

**INTERNALIZATION OF TOLERANCE VALUES
THROUGH ROHANI ISLAM
EXTRACURRICULAR AT SMP N 16
SEMARANG**

THESIS

Submitted in Partial Fulfilment of the Requirements for Degree
of Bachelor of Islamic Education



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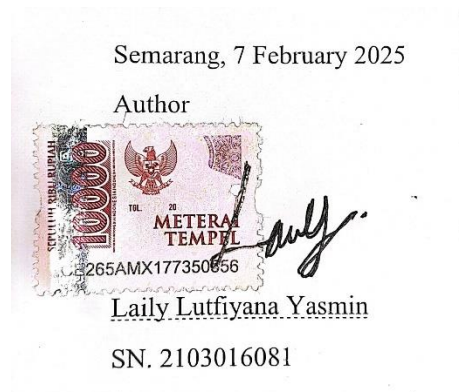
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ABSTRACT

Title : **Internalization of Tolerance Values through Rohani Islam Extracurricular at SMP N 16 Semarang**

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Tolerance is an important value in maintaining the harmony of a diverse society, especially in Indonesia, which consists of various religions, ethnicities, and cultures. However, along with the increasing cases of intolerance, both in the general public and the school environment, it shows the need for real steps in internalizing these values. This study aims to examine the process of internalizing tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang. The type of research used is qualitative descriptive with data collection methods, namely observation, interviews, and documentation.

The results of this study show that Rohani Islam extracurricular at SMP N 16 Semarang has been successful in helping schools to internalize tolerance values to students. There are three stages carried out in internalizing tolerance values at SMP N 16 Semarang, namely the stage of value transformation, value transactions, and value transinternalization. The methods used in internalizing tolerance values are the exemplary method, habituation method, lectures method, discussions and questions and answers method, and organization. The internalized tolerance values are accepting differences, brotherhood and humanity, respecting the beliefs of other religions, allowing or not imposing desires, and being polite in preaching. These values are internalized through several Rohani Islam extracurricular activities such as zuhr prayer attendants,

the recitation of Asmaul Husna, Jum'at Religi, the commemoration of Islamic holidays, and Pesantren Kilat.

Keywords: *Internalization, Tolerance, Rohani Islam Extracurricular*

ARABIC-LATIN transliteration

The writing of transliteration of Arabic Latin letters in this study is guided by SKB of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia Number: 158/1987 and Number: 0543/U/1987. Deviations in the writing of the article (al-) are deliberately consistent in order to match the Arabic text.

ا	A	ط	ṭ
ب	B	ظ	ẓ
ث	T	ع	‘
ث	ṣ	غ	G
ج	J	ف	F
ح	ḥ	ق	Q
خ	Kh	ك	K
د	D	ل	L
ر	Ẓ	م	M
ر	R	ى	N
ز	Z	و	W
س	S	ه	H
ش	Sy	ء	’
ص	ṣ	ي	Y
ض	ḍ		

Mad reading:

ā = long a

i = long i

ū = long u

Diftong reading:

au = اُوْ

ai = اِيْ

iy = اِيْ

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Assalamu 'alaikum Warahmatullahi Wabarakatuh

Alhamdulillah rabbi 'alamin, praise be to Allah SWT who has given blessings of Islam, faith, and guidance. Blessings and greetings are always sent to Prophet Muhammad SAW who guided his people from the darkness to the lightness in this world. So that I can complete this thesis as one of the requirements to obtain a Bachelor's degree at Walisongo State Islamic University.

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May Allah SWT reward all of them with better and multiple rewards, Amin. Hopefully this thesis can be useful.

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Semarang, 7 February 2025
Author

A handwritten signature in black ink, appearing to read 'Laily' followed by a stylized flourish.

Laily Lutfiyana Yasmin
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TABLE OF CONTENTS

THESIS PROJECT STATEMENT.....	ii
RATIFICATION NOTE.....	iii
OFFICIAL NOTE.....	iv
ABSTRACT	v
ARABIC-LATIN TRANSLITERATION	vii
ACKOWLDGEMENT.....	viii
TABLE OF CONTENTS.....	xi
LIST OF TABLES AND PICTURES.....	xiv
CHAPTER I: INTRODUCTION	1
A. Background.....	1
B. Research Questions	6
C. Objective and Benefits of the Research.....	6
CHAPTER II: INTERNALIZATION OF TOLERANCE VALUES THROUGH ROHANI ISLAM EXTRACURRICULAR AT SMP N 16 SEMARANG	9
A. Literature Review.....	9
1. Value Internalization	9
2. Tolerance	19
3. Rohani Islam Extracurricular.....	30
B. Previous Research.....	39
C. Thinking Framework.....	44
CHAPTER III: RESEARCH METHODS	47
A. Research Approaches	47
B. Place and Time of Research	48

C. Data Source	48
D. Research Focus	49
E. Data Collection Techniques.....	49
F. Data Validity Test	51
 CHAPTER IV: DESCRIPTION AND DATA ANALYSIS	54
A. Data Description	54
B. Data Analysis.....	76
C. Research Limitations.....	96
 CHAPTER V: CONCLUSION AND SUGGESTION	97
A. Conclusion.....	97
B. Suggestion	99
 REFERENCES	101
APPENDIX	109
CURRICULUM VITAE	141

LIST OF TABLES AND PICTURES

Table 2.1	Indicators of Tolerance Values, 27
Table 4.1	Table of Teachers at SMP N 16 Semarang, 55
Table 4.2	Table of Students at SMP N 16 Semarang, 56
Picture 2.1	Thinking Framework of Internalization of Tolerance Values through Rohani Islam Extracurricular at SMP N 16 Semarang, 43
Picture 4.1	Coach and Managements of Rohani Islam Extracurricular are holding a monthly meeting, 86

CHAPTER I

INTRODUCTION

A. Background

Indonesia is a nation of various ethnicities, races, languages, cultures, and religions. The Indonesian population adheres to various world religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, Judaism, and adherents of other local religions.¹ Indonesia is also known as one of the countries with the largest Muslim population in the world. With this diversity of religions, tolerance is one of the main values in social life. However, challenges to strengthening of tolerance values in society are increasing. Especially in the modern era like today, various kinds of religious problems can easily enter and then brainwash Indonesian people through gadgets or the internet that are commonly used every day.

Setara Institute, an Indonesia-based research and advocacy institution on human rights, political freedom, and democracy, stated that the institute has conducted research related to tolerance in Indonesia in 2023. After deeply identifying, there are two main challenges to tolerance in Indonesia. The two main challenges are the disruption of places of worship and blasphemy. Halili Hasan

¹ Dewi Rochyati, "Internalisasi Nilai-Nilai Toleransi Dalam Pembelajaran Pendidikan Agama Islam Di SMP YADIKA 3 Kota Tangerang", *Thesis* (Jakarta: Fakultas Ilmu Tarbiyah dan Keguruan UIN Syarif Hidayatullah, 2022), p.1.

as the main director of Setara Institute explained that the two main challenges are included in the category of violations of Kebebasan Beragama dan Berkeyakinan (KBB). In 2023, cases of disturbance of places of worship experienced 65 disturbances. Meanwhile, blasphemy cases have decreased slightly from 19 cases in 2022 to 15 cases in 2023.² This reality shows that there are still rampant cases related to tolerance, especially religious tolerance in Indonesia.

There was a survey conducted by Litbang Kompas in 2022 on public perceptions of tolerance in Indonesia. The results showed that 62.2% of respondents considered Indonesian society to be quite tolerant. As many as 10.4% of respondents also considered Indonesian society to be very tolerant. However, there were 18.7% of respondents who stated that Indonesian society was intolerant. The percentage of respondents who called Indonesian society very intolerant was even smaller, namely 4.3%. The results of Litbang Kompas survey also noted that there are two major obstacles in maintaining the values of tolerance, one of which is the problem of religious tolerance.³

² Setara Institute, "Setara Institute Catat 329 Pelanggaran KBB Sepanjang 2023", <https://setara-institute.org/setara-institute-catat-329-pelanggaran-kbb-sepanjang-2023/>, accessed on September 29, 2024.

³ Litbang Kompas, "Persepsi Publik terhadap Toleransi di Indonesia" <https://dataindonesia.id/varia/detail/litbang-kompas-sikap-toleransi-di-indonesia-masih-terjaga>, accessed on March, 17, 2025.

Cases of intolerance also began to enter and spread in the school environment. The school is a public area where the school door is wide open so that everyone can easily enter it. It is certainly difficult for school institutions to monitor outsiders who enter the school one by one. It could be that the school is the one who brings intolerance into the school. Based on the results of a recent survey conducted by Setara Institute on high school students, there is an increase in intolerance among students compared to the results of the previous survey namely 2.6% in 2016 to 5% in 2023. There was a troubling finding that 61.1% of students feel comfortable with the rule that requires all female students to wear the hijab. Meanwhile, 25.6% of students stated that religions or beliefs that are different from other students are heretics.⁴ Given the influence of the outside world that is as sophisticated as today, it can easily brain wash students' understanding of tolerance. Tolerance issues that often arise among students are bullying friends with different beliefs, disrespecting teachers with different beliefs, and differences in understanding of tolerance topics from textbooks. These problem certainly cause concerns for parents who cannot directly supervise their children at school.

⁴ Setara Institute, "Kasus Perundungan dan Intoleransi di SDN Jomin Barat II: Cegah Menguatnya Ekosistem Intoleransi di Dunia Pendidikan", <https://setara-institute.org/kasus-perundungan-dan-intoleransi-di-sdn-jomin-barat-ii-cegah-menguatnya-ekosistem-intoleransi-di-dunia-pendidikan/>, accessed on October 7, 2024.

In this case, the education sector especially Islamic education plays an important role in teaching the values of tolerance in a diverse society and religious issues that are increasingly crowded in society.⁵ Character is an important thing in the learning process. Positive and moral values must be instilled in students, especially in the era of globalization, many students are negligent about character education.⁶ In the education sector, character education is related to ethics and morality that need to be instilled in individuals since childhood. Education that comes from the family, school, and community environment must collaborate with each other so that the teaching and development of character education, especially tolerance for an individual can run well and the individual is able to apply it in daily life.⁷

Islamic education as the frontline in teaching religious tolerance plays a crucial role in helping students understand and develop tolerance values. In the middle of Indonesia's multicultural and multireligious society, understanding religious values and the ability to respect religious differences in depth is

⁵ Hendra Tohari, "Peran Pendidikan Agama Islam Dalam Membangun Toleransi Beragama", *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam*, (Vol. 1, No. 2, 2023), p. 43-47.

⁶ Rayhan Feyza Alfarikh and others, "Implementation Religious Character Values for Students Through School Extracurricular Programs", *International Journal of Multidisciplinary Research of Higher Education*, (Vol. 4, No. 3, 2021), p. 111.

⁷ Haifa Hafsah Tsalisa, "Peran Pendidikan Dalam Meningkatkan Rasa Toleransi Beragama Di Kalangan Siswa Sekolah Dasar", *MARAS: Jurnal Penelitian Multidisiplin*, (Vol. 2, No. 1, 2024), p. 39-49.

very important. The impact of Islamic education in teaching the tolerance values plays a significant role in maintaining harmony and inter-religious harmony in society. To develop tolerance character education for students is not only enough with formal learning through Islamic education, but needs to be developed through non-formal activities such as extracurricular activities at school. This is related with Karim's (2013) statement that extracurricular activities teach students to have lasting and comprehensive characters such as respect for diversity, honesty, discipline, empathy, and sympathy. These characters will be very useful for the students' future.⁸

Collaboration between formal and non-formal education is a good opportunity for students to explore themselves in self-discovery and Islamic character development, one of which is tolerance. Among the many extracurriculars in schools, there is one extracurricular that was formed with the aim of assisting school institutions in internalizing tolerance values to all school members, namely Rohani Islam or Rohis extracurricular. Therefore, Rohani Islam extracurricular will be the main in writing this research. SMP N 16 Semarang is one of the schools in Semarang city that provides various extracurriculars, one of which

⁸ Irwansyah, et al., "Implikasi Pendidikan Agama Islam Dalam Mengembangkan Sikap Toleransi Antar Umat Beragama Peserta Didik (Studi Kasus Di SMA Negeri 1 Sialang Buah)", *Journal Of Social Science Research*, (Vol. 4, No. 1, 2024), hlm. 1-111.

is Rohani Islam. The author has also never heard of any cases of criminal acts from this school, including cases of intolerance. Therefore, the author is interested in studying more deeply by conducting research entitled "**Internalization of Tolerance Values through Rohani Islam Extracurricular at SMP N 16 Semarang**".

