

**INTERNALIZATION OF WASATHIYYAH CHARACTERS THROUGH ROHIS
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erihadiana@uinsgd.ac.id**Abstract**

Adolescent students have psychological conditions that are easily affected because they are experiencing mental shock, a period of mental growth and feelings. Among those who can affect it is extreme understanding in religion. The entry of extreme understanding in religion includes through the extracurricular Rohis. This there needs to be an effort to internalize the character of wasathiyah in students, especially in Rohis extracurricular activities. This research aims to identify the objectives, programs, program implementation, supporting factors and inhibiting factors and the success of the internal programisasai character wasathiyah in rohis extracurricular. The approach used in this research is qualitative by analytical deskriptif methods. Data collection is carried out through observation, interviews and documentation studies. The results and conclusions of this study are: 1) The purpose of internalizing wasathiyah characters in Rohis extracurriculars is in line with the vision of the school's mission and has led to the formation of wasathiyah characters. 2) Program in the form of Islamic study activities, whiteness, muhadoroh and mentoring, 3) Implementation of wasathiyah character internalization activities program in Rohis extracurriculars with teaching, motivating, habituation, and study methods. 4) Supporting factors in the form of support of principals and teachers, initiatives and ghiroh of Rohis trustees, financing and availability of infrastructure, cooperation with NGOs (NonGovernment Organisation) and alumni cooperation. Inhibiting factors are the lack of motivation of some Rohis members in activities, misconceptions about moderation, the influence of less moderate alumni and less moderate media content. 5) Successful wasathiyah character internalization program in Rohis extracurricular at SMAN 2 Bandung and SMKN 15 Bandung It was shown by the increase in the good attitude of Rohis members at the school in terms of national commitment, tolerance and anti-violence, after participating in study, whiteness, muhadoroh, and mentoring activities.

Keywords: internalization; character; wasathiyah; Rohis**Introduction**

Rohis (Rohani Islam) extracurricular activities as an organization at the high school / vocational level cannot be separated from the psychological condition of adolescents. Youth is an important stage in religious growth. Today's teenagers take an interest in religion and consider it that religion plays an important role in life. Interest in religion, among others, appears to be by discussing religious issues, following religious lessons in school. Many

adolescents begin to doubt their religious concepts and beliefs in childhood and therefore, the period of adolescence is referred to as a period of religious doubt. (Hurlock, 2011).

According to Jones in Hurlock states that the change in interest in religion in adolescents does not reflect a lack of faith, but rather "a disillusionment with religious figures and the use of beliefs in the resolution of social, political and economic problems. Changes in religious interest

during adolescence are more radical, childhood concepts about religion are fundamentally unrealistic, and adolescents become critical of their past beliefs. He sought a new belief in a sidekick, or a belief in one of the new religious cults. Teenagers are usually prey to any different or new religious cult. (Hurlock, 2011).

Based on these quotations it is clear that: first, psychologically, adolescence is a period of transition from childhood to adulthood occurs soul shaking, unstable emotions and a period of seeking self-identity. Second, adolescence is a period of growth of thoughts, mental and feelings. Third, adolescents are already interested in social, economic, political and social norms. Fourth, in religious matters, adolescents begin to be critical of their religious teachings.

For teenagers who are accustomed to a religious living environment will tend to push themselves to be closer towards religious life. But because of his psychological condition that prioritizes emotions rather than reasoning, so that the teaching of religion that is doctrinally in contact with emotions will easily affect them as a pattern of truth in religion. The psychic condition of this teenager is also used by individuals who want to include understandings in religion that are not in accordance with the principles of Islamic teachings. Adolescents' interest in social problems is utilized by the strategies of those who want to include these understandings and ideologies by raising the problem of social, economic and political inequalities.

The survey conducted by Wahid Fondation to respondents as many as 1,626 participants of Rohis Camp "Building a Friendly and Dignified Golden Generation" Directorate of Islamic Religious Education of the Ministry of Religious Affairs of the Republic of Indonesia on May 2-6, 2017 in Cibubur, East Jakarta, From the results of the

survey, it was revealed that 60 percent of respondents to rohis activists agreed to wage jihad to the current conflict zone. In fact, 68 percent agreed to wage jihad in the future. Of these, 37 percent strongly agreed and 41 percent of respondents who agreed that Muslims should join a single caliphate. (wahid, 2018).

