

INTERNALIZATION OF WASATHIYYAH ISLAMIC VALUES THROUGH ISLAMIC SPIRITUAL EXTRACURRICULAR ACTIVITIES AT BANDUNG CITY HIGH SCHOOL

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Abstract

This research is prompted by concerns over the fact that religious extremism targets students. Such ideologies often penetrate through extracurricular activities of Islamic spiritual groups (Rohani Islam, Rohis). The aim of this study is to explain the process of internalizing the values of Wasathiyyah Islam through Rohis extracurricular activities, with a focus on SMAN 24 Bandung and SMAN 16 Kota Bandung. Internalizing the values of Wasathiyyah Islam refers to the process of incorporating knowledge and skills regarding moderate Islamic understanding through mentoring and guidance, thus shaping attitudes, feelings, and beliefs that become part of one's personality and form the basis of perspectives, thoughts, and actions. The indicators of Wasathiyyah Islam character in this research include commitment to the nation, tolerance, anti-violence, and accommodation of local culture. This study adopts a qualitative approach with an analytical descriptive method. Data collection is conducted through observation, interviews, and documentary studies. The findings reveal that the program of internalizing the values of Wasathiyyah Islam through Rohis extracurricular activities in SMAN 24 Bandung includes Islamic studies, spirituality, and mentoring, while in SMAN 16 Kota Bandung it includes Islamic studies, discussions, and mentoring. Supportive factors in both schools consist of the support from the school principal and teachers, the initiatives and enthusiasm of the Rohis mentors, financial support, availability of facilities, and collaboration with NGOs and alumni. On the other hand, inhibiting factors include misconceptions about religious moderation, the influence of less moderate alumni, and media content that lacks moderation.

Keywords: Wasathiyyah Islam, Religious Radicalism, Islamic Spirituality

INTRODUCTION

Currently, the situation in Indonesia has become very worrying because students nationally have become targets of radical movements. This phenomenon raises great concerns because it has the potential to make students lose their future and fall into intolerance, extremism, religious radicalism, and even terrorism (Setia and Rahman 2022). A survey conducted by the Wahid Foundation found three causes for the spread of radical ideology, namely through spiritual teachers, Islamic Spiritual activities (Rohis), and internet access (Sa'dullah 2016). Rohis is one of the vulnerable targets for radical ideology, where it is believed to be an effective place in sowing this ideology. Radicalization movements targeting school children usually do not directly encourage them to become involved in violence direct or bomb action (Setia, 2020).

However, at a certain stage, children are directed to spread expressions of hatred towards the government, state officials, the state system and other groups with different views. The spread of this understanding can be done personally or massively, so the movement patterns are difficult to track. A survey conducted by the Wahid Foundation in 2020 among Rohani Islam (Rohis) activists in high schools found that 86 percent of them wanted to go to Syria for jihad. In a questionnaire distributed by the Wahid Foundation, seven out of 10 Rohis activists expressed a desire to fight for jihad in Syria (Budiman 2020). The majority of Rohis administrators are students who have above average levels of intelligence (Pembaruan, 2017). The results of a survey conducted by the Wahid Foundation also revealed that of the 1,626 Rohis Camp participants attended by the Directorate of Islamic Religious Education of the Indonesian Ministry of Religion in May 2017 in Cibubur, East Jakarta, 60 percent of the Rohis activist respondents agreed to fight jihad in the current conflict areas. In fact, 68 percent of them agree to fight jihad in the future (Prihadi et al. 2022). In this survey it was also found that 37 percent strongly agreed and 41 percent agreed that Muslims should join a unified caliphate (Affandy 2016).

A survey conducted by PPIM UIN Syarif Hidayatullah at the end of 2017 showed the potential for radicalism among Generation Z, the generation born from the mid-1990s to the mid-2000s. In this survey, it was found that 37.71 percent of generation Z thinks that jihad or qital (war), especially against non-Muslims, is legitimate (PPIM UIN Jakarta 2020). In addition, 23.35 percent agreed that suicide bombing is a form of Islamic jihad, and 34.03 percent agreed that a Muslim who apostatizes should be killed. Another finding is that 33.34 percent of Generation Z considers intolerant actions against minority groups to be okay. Generation Z gets a lot of information about Islam from the internet and social media (Niam 2019).

