a culture of peace. This field research took place in SMA Negeri 1 Purworejo. This qualitative research seeks to describe the data from the field related to the discussion. This research focuses on the implementation of rohis activities. To get the data, data collection techniques were conducted through observation, interviews, and documentation. All data were then analyzed in stages: reducing the data, presenting the data, and concluding the research results. Meanwhile, the data validity was checked by triangulation in two modes: multiple sources and methods. This study concluded that (1) the reasons for instilling the character of a culture of peace in rohis activists is that the teachings of Islam practiced are intolerant and contradict the values taken from the history of the school. (2) The role of rohis activists in cultivating a culture of peace was carried out in two steps, i.e., preventing the entry of intolerance and constructing new knowledge. This construction of new knowledge was conducted by internalizing the attitude of a culture of peace. The method was done using lectures, practice, and dialogue.

A. Introduction

The 2009 bombing (also known as the 2009 Mega Kuningan bombing) was an explosive bombing event in JW Marriott and Ritz-Carlton hotels in the Mega Brass area. The Marriott bomber was 18-year-old Dani Dwi Permana, recruited in Bogor, West Java (Nurdin, 2017). The Mega Kuningan bombing incident was not the only terror case perpetrated by young people. At least seven young people under 30 years old committed terror from 2009 to 2021. The seven cases are Dani Dwi Permana (18 years) as a suicide bomber at the Ritz-Carlton Hotel on July 17, 2009, Nana Ikhwan Maulana (28 years) as a suicide bomber in the suicide bombing incident at the Ritz-Carlton Hotel on July 17, 2009, Sultan Azianzah (22 years) as the attacker at the Cikokol traffic post in 2016, Rabbial Muslim Nasution (24 years) as a suicide bomber at the Medan Police Headquarters on September 13, 2019, Tendi (23 years old) as the perpetrator of the stabbing of Bripka Frence at the Brimob Intel Kelapa Dua, Depok, on May 2018, Lukman (26 years old) as a suicide bomber in Makassar Cathedral Church on March 2021, and Zakiah Aini (25 years old) as the perpetrator who attacked Police Headquarters on Wednesday, March 31, 2021 (Muthohirin, 2015). These events are phenomena showing that some people still have religious extremism. More specifically, the perpetrator of the Mega Kuningan bombing was an 18-year-old boy, a high school student. This incident indicates that extreme religious beliefs enter the school. It also shows the failure of learning Islam in schools as an antidote to extreme religious understanding.

Radicalism is an understanding that wants change or renewal drastically and even violently. Conceptually, religious radicalism is an attitude or action in the name of religion that is not in line with the basic principles of national life that upholds tolerance and is open to pluralistic fellow citizens whose existence is guaranteed by the constitution or based on humanitarian principles. Islamic radicalism has characteristics that (1) Islam must be fully implemented as stated in the Qur'an and Hadith without compromise, usually related to issues of social relations, obedience, and criminal punishment; (2) it is usually reactive either through language, ideas, or physical violence towards issues considered deviant, materialistic, and secularistic that damage the beliefs of Muslims (Fealy, 2004).

Among young Indonesians, the emergence of radicalism is influenced by psychological factors, domestic and international political conditions, textual religious texts, and the loss of role models, so they are looking for new charismatic figures (Prasetiya et al., 2020; Qodir,

2014). The development of science and technology also contributes to the development of various factors causing a person to be involved in religious radicalism. In addition, social changes cause moral degradation to occur easily, in addition to the lack of understanding of religion and the continued impact of incomplete readings, leading to radicalization drivers to find great opportunities by manipulating religious emotions and sentiments and encouraging people to oppose the established atmosphere in the community development (Azca, 2018; Hasan, 2016).

Moreover, the central role of Islamic education in schools is not only through intracurricular activities but also in extracurricular activities. Minister of Religion Regulation No. 16 of 2010 mandates schools to carry out religious education. Article 6 explains that religious education aims to create inter-religious harmony. The learning process of religious education can be done through intracurricular and extracurricular activities (RI, 2010). Thus, aside from learning activities in the classroom, schools also have responsibilities in Islamic extracurricular activities. One of the extracurricular activities of religious education at school is *rohis* (Islamic spiritual).