Likewise, a survey conducted by PPIM UIN Syarif Hidayatullah at the end of 2017 showed the potential for radicalism among generation Z, namely the generation born from the mid-1990s to the mid-2000s. The findings were that 37.71 percent viewed jihad or khital, Aka war, especially the war against non-Muslims. A further 23.35 percent agreed that the suicide bombing was Islamic jihad. Then 34.03 percent agreed that apostate Muslims should be killed. Another finding, 33.34 percent think intolerant acts against minorities does not matter. These generation Z they get a lot of Islamic material, one of which is from the internet and social media. (Niam, 2018) Teenagers and youth who are now indoctrinated by radical teachings are like new seeds to grow, today those who do not pose any danger to society, but seedlings that continue to be nurtured and treated with radicalism will become very dangerous in the next 20-30 years when they are adults, have certain power, resources or access.

In order for adolescents, especially Rohis, to have a tanger against radicalism, it is necessary to instill an understanding of Islam and religious attitudes *wasathiyah*.

In academic Islamic studies, Wasathiyah Islam is called justly-balanced Islam, the middle path or the middle way islam, and Islam as mediating and balancing power to play the role of mediation and balancing. This meaning shows that Islam wasathiyah prioritizes the importance of justice and balance and the middle way so as not to get caught up in extreme religious attitudes. During this time, The Islamic concept of wasathiyah is

understood to reflect the principles of *tawassuth* (middle), *tasāmuh* (tolerant), *tawāzun* (balanced), *i'tidal* (just), and *iqtishad* (simple) (Kemenag, 2019). *Wasathiyah* can be interpreted as a commendable characteristic that keeps a person from the tendency to be excessive or extreme.

SMA Negeri 2 Bandung is located on Jalan Cihampelas Number 173 Bandung City. This school is one of the pilots of the Wahid Foundation Peace School project. According to one PAI teacher that recently, a few years ago it appeared that Rohis members showed puritanical religious beliefs that tended to be intolerant of differences. The era of suprainformation and digitalization that is increasingly massive and difficult to contain is very accessible to teenagers including Rohis. As well as the influence of alumni, The children of Rohis have a strong level of kinship between generations and generations. That power is used as an intermediary in the transformation of experience and science including one of them is the delivery of religious knowledge and forms of practice that are considered intolerant.

Rohis activities at SMA Negeri 2 Bandung are very active. This is evident from the activities that became rohis programs during a certain period such as Create Nation, Islamic studies, whiteness, mentoring, mabit, LDK (Basic Leadership Training), PHBI (Islamic Big Day Commemoration), Rihlah, tahsin, Saba Desa and so on.

SMK Negeri 15 Bandung is located on jalan Gatot Subroto Number 4 Bandung

City. This school is also one of the pilots of the Wahid Foundation Peace School project. Rohis SMK Negeri 15 Bandung named IRMABA (Baitul Arqam Mosque Youth Association). Rohis activities at SMKN 15 Bandung are also considered active. This is evidenced by the many activities that are a form of implementation of work programs such as studies, mentoring, muhadhoroh, Rohis-Go, meatballs and so on.

From the results of interviews with Rohis coaches, in Rohis SMKN 15 Bandung, it also appears that the phenomenon of puritan understanding is less tolerant. The phenomenon is caused by the influence of digital media that is very massive in the generation of adolescents.

Based on the above phenomenon, according to researchers, SMA Negeri 2 and SMK Negeri 15 Bandung City deserve to be used as a locus of research on internalization of *wasathiyah* characters through Rohis extracurriculars because they have the following criteria: 1) schools and Rohis have advantages both academically and non-academically; 2) Active Rohis activities; 3) there appears to be a phenomenon of intolerance in Rohis; 3) there is a program of planting tolerance values; for these two schools, the program is the School of Peace program in collaboration with the Wahid Foundation.