Adolescents and youth exposed to radical teachings can be likened to seedlings that are just beginning to grow. At present, they may not pose a real danger to society, but if the indoctrination of radicalism is allowed to grow, this potential danger could emerge in the next 20-30 years when they are adults, have certain power, resources or access.

From a religious perspective, radicalism is considered very dangerous because it assumes that only their views are correct, while other people's views are considered wrong. In this view, radicalism refers to an understanding of religion that relies on the basics of religion in an extreme way with high fanaticism. This causes radicals to often use violence against those with different views to impose their religious beliefs. Extreme forms of radicalism can even lead to acts of terrorism (Ali Masyhar, 2018). As a result, those who are radicalized tend to be intolerant, do not respect the understanding of others, and feel that only they are right. To fight radicalism and equip teenagers, especially Rohis, with immunity against it, it is necessary to instill an understanding of Islam and a wasathiyah religious attitude.

In the context of academic Islamic studies, Wasathiyah Islam is known as "justly-balanced Islam," "the middle path," or "the middle way Islam," and is also regarded as a mediating and balancing force (Kamali 2015). This concept emphasizes the importance of justice and balance and living the middle way so as not to fall into religious extremism.

The term Wasathiyyah Islam according to the Ministry of Religious Affairs (2019). reflects the principles of tawassuth (Center), tasāmuh (tolerance), tawāzun (balance), l'tidal (justice), and iqtishād (simplicity). Thus, wasathiyyah Islam can be interpreted as a praiseworthy trait that prevents a person from excessive or extreme behavior. According to al-Zamakhshari and Fakhr al-Dīn al-Rāzī regarding the concept of wasathiyyah and of course it is still relevant and can be applied in modern times to create coexistence and harmony among religious people of various backgrounds, nationalities, cultures, races and religions, as well as extremism that occurs in some parts of the world can be reduced with this concept (Tumin, Mansir, and Purnomo 2020).

Wasathiyyah or moderation can be defined as an approach to thinking, interacting, and behaving that is based on a balanced attitude (tawāzun) in the face of two possible behaviors that can be analyzed and compared. This approach aims to find an attitude that is in accordance with the conditions and in line with the principles of religious teachings and traditions of the community (Hanafi 2009). The term Wasathiyyah comes from the Qur'an itself, which refers to Muslims as the ummah wasatha (al-Baqarah: 143). In this context, being moderate becomes the main character for a Muslim (Suharto 2014). Al-Qardhawi stated that wasathiyyah requires the granting of rights in a balanced manner, namely by providing decent rights in accordance with Justice, and taking the middle ground so as not to exceed the limits of Islamic law (Qardhawi 1997).

In Indonesia, according to Masdar Hilmy, moderation is reflected in the following characteristics: (1) disseminating the teachings of Islam through the ideology of non-violence. (2) adopt a modern way of life with all the developments of the times, including technology, democracy, human rights, and the like. 3) Use rational thinking. (4) understand Islam with a contextual approach. (5) Using ijtihad to find solutions to problems that have no justification in the Qur'an and Hadith (Hilmy 2013). This moderate approach is important in maintaining balance in religion and interacting with diverse communities and environments, thus encouraging inclusive, tolerant, and respectful of differences.

The wasathiyyah Islamic Movement must be massively carried out in the millennial generation as in research (Nugroho and Hidayat 2019); (Ibda and Sofanudin 2022) who implement it through the process of literacy and correct religious teaching in the millennial generation can become agents of change in wasathiyyah Islamic symbols. Islam is tolerant, respects diversity and Islam is good for everyone. While in another study (Hayumi 2019) confirmed that; 1) the application of wasathiyyah Islam in schools has the goal of uniting Islam as a whole amid various differences. 2) the application of wasathiyyah Islam instills values in accordance with national culture based on cognitive (knowledge), affective (attitude), and psychomotor aspects. 3) the cultivation of wasathiyyah Islam is in line with Pancasila values such as; mutual cooperation, honest, fair, peaceful, independent.