However, Islamic education has not been implemented properly as an antidote to religious extremism in the younger generation. Based on research in 2013 conducted by ACDP Indonesia (*Education Sector Analytical and Capacity Development Partnership*) in several parts of Indonesia, Islamic education in secondary schools instilled the seeds of radicalism. The seeds of this radical understanding entered directly through participation in mass organizations with radical views in society and indirectly by its activists intervening in extracurricular activities, especially *rohis*. In addition, based on research, Islamic education learning in secondary schools is still dogmatic and conventional, so it tends to be boring (Zafi, 2019).

Furthermore, research in March 2017 conducted by the Semarang Religious Research and Development Agency on the transmission of religious values through spiritual organizations (political orientation and tolerant attitudes of students) in Purworejo, Surakarta, and Sleman, concluded that (1) *rohis* in the senior high school level is the organization that plays the most role in transmitting religious values because high school age youth as a form of regeneration to form militancy leads to a political orientation to control the parliament and even government; (2) the political orientation of the *rohis* members regarding the election of leaders is to prioritize men who are Muslim; *rohis* activists are not anti-democratic; supporters of the Unitary State of the Republic of Indonesia are more than supporters of the caliphate; (3) the tolerance attitude of *rohis* members is divided into two types: exclusive and inclusive; the most prominent is the exclusive type towards people who are different from the religion

adhered to by *rohis* members (*Transmisi Nilai-Nilai Keagamaan Melalui Organisasi ROHIS (Orientasi Politik Dan Sikap Toleransi Peserta Didik)*, 2017). Based on this research, it can be said that the *rohis* organization plays a major role in transmitting the exclusive religious values of students in schools. Another study revealed that Purworejo Regency had been influenced by radicalism. About 70% of high school students in Purworejo had radical views. This research becomes a reference for the Ministry of Religion of Purworejo Regency to follow up. One of them is collaborating with the police and Islamic community organizations to provide education on the dangers of radicalism in secondary schools (Ansori, 2017; Sofanudin, 2017). At the central level, the Ministry of Religious Affairs has already begun to take special steps to combat radicalism in secondary schools through training as *Islamic Rahmatan lil 'Alamin*. The Ministry of Religion also held a *Rohis* Jamboree. In addition, the Ministry of Religion created a culture of peace program in collaboration with ACDP (Soegondo, 2016).

This research location was chosen at SMAN 1 Purworejo because (1) previous research conducted by Semarang Religious Research and Development Agency stated that there was an exclusive tolerance attitude toward public senior/vocational high school students in Purworejo Regency; (2) there was a negative stigma from the community towards senior high school's Islamic spiritual activists in Purworejo Regency with radical views; (3) the results of the interview with Islamic education teachers, students, and observations at SMAN 1 Purworejo revealed that the culture of peace was manifested in various activities, such as dialogue between religious teachers, interactive ISRA learning, slaughtering sacrificial animals with other religions, and others. Based on this explanation, this study aims to find the reasons for the culture of peace instilled in Islamic spiritual (*rohis*) activists at SMAN 1 Purworejo and explain the role of Islamic spiritual (*rohis*) activists at SMAN 1 Purworejo in cultivating a culture of peace in schools.

This research collected data from SMAN 1 Purworjeo. This research was carried out from 2018 to 2019, more focused on the 2018/2019 academic year, namely July 2018 to June 2019. This research was conducted by exploring and understanding the reasons for the importance of a culture of peace and the role of Islamic spiritual activists in cultivating a culture of peace. The data obtained from the results of interviews, observations, and documentation were described in written words. Then, the validity of the research data was tested by checking sources and data collection methods. Respondents of this study were 12 Islamic spiritual activists, three Islamic education teachers, school principals, and one counseling guidance teacher. The data analysis in this qualitative research then used the Miles and Huberman

model, covering four stages of data collection, data reduction, data display, and conclusion drawing.

B. Discussion

1. The Importance of a Culture of Peace Instilled in Islamic Spiritual Activists

A culture of peace must be instilled in senior high school's Islamic spiritual activists. The reason for the importance of this culture of peace being instilled in Islamic spiritual activists can be seen from previous research on them. However, every high school has reasons why this culture of peace is vital to instill. Based on these reasons, how the development of a culture of peace in a school can be seen.