B. Research Questions

Based on the background, the author planned the research of the study:

1. What are the activities in Rohani Islam extracurricular at SMP N 16 Semarang?
2. What are the methods used to internalize the tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang?
3. What are the tolerance values contained in Rohani Islam extracurricular activities at SMP N 16 Semarang?

C. Objective and Benefits of the Research

1. Research Objectives
 - a. To find out the activities in the Rohani Islam extracurricular at SMP N 16 Semarang.
 - b. To find out the methods used to internalize the tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang.
 - c. To find out the tolerance values contained in Rohani Islam extracurricular activities at SMP N 16 Semarang.

2. Research Benefits

The benefits of this study are:

a. Theoretical Benefits

This research is expected to add information and contribution of ideas in supporting science and can provide inspiration for further research.

b. Practical Benefits

1) For Institutions

With this research, it is hoped that the institution can find out the extracurricular process of Rohani Islam in internalizing the tolerance values to all school members. This research is also expected to add treasures or knowledge for the institution's efforts to internalize the tolerance values for students.

2) For Authors

With this research, it is hoped that it can provide a new experience for authors in conducting scientific research and writing the results in written form. In addition, it can be a means for authors to increase knowledge about the tolerance values in the school environment through Rohani Islam extracurriculars.

3) For Readers

It is hoped that this research can be used as source of information and also an inspiration for further research on the internalization of tolerance values through Rohani Islam extracurriculars.

CHAPTER II

INTERNALIZATION OF TOLERANCE VALUES THROUGH ROHANI ISLAM EXTRACURRICULAR AT SMP N 16 SEMARANG

A. Literature Review

1. Value Internalization

a. Definition of Internalization

According to the Kamus Besar Bahasa Indonesia (KBBI), the definition of internalization is “Appreciation” or the process of understanding the state philosophy more intensively which occurs through counseling or upgrading. This appreciation refers to human understanding of a value, doctrine, or teaching so as to produce belief and awareness of the truth of a value or doctrine in humans which is manifested through attitudes and behaviors. Literally, internalization is an effort to understand and deepen values so that these values can be embedded in humans.⁹

According to Sujatmiko, internalization is an effort to learn about values, norms, teachings, and forms of absorption of provisions in society. This learning is

⁹ Samsul Arifin, "Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren", *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, (Vol. 4, No. 2, 2023), p. 1991-1998.

carried out throughout life by humans.¹⁰ Meanwhile, according to Rebber, as cited by Mulyana, internalization is defined as the unity of values in a person or in psychological language as the adjustment of beliefs, values, attitudes, practices, and standard rules in a person. Implied in this understanding is that the understanding of the value received must be implementable and have implications for a human's attitude.¹¹

Value internalization is the process of making a value a part of a person. This process occurs through real value education, namely by creating an atmosphere, environment, and learning interaction that allows the process of socialization and internalization of values. According to Ki Hadjar Dewantara, value internalization in education occurs through the approach of "*Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wuri Handayani*". The motto "*Ing Ngarso Sung Tulodo*" means that an educator or teacher as the spearhead in the learning process must be able to be an example or role model for

¹⁰ Sania Nur Hidayati, "Internalisasi Nilai-Nilai Kepedulian Sosial Anak Usia Dini Kelompok B1 di RA Tarbiyatul Islamiyah Batangan Pati", *Thesis* (Yogyakarta: Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta, 2022), p. 14.

¹¹ Kaspullah and Suriadi, "Globalization in Islamic Education (Internalization Strategy of Local Values in Islamic Education in the Era of Globalization)", *Ta'dib: Jurnal Pendidikan Islam*, (Vol. 9, No. 1, 2020), p. 31-41.

students. So, teachers must have certain personal qualities because the teacher's attitude greatly affects student behavior. The motto "*Ing Madyo Mangun Karso*" means in the middle of providing motivation and awakening will. This means that educators or teachers are expected to be able to provide encouragement and motivation to students. The motto "*Tut Wuri Handayani*" emphasizes teachers in giving students the freedom to develop, but still in the context of dialogue or interaction with others such as parents and teachers.¹² In the Islamic context, Al-Ghazali argues that internalization is the strengthening of good or bad moral values that are measurable in religious teachings and science and reflected in daily behavior.

b. Definition of Value

In general, value is closely related to human behavior in judging the good or bad behavior of a person as measured by religion, tradition, ethics, and social norms. Values are also used as the basis for determining a person's behavior which is considered a quality of self. Value comes from the Latin "*valare*" which means useful, powerful, or applicable. In the Kamus Besar Bahasa

¹² Indah Kusuma Wardani, et all., "Kepemimpinan Berbasis Trilogi Pendidikan Ki Hajar Dewantara", *Didaktika: Jurnal Kependidikan*, (Vol. 13, No. 2, 2024), p. 2491–2502.

Indonesia (KBBI), value means a trait or thing that is important and useful for humanity.

Experts have different views on the definition of value. According to Schwartz, value is a belief related to a certain way of behaving goal that goes beyond specific situations and directs selection or evaluation of individual behavior and events.¹³

Kalven argues that value is a preference that is reflected in individual behavior, so that individuals will do or not do something depending on the value system they hold. Kalven said that values are both more general and more central to his personality than are his attitudes. A value is an enduring preference for a mode of conduct or a state of form a value system, that is an organization of values in terms of their relative importance.

Based on the above understanding, values act as guidelines that influence individual behavior in helping to determine what is considered right, important, and desirable in daily life.

c. Stages of Value Internalization

Internalization is a process to instill attitudes, values, knowledge, and skills so that they become part of the individual to be lived and applied in daily life. Quoting

¹³ Marcin Czupryna, et al., "Schwartz Human Values and the Economic Performance", *Jasss*, (Vol. 27, No. 1, 2024).

Naquib Al-Attas's opinion, there are three basic elements in Islamic religious education, namely process, content, and recipient. In this case, the process is the cultivation of content to students which can also be referred to as personalization or internalization.¹⁴ David R. Krathwol argues that the value internalization process occurs through three stages, namely:¹⁵

1) Transformation Stage

This stage is usually done verbally by the teacher to students by informing them about good or bad values. Teachers provide understanding and motivation to students about the importance of having good manners and staying away from bad actions or behaviors.

2) Transaction Stage

After the teacher conveys information about good and bad values, in this stage the transaction of good values begins to be applied continuously by teachers and education personnel. This value

¹⁴ Badrut Tamam et al., "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembelajaran Al-Islam Dan Kemuhammadiyah Di Sekolah Menengah Atas", *Fenomena: Jurnal Penelitian*, (Vol. 9, No. 1, 2017), p. 67–82.

¹⁵ Destatil Maghfiroh and Nur Aisyah, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Melalui Budaya Religius", *Global Education Journal*, (Vol. 1, No. 2, 2023), p. 304 - 318.

transaction is carried out to train students to get used to behaving well. With good cooperation between teachers, education personnel, and people around students, so students will gradually follow the good behaviors.

3) Transinternalization Stage

In this stage, students show that the personality that has been formed is no longer limited to following or following along. This stage is much deeper than the value transformation stage. Student's mentality in behaving well has begun to form because of good collaboration between teachers, educators, and parents.

Therefore, teachers or educators have an important role in passing on good and virtuous values to students through education. Based on a book written by Kama Abdul Hakam and Encep Syarief Nurdin, to build character behaviour, value internalization methods can be used including cognitive approaches, conditioning, habituation, and exemplary.¹⁶ Methods that can be used by teachers to internalize values in the school environment are as follows:

¹⁶ Kama Abdul Hakam and Encep Syarief Nurdin, *Metode Internalisasi Nilai-Nilai Untuk Memodifikasi Perilaku Berkarakter*, (Bandung: Maulana Media Grafika, 2016), hlm. 100.

1) Exemplary

Basically, everyone needs role models or examples as a build character process because the formation of a person's personality is from the examples he observes. For students, the example they observe in the home environment are parents. While in the school environment, students will observe the teacher's behavior. Therefore, every teacher should behave well in accordance with the teachings of Islam and the example taught by the Prophet Muhammad PBUH.

Through example, students can see how to realize the values that the teacher has taught them. Therefore, giving this example starts from the behavior of the teacher himself as an educator to be able to give a good example to students. It is intended that the behavior exemplified by the teacher can be used as a guide that can be emulated by students, in this case students imitate what the teacher does. The teacher's exemplary behavior in providing examples of good practice is very effective in fostering students'

character values so that they can grow and develop into virtuous individuals.¹⁷

2) Lecture method

This method is usually done during the value transformation stage. A lecture is a verbal explanation by a teacher to students in class. In terminology, the lecture method is a way of conveying learning material or information by oral speaking to students or the public. In this method, mouth is the main tool for distributing information. If the use of this method is well prepared, then this method is quite effective and efficient.¹⁸

The lecture method is a teaching method that is carried out in a monologue and one-way communication by the teacher. In teaching using this method, students only listen while occasionally taking notes. The lecture method has many advantages including:

- a) It is cheap, because using this method does not produce complete equipment. This method only

¹⁷ Muchamad Rifki, et al., "Internalisasi Nilai-Nilai Karakter Melalui Metode Keteladanan Guru di Sekolah", *Basicedu Journal*, (Vol. 7, No. 1, 2023), p. 89 - 98.

¹⁸ Kiyasova Ra'no Malikovna, "Types of Interactive Methods in Teaching English to Students", *Texas Journal of Multidisciplinary Studies*, (Vol. 14, 2022), p. 1-4.

relies on oral, so it must be ensured that the oral is in good condition and healthy.

- b) Through lectures, teachers can control the state of the class and can easily master the class.
- c) This method can be used to convey information for a large or small number of students.
- d) This method does not require a diverse and complicated class settings, because the most important thing is that students are already sitting on their respective benches and ready to receive information that will be conveyed by the teacher through lectures.
- e) By using this method, the delivery of a wide range of learning topics can be reached in a relatively short time.

But of course, every advantage has the disadvantage. Some of the disadvantages of the lecture method are the activity of delivering information becomes passive because there is only a one-way relationship, teachers cannot ensure all

students have understood the topic presented, and makes students more saturated or bored.¹⁹

3) Habituation methods

The habituation method is one of the methods that is important to use, especially for students because students are not fully aware of good and bad actions in the sense of immorality. Students also do not have obligations or responsibilities that must be done like adults, so students need to get used to certain good behaviors, abilities, and mindsets, until then students turn all these good qualities into habits. In this case, the habituation method will not work well without the exemplary method.²⁰

4) Discussion and Q&A method

The discussion method is a method that is carried out to provoke student responses or participation.²¹ The Q&A method is a simple method carried out during learning that focuses on student

¹⁹ Dafid Fajar Hidayat, "Desain Metode Ceramah Dalam Pembelajaran Pendidikan Agama Islam", *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan*, (Vol, 8, No. 2, 2022), p. 141 - 156..

²⁰ Munirah, et al., "Penerapan Nilai-Nilai Agama Islam Pada Peserta Didik Melalui Metode Pembiasaan", *IQRA: Jurnal Pendidikan Islam*, (Vol. 2, No. 1, 2022), p. 1-18.