This study aims to analyze the program of internalization of Islamic values wasathiyyah or religious moderation through extracurricular Rohis (spiritual Islam) in the educational environment, especially at the secondary education level. Researchers used the

wasathiyyah character indicator theory consisting of national commitment, tolerance, anti-radicalism and violence, and accommodating to local culture, which was prepared based on guidelines from the Ministry of Religious Affairs (Kemenag, 2019).

In this study, researchers explain these indicators in the form of sub-indicators that are characteristic of wasathiyyah, namely: 1) national commitment, which is indicated by the characters: a) loyal to Pancasila, and b) loyal to NKRI. 2) tolerance, which is indicated by the characters: a) tolerant of fellow believers, and b) tolerant of people of different faiths. 3) Anti-violence and radicalism, which is shown by the characters: a) having a wasathiyyah religious understanding, b) showing an attitude of rahmatan Lil'ālamīn (mercy for all nature), and c) not having a revivalism ideology that intends to establish an Islamic State such as daulah Islamiyah such as the caliphate, darul Islam, and Imamate. 4) accommodating to local culture, which is indicated by the character of: a) friendly to religious practices that are accommodating to local culture, and b) willing to participate in religious practices that respect local culture.

In the secondary education environment, it is important to examine the implementation of these characteristics of wasathiyyah Islam. The high number of cases of exposure to radicalism in secondary students shows the need for solutions to strengthen the implementation of moderate Islamic values through various parties in schools. Rohis as an organization responsible in instilling Islamic religious values plays a very important role in shaping the character of Islamic students. However, the record of the Rohis being infiltrated by radicalism suggests that the Islamic organization based in this school should be returned to a moderate direction and based on the values of wasathiyyah Islam.

RESEARCH METHODS

This study uses a qualitative approach (Denzin and Lincoln 2011), which is a research methodology used to understand the objective conditions naturally, without manipulation, and the presence of researchers does not affect the dynamics of the object of study. The data collection process was carried out through three main techniques, namely observation, interview, and documentation. In observation techniques, researchers use two types of approaches, namely moderate participation observation and unstructured observation (Sugiyono 2016). Moderate participation observation means that the researcher participated in some of Rohis extracurricular activities, but did not participate in all activities. Meanwhile, unstructured observation means that the researcher makes observations without using a guide or a predetermined list of questions. Furthermore, interviews were conducted to get a general idea of the internalization of Islamic values wasathiyyah through Rohis in two schools, namely SMAN 24 and SMAN 16 in the city of Bandung. Interviews were conducted with various related parties, such as the principal, deputy head of Student Affairs (waka student affairs), rohis coaches, assistants from Sekolah Damai Wahid Foundation, Pai teachers, other teachers, Rohis chairmen and members, and students. Documentation techniques are used to collect written data relevant to the research, such as school documents such as school vision and mission, organizational structure, information about educators and students, the condition of

school facilities and infrastructure, Rohis program, and internalization of Islamic values wasathiyyah through extracurricular Rohis.

RESULTS AND DISCUSSION

Findings

The author conducted research on the internalization of Islamic values Wasathiyyah through Rohis in two schools, namely SMAN 24 Bandung, located at Jl. A.H. Nasution No.27, Pasir Endah, District. Ujung Berung, Bandung, West Java 40619 and SMAN 16 in Bandung, which is located at Jl. Mekar Said No.81, Babakan Sari, District. Kiaracondong, Bandung City, West Java 40283, both are in the area of the West Java provincial Education Office. Both schools have many achievements and a variety of extracurricular activities, including Rohis, which serves as a forum to support Islamic Religious Education (PAI) subjects in instilling wasathiyyah character. In addition, both SMAN 24 and SMAN 16 also cooperate with Wahid Foundation Jakarta in the Peace School program. Peace school programs are ideas and efforts carried out by schools in a planned and measured manner to develop a culture of peace through tolerance policies and practices (Ramdhani et al., 2022). This shows that both schools have a commitment to create a harmonious environment and value differences.