Data regarding the reasons for the importance of a culture of peace being implanted in a school can be searched by tracing the history of the school, especially the history of Islamic spiritual development. The main problems could be found based on the history and development of schools, especially Islamic spiritual activists. This problem then becomes the main reason for the importance of a culture of peace being instilled in a school. However, not the entire history of the school and spirituality could be sought. The search for the school's history and spiritual development was limited to developing religions. These data were by the required data. The main data were obtained from interviews with Islamic education teachers, school principals, and senior teachers. At the same time, additional data were obtained from interviews with students and the documentation results.

In this case, the understanding taught through Islamic spiritual *(rohis)* at SMAN 1 Purworejo is a Salafi understanding. This understanding can be said to be an immoderate Islamic understanding (Febriansyah & Sudqi El-Alami, 2021; Jahroni, 2020). The teachings of this understanding are easy to conclude: those who are not by their teachings are wrong because they are exclusive compared to others, believe in their true teachings, pray in closed places, men wear pants above their ankles, women wear large headscarves, and the prohibition to hold Islamic holidays, namely the birthdays of the Prophet Muhammad and Isra' Mi'raj because it is considered heresy. In addition, they also consider that playing music is not allowed, and there is no need to carry out a flag ceremony. The teachings on this understanding contradict the history and policies of SMAN 1 Purworejo. Thus, this condition has not shown any positive peace (Galtung, 1969; Haris, 2004).

The teachings taught by this ideology reflected religious intolerance in schools. The teachings discriminated against the expression of freedom in religion. For example, the

teaching considers that what is not by its teachings is wrong, considering its teachings to be the most correct. In addition, there is a prohibition on holding the birthdays of the Prophet Muhammad and Isra' Mi'raj because it is considered heresy (Sunarwoto, 2021). There was no rejection by students regarding the inclusion of this teaching, but there was rejection by the school because it was not by school regulations such as music art subjects and flag ceremony activities.

The entry of this understanding into the *rohis* of SMA Negeri 1 Purworejo was not caused by one factor alone. Many factors led this understanding to enter and develop. *First,* students lacked an understanding of religious issues. *Second* is the lack of concern from the *rohis* coaches to participate in and monitor student activities. *Third,* the relationship between the *rohis* organization and alumni (Kailani, 2011; Sofanudin, 2017) was used by alumni or even non-alumni to incorporate this understanding. These three factors were interrelated with one another. No factor was more dominant. The lack of understanding of students' religion and the lack of monitoring of *rohis* mentors were used by Salafi people to incorporate Salafi understanding into *rohis*. The notion of Salafi's entry into *rohis* was easily carried by alumni because there was a good relationship between alumni and *rohis*.

Salafism was taught through several programs running in Rohis. The way to do this was through lectures/study, mentoring, and magazines/books. There was even a program of oath to follow the Salafi ideology. However, they included the teachings elsewhere when activities were prohibited in the school environment. The intensity of conveying this understanding was carried out once a week, such as mentoring, not necessarily depending on the *rohis* program, such as lectures/study; some were even conducted outside of school and on school holidays.

Moreover, the Salafi ideology was taught by alumni and Salafi lecturers from outside the school (Salim et al., 2011; Zafi, 2019). Lecturers brought in by students were not consulted first with the coach. Students tended to consult alumni in bringing in speakers or lecturers. The targets of this understanding were all members of the *rohis* SMA Negeri 1 Purworejo in class X, class XI, and class XII.

Based on the explanation above, it can be explained that those who acted as communicators (Effendy, 2005; West & Turner, 2010) of Salafi understanding who entered the *rohis* in SMA Negeri 1 Purworejo were alumni and lecturers. *First,* alumni had a good relationship with the school. The good relationship between alumni and the school was used to incorporate Salafi understanding into the spirit of SMA Negeri 1 Purworejo. Alumni also played a role in providing mentoring to students who followed *rohis*. In this mentoring

process, alumni acted as mentors or sources of knowledge for the audience (*rohis* students). Although mentoring was done through discussion, alumni were more dominant in providing information because they were a source of knowledge. Mentoring was also more effective in teaching Salafi understanding because it was done weekly. *Second,* the lecturer played a role in providing Salafi understanding through lectures or studies on certain events. Lecturers could provide studies on the Youth Intensive Ramadan (RIR) and the Night of Faith and *Taqwa* (*Mabit*). The selection of speakers was carried out by the *rohis* management. However, the *rohis* management did not consult the coaches but the alumni. The study or lecture was carried out in one way because of no discussion. Lecturers only provided information and were the main source of knowledge in the study.