²¹ Rustam Irkinovich Nazarov and Iroda Izatullaevna Ismatulleva, "Methods for Teaching Reading", *Journal of Pedagogical Inventions and Practices*, (2022), p. 47-50.

activeness. The discussion method is used to exchange ideas, opinions, experiences, and increase students' knowledge. The Q&A method is carried out by the teacher asking questions to students with the aim of stimulating students to think and helping them reach the truth.²²

2. Tolerance

a. Definition of Tolerance

The term tolerance comes from the English word, *tolerance*. While in Arabic, tolerance is called *tasamuh* or *tasahul* which has the meaning of *hopefulness*. *Tasamuh* means generosity or in Islam is often associated with actions, demands, and acceptance within certain limits. In religious life, *tasamuh* has a meaning as an act not to fight each other and go beyond the limit, especially in matters of faith. Meanwhile in Indonesian, the term tolerance is often associated with the term harmony. According to the Kamus Besar Bahasa Indonesia (KBBI), harmony is defined as living together in society through unity of heart and agreeing not to cause disputes and quarrels. The term harmony is a word that means peace and good. In

²² I Wayan Rudiarta, "Strategi Pembelajaran Dalam Internalisasi Nilai Moderasi Beragama Pada Pasraman Di Kota Mataram", *Widya Genitri : Scientific Journal of Hindu Education, Religion and Culture*, (Vol. 14, No. 1, 2023), p. 13-27.

conclusion, living together in society with the frame of unity of heart and agreeing not to create hostility, strife, and quarrels.²³

Based on the concept of tolerance from a psychological perspective using a grounded theory approach, tolerance involves a person's ability to appreciate, respect, give freedom, try to understand, and accept differences without discrimination, and do good deeds in social interactions.²⁴ According to social tolerance theory, tolerance is an attitude of mutual respect regardless of ethnicity, gender, appearance, culture, beliefs, abilities, or orientation. Tolerance is seen as harmony in difference which is not only a moral obligation, but also a political and legal requirement to create peace and replace the culture of war with a culture of peace.²⁵

The opinion of Islamic thought figure namely Alwi Shihab, said that religious tolerance is at least no less than

²³ Wajnah, "Belajar Moderasi Beragama dari Pesantren, *Madani: Multidisciplinary Scientific Journal*, (Vol. 1, No. 10, 2023), p. 707-712.

²⁴ Muhamamad Zein Permana and Putri Riyani, "Toleransi; Sebuah Konsep Psikologi", *Toleransi: Media Komunikasi Umat Beragama*, (Vol. 15, No. 2, 2023), p. 93-103.

²⁵ Syukur Aman Harefa and Adrianus Bawamenewi, "Penanaman Nilai Toleransi Umat Beragama Dikalangan Siswa Smk Negeri 1 Gunungsitoli Utara", *Jurnal Review Pendidikan Dan Pengajaran*, (Vol. 4, No. 2, 2021), p. 419-425.

two concepts of religious tolerance, namely religious tolerance between groups in a particular religion, which is a thought about the concept of internal tolerance among religions. Meanwhile, religious tolerance between adherents of different religions is a conception of thoughts and views on the concept of religious tolerance between adherents of different religions. And the last is about religious tolerance in the context of da'wah in the middle of religious diversity.²⁶

Based on the definition of tolerance above, it can be concluded that tolerance is an attitude of acceptance of differences in religion, culture, or customs without changing the beliefs of each. Especially in terms of religion, religious tolerance is an attitude of "open-mindedness" in accepting religious differences both for fellow religious people and for people of different religions by respecting and supporting each other with the aim of avoiding all forms of violence, fights, and quarrels in order to achieve a safe, harmonious, and peaceful social life.

b. Principles of Tolerance

²⁶ Ali Rahmat, "Belajar Moderasi Beragama Dari Pesantren", *Jurnal CENDEKIA: Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam*, (Vol. 16, No. 1, 2024), p. 98-113.

Islam teaches its people to have an attitude of tolerance towards all living things. Not only humans, but animals, plants, nature, and all living things in this world must be able to create a safe, peaceful, and harmonious atmosphere on earth.

The words of Allah SWT about tolerance are contained in several different verses. Among them is surah Al-Kafirun verses 1-6. This verse revealed because at that time, the Quraysh people invited the Prophet Muhammad to try to worship idols for only a few days. Of course, the Prophet Muhammad did not accept the invitation of the Quraysh people and then surah Al-Kafirun verses 1-6 which explains that Muslims are forbidden to follow the way of worship performed by adherents of other religions. In addition, the Prophet Muhammad was also aggressive in teaching tolerance to Muslims, for example when the Prophet Muhammad led the city of Medina, he created the Medina Charter which one of the contents of the agreement is the prohibition of interfering with other religions in practicing their religion.²⁷

²⁷ Radhita Fajar Febrian and Dartim Ibnu Rusyd, "Penerapan Nilai - Nilai Toleransi Dalam Pendidikan Agama Islam Di Manarul Islam", *CAKRAWALA Repositori IMWI*, (Vol. 7, No. 2, 2024), p. 638-642.

So, tolerance cannot be separated in Islamic learning. Tolerance is a very important value and must be present in every Islamic education learning. With this, teachers can internalize the values of tolerance to students so that students can apply tolerance in their daily lives. In Islam, tolerance has several principles, including the recognition of plurality and competing in virtue, interaction in religion, and justice and equality in treatment.²⁸

The principle of tolerance also written in surah Al-An'am verse 108:

كَذَٰلِكَ ۖ عَلِمَ بَعْضُهُمْ عَدُوًّا لِلَّهِ فَيسْتَبْشِرُوا اللَّهَ لَئِنْ دُونُ مَنْ يَدْعُونَ الَّذِينَ تَسْتُبْشِرُوا وَلَا يَعْمَلُونَ نُوا كَمَا بِمَا فَعَلَ لَهُمْ رَبُّهُمْ إِلَىٰ تَمَّ ۖ عَمَلُهُمْ أَمَّا لِكُلِّ رِبٍّ

Meaning:

And do not revile those whom they worship besides Allah, for they will revile Allah without knowledge. So, we have made every people think their work good. Then to God is their return, and He will tell them what they have done (surah Al-An'am/6: 108).²⁹

The background of the revelation of this verse is the displeasure of the Polytheists who do not accept the insults of the Prophet's companions against the idols they

²⁸ Sri Mawarti, "Nilai-Nilai Toleransi Dalam Pembelajaran Agama Islam", *Jurnal Toleransi: Media Komunikasi Umat Beragama*, (Vol. 9, No. 1, 2019), p. 70-90.

²⁹ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, (Semarang: Aneka Ilmu, 2010). hlm. 115.

worship. The Polytheists responded against the insult by giving unkind expressions to Allah the Almighty. So, Allah sent down this verse as an explanation and guidance to Muslims at that time. Another opinion says that the reason for the revelation of this verse was motivated by the threat of the Polytheists to the Prophet and his companions that they would continue to insult Allah if the Prophet and his companions continued to insult the idols worshipped by the polytheists. So, this verse was revealed as a prohibition from Allah to them. In this verse, there are three important principles of tolerance including the following:

- 1) The prohibition to insult the worship of other religions

In the context of religion, insulting the worship of others can be categorized as a form of blasphemy. In Indonesia, the perpetrator of blasphemy can be charged and receive prison sentences. As a good Muslims, we should not interfere in the affairs of other religions. By insulting the worship of other religions, it will not make people of other religions interested in learning and following Islam. Instead, it will cause the people of other religions to be hurt so that it has the potential to cause fights between

religious people. This is certainly not in accordance with the purpose of the presence of Islam on earth as a carrier of salvation and proof of truth.³⁰ In surah Al-An'am verse 108, Allah explicitly teaches Muslims to maintain the purity of their religion and create a safe, peaceful, and harmonious atmosphere between religious people.

2) Accepting the diversity of beliefs and religions

Muslims have an obligation to accept, respect, appreciate, and realize the existence of the diversity of beliefs and religions around them. In addition to teaching its people to uphold religious truth, Islam also teaches about accepting the diversity of beliefs and religions. Therefore, this principle of acceptance is an attitude that must be possessed not only for Muslims but for everyone. This principle is an important factor in maintaining harmony and harmony between religious communities. Although maintaining harmony between people is not an easy

³⁰ Subhan Hi and Ali Dodego, *Islam Keindonesiaan: Redefinisi Toleransi Beragama Dalam Al-Qur'an*, (Yogyakarta: CV. Fawwaz Mediapipta, 2020) p. 6.

thing, it needs to be understood that coexistence with diversity peacefully is a beautiful thing.³¹

3) Polite in preaching

Allah commands His prophets and Messengers to preach in a good, polite, and ethical way in social interaction. Allah forbids His people to preach harshly, using obscene language, full of emotion and coercion. If da'wah is carried out through bad things, then it will not attract the sympathy of the person being preached. Instead, it will cause quarrels and hostility between people.

Same with tolerance, when there is an Indonesian Islamic preacher where Indonesia is a country consisting of various kinds of diversity, the preacher should still use good, polite language, and not offend other religions. So, the values of tolerance will be conveyed well by all Indonesian people so that harmony and peace between religious communities arise.³²

³¹ Shilmi Kaaffah, et al., "Menumbuhkan Sikap Toleransi Antar Agama Di Lingkungan Multikultural Kepada Anak Sesuai Ajaran Agama Islam", *JPG: Jurnal Pendidikan Guru*, (Vol. 3, No. 4, 2022), p. 289.

³² Masrul Anam, et al., "Prinsip Toleransi Beragama Perspektif QS. Al-An'ām [6]:108 Dan Relevansinya Dalam Konteks Keindonesiaan", *QOF: Jurnal Studi Al-Qur'an Dan Tafsir*, (Vol. 7, No. 1, 2023), p. 67-80.

c. Tolerance Factors

Tolerance can be influenced by two factors, namely internal and external factors.³³

1) Internal Factors

First, a person's personality type. In this case, a person consists of two personality types namely the extrovert type and the introvert type. Extroverts tend to be more open, active, optimistic, and relaxed. Meanwhile, introvert types tend to be more closed, passive, and pessimistic. Related to tolerance, introvert types are more intolerant than other types.

Secondly, self-control which is one of the different personality traits between individuals. Strict self-control can change the situation and become a tool to regulate a person's behavior.

Third, ethnocentrism which is the view or attitude of a person who considers that the values and norms in his cultural group are better than other cultural groups.³⁴ This group also thinks that the norms of its

³³ Estalita Kelly, "Pembentukan Sikap Toleransi Melalui Pendidikan Multikultural Di Universitas Yudharta Pasuruan", *Jurnal Psikologi : Jurnal Ilmiah Fakultas Psikologi Universitas Yudharta Pasuruan*, (Vol. 5, No. 1, 2018), p. 21-30.

³⁴ Navima Aulya Sava, et al., "Etnotisme Sebagai Penghambat Integrasi Nasional Di Desa Singonegaran, Kota Kediri", *Jurnal Hukum dan Kewarganegaraan*, (Vol. 1, No. 1, 2023), p. 1-16.

cultural group can be used as a standard for judging and acting on other groups.

2) External Factors

First, the educational environment. Tolerance is passed down from generation to generation through socialization. Socialization is usually carried out in students' educational environments such as the home environment with parents, school environments, and community environments.

Secondly, social identity where individuals use cognitive and motivational processes in placing themselves in a group.

Third, religious fundamentalism where religion is paradoxical because religion can cause tolerance, but it can also cause intolerance.

d. Tolerance Indicator

Tolerance can be interpreted as tolerance, accommodating different points of view, and realizing that everyone has a different view and upholding togetherness. Tolerance is not only about respecting differences, but must be accompanied by an attitude of accepting differences and then shown through an action. There are three elements that must be fulfilled in tolerance,

including respect, acceptance, appreciation for human diversity and expression.³⁵

Tolerance indicator is a parameter or criterion to measure the extent to which a person or group shows a tolerant attitude. There are four components that are indicators of tolerance, namely accepting, appreciating, respecting, and allowing.³⁶

Indicators	Description
1. Accepting the Difference	a. Feel comfortable with anyone even if it's different
	b. Understand that everyone's point of view cannot be equaled
	c. Reject differences well
2. Respect others	a. Giving freedom to act according to its principles
	b. Not discriminating or giving equal treatment
	c. Respect others even if they

³⁵ Risma Sitohang and Dewi Royani Saragih, "School Culture in Forming the Character of Tolerance in Grade VI Students at SDN 091317 Pematang Raya", *Indonesian Journal of Advanced Research*, (Vol. 2, No. 6, 2023), p. 753-766.