This research focuses on internalizing *wasathiyah* characters through Rohis curricular extracurriculars. The formulation of this research problem is: 1) What is the purpose of internalizing *wasathiyah* characters through Rohis extracurriculars at SMA Negeri 2 and SMK Negeri 15 Bandung

City?, 2) How is the character internalization wasathiyah program through Rohis extracurricular at SMA Negeri 2 and SMK Negeri 15 Bandung City?, 3) How is the implementation of wasathiyah character internalization through Rohis extracurriculars at Sma Negeri 2 and SMK Negeri 15 Bandung City?, 4) What are the supporting factors, inhibiting factors in the internalization of wasathiyah characters through Rohis extracurriculars at SMA Negeri 2 and SMK Negeri 15 Bandung City?, 5) How is the successful implementation of the internalization of wasathiyah characters through Rohis extracurriculars at SMA Negeri 2 and SMK Negeri 15 Bandung City?

Methods

This research uses a qualitative approach, with descriptive research methods. The type of data in research is qualitative data. According to Noeng Muhajir (Muhajir, 2002) Qualitative data is data with the form of a word is not spelled out in the form of numbers. The qualitative data in this study is an overview of the research object, including: objectives, programs, implementation, supporting and inhibitory factors and efforts to overcome them, and successful internalization of wasathiyah characters through Rohis at SMA Negeri 2 and SMK Negeri 15 Bandung.

The data sources in this study are principals, student affairs officers, Rohis coaches, PAI teachers, teachers, Rohis chairmen, Rohis members, and companions of the School of Peace from wahid Foundation.

Data collection techniques in this study used observations, interviews and documentation. According to Sugiono, in qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, and data collection techniques more on participant observations, in-depth

interviews and documentation. (Sugiono, 2018)

Data analysis techniques in this research through data collection, data reduction, data presentation, and conclusions. Miles and Huberman (Sugiono, 2018) Mentioning activities in data analysis, namely data reduction, display data and conclusion drawing / verification.

Result and Discussion

Internalization is a process of instilling values in depth so as to form a personality into a philosophy, strong beliefs and become the foundation for perspective, thinking and acting (Koentjaraningrat, 2009).

In terminology, the meaning of the character put forward by Thomas Lickona is "A reliable inner disposition to respond to situations in a morally good way." Furthermore, he added, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior". According to Lickona, the noble character (good character) includes the knowledge of goodness, then give rise to a commitment (intention) to the good, and finally really do good. In other words, character refers to a set of knowledge (cognitives), attitudes (attitudes), and motivations (motivations), as well as behavior (behavior) and skills (skills). (Lickona, 2016).

According to Quraish Shihab "Wasathiyah is a balance in all the problems of worldly and ukhrawi life, which must always be accompanied by efforts to adjust to the situation faced based on religious instructions and objective conditions that are being experienced." (Shihab, 2019)

Wasathiyah in Indonesian is interpreted as moderation. Moderation can be defined as a method of thinking, interacting and behaving based on tawazun (balanced) attitude in responding to two

behavioral states that are possible to analyze and compare, so that attitudes can be found that are in accordance with the conditions and do not conflict with the principles of religious teachings and community traditions. (Hanafi, 2009)

According to the Ministry of Religious Affairs, there are four indicators of religious moderation, namely: 1) National commitment, 2) Tolerance 3) Anti-radicalism and violence, and 4) Accommodating to local culture. (Kemenag, 2019).

In this study on the internalization of wasathiyah characters through rohis extracurriculars, researchers took three of the four indicators of religious moderation as follows:

First, the national commitment. This national commitment as an indicator in religious moderation wants to see the extent to which one's religious practices are aligned and not contrary to the values contained in Pancasila and the 1945 Constitution as well as the regulations under it. (Kemenag, 2019). Sub indicators of national commitment in this study are: a) loyalty to Pancasila as the nation's ideology, b) loyalty to NKRI (Unitary State of the Republic of Indonesia).

Second, tolerance. Tolerance as an indicator of religious moderation wants to see the extent to which a religious person can accept others who understand and believe in religion, while not disturbing others who are different to believe, express beliefs, and express their opinions. (Kemenag, 2019). Sub indicators of tolerance in this study are: a) internal tolerance of religious people, b) tolerance between religious people.

Third, anti-violence and radicalism. Anti-violence and radicalism as indicators of religious moderation in relation to radicalism lies in its balanced and fair religious attitudes and expressions, namely religious attitudes and expressions that

prioritize justice, respect, and understand the reality of differences in society.