Following previous research (Soegondo, 2016), alumni play a role in incorporating religious teachings into spirituality. Alumni who have studied and received religious teachings at their respective campuses return to school and teach religious teachings through Islamic spiritual activists. The alumni are given time in mentoring activities held weekly by the *rohis.* In addition to alumni, religious teachers or spiritual leaders also play a role because of the lack of attention to activities carried out by Islamic spiritual activists. Therefore, the government then carries out several activities infiltrating religious teachings through Islamic spiritual activists and education teachers.

Moreover, a message was conveyed to *rohis* members at SMA Negeri 1 Purworejo. The message is that what is not by Salafi teachings is a wrong understanding (an indication that this understanding is exclusive), believing their teachings are the most correct, praying in closed places, men wearing pants above their ankles, women wearing large headscarves, the prohibition to hold Islamic holidays, such as Maulid, Isra' Mi'raj because it is considered heresy. These teachings are by the characteristics of Salafi understanding. The basic ideology of the Salafi considers Islam to be complete at the time of the Prophet Muhammad and his companions; therefore, innovations or additions in Islamic law are not allowed because of the influence of customs and culture. This understanding seeks to revive Islam's practice by the Prophet Muhammad's religion for the first-time preaching. In addition, followers of Salafi understanding are careful in religion, especially in matters of Aqedah and Fiqh. They do not only pay attention to matters of religion but also matters of dress; Salafis really like to follow the style of dress like the *salaf as-shalih* era, such as lengthening beards, wearing robes for men, or wearing hanging pants (not exceeding the ankles), and wearing veils for women.

These teachings are the seeds of radicalism that stem from intolerance. Suppose, viewed from the notion of radicalism, which means understanding that one wants to change or

renew drastically and even violently, the Salafi teachings above can become seeds of radicalism. The ideology taught does not want any changes in Islam, and it is easy to blame those who are different from them. In this case, this understanding wants a drastic change from the *rohis* members so that they want to return to the religion practiced at the time of the Prophet Muhammad, both in terms of worship and dress. However, the teachings taught have not yet reached political teachings that are pro-Islamic government or the caliphate.

Media used by communicators in conveying Salafi's understanding are mentoring, studies/lectures, and magazines. In this study, mentoring was the most frequently used medium because it was conducted weekly. In contrast, the study was only on certain activities. For magazines, there was also a lack of interest in reading among the *rohis* members of SMA Negeri 1 Purworejo. Moreover, the distribution of magazines to *rohis* members was uneven and intensive. From the intensity of the use of the media, the most contributing media in teaching Salafi understanding was mentoring.

Furthermore, communicants who became the target of Salafi understanding at SMA Negeri 1 Purworejo were all students in grades X, XI, and XII. However, the focus of the target was students who joined the *rohis* organization at SMA Negeri 1 Purworejo. Students who followed *rohis* were the main targets because they were used as tools or channels in spreading Salafi understanding in schools. Students in *rohis* organizations had a longer intensity of interaction than those who did not participate in spiritual organizations. Furthermore, among the students of classes X, XI, and XII who participated in *rohis*, the main target was class X, while class XI and XII who had previously received this understanding were used as supporters or reinforcements in introducing this understanding to class X students. According to research results, students at the high school level were indeed being targeted for the regeneration of a certain understanding, including Salafi. It happened since high school-level children are more easily influenced. High school-level children are more easily influenced because they search for identity. In addition, religious knowledge that is still not well established will be easier to incorporate certain understandings into. Hence, children of high school age are targeted for regeneration in forming militancy attitudes towards religious teaching.

Several characteristics can be seen from the communication carried out. *First*, there is direct communication or *face-to-face* and media between the communicator and the communicant. It was done through mentoring and study/lecture activities programmed by *rohis* at SMA Negeri 1 Purworejo. Mentoring was carried out by direct communication between communicators, mentors from alumni or non-alumni who understand Salafi, and students as communicants. This direct communication process was programmed once a week.