Researchers chose SMAN 24 Bandung and SMAN 16 Bandung as a representation of High School in Bandung. This selection aims to compare the extent of internalization of Wasathiyyah Islamic values through Rohis in two different types of schools, so as to provide a more comprehensive picture of the implementation of wasathiyyah values in the context of Secondary Education. Thus, this study is expected to provide a deeper insight into the role of the Rohis and the Peace School program in shaping the character of moderate students and understanding the principles of wasathiyyah.

This study illustrates that the two schools that became the location of research has Rohis with superior quality alumni. Rohis SMAN 24 Bandung named KRM Al Ikhlas and Rohis SMAN 16 Bandung named IRMABA, has given birth to many outstanding alumni both academically and non-academically. Rohis members from both schools have good academic performance and many are accepted into reputable universities. Both schools also have the uniqueness in internalizing Islamic values wasathiyyah through the School of Peace program in collaboration with Wahid Foundation Jakarta. This Program is run through the activities of Islamic Studies, Keputrian, and Mentoring at SMAN 24 Bandung, as well as through the activities of Islamic Studies, Muhadoroh, and Mentoring at SMAN 16 Bandung.

However, the study also found problems related to intolerant attitudes in both Rohis. Some members of the Rohis in both schools showed an attitude of feeling most right, easily blaming others, and easily judging the religious practices of others as heresy. This intolerant attitude can be influenced by the vast information and digitization environment, which makes it easier for adolescents, including Rohis members, to be exposed to various less moderate views. In addition, the influence of alumni also plays an important role in

the transformation of experience and knowledge, including the delivery of views that may tend to be intolerant. This study shows that although both schools have peace school programs to internalize wasathiyyah Islamic values, intolerance remains a problem that needs to be addressed more intensively. Prevention efforts in forming moderate characters in Rohis are very important to prevent the spread of radicalism and produce a generation that is more tolerant and appreciates differences.

DISCUSSION

Wasatthiyyah values internalization Program in SMAN 24 Bandung and SMAN 16 Bandung, includes programs: first, Islamic studies, second, keputrian and muhadoroh, third, mentoring.

First, the internalization of Islamic values wasathiyyah program through Rohis at SMAN 24 Bandung, that in Islamic studies there are several materials related to the character of Wasathiyyah, namely: "the meaning of jihad", "Islam rahmatan Lil'ālamīn", "addressing the Khilafiyah, "Beware Of Hoaxes", and "Hadiths about Ukhuwah Islamiyah". The materials are delivered through teaching methods in the form of lectures and questions and answers. In addition, in internalizing the character of Wasathiyyah is also done by the method of habituation and imitation, namely in the form of habituation and imitation of polite attitude and respect for differences.

The implementation of Islamic Studies activities, both conducted by internal speakers such as Pai coaches and teachers and those brought in from outside such as alumni elements, clerics with alumni recommendations including from the Wahid Foundation. The sequence of activities is like this: after the gathering of participants, namely all members of the Rohis, coaches, and presenters, the activity begins with the opening by the MC by saying basmallah together, the reading of the Holy Qur'an by the officers, the speech and direction of the rohis coaches, then continued with the core activity of delivering material as well as questions and answers and ended with a prayer by the officers and closing by the MC. (Muhammad Zein (Pembina Rohis SMAN 24 Bandung).

the spiritual builder of Islam as well as the companion of the School of peace Wahid Foundation, it appears that in Islamic Studies activities, there are several materials that according to researchers related to the character of Wasathiyyah, namely: Islam rahmatan Lil'ālamīn, addressing the khilafiyah, beware of hoaxes, and the meaning of jihad. The four materials were delivered by the Speaker of Pembina Rohis. In addition, there is also Hadith study material about ukhuwah Islamiyah which is a deepening of PAI material in classes whose speakers are Rohis coaches.