(Kemenag, 2019)

Sub indicators of anti-violence and radicalism in this study are: a) have a religious understanding that wasathiyah, b) show the attitude of rahmatan lil'ālamīn, c) do not have the ideology of revivalism with the ideal of establishing an Islamic state such as islamic state such as khilafah, Darul Islam, and imamah.

1. Purpose of Internalization of wasathiyah Characters

SMA Negeri 2 and SMK Negeri 15 Bandung City have compiled a vision and mission to be a reference in the discussion of the purpose of internalizing wasathiyah characters in Rohis.

Based on the findings at the time of the interview related to the purpose of internalizing wasathiyah characters, it basically aims to form a religious character. The expected religious character in SMA Negeri 2 and SMK Negeri 15 Bandung city is moderate religious. At SMA Negeri 2 Bandung This modernity appears in its mission, namely increasing faith, piety and noble morals so that a religious soul is formed based on: a) Religious values; b) A sense of nationality; c) The culture of the nation; d) Cultured healthy living environment.

This is in accordance with the indicators of religious moderation, namely: 1) National commitment, 2) tolerance 3) anti-violence, and 4) accommodating to local culture. (Kemenag, 2019) . Related to the character of wasathiyah, religious values contained in the mission of SMA Negeri 2 Bandung is tolerance and anti-violence. The sense of nationality in the mission of SMA Negeri 2 Bandung is the same as the commitment of nationality, while the culture of the nation in the mission of

SMA Negeri 2 Bandung is the same as accommodating to local culture.

Modernity in religious character in SMAN 2 is seen in the interview excerpt with the Principal:

"One of the visions of SMA Negeri 2 Bandung is religious. Religious here means that students of SMA Negeri 2 Bandung must behave accordingly and not contrary to religious values. Obey worship and be kind to others. And in the mission of SMA Negeri 2 Bandung mentioned that one of its missions to form the religious character is to increase faith and laughter and noble morals, which are based on the sense of nationality and culture of the nation"

From the quote the phrase "be kind to others" related to the character of *wasathiyah* can be interpreted with tolerance and nonviolence, which is a good attitude towards others. Tolerance is the values, attitudes of willingness and involvement of a person in supporting a situation that provides room for the recognition of differences to create harmony. Related to the lives of the people Religion, tolerance is seen as maintaining harmony between religious people (Qowaid, 2013). Tolerance is respect, acceptance, and appreciation of our cultural diversity and expression. Tolerance is also defined as harmony in difference, which makes peace a possibility. (Masduki, 2011)

While anti-violence or radicalism is a opposition to violent attitudes according to Zahratul Mahmudati radical is a thought or attitude characterized by four things that are at once characteristic, namely: first, intolerant attitudes and disrespect for the opinions or beliefs of others. Second, bigotry, which is an attitude that justifies oneself and blames others. Third, the exclusive attitude,

That is, the attitude of being closed and trying to be different from the habits of many people. Fourth, revolutionary attitude, namely the tendency to use violence in achieving goals.

Meanwhile, SMK Negeri 15 Bandung, modernity in religious character in the vision of SMK Negeri 15 Bandung, can be seen from the results of an interview with the Principal, as follows:

"The peaceful school program in our school is certainly inseparable from the vision of SMK Negeri 15 Bandung, among others, namely character. The characters developed at SMK Negeri 15 Bandung include religious characters. So the purpose of this Peace School program is in order to form a religious character that becomes *rahmatan lil alamiin*". *Rahmatan lil 'ālamīn*, is a special feature echoed by moderate Islamic advocates. Moderate Islam which is often called *wasathiyah* seeks to be a doctrine that carries the mission of *rahmatan lil 'ālamīn*, this is seen in the way and pattern of *da'wah* brought in the form of tolerance, peace, mediating in the reality of social problems. With this form of attitude, Moderate Islam can be well received among the community, especially in Indonesia. (Zaenudin, 2016).

2. **Wasathiyah character internalization program**

Internalization of *wasathiyah* character through Rohis at SMAN 2 Bandung is stated in three activity programs, namely Islamic Studies, Keputrian Activities and Mentoring.

In Islamic study activities: indicators of national commitment have not been seen, the indicator of "tolerance" in the sub indicator "internal tolerance of religious people", appears in the material "Responding to

Khilafiyah", "Hadith Study on ukhuwah islamiyah".