The study/lecture was also carried out by direct communication between the lecturer as a communicator brought in by *rohis* and students as communicants. This direct communication process was programmed, but the timing was uncertain; it was carried out when certain programs such as the Youth Intensive Ramadan (RIR) and the Night of Faith and Taqwa (Mabit). In addition to direct communication, there was indirect communication, namely using magazines. However, giving magazines did not get a good response from the communicant because of the lack of interest in reading students. The intensity of giving out magazines was also uncertain.

Second, there is feedback given by the communicant to the communicator. In mentoring activities, there was feedback given. Even more, the communicant was free to ask questions and respond to the information conveyed by the communicator. Meanwhile, in study activities/lectures, there was not necessarily feedback. In the communication process of study/lecture activities, sometimes, there was feedback, and sometimes, no feedback was conveyed by the communicator. Sometimes, there was a question-and-answer session, and sometimes, there was no question-and-answer session. In comparison, the magazine media did not provide opportunities for communicants to provide feedback to communicators.

Third, the communicator is more dominant in providing information than the communicant. The position of the communicator is higher than the communicant. It was seen in the study/lecture activities. The speaker had the right to provide any information to the communicant. There was no discussion, only the occasional question-and-answer process. Furthermore, mentors were more dominant in providing information to students in mentoring activities. Mentors were sources of information. Although there was a discussion process, the mentor could direct students' understanding according to the mentor's understanding. Here, mentors had a higher position than students. This communication model makes it easier for students to accept the new understanding brought by the mentor. Moreover, the magazine media is only done with one-way communication. Magazines have full dominance over the information provided to students. It happens because students can give no feedback to the magazine media. However, students as communicants may not follow the teachings contained in the magazine because their doubts cannot be asked (get feedback) from the magazine media.

Based on the communication characteristics above, it can be concluded that the communication that occurs is a transactional communication model. This communication is effective in introducing Salafi understanding to students. With this communication model, Salafi understanding can enter easily because communication is carried out in two directions,

so there is feedback or intense interaction between the communicator and the communicant. Even though there was feedback, the communicator had more dominance over the communicant so that it could direct the communicant to follow the communicator's understanding. It is different from the recent finding that intolerant understanding is more effectively taught through social media.

Based on the explanation above, it can also be denoted that the teachings entering through *rohis* are Salafi teachings. Thus, the culture of peace is important to be included in Islamic spiritual activists because of teachings that teach religious intolerance. In addition, the teachings taught are not by the school culture (SMA Negeri 1 Puworejo), namely it is not allowed to play music even though there are music subjects, and it is not allowed to carry out the flag ceremony even though it is a routine school activity. Clearly, it is contrary to the school, especially if looking at the history of the establishment of SMA Negeri 1 Purworejo, a school founded by student soldiers. Based on this history, the value of nationalism becomes a vital value for SMA Negeri 1 Purworejo. Hence, due to the existence of teachings contrary to this school, the culture of peace must be taught.

Based on the above analysis, it can then be inferred that the importance of a culture of peace instilling in spiritual activists is the existence of intolerant Islamic teachings. The religious teachings taught do not want to accept differences and consider their teachings to be the most correct. It can be said that this religious teaching is not moderate since each school has its reasons. Therefore, it is vital to instill a culture of peace in SMA Negeri 1 Purworejo because the teachings of the Islamic religion are contrary to the history, values, and rules in the school, such as history and values of love for the homeland and rules required for the flag ceremony and music subjects.

2. The Role of Islamic Spiritual Activists in Sowing a Culture of Peace

The previous section explained why it is important to internalize a culture of peace in Islamic spiritual activists and how the character of a culture of peace is found in Islamic spiritual activists. Then, this section explains the role of Islamic spiritual activists in sowing a culture of peace. This section also discusses Islamic spiritual activities in internalizing the character of the culture of peace in schools. Of course, Islamic spiritual activities also discuss the role of the person who carries it out. In addition to making programs, mentors and Islamic spiritual activists also participate in these activities. The program was then analyzed using the value internalization theory.

Based on the Islamic spiritual (*rohis*) activities, several activities to internalize the character of a culture of peace can be categorized into lectures, practice, and dialogue activities (Albania et al., 2020). The lectures were contained in several activities, namely the birthday of the Prophet Muhammad, Isra' Mi'roj of the Prophet Muhammad, Youth Intensive Ramadan (RIR), Iftar Together at School, Islamic Studies After School, and Mabit. Practical activities were carried out in the event of slaughtering sacrificial animals, pilgrimage tours, Islamic competitions, and helping orphans. Dialogue activities were carried out in inter-religious dialogue events.