³⁶ Akhwani and Moh Wahyu Kurniawan, "Potret Sikap Toleransi Mahasiswa Keguruan Dalam Menyiapkan Generasi Rahmatan Lil Alamin", *Edukatif: Jurnal Ilmu Pendidikan*, (Vol. 3, No. 3, 2021), p. 890-899.

	are different
3. Respect for the beliefs of others	a. Not underestimating others
	b. Respect for others regardless of identity
	c. Not feeling the most right
4. Allowing or not imposing desires	a. Letting someone who is different from him
	b. Not imposing others
	c. Chest space with a difference

Table 2.1. Indicators of Tolerance Attitudes

3. Rohani Islam Extracurricular

a. Definition of Extracurricular

According to the Kamus Besar Bahasa Indonesia (KBBI), extracurricular is an activity that is outside the program written in the curriculum such as leadership training and student coaching. In the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 62 of 2014 concerning extracurricular activities in Primary and Secondary Education, extracurricular activities for personal development are in the context of developing potential, talents, interests, skills, and personality. Cooperation and independence of students are carried out optimally outside of learning hours for learning activities and learning activities under

the guidance and supervision of the education unit. So, extracurricular activities have an important role in developing students' abilities in school.

Extracurricular activities are student activities outside the regular learning schedule to provide students with additional knowledge, skills, and insight.³⁷ According to experts such as Lutan, extracurricular education is an internal part of the learning process that is formed to meet the needs of students. Initially, it was impossible to distinguish between internal school and extracurricular activities. Extracurricular activities are also an extension or complement to the strengthening of intracurricular activities or activities in order to channel talents or as a driving force for the development of student potential to reach the maximum level. Meanwhile, according to Usman and Setyowati, extracurricular activities are activities that are held outside school hours, both inside and outside school, as a place to further enrich and

³⁷ La Hadisi and others, "Implementation of Learning Management In Building an Attitude of Religious Tolerance at State High Schools In The Muna District", *Edukasi Islami: Jurnal Pendidikan Islam*, (Vol. 12, No. 3, 2023), p. 1879–1892.

improve students' knowledge and skills from various fields of life.³⁸

Based on the above understanding, it can be known that extracurricular activities are learning activities for students that are carried out outside the classroom and outside of ordinary learning hours under the supervision and guidance of educators with the aim of being a forum for character development in the context of expanding students' interests, talents, and potentials outside the academic field. Therefore, extracurricular activities must be arranged as best as possible so that they can support students' curricular activities and shape students' personalities.

b. Types of Extracurricular

The Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia issued new regulations related to extracurricular activities in schools. Based on the regulation of the Minister of Education and Culture Number 12 of 2024 concerning the curriculum in early childhood education, basic education levels, and secondary education levels, it is explained that there are five types of extracurricular activities that need to be

³⁸ Marcella Nurul Annisa, et al., "Peran Ekstrakurikuler Dalam Meningkatkan Karakter Kewarganegaraan Siswa Di Sekolah", *Jurnal Pendidikan Tambusai*, (Vol. 5, No. 3, 2021), p. 7286-7291.

prepared in educational units. The five types of activities are:³⁹

- 1) Krida, for example, Scouting, Palang Merah Remaja (PMR), Latihan Kepemimpinan Siswa (LKS), Usaha Kesehatan Sekolah (UKS), Pasukan Pengibar Bendera (Paskibra), and others.
- 2) Scientific Works, Kegiatan Ilmiah Remaja (KIR), activities that focus on research, scientific mastery, and others.
- 3) Interest and Talent Training, such as extracurricular sports, journalism, nature lovers, dance, theater, and others.
- 4) Religious, for example, pesantren kilat, religious lectures, reading and writing the Qur'an, retreats; or
- 5) Other forms of activities

Extracurricular activities can be held in various formats as follows:

³⁹https://jdih.kemendikbud.go.id/sjdih/siperpu/dokumen/salinan/salinan_SALINAN%20PERMENDIKBUDRISTEK%20NOMOR%2012%TAHUN%202024..pdf (accessed on October 14, 2024).

- 1) Individual, namely extracurricular can be done in a format that is followed by individual students.
- 2) Groups, namely extracurriculars can be carried out in a format that is followed by groups of students.
- 3) Classical, namely extracurricular can be done in a format that is followed by students in 1 study group.
- 4) Combination, namely extracurricular activities can be carried out in a format that is followed by students between study groups.
- 5) Field, namely extracurricular can be carried out in a format that is followed by one or number of students through activities outside of school or field activities.

c. Definition of Rohani Islam

One type of extracurricular in school that can be used as a forum in internalizing the character of values, especially tolerance is Rohani Islam extracurricular or Rohis. Rohani Islam is a form of innovation or renewal strategy in Islamic education so that students are able to

further develop religious concepts than what Islamic education teachers teach them in the classroom.⁴⁰

The Decree of the Director General of Islamic Education (Pendis) Number: DJ1/12A of 2009 related to the Implementation of Islamic Education Extracurricular Activities in school states that Rohani Islam is one of the extracurricular that holds religious activities such as pesantren kilat, complete reading and writing of the Qur'an, holding Islamic holidays, spiritual tours, and so on. The purpose of this extracurricular is to optimize students' understanding related to Islamic education in schools through the development of Rohani Islam extracurricular activities.⁴¹

Through Rohani Islam extracurriculars, students are able to gain deeper knowledge about Islam. Learning Islamic education in the class which only lasts for a few hours, is certainly not enough to increase students' insight into Islam completely. Therefore, Rohani Islam is present to help students in increasing their Islamic insight and developing students' abilities related to Islamic education.

⁴⁰ Rahmat Fadli, et al., "Peningkatan Konsep Keagamaan Siswa Melalui Integrasi PAI Dengan Kegiatan Rohis Di Sekolah", *Adiba: Journal of Education*, (Vol. 3, No. 3, 2023), p. 433-441.

⁴¹ Muhammad Irfan Syuhudi, "Mengurai Toleransi Beragama Di Kerohanian Islam (ROHIS) Di Kabupaten Bulukumba", *Mimikri Jurnal Agama Dan Kebudayaan*, (Vol. 7, No. 2, 2021), p. 338.

Next, the existence of Rohani Islam extracurricular can increase students' faith and make students closer to Allah because when joining this extracurricular, students will have a new family such as fellow Muslims so that they can remind each other in terms of worship and strengthen the bond of brotherhood among Muslims. By joining Rohani Islam extracurriculars, students will get a good environment so they can support students to have a positive life. In addition, by joining Rohani Islam extracurriculars, students will usually be given a mandate by the school to be responsible for maintaining and managing the mosque. This is in accordance with the Islamic religious orders to prosper the mosque. So that students are always in a good environment and can produce a quality young generation.⁴²

d. Functions and Purposes of Rohani Islam Extracurricular

In the era of global integration like today, changes and developments are going very rapidly that they can affect various aspects of life. This creates its own challenges for schools to develop quality learning, one of which is in the extracurricular field. Rohani Islam extracurricular can foster student morals so that they do not fall into bad

⁴² Siti Latifah, et al., *Ekstra Kurikuler Rohani Islam (Rohis) (Menumbuhkan Semangat Beribadah Siswa)*, (Jambi: PT. Sonpedia Publishing Indonesia, 2023) p. 7.

influences as the times develop. Through this extracurricular, students can establish friendships with fellow Muslims and be in a good environment. This extracurricular also helps the effectiveness of Islamic Education lessons outside of these hours.

Based on the decree of the Directorate of Islamic Religious Education, Ministry of Religion of the Republic of Indonesia, the purposes of Rohani Islam extracurricular are:⁴³

- 1) Providing facilities for coaching, training, and deepening Islamic Education for students, so that they can communicate the religious teachings they have obtained in the form of noble morals, so that the values of Islamic teachings color the school environment in daily life.
- 2) Forming a representative Muslim personality in an effort to regenerate Islam continuously, so that Islamic teachings continue to develop peacefully and more dynamically according to the times.
- 3) Strengthening faith and devotion to Allah SWT so that they are able to carry out His commands and abandon His prohibitions and be able to filter out

⁴³ Ministry of Religion of the Republic of Indonesia, Panduan Penyelenggaraan Kegiatan Rohani Islam (ROHIS) SMA 2008, p. 9

cultures that are not in accordance with spiritual values so that they can be avoided.

- 4) Providing and adding religious insights that are not obtained in classroom learning so that it is hoped that students' religious competence will increase.

The functions of Rohani Islam extracurriculars are:

- 1) Motivating students to develop potential in the religious field who can compete to improve their achievements both in the school environment and in the community.
- 2) Helping Islamic Education teachers to meet the demands of the need for recognition of the results of Islamic Education in line with the demands of society and the development of the times.

According to the functions and purposes of Rohani Islam extracurricular above, it can be concluded that Rohani Islam extracurricular is organized as a forum for students to expand and develop knowledge about Islamic religion. In addition, through this extracurricular, students can improve their character in accordance with Islamic values so that they can become noble individuals.

B. Previous Research

Considering the topic discussed in this study, the author provides the following some author that have been done:

1. Research by Fathur Rozi in 2019 with the title “**Internalisasi Nilai-Nilai Pendidikan Agama Islam melalui Ekstrakurikuler Keagamaan untuk Menumbuhkan Karakter Islami di SMK Negeri 51 Jakarta**”. The result of this study is that the process of internalizing the values of Islamic education through religious extracurriculars to emphasize character education in students is carried out slowly through several stages. Some of these stages are the stage of value transformation, value transactions, value transinternalization, and correlation or evaluation. The approach taken in internalizing these values is through the method of example, *qishah* or stories, habituation, correction and punishment. The strategy carried out by school institutions in internalizing the values of Islamic education through daily, weekly, and monthly activities. This is done so that students can understand the values of Islamic religious education well so that they can apply it in their daily lives. The values of Islamic education that are internalized through this extracurricular are the values of *i'tiqadiyah*, *khuluqiyyah*, and *amaliyyah*. For example, tadarus of the Qur'an, congregational prayers, performing Friday prayers, and many more. The implication of this activity is to provide

convenience and help students in the process of appreciating the values of Islamic education. In addition, it can increase awareness of worship and foster students' Islamic character.⁴⁴

The difference between previous author and current author are the first object of study. Previous author studied the internalization of Islamic education values through religious extracurricular activities to foster Islamic character, while the author wants to research the internalization of tolerance values. Second, the location of previous research in SMK, while the current research in SMP N 16 Semarang.

2. Research by Ade Eka Pradana in 2019 from the Faculty of Tarbiyah and Education entitled “**Pendidikan Karakter: Internalisasi Nilai-Nilai Toleransi Beragama Islam dalam Pembelajaran Pendidikan Agama Islam di SMK Yos Sudarso Sokaraja Kabupaten Banyumas**”. The result of this study is that the internalization of the values of tolerance through learning Islamic religious education at SMK Yos Sudarso is carried out in various ways. The first is to respect and allow positions that are different or contrary to one's own stance, by taking approaches such as: a) Providing space and time to hold Islamic holiday events, b) Providing places and tools for practicing worship, c) The habit of tadarus before

⁴⁴ Fathur Rozi, "Internalisasi Nilai-Nilai Pendidikan Islam Melalui Ekstrakurikuler Untuk Menumbuhkan Islami Di Smk Negeri 51 Jakarta", *Thesis* (Jakarta: UIN Syarif Hidayatullah, 2019), p. 106.

teaching and learning activities (tadarus al-Qur'an for Muslims and reading the Bible for Catholics in one class fifteen minutes before class starts). The second is to acknowledge differences by taking a positive attitude, with approaches such as: a) Iftar together, b) Dhuha prayer and congregational dzuhur prayer. Third, with subtle and good manners and behavior, the strategy carried out is to say greetings to all students regardless of their religion with greetings that are in accordance with their religion. Fourth, love others in an appropriate and anti-bullying way, with the strategy: Social service. The fifth is by not imposing the will and respecting differences, with the following approaches: a) It is allowed to wear hijab for Muslim students, b) go green activities. And the last is the love of peace, prioritizing peace in interaction with others, with the strategy of holding joint prayer activities which are followed by Catholics, Christians, and Muslims.⁴⁵ The difference between previous research and current research are the first object of study. Previous research examined the internalization of tolerance values in Islamic education, while the author wants to examine the internalization of tolerance values through Rohani Islam

⁴⁵ Ade Eka Pradana, "Pendidikan Karakter: Internalisasi Nilai-Nilai Toleransi Beragama Dalam Pembelajaran Pendidikan Agama Islam Di SMK Yos Sudarso Sokaraja Kabupaten Banyumas 2019", *Thesis* (Purwokerto: UIN Purwokerto, 2019), p. 63.

extracurricular. Second, the location of the research was in SMK Yos Sudarso while the current research was in SMP N 16 Semarang.