The anti-violence indicator in the sub-indicator "Having a religious understanding of wasathiyah" appears in the material "Meaning of Jihad". The sub-indicator "Showing the attitude of rahmatan lil'ālamīn" appears in the material "Islam Rahmatan lil'ālamīn", and "Beware of Hoaxes",

In keputri activities, the indicators of national commitment have not been seen. The indicator of "tolerance" in the sub-indicator "internal tolerance of religious people", appears in the material "Women's Fiqh on Thaharah in the Perspective of the Four Madzabs". The sub-indicator "tolerance between religious people", appears in the material "Tolerance".

In the mentoring activities of national commitment indicators have not been seen, the indicator of "tolerance" with the sub indicator "internal tolerance of religious people", appears in the material "Implementasi ukhuwah islamiyah". The nonviolent indicator in the sub-indicator "Having a religious understanding that wasathiyah" appears in the material "Tawazun".

Internalization of Wasathiyah character through Rohis at SMKN 15 Bandung, stated in three activity programs, namely Study, Muhadoroh and Mentoring.

In the study activity, indicators of national commitment were shown with the material "Islam and Nationalism", indicators of interfaith tolerance, seen in the material "Internal tolerance of religious people" and "Tolerance between Religious People". Nonviolent indicators with sub indicators "have a rahmatan lil'ālamīn attitude, seen in the material "Islam *Rahmatan lil'ālamīn*".

In kegiata muhadoroh, indicators of national commitment are shown with the material "Islam and Nationalism". indicators of inter-religious tolerance, seen in the material "Internal tolerance of religious people" and "Tolerance between religious people". Anti-violence indicators with sub indicators "have a rahmatan lil'alamīn attitude, seen in the material "Islam *Rahmatan lil'ālamīn*".

In mentoring activities, anti-violence indicators with sub-indicators have an understanding of Islam wasathiyah seen in the phrase "Rohis kader da'wah". Sub indicators "have a rahmatan lil'alamīn attitude, seen in the material "Unity and Diversity", "Rohis *Agen of Peace*", "Hoax vs Tabayyun".

3. The process of internalization of Wasathiyah Characters

According to Muhaimin, the process of internalization is through three stages, namely the value transformation stage, the value transaction stage and the resistant value transinternization. (Muhaimin, 2012).

First, the Value Transformation Stage. This stage is a process carried out by teachers in informing good and bad values to students. At this stage there is only verbal communication between teachers and learners (Muhaimin, 2012). At this stage of transformation, as demonstrated by David R. Krathwohl taxonomically, this stage is the receiving stage. (Soedijarto, 2007).

Methods that can be used at this stage of value transformation are teaching, advice and motivating methods. According to Smith as quoted by Hasanah defines that teaching is the process of instilling knowledge and skills (teaching is

imparting knowledge or skills). Teaching as a process of conveying information or knowledge from teachers or educators to learners or learners (Hasanah, 2017).

According to Berelson and Steiner quoted by Wahjosumidjo motivation is a conscious effort to influence one's behavior in order to lead to the achievement of goals. (Danang, 2015)

Second, the Value Transaction Stage. This stage is a stage of value education by means of two-way communication, or interaction between learners and teachers is reciprocal. If at the transformation stage, communication is still in one direction, namely an active teacher. But in this transaction teachers and learners both have an active nature. The pressure of this communication still displayed his physical figure rather than his mental figure.

In this stage the teacher not only presents information about good and bad grades, but is also involved to carry out and exemplify real practices, and learners are asked to give the same response, namely accepting and practicing those values. (Muhaimin, 2012)

At the transaction stage, the value of methods that can be used are Q&A, discussion, assignment, presentation, habituation and assessment. The question and answer method is a way to convey or present lesson materials in the form of questions from teachers that must be answered by students or vice versa. Therefore, in its application, teachers and students must be involved in the activity of asking and responding to the questions available. (Yusuf, 2002).

The discussion method is the exchange of thoughts (sharing of opinions) between two or more people

aimed at obtaining a common view of a problem that is felt together (Samani, 2011). The assignment method is a way of presenting lessons by the way the teacher gives certain tasks to the learner within a predetermined time and the learner is responsible for the tasks assigned to him (Usman, 2001).