Tabel 1: Wasathiyyah Islamic values internalization Program through extracurricular Rohis in SMAN 24 Bandung on Islamic Studies activities

No	Purpose Of Internalizations	Wasathiyyah Material	Details
1	Rohis members are able to show appreciation for differences of understanding		Speaker: spiritual builder of Islam venue: Masjid Al Ikhlas SMAN 24 Bandung
2	Rohis members show Ukhuwah Islamiyah attitude		Speaker: spiritual builder of Islam venue: Masjid Al Ikhlas SMAN 24 Bandung
3	Members of the Rohis address the earnest attitude in carrying out their duties and full responsibility as the implementation of jihad.		Speaker: spiritual builder of Islam venue: Masjid Al Ikhlas SMAN 24 Bandung
4	Rohis members show courtesy, compassion towards others and love of peace.		Speaker: spiritual builder of Islam venue: Masjid Al Ikhlas SMAN 24 Bandung
5	Rohis members showed a cautious and wise attitude in responding to news in the media		Speaker: spiritual builder of Islam venue: Masjid Al Ikhlas SMAN 24 Bandung

While at SMAN 16 Bandung, the implementation of Islamic Studies is also done by implementing through extracurricular Rohis at SMAN 16 Bandung through Islamic Studies activities, it appears on the purpose and material presented at the event. The objectives and materials presented are in line with several indicators of Wasathiyyah character. These characters are loyal to Pancasila and NKRI, respect for differences or tolerance both internal tolerance of religious people and tolerance between religious people, as well as a polite attitude that is the embodiment of rahmatan Lil'ālamīn.

Tabel 2: Internalization of Islamic values Wasathiyyah program through extracurricular Rohis in State 6 Bandung on Islamic Studies

No	Purpose Of Internalizations	Wasathiyyah Materials	Details
1	Rohis members show loyalty to Pancasila and NKRI	Islam and nationalism	Speaker: spiritual builder of Islam venue: Masjid Al Ikhlas SMAN 24 Bandung
2	Rohis members show an attitude of accepting and appreciating differences of understanding	Internal Religious Tolerance	Speaker: spiritual builder of Islam venue: Masjid Al Ikhlas SMAN 24 Bandung
3	Rohis members show an attitude of accepting and appreciating people of different faiths	Interreligious Tolerance	Speaker: spiritual builder of Islam venue: Masjid Al Ikhlas SMAN 24 Bandung
4	Rohis members show courtesy and care for others regardless of differences	Islam Rahmatan lil'ālamīn	Speaker: spiritual builder of Islam venue: Masjid Al Ikhlas SMAN 24 Bandung

The second is humility and Muhadoroh. In addition, related to the implementation of the habituation of “polite attitude” which is the purpose of materials related to the character of Wasathiyyah in Islamic studies activities, researchers unearthed information by observing the implementation of these activities and conducting interviews with Rohis

coaches. From the observation results, it appears that the internalization of Islamic values wasathiyyah in the form of habituation by way of Rohis coach reminding Rohis members about “polite attitude” in the briefing at the beginning of the activity.

Manners and respect for differences which is one of the objectives of the material relating to the character wasathiyyah, in the activities of the internalization of Islamic values polite Keputrian is also done through the method of habituation. From the results of observations in the implementation of Keputrian activities, it appears that the speaker reminded the students to respect differences and be polite in the implementation of activities, and also have to behave 5S (smile, greeting, polite greeting, courtesy). This is as stated by a teacher who was the speaker of keputrian, in the following interview:

We always try to inculcate polite character including in Keputrian activities. Remind before the implementation of the discussion in order to respect the opinions of friends. If you ask, you must use polite language, starting with a request for permission to ask, after you are welcome to say thank you for being given the opportunity. Also 5s habituation (smile, greeting, greeting, polite, polite) by always reminding him”. (Sulastri, (Pai SMAN 24 Bandung teacher/ Keputrian Speaker), Bandung, Friday, at 10.00, March 26, 2022).