3. Research by Dewi Rochyati in 2022 from the Faculty of Tarbiyah and Teacher Training UIN Syarif Hidayatullah Jakarta with the title **“Internalisasi Nilai-Nilai Toleransi dalam Pembelajaran Pendidikan Agama Islam di SMP Yadika 3 Kota Tangerang”**. The result of this study is that the values of tolerance in learning Islamic Education at SMP Yadika 3 Tangerang City consist of five values, 1) be fair; 2) appreciate and respect differences; 3) cooperation; 4) empathy; 5) sympathy. The process of internalizing the values of tolerance is carried out through several processes, such as school religious programs such as religious holiday celebrations, Islamic education learning, and the existence of religious extracurricular programs. The supporting factors for the internalization of tolerance values are student personality, educational environment, and cooperation. Meanwhile, the factors that hinder the internalization of tolerance values are the family environment, student enthusiasm, and the outbreak of COVID-19 disease at that time.⁴⁶ The difference between previous research and current research is the research location.

⁴⁶ Dewi Rochyati, "Internalisasi Nilai-Nilai Toleransi Dalam Pembelajaran Pendidikan Agama Islam Di SMP YADIKA 3 Kota Tangerang", *Thesis* (Jakarta: UIN Syarif Hidayatullah, 2022), p. 96.

The location of this research is located at SMP Yadika 3 Tangerang City, while the author examines SMP N 16 Semarang.

4. Research by Najih Ahda Sabila in 2023 from the Faculty of Tarbiyah and Teacher Training UIN Walisongo Semarang with the title **“Internalisasi Nilai Moderasi Beragama melalui Ekstrakurikuler Rohani Islam di SMA Negeri 13 Semarang”**. The results of this study are the values of religious moderation that are internalized in the form of the value of national commitment (singing the national anthem every morning), tolerance (compensation for orphans in the month of Muharram given to Muslim and non-Muslim students), non-violence (maintaining unity and unity, no cases of fights between religions), accommodating local culture (mutual cooperation, greetings, pilgrimage).⁴⁷ The difference between previous research and current research are the first object of study. Previous research examines the internalization of religious moderation values, while the current research examines the internalization of tolerance values. Second, the location of the previous research was in high school while the current research is in SMP N 16 Semarang.

⁴⁷ Najih Ahda Sabila, "Internalisasi Nilai Moderasi Beragama Melalui Ekstrakurikuler Rohani Islam Di SMA Negeri 13 Semarang", *Thesis* (Semarang: UIN Walisongo Semarang, 2023), p. 101.

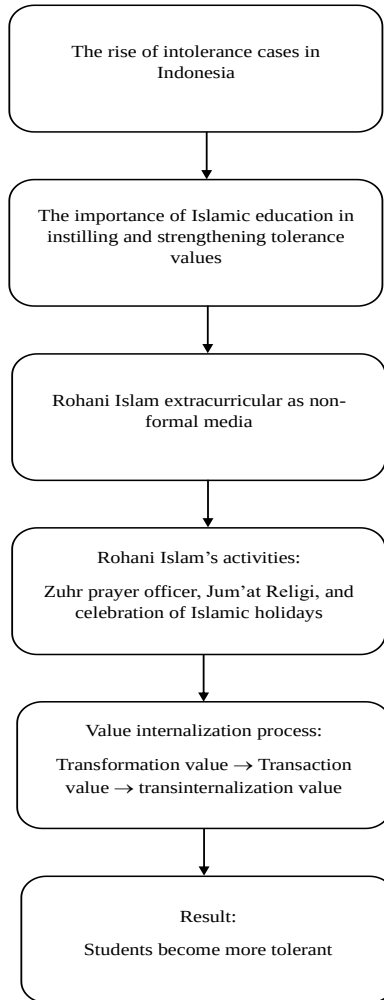
C. Thinking Framework

The problem of intolerance is increasingly rampant in Indonesia. The number of blasphemy cases and disturbances in houses of worship is increasing every year. This is a serious challenge that requires special attention, including in the school environment. Intolerance in schools often appears in the form of discriminatory behavior, bullying, and disrespect for different beliefs. Therefore, Islamic education has an important role in instilling the values of tolerance as an effort to build a harmonious and peaceful society.

Rohani Islam extracurricular at SMP N 16 Semarang functions as a non-formal media that supports the formation of Islamic character, including strengthening the values of tolerance. Through activities such as the zuhr prayer officer, Jum'at Religi, or the commemoration of Islamic holidays, students are given space to internalize tolerance values in daily life. The approach involved lecture method, examples method, habituation method, discussion and Q&A Methods, and as well as organization.

The process of internalizing tolerance values starts from value transformation in the form of introducing tolerance values through extracurricular coaching. Furthermore, there is a value transaction where students interact with friends who have differences. The final stage of this process is expected to result in a change in students' attitudes that are more open, respectful, and respectful of differences or commonly referred to as transinternalization of

values. Thus, Rohis extracurricular is not only a forum for spiritual development but also a place to strengthen tolerant character that contributes to the creation of a good and harmonious school environment.



Picture 2.1. Thinking framework of Internalization of tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang

CHAPTER III

RESEARCH METHODS

A. Research Approaches

The approach used in this study is qualitative. According to Creswell, qualitative research is a research approach in education where authors depend on the views of participants or informants: authors give lengthy questions to informants in the form of general questions, data collection mostly consists of words (or texts) from research participants, describe and then analyze the text into themes, and make requests in a timely manner. subjective and biased (provoking other questions).⁴⁸ In this study, the author also used a type of descriptive research. Descriptive research is a research method that describes and explains objects as they are. This study is also often called non-experimental because in this study the author did not control and manipulate the research variables.⁴⁹ Therefore, in this study, the author will describe how to internalize tolerance values in Islamic education through spiritual extracurricular. This research was held at SMP N 16 Semarang.

⁴⁸ Cresswell W John, *Research Approaches: Qualitative, Quantitative, and Mixed Method Approaches*, (SAGE Publication, 2014).

⁴⁹ Sukardi, *Metodologi Penelitian Pendidikan: Kompetensi dan Praktiknya* (Jakarta: Sinar Grafika, 2004).

B. Place and Time of Research

The research location of this study is SMP N 16 Semarang. This school is one of the public schools in Semarang city. This school is located on Jl. Prof. Dr. Hamka, Ngaliyan, Semarang City, Central Java postal code 50181. The basis for choosing SMP N 16 Semarang as a place to conduct research is this school has Rohani Islam extracurricular that is active in Ngaliyan. So, SMP N 16 Semarang can provide an overview of the object of research, namely the tolerance values. This research began at November until December 2024.

C. Data Source

There are two sources of data in this study. The data sources are primary and secondary data.

1. Primary data

Primary data is data obtained from observation, experiments, compilations, or simulations carried out by author.⁵⁰ This data is the main material for author who is obtained directly through the original source. With this, the primary source of data in this study is the results of interviews with the vice head of student affairs, the coach of Rohani Islam extracurricular, the leader of Rohani Islam extracurricular, and students.

⁵⁰ Eka Suminarsih et al., "Pengembangan Repositori Data Primer Riset Nasional: Studi Kasus Badan Riset Dan Inovasi Nasional", *Jurnal IPI (Ikatan Pustakawan Indonesia)*, (Vol. 8, No. 2, 2022), p. 9-15.

2. Secondary data

Secondary data is data that is obtained or quoted indirectly. This data is used as a support or support for premier data. Secondary data include books, scientific articles, documents, archives, and the internet that have relevance to this research.

D. Research Focus

Through this research, the author focuses on how to internalize tolerance values through Rohani Islam extracurriculars at SMP N 16 Semarang. Some of the things studied by the author are:

1. Rohani Islam extracurricular activities at SMP N 16 Semarang.
2. The methods used by Rohani Islam extracurricular in internalizing tolerance values.
3. Tolerance values contained in Rohani Islam extracurricular activities at SMP N 16 Semarang.

E. Data Collection Techniques

The data needed in this study was obtained through several data collection techniques, including:

a) Interview techniques

The interview technique is a data collection technique obtained through direct interaction between authors and research participants. This technique is carried out to gain

a deeper perception of a person's view or understanding of the phenomenon to be studied.⁵¹ As for this study, the author used an interview technique with a semi-structured form. First, the author will make several structured questions about the phenomenon to be researched, then give the questions to the informant or research participant to answer and the author will deepen by correcting the answers one by one. Therefore, all variables can be answered in more detail and completely. Informants or participants in this study include the vice head of student affairs, the coach of Rohani Islam extracurricular, the leader of Rohani Islam extracurricular, and students.

b) Observation techniques

Observation technique is a research technique that involves direct observation by the author and research participants. This technique is used by authors as an opportunity to observe social interactions, behaviors, and contexts related to the phenomenon to be studied.⁵² The data obtained through observation are school conditions, school policy implementation, and religious activities

⁵¹ Ardiansyah et al., "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif dan Kuantitatif", *Jurnal IHSAN: Jurnal Pendidikan Islam*, (Vol. 1, No. 2, 2023), p. 1-9.

⁵² Nartin, *Metode Penelitian Kualitatif*, 2024.

carried out by Rohani Islam extracurricular of SMP N 16 Semarang.

c) Documentation techniques

In addition to using interview and observation techniques, the data in this study also uses documentation techniques. According to Sugiyono (2011), documentation is a record of events that have passed in the form of pictures, writings, or monumental works of a person.⁵³ Documentation techniques are techniques used to complement the data that has been obtained from interview and observation techniques in qualitative research. In this study, the documentation obtained was in the form of field data containing school profiles, teacher and student data, interview documentation, and many more.

F. Data Validity Test

The data validity test is used to strengthen the research data that has been obtained. In this study, the author used a data validity test of the type of data triangulation. Triangulation is a method of processing data in qualitative research to test the correctness of the data that has been obtained. The data

⁵³ Rola Pola Anto et al., *Metode Penelitian Kualitatif: Teori dan Penerapannya*, (CV. Tahta Media Group, 2024), p. 951-952.

triangulation used in this study is source triangulation and technique triangulation.

Source triangulation is testing the validity of data by comparing facts from one source with another. In source triangulation, the author compares the data from interviews obtained from each source or research informant as a form of comparison to find and explore the truth of the information that has been obtained. Inversely proportional to source triangulation, triangulation techniques are used by authors to find out the truth of data on the same source but through different techniques. In this case, the author uses different data collection techniques to obtain data from the same source, namely combining interview, observation, and documentation techniques so as to produce a conclusion from the data obtained.⁵⁴

In analyzing the data that has been obtained, the author uses the following steps:

- a) Collecting data, the author conducts research in a predetermined place and collects data through interview, observation, and documentation techniques.
- b) Data reduction is an activity to summarize, discard unnecessary data, detail data systematically so as to produce basic data.

⁵⁴ Andarusni Alfansyur and Mariyani, "Seni Mengolah Data: Penerapan Triangulasi Teknik, Sumber, dan Waktu Pada Penelitian Pendidikan Sosial, *Historis*, (Vol. 5, No. 2, 2020), p. 146.

- c) Data presentation. According to Miles and Huberman, the presentation of data is a set of structured information that provides possibilities for drawing conclusions and taking actions. In qualitative research, data is presented in the form of brief descriptions and words that have relevance to the focus of the research and are written in sentences so that conclusions can be drawn.
- d) Verification and conclusion drawing is the final activity and the essence of the research found through the methods that have been used. The conclusion is made to be in line with the focus of the research.

CHAPTER IV

DESCRIPTION AND DATA ANALYSIS

A. Data Description

1. General Description of SMP N 16 Semarang

a. History of SMP N 16 Semarang

SMP N 16 Semarang is located on Jl. Prof. Dr. Hamka, Ngaliyan, Semarang City, Central Java. SMP N 16 Semarang was inaugurated on December 15, 1983 by the Minister of Education and Culture of the Republic of Indonesia based on the Ministerial Decree 0472/0/1983. At the beginning of its establishment, this school only had 6 classrooms, 1 science laboratory, and 1 office building for the principal, teachers, and managements. Even though it only provides 6 classrooms, this school has successfully carried out teaching and learning activities with 44 students in each class. In 1995-1996 the government proposed to admit as many new students as possible so that this school made a new policy to carry out teaching and learning activities in the afternoon.