Habituation according to Mulyasa is "something that is done routinely and continuously in order to become a habit". Habituation actually contains about experiences that are practiced repeatedly and continuously (Mulyasa, 2012).

Third, the transinternization stage. This stage is much more profound than just the transaction stage. In this stage the teacher's appearance in front of the learner is no longer his physical figure, but his mental attitude (personality) (Muhaimin, 2012).

In the taxonomy proposed by David R. Krathwohl this stage is the valuing stage (giving value) and the organizational stage (organizing values) (Soedijarto, 2007). The method at the transinternization stage is the method of imitation. At this stage the attitudes and behaviors of teachers and adults in the school environment become models in behavior, so that it becomes a concrete example (example) of the values taught. (Muhaimin, 2012). Continuity between education taught with the reality of real examples from teachers makes the process of planting Wasathiyah characters can be successful.

In the internalization of wasathiyah character through Rohis at SMAN 2 Bandung, islamic study activities using lecture and question and answer methods. In the whiteness activities, the methods used are

lectures, questions and answers, discussions, and presentations. In mentoring activities using discussion methods.

Method of habituation in internalization of wasathiyyah characters, in Rohis at SMA Negeri 2 Bandung, in the form of habituation of tolerant, polite and caring characters. Tolerant character is realized by habituation to respect differences of opinion, understanding and beliefs and be inclusive. Habituation of polite character as the embodiment of the attitude of rahmatan lil'ālamīn is done in the form of polite habituation listening to lectures, polite asking / opinions, appreciating friends who ask / opinions, and doing 5 S (smile, greeting, greeting, greeting, courtesy, courtesy) dalam pergaulan. The habituation is carried out in a way that is always reminded by the supervisor in the briefing event, and also by reprimanding when there is inappropriate behavior. Habituation of caring characters is carried out in the form of habituation to fill the kencleng of each activity, some of which is intended for meatballs.

The method of study in the internalization of wasathiyyah characters, in Rohis at SMA Negeri 2 Bandung, in Islamic studies, whiteness and mentoring activities are carried out through: first, mediation in terms of tolerant attitudes with attitudes shown by the coach or speaker to respect differences of opinion or understanding and also beliefs, also be inclusive. Second, the elaboration of earnest attitudes in carrying out duties and obligations as an implementation of jihad, in the form of attitudes shown by the builder in the form of earnest and responsible in fostering Rohis.

This is in the form of attendance at every activity, providing guidance

and direction both during activities and outside activities. Third, the elaboration of polite character as an implementation of Islam rahmatan lil'ālamīn in the form of attitudes shown by coaches, speakers and mentors in the form of politeness speaking, doing 5 S (smile, greeting, greeting, courtesy, courtesy) in association.

In the internalization of wasathiyyah characters through Rohis at SMKN 15 Bandung, study activities using lecture and question and answer methods. In muhadoroh activities using assignment and presentation methods, mentoring activities using discussion methods.

The method of habituation in the internalization of wasathiyyah characters, in Rohis at SMK Negeri 15 Bandung, in the form of habituation of tolerant and polite characters. Habituation of tolerant character in the form of respecting differences of opinion in discussions. Habituation of polite character in the form of polite habituation listening to lectures, polite asking / opinions, appreciating friends who ask / opinions, and doing 5 S (smile, greetings, greetings, manners, manners) in association. Polite habituation in Muhadoroh in the form of courtesy in delivering lectures, not cornering one of the habituation groups is done in a way that is always reminded by the coach in the briefing event, and also by reprimanding when there is inappropriate behavior.

The method of study in the internalization of wasathiyyah characters, in Rohis at SMKN 15 Bandung, in Islamic studies, muhadoroh and mentoring activities are carried out through: first, the study of tolerant characters in the form of attitudes shown by coaches or speakers to appreciate differences of

opinion or understanding. Second, the elaboration of polite character as the implementation of Islam rahmatan lil'ālamīn in the form of attitudes shown by coaches, speakers and mentors in the form of politeness of speech, do 5 S (smile, greeting, greeting, courtesy, courtesy) in association.