Intense guidance was carried out by the school for the *rohis* of SMA Negeri 1 Purworejo. All school members played a role in sowing a culture of peace, starting from the principal (school management), teachers, and students. However, the most important role was the Islamic education teacher because he is a spiritual leader. The method used by the *rohis* coach was to monitor, control, and supervise every activity carried out by *rohis* (Sujianto & Febrianingsih, 2020). All activities carried out by *rohis* should be under the knowledge of the *rohis* coach. Every *rohis* activity should also be accompanied by a coach, not allowing intolerant understanding to give lectures or studies by checking the lecturers. The coach also provided a study or understanding of tolerant understanding (providing a study on *Islam Rahmatan Lil 'alamin*). Then, the coach eliminated mentoring activities and chose *rohis* management with a peaceful cultural character.

Regarding how the founder of *rohis* did it, it can be seen in two stages: the elimination of intolerant understanding and the inclusion of a new understanding of tolerance (Kamal, 2021). However, these two stages were carried out concurrently. The *first* is eliminating intolerant understanding by not allowing intolerant understanding to give lectures or studies by checking speakers, selecting *rohis* administrators who had not been affected by radicalism, and eliminating mentoring programs. The method used is intended to break the chain of intolerant understanding through *rohis*. The notion of intolerance entered because it was brought by alumni who had good relations with *rohis*. Aside from alumni, the media that played the most role were mentoring and studying. The method used by the *rohis* coach was not coercive but with coaching. *At first*, the coach did not immediately eliminate the mentoring and study activities. The coaches only monitored and ensured that the mentoring and review of speakers were carried out by speakers who did not teach intolerance. However, because the coaching was deemed sufficient and the *rohis* members felt that the mentoring activities were less effective, the *rohis* officials then eliminated the mentoring program. In contrast, the study was still carried out with direction and supervision by the *rohis* coach. The

loss of the main media and the entry of intolerant understanding could cause this understanding not to develop.

The *second stage* was carried out by providing a study or understanding of *Islam Rahmatan Lil 'alamin* and including the culture of peace agents in the *rohis* management. Based on the interview results with Islamic education teachers, the new understanding entered was *Ahlussunnah Waljamaah,* and there was also an Islamic education teacher who said it was *Islam Rahmatan Lil 'alamin* understanding (Kamal, 2021; Tahir & Amirullah, 2020). In essence, this understanding emphasizes the value of tolerance in dealing with differences. Including these values was carried out by studies/lectures, the practice of managing sacrificial animals, coaching (dialogic communication for the coaches and spiritual leaders), and the peace of culture agent. Lectures/study activities were conducted on *rohis* programs, such as KISS (After School Islamic Studies) held once a month, *Mabit* (Night of Faith and Taqwa) conducted every three months, RIR (Intensive Youth Ramadan) carried out during Ramadan Month, and commemoration of Islamic holidays such as recitation of the commemoration of the Prophet's Birthday, *Isra' Mi'raj,* and *Hijriyah* New Year. In each program, speakers from outside were brought in. However, the lecturers should be consulted with the coach first. The *rohis* coach had the role of providing input to the *rohis* management. The *rohis* coach also did not recommend lecturers affiliated with intolerant ideology or lecturers who would instill radicalism in students. In addition, before 2010, there were no rohis work programs related to commemorating Islamic holidays, such as Prophet's Birthday, *Isra' Mi'raj,* and the Hijri New Year, because they were considered heretical. However, after 2011, these activities began to be held.

The next way is to practice the management of sacrificial animals. The inclusion of tolerant and humanist values as the values of *Islam Rahmatan Lil 'alamin* can be done by managing sacrificial animals (Safitri & Zafi, 2020). The practice carried out by *rohis* to include these values was the celebration of Eid al-Adha. Students at school performed Eid al-Adha prayers. After the prayer, the sacrificial animal was slaughtered. The management of the meat of the sacrificial animals was done by involving students, both Muslim and non-Muslim. The management was carried out, from slaughtering to distributing the meat of the sacrificial animals. The meat of the sacrificial animals was also distributed to non-Muslim students. Students were given the understanding that these activities were to foster tolerance and humanism. Holding this activity was also a form of direct practice that Islam teaches, living side by side and helping each other even though they are of different religions.