Geographically, SMP N 16 Semarang is located in the hills of West Semarang, precisely in the hills of Ngaliyan District. This school is located on a strategic location on the side of the highway with various kinds of public transportation access so that it makes it easier for students who live far from school. The physical condition of the school

building is quite spacious, still sturdy, and still suitable for use as a place for teaching and learning. The environment at the school is quite cool and shady because it is surrounded by trees so it is very comfortable to study. In addition, SMP N 16 Semarang is close to housing, industrial areas, supermarket buildings, and Walisongo campus.⁵⁵

b. School Vision and Mission

Vision:

Excelling in achievements, having the character of a Pancasila Student Profile, and being environmentally insightful.

Mission:

As for realizing the mission of SMP N 16 Semarang, the school describes 10 missions that are guidelines, namely:

- 1) Implementing differentiated learning (which is on the side of students)
- 2) Carrying out positive discipline habituation activities
- 3) Implementing the Pancasila Student Profile Strengthening Project (P5)
- 4) Carry out learning and activities that develop students' social-emotional competencies
- 5) Carrying out extracurricular activities
- 6) Improving the professional competence of teachers and education personnel

⁵⁵ Documentation of SMP Negeri 16 Semarang 2024/2025.

- 7) Improving supporting infrastructure
- 8) Creating a conducive, safe, comfortable, and fun school atmosphere
- 9) Creating active parental participation and establishing partnerships with other institutions.
- 10) Realizing the participation of school residents in environmental conservation and management

c. Teacher Condition

Based on the subject, there are 49 teachers in SMP N 16 Semarang

No.	Name	Lesson Teacher
1.	Purnami Subadiyah, S.Pd, M.Pd	Social Science
2.	Sudarno, S.Pd	Mathematics
3.	Dr. Musiamah	Guidance and Counseling
4.	Badrul Anwar, S.Pd	Science
5.	Drs. Agus Priantoro	Mathematics
6.	Kun Purwani S. R., S.Pd.M.M	Indonesian Language
7.	Yuliyanti, S.Pd	Javanese
8.	Sri Rejeki, S.Pd, M.Pd	Mathematics
9.	Dwi Sugiyanti, S.Pd	Informatics
10.	Siti Rahayu, S.Pd	Informatics
11.	Ary Widiyatmoko, S.Pd	PE

12.	Ida Hartasih, S.Pd	Civic Education
13.	Teguh Joko Prasetyo, S.Pd	Arts
14.	Nina Lijanti, S.Th	Christian Education
15.	Dr. Astanaria Sinaga	Catholic Education
16.	Puji Sri Winarni, S.Pd, M.Pd	Social Science
17.	M. Muhibuddin, S.Pd.I	Islamic Education
18.	Anisa Nur Fatma, S.Pd	Science
19.	M. Ridho Afrizal, S.Pd	PE
20.	Indah Saputri, S.Pd	Guidance and Counseling
21.	Supartini, S.Pd	Indonesian Language
22.	Krisna Wijaya K, M.Pd	Indonesian Language
23.	Eka Kurniawan AP, S.Pd	PE
24.	Fitria Istantina, S.Pd	Guidance and Counseling
25.	Winda Puspitasari, S.Pd	Social Science
26.	Winda Puspitasari, S.Pd	Informatics
27.	Anisah Khilmiyati, S.Pd	English
28.	Kuswatun Chasanah, S.Pd	English
29.	Umi Fadhilah, S.Pd	Mathematics
30.	Moehammad Rofiq, S.Ag	Islamic Education
31.	Tri Widarsih, S.Pd	Indonesian Language
32.	Diah Utamingtias, S.Pd	Indonesian Language
33.	Nur Hapipah, S.Pd	Javanese

34.	Nur Hapipah, S.Pd	Arts
35.	Karunia Ningsih Tri P, S.Pd	Arts
36.	Dwi Benny Kisworo, S.Pd	Guidance and Counseling
37.	Retno Setiyaningsih, S.Pd	Social Science
38.	Tri Dasa Januarsi, S.Pd	Science
39.	Enata Dwi Ely Inayati, S.Pd	Social Science
40.	Anton Satria Prabuwana, S.Pd	Science
41.	Isnaini Rahmawati, S.Pd	Science
42.	Devika Budi Pratiwi, S.Pd	Civic Education
43.	Nailatul Yusro, S.Pd	Mathematics
44.	Nailatul Yusro, S.Pd	Informatics
45.	Oryza Sativa Hapsari, S.Pd	Civic Education
46.	Surini Asih Pamuji, S.Pd	Social Science
47.	Nur Wahid, S.Ag	Islamic Education
48.	Fitriana Nurul K., S.Pd	English
49	Amelia Hamida Lubis, S.Pd	English

Tabel 4.1. Table of Teachers in SMP N 16 Semarang

d. Student Condition

Based on data for 2024/2025, the total number of students at SMP N 16 Semarang are 791 students, consisting of 256 students in grade VII, 273 students in grade VIII, and 262 students in grade IX. The majority of students of SMP N

16 Semarang adhere to Islam, but there are also those who adhere to Christianity and Catholicism.

Class	Student			Religion			Sum
	M	F	Sum	Islam	Christian	Catholic	
VII	126	130	256	240	11	5	256
VIII	116	157	273	260	8	5	273
IX	124	138	262	250	7	5	262
Total	366	425	791	750	26	15	791

Tabel 4.2. Table of Student Condition at SMP N 16 Semarang

2. General Description of Rohani Islam Extracurricular SMP N 16 Semarang

a. Profile of Rohani Islam Extracurricular SMP N 16 Semarang

Rohani Islam is a new extracurricular that was formed in 2021 at SMP N 16 Semarang. This extracurricular is named Rohis *Fastabiqul Khairat* which means to compete in goodness. This extracurricular consists of a coach and extracurricular managements under the supervision of the Head of school and the Vice head of student affairs. The extracurricular management period of Rohani Islam lasted for one year.

b. Purposes of Rohani Islam Extracurricular at SMP N 16 Semarang

Rohani Islam at SMP N 16 Semarang was formed with the aim that all students always reflect faith and piety in every activity. While the main goal is to seek the pleasure of Allah SWT in every activity held and form a sincere attitude in carrying out various religious activities. Another purpose is to serve as a forum for Muslim students to develop their spiritual and social potential. In addition, this extracurricular also plays a role in helping schools in holding activities with Islamic nuances in a more structured and useful way.

As in an interview with Mr. M. Muhibuddin, S.Pd.I as the Vice head of student affairs:

“Tujuan utama pembentukan ekstrakurikuler Rohis agar seluruh siswa selalu mencerminkan keimanan dan ketakwaan dalam pembelajaran. Rohis juga kita ajarkan untuk menjadi pelopor Islam yang moderat sehingga mampu menerima perbedaan dari teman atau guru yang berbeda agama, ormas, maupun paham.”⁵⁶

Another statement was delivered by Mr. Moehammad Rofiq, S.Ag as Rohani Islam extracurricular coach:

“Tujuan utama ekstrakurikuler Rohis adalah untuk mencari ridho Allah SWT dalam setiap kegiatan yang dilakukan serta membentuk sikap ikhlas dalam

⁵⁶ The results of an interview with the Vice head of student affairs, M. Muhibbudin, S.Pd.I on Monday, December 16, 2024.

melaksanakan berbagai aktivitas keagamaan. Kegiatan ini juga bertujuan menyediakan wadah bagi siswa-siswi beragama Islam untuk mengembangkan potensi spiritual dan sosial mereka. Selain itu, Rohis berperan membantu sekolah dalam menyelenggarakan kegiatan yang bernuansa Islami secara terstruktur dan bermanfaat”⁵⁷

c. Management Structure

Every organization certainly has a management structure that shows the roles, responsibilities, and relationships between individuals in the organization. Therefore, Rohani Islam extracurricular at SMP N 16 Semarang forms a management consisting of coach, leader, secretaries, treasurers, and several divisions to provide personal satisfaction in carrying out their duties, so that the management can work efficiently to achieve the goals. Rohani Islam extracurricular management consists of grades VII and VIII. The results of the documentation about the management structure of Rohani Islam extracurricular *Fastabiqul Khairat* 2024/2025 are⁵⁸:

- | | |
|---------------|-------------------------------|
| a. Coach | : Moehammad Rofiq, S.Ag |
| b. Leader | : Khanza Meydiana Putri |
| Vice Leader 1 | : Aura Chinta Putri Nur Aulia |

⁵⁷ The results of an interview with Rohis Coach, Moehammad Rofiq, S.Ag on Tuesday, November 19, 2024.

⁵⁸ Documentation of Rohis SMP Negeri 16 Semarang, Friday 17 January 2025.

- Vice Leader 2 : Hafidh Masruri Prasetya
- Vice Leader 3 : Jitender Avara Fimala Lai
- c. Secretary 1 : King Yusrina Aliyah Ramadan
Secretary 2 : Syaakira Farrah Faida
- d. Treasurer 1 : Asyifa Larasati Dewi
Treasurer 2 : Nadira Alycia Grace Fitriyanto
- e. Religious Division :
- Fara Maulidya
 - Afifah Arifatunnisa
 - Daffa Fathurahman
 - M. Abyaz Zafran Ari W.
 - Al Malik Son of Afanis
- f. Public Relations Division :
- Wiloka Ayu Khinanty
 - Melani Zaskia W.
 - Aurora Nur Kamela
 - Shafira Yuliatika Putri
 - Mellani Raya
 - Shadina Fadhila Z.
- g. Communication and Publication Division:
- Dhiin Al Zahra
 - Eno Atha Danendra
 - Faiza Dzaky Ashar
 - M. Zulfikar Choirul Anam

- Arini Mustofiah
- h. Creativity and Arts Division:
 - Bramasta Bimaseta P.
 - Andini Laila Astuti
 - Dea Putri Nafisah
 - Fatahillah Nugrohojati Y.
 - Cantika Ayu Isya' P.
 - Elisa Putri Setiani
 - Rayyan Nereendra P.

3. Description of Research Results Data

Based on the research conducted, the author obtained data related to the internalization of tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang. The data was obtained from the Vice for Student Affairs, the Rohani Islam extracurricular Coach, the leader of Rohani Islam extracurricular, and several students. This research uses interview, observation, and documentation methods. The results of research related to the internalization of tolerance values through Rohani Islam extracurricular are:

a. Rohani Islam Extracurricular Activities at SMP N 16 Semarang

Based on interviews with Rohani Islam extracurricular coach, Rohani Islam organizer has prepared

several activity programs for one year of management, namely:

“Kegiatan di ekstrakurikuler Rohis telah disusun dengan baik untuk satu tahun kepengurusan yang terdiri dari program harian, bulanan, dan tahunan. Program harian seperti satgas (satuan petugas) salat zuhur berjamaah dan pembacaan Asmaul Husna setiap pagi. Program bulanan seperti Jum’at Religi yang diadakan satu bulan sekali pada hari Jum’at. Program tahunan seperti peringatan hari besar Islam yakni maulid nabi, idul adha, dan 1 Muharam selain itu juga ada pesantren Ramadan dan pembagian takjil.”⁵⁹

From what was conveyed by the Rohani Islam coach, it can be seen that the program of Rohani Islam extracurricular activities has been structured consisting of daily, monthly, and annual programs.

1) Daily program

a) Zuhr prayer attendants

Every Muslim has an obligation to carry out the obligatory prayer. This activity is one of the routine activities carried out by Rohani Islam extracurricular. The zuhr prayer was held in Sunan Kalijaga prayer room, SMP N 16 Semarang. In its implementation, the zuhr prayer begins after the azan

⁵⁹ The results of an interview with Rohis Coach, Moehammad Rofiq, S.Ag on Tuesday, November 19, 2024.

resounds or at the second break. The zuhr prayer will be led by the teacher as the imam. Due to the limited space in the prayer room, students will usually spread mats in the school yard. The Rohani Islam management will be a task force around the school yard to ensure that prayers run in an orderly manner. Uniquely, non-Muslim students usually help to spread mats when preparing for prayers.⁶⁰

b) Asmaul Husna Recitation

This activity is carried out every morning before learning starts. Asmaul Husna will be read by the Rohani Islam managements who picket that day through the school microphone and other students follow from inside their respective classrooms. The purpose of the recitation of Asmaul Husna is so that Muslim students are accustomed to mentioning the name of Allah SWT before starting all activities in order to receive blessings from Allah SWT.⁶¹

2) Monthly program

a) Jum'at Religi

To create a more Islamic Friday atmosphere, Rohani Islam extracurricular are held namely Jum'at Religi. This activity is held once a month on Fridays.