4. Supporting Factors and Inhibitors

Supporting factors in the internalization activities of wasathiyah characters in SMAN 2 Bandung are internal support factors in the form of: principal support, teacher support, Rohis development initiatives, availability of infrastructure and financing. While external supporting factors in the form of government programs in religious moderation, and cooperation with NGO (*Non Government Organisation*).

Internal inhibitory factors include: lack of motivation of some Rohis members to do activities, wrong perceptions of some teachers, learners and parents about moderation. External inhibitory factors include: the influence of less moderate alumni and less moderate media content.

Factors supporting the internalization of wasathiyah characters through Rohis in SMKN 15 Bandung are internal support factors in the form of: principal support, competence and ghiroh rohis coach, availability of facilities and infrastructure. External supporting factors in the form of government programs, NGO (Non Government Organisation) cooperation. and alumni cooperation.

Internal inhibition factors in the form of: lack of financing, weak motivation of some Rohis members to do activities, lack of cooperation of PAI teachers. External inhibitory factors in

the form of less moderate media content.

5. Successful Internalization of Wasathiyah Characters

Internalization of wasathiyah character through Rohis in SMAN 2 and SMKN 15 Bandung shows success both in terms of process and results. Success in terms of process that is the activity runs quite well even with various obstacles faced. Success in the form of wasathiyah characters in Rohis members in SMAN 2 Bandung is shown by:

- 1) After participating in the Study, Keputrian and Mentoring activities, Rohis members showed an increased attitude of appreciation towards differences of understanding and put forward the Islamiyah ukhuwah. This is seen in the discussion both learning in class and mentoring in Rohis, in the form of an increased attitude of respecting the opinions of different friends and not feeling the most right, especially the problems related to khilafiyah. In addition, there is also an increased attitude of appreciating these differences with the loss of negative views towards different understandings, and loss of emotional connection distance to different understandings.
- 2) After participating in mentoring activities, there seems to be an increase in familiarity between Rohis members and friends of different religions. This can be seen from the awkwardness in group work, They look like there are no limits. They do not show awkwardness in getting along and in cooperation subject group (non PAI).
- 3) After participating in the Study activities, Rohis members showed a

solemn attitude in carrying out their duties and full responsibility as the implementation of jihad. This can be seen from the increase in serious and responsible attitude in carrying out committee tasks in student activities, trying to learn more seriously and doing other tasks responsibly and maximally.

- 4) After participating in mentoring activities, Rohis members showed an increase in tawāzun attitude. This can be seen from the statement of rohis members that after understanding about tawāzun through mentoring they always try to be fair to themselves and others. Fairness to oneself in the form of paying attention to the body's right to rest and be maintained health, the right of the brain to learn, and the spiritual right to worship. Be fair to others by not diminishing the rights of others such as the right to be valued.
- 5) After participating in Study and Mentoring activities, Rohis members showed an increase in compassion, peace-loving and social care as the embodiment of Islam rahmatan lill'ālamīn. This can be seen from the increasingly aware members of Rohis of the importance of showing affection towards others, I love peace and social care. This can be seen from the increasingly enthusiastic members of Rohis who sit as student council administrators to travel to classes asking for donations in order to raise funds for compensation affected by the disaster such as if there are parents of students who died regardless of religious differences.
- 6) After participating in study, whiteness and mentoring activities, Rohis members showed an increase

in manners and friendships and stayed away from bullying behavior. The increase in manners can be seen from the guidance in learning activities, in the form of polite greetings asking, opinions, Also polite in association by showing 5S (smile, greetings, greetings, courtesy, manners) if you meet the teacher even if he is not a teacher who teaches in his class. Guidance in social media by conveying comments politely avoid words that are bullying for fear of hurting the hearts of others. Rohis members also show a wise attitude in receiving news, by not sharing news that is not yet clear.