The next way is to conduct coaching (dialogue between the coach and the *rohis* management). From 2010 to 2015, there were three *rohis* mentors, and since 2015, there have been four: three men and one woman. The four coaches were affiliated with the *Nahdlatul Ulama* organization. The coaching method was carried out by holding consultations between the management and the coach. Whenever a problem occurred, or an activity would be held, the *rohis* management asked the coaches for advice. The coach was also cooperative with the *rohis* management. In addition, the coach always asked what activities would be held. Thus, the *rohis* administrators and the coaches were both active in developing anti-radicalism understanding.

The next way is to use a culture of peace agents. This method was carried out starting in 2015. The spiritual trustees implicitly (only known to the trustees and unknown to other parties) appointed two students in the *rohis* management as the culture of peace agents (Muhammad Nur Rofik & Misbah, 2021). The culture of peace agents was selected from students with matured religious understanding, such as those who had or were currently living in Islamic boarding schools. The culture of peace agents was also chosen by considering students' attitudes, thoughts, and affiliations towards certain groups. These students were tasked with incorporating the values of tolerance, humanism, and mutual respect in the *rohis* work program. The culture of peace agents also had the task of inviting *rohis* members to carry out studies with the theme of *Islam Rahmatan Lil 'alamin*. In addition, the culture of peace agents was tasked with finding and recommending anti-radicalism preachers.

Preventing intolerance
- Stop mentoring
- Filter Speakers

→

New knowlegde construction
- Lecture
- Practice
- Dialog

→

Culture of the peace character
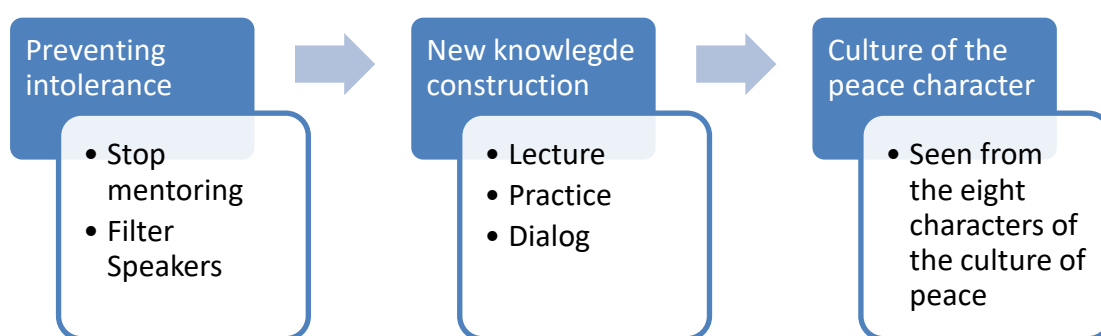- Seen from the eight characters of the culture of peace

Figure 1. The Role of *Rohis* in Sowing the Character of a Culture of Peace

The role of Islamic spiritual activists in cultivating a culture of peace can be seen in the activities and programs carried out. However, before carrying out a program with a culture of peace, Islamic spiritual leaders and activists must first try to close the door to intolerant ideas. *Rohis* at SMA Negeri 1 Purworejo closed the entrance to intolerant understanding by not involving alumni in mentoring activities or removing mentoring activities. The next role performed by the *rohis* was to build knowledge about Islam as a religion of peace by internalizing the character of a culture of peace through lectures, practice, and dialogue.

C. Conclusion

This study explains that a culture of peace is important to instill in Islamic spiritual activists because of the intolerant nature of Islamic teachings practiced before. The religious teachings taught before did not want to accept differences and consider their teachings the most correct. It can be said that this kind of religious teaching is not moderate. However, every school has its reasons. Hence, the culture of peace is vital to be instilled in SMA Negeri 1 Purworejo because the teachings of Islam previously taught are contrary to the history, values, and rules contained in the school. In addition, *rohis* have a role in sowing a culture of peace by taking two steps: preventing intolerance and constructing new knowledge. This new knowledge is constructed by internalizing the eight characters of the culture of peace, using lectures, practice, and dialogue.

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