From the information of the two teachers, it appears that the implementation of internalization of Islamic values Wasathiyyah in Keputrian activities in terms of manners and respect for differences in the form of habituation to polite characters. This is done by always reminding that if you ask, you must use polite language, starting with a request for permission to ask, after you are welcome to thank you for being given the opportunity, appreciate if your friend presents or asks by paying attention. Habituation manners also in the form of habituation 5S (smile, Greetings, greetings, polite, polite) by always reminding him. Internalization of Islamic values Wasathiyyah in terms of manners and respect for differences in the activities of Keputrian, also done through the method of imitation. In the observation of the implementation of Keputrian activities that the researchers did, it also seemed that the presenters conveyed the material politely and appreciated the differences.

While at SMAN 16 Bandung, the program is muhadorah. Muhadoroh can be interpreted as a speech, namely the expression of thought in the form of words that are addressed to the crowd, or a discourse prepared to be spoken in public, with the intention that the listeners of the speech can know, understand, accept and are expected to be willing to carry out everything that has been conveyed to them. (Rumpoko, 2012).

From the interview, information was obtained on themes related to the character of Wasathiyyah. The themes given in Muhadoroh activities related to Wasathiyyah characters are “Islam Rahmatan Lil’ālamīn”, “nationalism”, “internal tolerance of religious people”, “Inter-Religious Tolerance”, “Unity and Diversity”. To explore the purpose of providing these themes, the researcher interviewed Pembina Rohis.

Third, mentoring. Wasathiyyah Islamic values internalization Program through Rohis at SMAN 24 Bandung, that in Mentoring activities there are several materials related to the character of Wasathiyyah, namely: “the beauty of Islam”, “tolerance”, “Ukhuwah

Islamiyah”, and “Tawāzun”. The material is delivered through the discussion method. Related to the implementation of the delivery of these materials, Illustrated from the interview with the coach Rohis as follows:

The implementation of Mentoring activities in the activities of the Peace School program, mentors from the Wahid Foundation, and there are from the coaching elements assisted by PPL UPI. For technical implementation, Rohis members are divided into two groups, namely sons and daughters. After checking the attendance, the activity was opened by the mentor, then both read the Qur'an, the mentor gave an introduction, then conveyed the problems related to the theme, followed by a discussion about the causes and solutions, conclusions, reinforcement from the mentor, closing”. (Muhammad Zein (Pembina Rohis SMAN 24 Bandung), Bandung, Wednesday, at 10.30, February 10, 2022)

From the results of observations and interviews with the Rohis coach, the process of implementing the internalization of Islamic values Wasathiyyah through the Rohis extracurricular at SMAN 24 Bandung in Mentoring activities through discussion methods with mentors from the Wahid Foundation and coaches assisted by PPL UPI. For technical implementation, Rohis members are divided into two groups, namely sons and daughters. After checking attendance, the activity was opened by the mentor, then both read the Qur'an, the mentor gave an introduction, then the mentor conveyed the problems related to the theme, followed by a discussion of the causes and solutions, conclusions, reinforcement from the mentor, and closing.

The implementation of internalization of Islamic values Wasathiyyah in terms of manners and respect for differences which is one of the objectives of the material relating to the character Wasathiyyah in Mentoring activities, is also done through the method of habituation. In the observations made by researchers, there appears to be a habituation in terms of manners and caring. For the habituation of a polite attitude, mentors always remind at the beginning of the activity to be polite in expressing opinions and to respect the opinions of others and for the habituation of caring attitudes, it is done by circulating every Mentoring activity.

From the observation, the implementation of internalization of Islamic values Wasathiyyah through extracurricular Rohis at SMAN 24 Bandung in Islamic Studies, Keputrian and Mentoring activities went well. This is also as stated by Spiritual Builder in the following interview.

Alhamdulillah....implementation of peaceful school activities at SMAN 24 Bandung, both on Islamic Studies, Humility and Mentoring went quite well. Although there are obstacles in the implementation, but the activity can still run quite smoothly” (Muhammad Zein (Spiritual Builder SMAN 24 Bandung), Bandung, Wednesday, at 10.30, 10 Februari 2022).