⁶⁰ Author observation, Tuesday, December 10, 2024.

⁶¹ Author observation, Friday, November 22, 2024.

Jum'at Religi is one of the activities to increase faith, piety, and increase Islamic religious knowledge for students. This activity also plays a role in strengthening faith and praying to get closer to Allah SWT. In addition, this activity was held as a reminder for students to practice Friday such as reading the Qur'an, increasing almsgiving, cleaning mosques, and increasing dzikr.

In this activity, both teachers and students gathered in the yard of SMP N 16 Semarang to listen to lectures and *mauidhah hasanah* from the speakers. This activity began with a tambourine team and several students leading prayers and reciting Asmaul Husna. Rohani Islam and OSIS work together to maintain order among students, while other students take notes on what the speaker conveys in the literacy book. The literacy book will be collected to the teacher and continued with the closing event, namely the distribution of snacks and P5 activities.⁶²

3) Annual Activities

a) Commemoration of Maulid Nabi

One of the annual activities of Rohani Islam SMP N 16 Semarang is the commemoration of

⁶² Author observation, Friday, November 22, 2024.

Maulid Nabi. This activity was held to celebrate the birth of the Prophet Muhammad PBUH with the aim of increasing love for the Prophet Muhammad. The rundown in this activity are recitations, food exchanges, and competitions. Interestingly, this activity is not only attended by Muslim students, but also non-Muslim students who are also present to participate.⁶³

b) Eid al-Adha Commemoration

The Eid al-Adha commemoration is carried out once a year at SMP N 16 Semarang. This activity was initiated by Rohani Islam management and the Eid al-Adha committee. This activity began with the Eid al-Adha prayer, then the slaughter and distribution of meat to all students both Muslim and non-Muslim, and the public around SMP N 16 Semarang. In accordance with the statement of Khanza Meydiana Putri as the leader of the Rohani Islam extracurricular:

“Adapun kegiatan tahunan di ekstrakurikuler Rohis adalah peringatan Idul Adha. Setiap warga sekolah di SMP Negeri 16 Semarang akan mendapatkan daging hewan qurban. Bahkan masyarakat umum yang tinggal di

⁶³ Documentation of Rohani Islam extracurricular at SMP N 16 Semarang.

dekat sekolah ini juga dapat selagi stok daging masih tersedia.”⁶⁴

c) Pesantren Kilat and Takjil Distribution

Ramadan is a special month for Muslims because of the descent of the Qur'an as a guide for Muslims in the world. In this glorious month, Muslims are required to compete with each other in terms of goodness to improve their quality, such as reading the Qur'an more, fasting for a full month of Ramadan, increasing almsgiving, and many more.

This moment will be more meaningful if it is done by students while studying at school. Therefore, SMP N 16 Semarang assisted by Rohani Islam extracurricular held Pesantren Kilat activities. In this activity, various activities were carried out such as tarawih prayers, religious discussions, book studies, breaking the fast together, and tadarus Al-Qur'an which was attended by students in grades VII and VIII where the students would stay at school for two days and one night.⁶⁵

Not only that, during Ramadan Rohani Islam held Takjil distribution in front of SMP N 16 Semarang. This activity is carried out once in the

⁶⁴ The results of an interview with the leader of the Rohis extracurricular, Khanza Meydiana Putri on Wednesday, November 20, 2024.

⁶⁵ Rohani Islam extracurricular documentation.

month of Ramadan by distributing foods and drinks to the public. This activity received appreciation from the online motorcycle community. In accordance with the statement of the Vice of Students Affairs:

“Kegiatan bagi takjil mendapatkan apresiasi dari komunitas ojek online, mereka sangat berterima kasih dan berharap untuk Ramadan tahun berikutnya diadakan kegiatan ini lagi.”⁶⁶

d) 1st Muharam Commemoration

1st Muharam has a special meaning in the Hijri calendar as Islamic new year. This moment is not just a commemoration of the turn of the year but as a reminder to improve the quality of self and the quality of worship for Muslims.⁶⁷ Rohis SMP N 16 Semarang also celebrate this commemoration by holding an orphan compensation activity. The orphan compensation activity was initiated by Rohani Islam management and Islamic education teachers. This

⁶⁶ Results of an interview with the Vice head of student affairs, M. Muhibbudin, S.Pd.I on Monday, December 16, 2024

⁶⁷ Irfan Oktavianus, et al., "Peringatan 1 Muharam oleh Mahasiswa KKN UNP Talago Gunung: Lomba Adzan Dan Tahfidz Sebagai Sarana Pengembangan Spiritual", *Jurnal Media Akademik (JMA)*, (No. 2, Vol. 8, 2024).

compensation is given to all orphan students in the school.⁶⁸

b. The Methods Used by Rohani Islam Extracurricular to Internalize Tolerance Values at SMP N 16 Semarang

According to the Vice head of student affairs of SMP N 16 Semarang, one of the purposes of Rohani Islam extracurricular is to become a pioneer of moderate Islam so that it is able to accept various differences, both religion, organizations, understandings, and so on. Therefore, this is a challenge for Rohani Islam extracurricular to help the school in internalizing tolerance values to all students through the right method so that the values of tolerance can be well accepted.

The methods used by Rohani Islam extracurricular to internalize tolerance values at SMP N 16 Semarang has been very good. Mr. Moehammad Rofiq, S.Ag expressed the following:

“Jadi dalam Rohis, kita punya banyak cara untuk menginternalisasi nilai-nilai toleransi kepada siswa. Pertama, melalui metode keteladanan. Sebagai pembina dan pengurus Rohis, kita berusaha memberi contoh langsung, seperti menjalin hubungan yang baik dengan semua orang tanpa memandang perbedaan dan saya berpesan kepada pengurus Rohis bahwasanya harus lebih baik sikapnya daripada siswa

⁶⁸ Documentation of Rohani Islam extracurricular at SMP N 16 Semarang.

lain. Dalam hal toleransi contohnya, saya menuntut pengurus Rohis untuk lebih toleran tanpa memandang perbedaan. Karena Rohis pasti akan lebih diperhatikan daripada siswa lainnya. Dan untungnya, pengurus Rohis disini semuanya toleran. Kedua, ada juga metode pembiasaan. Kita membiasakan siswa untuk kerja sama dalam setiap kegiatan, misalnya pembiasaan sikap sosial terhadap sesama yang ditunjukkan melalui pengumpulan infak. Ketika ada orang tua siswa yang meninggal dunia, pengurus Rohis akan keliling setiap kelas untuk mengumpulkan uang infak dan santunan anak yatim saat peringatan 1 Muharram. Hal tersebut dilakukan tanpa memandang perbedaan, berlaku bagi seluruh siswa. Jadi, toleransi itu jadi kebiasaan, bukan cuma teori. Ketiga, kita juga sering menggunakan metode ceramah dan diskusi. Terutama ketika kegiatan bulanan Jum'at Religi dan pengajian ketika peringatan hari besar Islam. Penceramah akan menjelaskan tentang pengertian atau teori toleransi kepada siswa, lalu dilanjutkan dengan diskusi atau tanya jawab. Biasanya, ketika diskusi itu banyak sekali insight dari siswa karena siswa cerita pengalaman mereka sendiri. Berikutnya, kita juga mengajarkan toleransi melalui organisasi. Dalam Rohis, siswa sebagai pengurus akan belajar bersama sebagai tim, mengatur program, dan bikin keputusan yang melibatkan banyak orang. Dari situ, mereka jadi paham gimana caranya menghormati pendapat orang lain dan cari solusi bersama. Jadi, toleransi itu benar-benar terasa di semua kegiatan Rohis."⁶⁹

⁶⁹ The results of an interview with Rohis Coach, Moehammad Rofiq, S.Ag on Tuesday, November 19, 2024.

Based on the interview, it can be stated that the methods or ways used by Rohani Islam extracurricular in internalizing tolerance values to students are through the exemplary method, habituation method, lecture method, discussion and Q&A methods, and through organization.

Related to the methods above, the author also asked if there was a special method or way to internalize tolerance values in SMP N 16 Semarang, Mr. M. Muhibbudin, S.Pd.I argued that:

“Untuk program khusus belum ada, tetapi kami mencoba untuk menciptakan atmosfer dan lingkungan yang baik. Contohnya kami para guru maupun pengurus Rohis bersikap baik dan saling menghormati sehingga siswa lain akan mencontoh perilaku kami. Selain itu, ketika pesantren Ramadan dan pembagian takjil, siswa lain turut membantu sehingga secara tidak langsung memperkenalkan kepada siswa tentang nilai-nilai toleransi.”⁷⁰

Then, the author also asked related to the obstacles that occurred in internalizing tolerance values. Mr. Moehammad Rofiq, S.Ag said:

“Tidak ada kendala yang berarti karena alhamdulillah semua SDM yang ada di SMP Negeri 16 Semarang sudah bersikap baik dan cukup toleran. Biasanya kami akan mengundang alumni untuk datang ke sekolah

⁷⁰ Results of an interview with M. Muhibbudin, S.Pd.I on Monday, December 16, 2024.

dan memberikan wejangan terkait dengan permasalahan yang kerap terjadi di lingkungan sekolah dan anak remaja.”⁷¹

This is strengthened by the statement of one of the students at SMP N 16 Semarang, namely Khansa Hanifah who said that:

“Saya melihat ekstrakurikuler Rohis sudah sangat baik dalam menginternalisasi nilai-nilai toleransi melalui beragam metode dan cara. Dan sepertinya tidak ada kendala yang berarti karena kami sudah didoktrin bahwa sekolah ini merupakan sekolah yang toleran, moderat, dan anti kekerasan”⁷²

c. Tolerance Values Contained in Rohani Islam Extracurricular Activities at SMP N 16 Semarang

Based on the results of the interview, the author asked about the tolerance values contained in Rohani Islam extracurricular activities at SMP N 16 Semarang. According to Rohani Islam extracurricular coach, the tolerance values contained are as follows:

“Dalam Rohis kita mengajarkan beberapa nilai toleransi sangat penting bagi siswa. Salah satunya adalah nilai menerima perbedaan di mana Rohis mengajarkan siswa untuk bisa menerima perbedaan dalam berbagai hal, baik itu dalam agama, suku, budaya, atau pandangan hidup. Kita selalu tekankan

⁷¹ The results of an interview with Rohis Coach, Moehammad Rofiq, S.Ag on Tuesday, November 19, 2024.

⁷² The results of an interview with a student, Khansa Hanifah on Friday, November 22, 2024.

bahwa perbedaan itu adalah rahmat dan bukan halangan untuk hidup rukun. Adapun nilai persaudaraan dan kemanusiaan dimana Rohis menanamkan mindset bahwa kita semua adalah saudara, baik itu sesama umat Islam atau dengan orang dari kalangan lain. Toleransi itu datang dari rasa cinta dan kemanusiaan, bukan hanya sekadar kesepakatan. Rohis mengajak siswa untuk selalu menjaga hubungan baik dan kasih sayang antar sesama. Selanjutnya, Rohis mengajarkan untuk menghormati keyakinan agama lain. Salah satu aspek toleransi yang sangat penting adalah mampu menghargai dan menghormati keyakinan orang lain tanpa harus menyetujui atau memaksakan pendapat kita. Nilai lainnya yang tidak kalah penting adalah membiarkan dan tidak memaksakan keinginan. Rohis mendorong siswa untuk bisa menghormati keputusan dan pilihan orang lain, karena setiap orang punya hak untuk memilih jalannya sendiri tanpa merasa dipaksa. Terakhir, Rohis juga mengajarkan tentang santun dalam berdakwah. Dakwah bukan hanya soal menyampaikan pesan, tetapi juga soal cara kita menghargai orang lain. Rohis mendorong siswa untuk berdakwah dengan cara yang bijaksana, penuh kasih, dan tidak kasar atau memaksa. Pokoknya, dakwah yang santun itu yang bisa diterima oleh hati, bukan hanya telinga.”⁷³

Based on the interview, it can be concluded that the tolerance values contained in Rohani Islam extracurricular activities are accepting differences, brotherhood and

⁷³ The results of an interview with Rohis Coach, Moehammad Rofiq, S.Ag on Tuesday, November 19, 2024.

humanity, respecting the beliefs of other religions, allowing and not imposing desires, and being polite in preaching.