The success of the internalization of wasathiyah characters through Rohis SMK Negeri 15 Bandung in the form of wasathiyah characters is shown by:

- 1) After participating in the Study, Muhadoroh and Mentoring activities, Rohis members showed an increased attitude of loyalty to Pancasila and NKRI, as well as maintaining the unity and unity of the nation. This is evidenced by the statements of Rohis members that with the activities of the School of Peace, it further strengthens its loyalty to Pancasila and NKRI, Because they increasingly understand that Pancasila and NKRI do not conflict with the teachings of Islam, Pancasila and NKRI are very in accordance with the conditions of the multicultural Indonesian state. According to them, loyalty to Pancasila and NKRI is carried out in order to maintain peace, unity and unity of the nation.
- 2) After participating in the Study, Muhadoroh and Mentoring

activities, Rohis members showed an increased attitude of accepting and appreciating the differences in khilafiyah understanding. This is evidenced by the change in attitude of some Rohis members who originally like to show an attitude of forcing opinions or understanding in discussions, especially those related to khilafiyah. After participating in the activities of the School of Peace, the attitude was not displayed anymore. In addition, the increase in attitude of appreciating the difference in khilafiyah understanding is also evidenced by the statements of Rohis members who stated that their origin felt that there was a distance from different understandings, After participating in the study activities, Muhadoroh and mentoring these feelings no longer exist.

- 3) After participating in the Study, Muhadoroh and Mentoring activities, Rohis members showed an increased attitude of accepting and appreciating people of different faiths. This is evidenced by the increasing familiarity. Rohis members with friends of different religions as if there were no barriers between them. This was done because members of rohis tried to show a good attitude towards friends of different religions to practice Islam rahmatan lil'ālamīn.
- 4) After participating in mentoring activities, Rohis members show rohis members show wise attitude in preaching. This is evidenced by the members of Rohis in Muhadoroh activities displaying lectures or da'wah wisely, the

language is polite, and does not denounce or corner any of the groups.

- 5) After participating in the Study, Muhadoroh and Mentoring activities, Rohis members showed an increase in manners and care for others regardless of differences. The increase in manners is evidenced by the increasing number of Rohis members who show manners such as greeting and greetings if meeting with teachers.
- 6) After participating in Mentoring activities, Rohis members show a careful and wise attitude in responding to internet news or social media. The cautious attitude is evidenced by members of rohis do not immediately believe in a news. Wise attitude is evidenced by not directly re-sharing every news he received before being sure of the truth of the news. Also they are wise by considering the usefulness of spreading the news.

Conclusion

Based on data processing that is connected with the focus of research and problem formulation, researchers can make the following conclusions:

1. The purpose of internalizing wasathiyyah characters through Rohis extracurriculars carried out in SMAN 2 and SMKN 15 Bandung City is in line with the vision of the school's mission and has led to the formation of wasathiyyah characters.
2. Wasathiyyah character internalization program carried out at rohis SMAN 2 Bandung extracurricular in the form of Islamic studies, whiteness and mentoring activities. Wasathiyyah character internalization program carried out at the Rohis SMKN 15

- Bandung extracurricular in the form of study activities, Muhadoroh and mentoring. The material concerning wasathiyah, for indicators of national commitment, tolerance and anti-violence is partially visible, and there needs to be a strengthening of wasathiyah materials.
3. Implementation of internalization of wasathiyah character in Rohis extracurricular in SMAN 2 and SMKN 15 Bandung, carried out in study, whiteness, mentoring and muhadoroh activities on aspects of national commitment, tolerance and non-violence, at the stage of value transactions carried out through lecture methods, advice and motivation. At the value transaction stage through the method of Q&A, discussion, assignment, presentation and habituation. At the stage of transinternization through mediation. New methods of habituation and study concern the character of manners and care, so there needs to be strengthening in the method of habituation and assessment for other indicators.
 4. Factors supporting the internalization of wasathiyah characters through Rohis extracurriculars in SMAN 2 and SMKN 15 Bandung, consisting of internal support factors, namely in the form of principal support, teacher support, Rohis instructors' initiatives and ghiroh, and the availability of facilities and infrastructure, and financing. External supporting factors in the form of government programs related to religious moderation, cooperation with wahid foundation and cooperation with alumni. While the internal inhibiting factors in the form of lack of cooperation of PAI teachers, lack of financing, misunderstanding of some teachers, Rohis members and parents about moderation and

tolerance, the lack of motivation of some Rohis members to do activities. External inhibitory factors in the form of the influence of alumni who are less moderate, media content that is less moderate.

5. The wasathiyah character internalization program in Rohis extracurriculars in SMAN 2 and SMKN 15 Bandung City showed success. This can be seen from the increased attitude of Rohis members in terms of national commitment, tolerance and anti-violence after participating in study, whiteness, muhadoroh and mentoring activities.

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