In the discussion about the implementation of the internalization of Islamic values Wasathiyyah through Mentoring activities at Rohis SMAN 16 Bandung, will be presented about the methods used in these activities. From the observation results it appears that the method used is the method of Group Discussion. This is also as stated by the Peace School companion in an interview as follows: "the method used in our Mentoring activities uses the discussion method. in the Mentoring activities, cases that exist in the community are presented that are interesting to discuss such as intolerant cases. We took the source for the study material from the media. We select decent and suitable cases for students of teenage age. The selection of such cases is also adjusted to the purpose of the programmed material." (Fahmi Saefudin (Companion of the Wahid Foundation Peace School), Bandung, Thursday, at 13.30, March 4, 2022) from the results of the interview with the companion of the Peace School, it appears that the method used in the Mentoring activity in an effort to internalize Islamic values Wasathiyyah at Rohis SMAN 16 Bandung city is carried out by discussion method by raising, and interesting to discuss, and learning objectives achieved.

In this discussion, the discussion will be discussed about several supporting factors that led to the implementation of the internalization of Islamic values Wasathiyyah through extracurricular Rohis at SMAN 12 Bandung and SMAN 16 Bandung City, namely: first, support principals, second, competence and ghiroh pembina rohis, third, the availability of facilities and infrastructure, fourth, government programs, fifth, cooperation NGO (Non-Government Organization) with Wahid Foundation.

First, the principal's support. According to the principal of SMAN 12 Bandung, as a leader will help as much as possible the Peace School program, because it is one of the efforts in realizing one of the school's vision, namely students with moderate character in religiosity. And according to him, the Peace School program is one of the efforts to fortify students from the influence of intolerant understandings spread in the media.

Second, the competence and Ghiroh Pembina Rohis. Competence and Ghiroh Pembina Rohis be a factor supporting the success of the internalization of Islamic values Wasathiyyah program at SMAN 16 Bandung. According to the principal, Pembina Rohis in SMK Negeri 15 have excellent competence and ghiroh. This is very supportive of the implementation and success of the Rohis program, especially the Peace School program. This is also as stated by the Vice Principal of Student Affairs in the following interview:

One of the factors supporting the success of the Peace School is pembina Rohis. Rohis coach has good competence, Islamic insight is quite broad, good skills in managing Rohis organizations and seems to have a fairly extensive network, and has a passion in fostering learners". (Hendri Gunawan (deputy head of Student Affairs SMAN 16 Kota Bandung), Bandung, Monday, at 11.10, February 15, 2022)

In line with that, according to the Vice Principal of Student Affairs, Pembina Rohis at SMAN 12 is a supporter of the success of the school program peace, because Pembina Rohis have good competence, extensive network and no less important is ghirohnya in fostering children Rohis.

Third, the availability of facilities and infrastructure. The observation that the facilities and infrastructure in SMAN 16 Bandung city there is a mosque that in addition to prayer is also used for Rohis activities. The mosque located on the first floor is a strategic place for activities. According to Pembina Rohis, the mosque in SMK Negeri 15 became the center of Rohis activities. Rohis used to use the mosque for meetings, for mentoring and for Muhadoroh. Muhadoroh activities other than carried out in the mosque is also sometimes carried out in the classroom.

Fourth, Government Programs. As we all know that the government program in this case the Ministry of Education and culture has a program to strengthen character education (PPK) in schools. Likewise, the Ministry of Religious Affairs through the religious moderation program. All of this is derived from the program policy of the Education Office and the Islamic Religious Education section of the Provincial Regional Office and the Office of the Ministry of Religious Affairs of the city. Derivative forms of the implementation of the program, from the Department of education, such as millennial Camp activities, West Java Study Program engaged in Religious Affairs once a month in the Hall as well as the annual event program Smarttren in Ramadan.

Fifth, cooperation of NGO (Non-Government Organization) with Wahid Foundation. As disclosed in advance that SMAN 12 Bandung as a pilot project in collaboration with the School of peace Wahid Foundation Jakarta. The Program begins through the MOU process of the two institutions, then the implementation of workshops followed up with follow-up plans in the form of program creation and implementation and continued with mentoring.

Sixth, the role of students. According to the chairman of Rohis alumni very instrumental in the activities of Rohis in SMAN 16 Bandung. The role is shown in the form of guidance and direction if you are going to do an activity, become a mentor, participate in guiding the activities of Rohis-Go, Baksos and Muhadoroh.

Meanwhile, inhibiting factors inhibiting the internalization of Islamic values Wasathiyah through extracurricular Rohis in SMAN 24 Bandung consists of internal and external factors. Internal inhibitory factors consist of lack of motivation for the participation of some Rohis members in activities, the wrong perception of some teachers, parents and Rohis members towards moderation. External inhibiting factors are: the influence of less moderate alumni, mass media content and less moderate social media.

First, lack of motivation for the participation of some rohis members in activities. From this information, it is explained that the active members of Rohis are only about fifty percent. The inactivity is likely due to various factors may be due to conflict with other extracurricular activities because many learners who follow extracurricular activities more than one.

second, the wrong perception of some teachers, parents and members of the rohis towards moderation. The wrong perception of some teachers, Rohis members and some parents towards moderation is also a factor inhibiting the success of the Wasathiyah Islamic value internalization program through Rohis extracurriculars. According to

Pembina Rohis, tolerance is currently a sensitive issue because of the many controversies in the community related to tolerance behavior. Some assess the behavior carried out by some groups is considered excessive and has damaged the creed. This has an impact on peaceful school activities carried out at school. Some teachers, students and parents are worried that students will be led to excessive tolerance. This assumption has an impact on the participation of some Rohis members in activities.

third, the influence of less moderate alumni. According to Pembina Rohis, Rohis members have a strong line of communication with alumni. In addition, alumni can easily enter the school, especially to Rohis activities because they are familiar with teachers and school residents. Understanding that less moderate alumni influence Rohis members both through recitation and through social media.

fourth, less moderate mass media and social media content. The trend of millennials and gen Z generation, can not be separated from social media. Intolerant content in the media including social media will affect the generation of Gen-Z. According to the principal, negative content on social media such as hate speech, hoax news and sentiments based on SARA (ethnicity, race, religion) will shape the mindset of adolescents. Teenagers who are often exposed to such negative content tend to be intolerant so it is not easy to be given an understanding of moderation.

CONCLUSION

This study concludes several important things, namely: First, the internalization of Islamic values wasathiyyah program through extracurricular Rohis in SMAN 24 in the form of Islamic Studies activities, Keputrian and Mentoring. Internalization of Islamic values Wasathiyyah program through extracurricular Rohis SMAN 16 Bandung in the form of Islamic Studies, Muhadoroh and Mentoring. In these programs, there are materials related to Wasathiyyah characters for indicators of national commitment, tolerance and anti-violence. But still need reinforcement. While accommodative indicators of local culture in both schools have not been seen, so there needs to be additional material for these indicators. Second, the supporting factors and factors inhibiting the internalization of Islamic values Wasathiyyah through extracurricular Rohis in SMAN 24 and SMAN 16 Bandung. Supporting factors include the support of principals, support of teachers, initiatives and ghiroh pembina Rohis, and the availability of facilities and infrastructure, and financing, government programs related to religious moderation, cooperation with Wahid Foundation and alumni. Inhibiting factors include lack of motivation for some Rohis members to do activities, wrong perception about moderation from some teachers, parents and students, especially Rohis members, lack of cooperation between PAI teachers, less moderate alumni and less moderate media content.

Therefore, this study shows that the internalization of Islamic values Wasathiyyah values through Rohis successfully applied in SMAN 12 Bandung and SMAN 16 Bandung. This can be seen from several key points, namely: first, Rohis members are able to show respect for differences of understanding and promote ukhuwah Islamiyah, second, Rohis members show a tolerant attitude among religious communities. Third, Rohis members

show a sincere attitude in carrying out their duties and full responsibility as the implementation of jihad. Fourth, Rohis members showed tawāzun attitude. Fifth, members of the Rohis show courtesy, compassion and love of peace as the embodiment of Islam rahmatan Lil'ālamān. Kenam, a member of Rohis showed a polite attitude in speaking both directly and on social media, avoiding bullying behavior and being friendly.

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