In this case, the author also asked whether students felt more appreciative of differences and diversity after participating in activities in Rohani Islam extracurricular. Among them are:

Interview with the leader of Rohani Islam extracurricular of SMP N 16 Semarang, Khanza Meydiana Putri:

“Iya, saya merasa lebih toleran, menghargai perbedaan serta keberagaman setelah mengikuti kegiatan Rohis. Apalagi saya merupakan ketua dari ekstrakurikuler ini, jadi saya merasa turun langsung merasakan nilai-nilai toleransi yang diajarkan dalam ekstrakurikuler ini. Saya merasa lebih toleran karena Rohis selalu melibatkan semua kalangan tanpa memandang perbedaan dalam setiap kegiatan.”⁷⁴

Interview with Khansa Hanifah:

“Tentu. Saya merasa lebih menghargai perbedaan dan keberagaman setelah mengikuti kegiatan di ekstrakurikuler Rohis. Contohnya ketika kegiatan Jum’at Religi atau pengajian, ketika pembicara menyampaikan materi tentang toleransi lalu saya mencatatnya, saya jadi selalu ingat dan menerapkan

⁷⁴ The results of an interview with Khanza Meydiana Putri, on Friday, November 22, 2024.

nilai-nilai toleransi tersebut dalam kehidupan sehari-hari.”⁷⁵

Interview with Hafidh Masruri Prasetya:

“Iya, saya merasa lebih menghargai perbedaan dan keberagaman. Harapannya semoga ekstrakurikuler Rohis di sekolah ini mempunyai program khusus untuk menginternalisasi nilai-nilai toleransi soalnya sekolah ini terdiri dari berbagai macam keberagaman, supaya makin toleran.”⁷⁶

From some of the students who were interviewed by the author, students felt happy to participate in various activities held by Rohani Islam extracurricular and related to the internalization of tolerance values, students felt more tolerant and appreciated differences after participating in Rohani Islam activities. Because Rohani Islam always involves peoples regardless of differences in every activity.

B. Data Analysis

The analysis was carried out after the research data was obtained through interviews, observations, and documentation. The purpose is to present the data found, then compare the results found with the theories of tolerance applied in Rohani Islam extracurricular at SMP N 16 Semarang.

⁷⁵ The results of an interview with a student, Khansa Hanifah, on Friday, November 22, 2024.

⁷⁶ The results of an interview with a student, Hafidh Masruri Prasetya, on Friday, November 22, 2024.

1. Data Analysis of Rohani Islam Extracurricular Activities at SMP N 16 Semarang

Rohani Islam extracurricular at SMP N 16 Semarang has various activity programs that have been formed by the Rohis management in a structured manner and in accordance with the school's vision and mission. Based on the results of research conducted by author, Rohis' extracurricular activities at SMP N 16 Semarang include daily, weekly, and annual activity programs.

The daily activity program is an activity that is carried out every day. Daily activities are zuhr prayers attendants and the recitation of Asmaul Husna. The weekly activity program is an action plan for one week. Weekly activity is Jum'at Religi which is held once a month on Friday.

The annual activity program is an annual activity that is carried out only once a year. The annual program in Rohani Islam extracurricular activities are the commemoration of Maulid Nabi, the commemoration of 1st Muharam, the commemoration of Eid al-Adha, and Pesantren Kilat.

Each activity has a role and function to hone the interest and talent of Rohani Islam extracurricular managements. This can be seen from the spirit of learning, togetherness, and good cooperation among the management in preparing for Rohis activities. Not only that, the activities held by Rohis can support student learning in the classroom. In accordance with the

statement of the Vice head of student affairs of SMP N 16 Semarang:

“Sangat mendukung, tergantung masing-masing guru. Namun setidaknya Rohis mampu mewarnai setiap kegiatan di kelas karena dalam setiap kelas ditunjuk dua orang anak untuk menjadi pengurus Rohis. Sehingga memberikan kesan religius pada setiap pembelajaran di kelas.”⁷⁷

So according to the author, Rohani Islam extracurricular strongly support the process of improving the quality of education, especially in instilling Islamic religious values. This is in accordance with the journal by Kharismatulisa Aini, Muhizar Muchtar, and Nurmisda Ramayanti who explained that the function of extracurricular activities in school is to increase and develop talent interests into skills that support the quality of one's abilities to have academic and non-academic achievements.⁷⁸ This is also an accordance with the journal by Ayu Puji Rahayu and Yinshi Dong explained that extracurricular activities are basically carried out to support intra-curricular activities that may not be delivered during school hours. These limitations can be caused by the limited time, so additional lessons are needed outside the core

⁷⁷ The results of the interview with the vice head of student affairs, on Monday, December 16, 2024.

⁷⁸ Kharismatulisa Aini, et al., "Implementasi Kegiatan Ekstrakurikuler Rohis dalam Mengembangkan Keterampilan Sosial Siswa SMAN 1 Gebang, *Jurnal Kajian dan Riset Mahasiswa*, (Vol. 1, 2024), p. 614-621.

lessons. So, students can deepen a lesson by joining various school academic clubs.⁷⁹

2. Data Analysis of Methods Used by Rohani Islam Extracurricular to Internalize Tolerance Values at SMP N 16 Semarang

Based on the results of interviews, observations, and documentation, it shows that one of the goals of the formation of Rohani Islam extracurricular at SMP N 16 Semarang is as a forum for Muslim students to develop their spiritual and social potential, as well as assist the school in organizing activities with Islamic nuances in a structured and useful manner. This was explained by Mr. Moehammad Rofiq, S.Ag as the Rohani Islam extracurricular coach at SMP N 16 Semarang:

“Kegiatan ini juga bertujuan menyediakan wadah bagi siswa-siswi beragama Islam untuk mengembangkan potensi spiritual dan sosial mereka. Selain itu, Rohis berperan membantu sekolah dalam menyelenggarakan kegiatan yang bernuansa Islami secara terstruktur dan bermanfaat.”⁸⁰

The statement above regarding a forum for Muslim students to develop spiritual and social potential in accordance with the religious extracurricular guidelines of the Ministry of Religion in

⁷⁹ Ayu Puji Rahayu and Yinshi Dong, "The Relationship of Extracurricular Activities with Students' Character Education and Influencing Factors: A Systematic Literature Review", *AL-ISHLAH: Jurnal Pendidikan*, (Vol. 15, No. 1, 2023), p. 468.

⁸⁰ The results of an interview with Rohis Coach, Moehammad Rofiq, S.Ag on Tuesday, November 19, 2024

2008, namely providing a means of coaching, training, and deepening Islamic Religious Education for students, in order to be able to communicate the religious teachings they have obtained in the form of noble morals, so that the values of Islamic teachings color the school environment in daily life. Therefore, this extracurricular can help schools, especially Islamic Religious Education teachers, in developing the value of Islamic teachings in schools.

Based on the statement of David R. Kartwol in a journal written by Destatil Maghfiroh and Nur Aisyah, the value internalization process occurs through three stages, namely the value transformation stage, the value transaction stage, and the value transinternalization stage.⁸¹ The several stages that occurred in the process of internalizing tolerance values in the Rohani Islam extracurricular of SMP N 16 Semarang are as follows:

a. Stages of value transformation

This initial stage is carried out by coaches or speakers to provide knowledge and convey material related to the values of tolerance through Jum'at Religi activity or the commemoration of Islamic holidays. Through this stage, students also pay attention to the attitude of tolerance shown by the coach and managements of Rohani Islam

⁸¹ Destatil Maghfiroh and Nur Aisyah, "Internalisasi Nilai-Nilai Pendidikan Agama Islam dalam Membentuk Karakter Siswa Melalui Budaya Religius"... p. 304-318.

extracurricular in daily life. This stage is carried out to support the mindset of students in instilling tolerance values.

b. Stages of value transactions

After the material was delivered and the observation of tolerance values had been carried out, then students were given an understanding and reinforcement related to tolerance values by conducting discussions and questions and answers. In this second stage, there is a mutual interaction and response between students and those who deliver the material so that it will form students' understanding to be tolerant.

c. Stages of transinternalization of values

At this stage, students not only have knowledge and understanding of the value of tolerance, but students apply these values so that it becomes a habit. Through this habituation, students will get real experience in instilling the tolerance values.

The methods used by Rohani Islam extracurricular at SMP N 16 Semarang in internalizing the tolerance values are:

a. Exemplary Method

Exemplary is an effective method in the process of growing students' character in school because students will imitate the attitude of their teachers and friends. The Rohis management tends to be in the spotlight for other students because they take care of Islamic religious activities at school.

Every action and dress procedure will be paid more attention to by other students. In this case, both the Rohis coach and the Rohis's management have shown good examples, starting from dressing politely and in accordance with school rules, not speaking rudely, establishing good relationships with everyone regardless of differences, and having good manners.⁸²

In accordance with the statement by the coach of Rohani Islam SMP N 16 Semarang:

“Pengurus Rohis harus lebih baik sikapnya daripada siswa lain. Dalam hal toleransi contohnya, saya menuntut pengurus Rohis untuk lebih toleran tanpa memandang perbedaan. Karena Rohis pasti akan lebih diperhatikan daripada siswa lainnya. Dan untungnya, pengurus Rohis disini semuanya toleran.”⁸³

In the process of instilling values, role models or examples are needed. Values cannot be taught alone, but must be practiced. According to authors, both coach and managements of Rohani Islam extracurricular have been very good in being role models for students at school. Coach and Rohani Islam extracurricular's management have exemplified and shown tolerant religious behavior, such as good manners,

⁸² Author observation, Wednesday, November 20, 2024.

⁸³ The results of an interview with Rohis Coach, Moehammad Rofiq, S.Ag on Tuesday, November 19, 2024.

not staying away from people of different religions, not imposing their will, and so on.

The use of the exemplary method is also in accordance with Nur Jannah and Roihana Nuronias statement in their journal which said that this example starts from the behavior of the teacher himself as an educator to be able to give a good example to the students. This is so that the behavior exemplified by the teacher can be used as a guide that can be emulated by students, in this case students imitate what the teacher does. The example of teachers in providing examples of practicing good deeds is very effective in fostering the character values of students so that they can grow and develop into virtuous individuals.⁸⁴

b. Habituation Method

Habituation is everything that is done repeatedly and continuously so that it becomes a habit. Habitual behavior of students does not appear by itself, but needs to be instilled.⁸⁵ This method plays an important role in internalizing the tolerance values to students. The habituation method carried out by Rohis extracurricular is the recitation of Asmaul Husna

⁸⁴ Nur Jannah and Roihana Nuronias, "Internalization of Religious Character Through the Teacher's Exemplary Method at Madrasah Aliyah Negeri 3 Jember", *Journal of Islamic Education Research*, (Vol. 4, No. 2, 2023), p. 105-118.

⁸⁵ Ngadiono, "Habituation-Based Character Formation at Al Irsyad Tengeran 7 Islamic Islamic Boarding School, Batu City", *SinJie: Salam International Journal of Islamic Education*, (Vol. 3, No. 1, 2024), p. 31-41.

every morning. At this time, Muslim students will gather in class to recite Asmaul Husna. Meanwhile, non-Muslim students will gather at the Science Laboratory to worship according to their respective beliefs. In this case, students respect each other's beliefs and do not impose their will.

The habituation of social attitudes towards others is also shown through the collection of infaq. When a student's parent passed away, the Rohis management will go around each classroom to collect infaq. The infaq will be given to friends whose parents passed away. After that, the Rohis management along with teachers and several students paid their condolences to the residence. Another social habit is the compensation of orphans during the 1st of Muharam. This is done regardless of differences, applicable to all orphan students.⁸⁶

The use of the habituation method in internalizing tolerance values is in accordance with the statement of Arum Nur Afifah, Iswati, and M. Ihsan Dacholfany in their journal which states that the habituation method refers to the effort to instill values, attitudes, feelings, views and knowledge that grow and develop in a society to individual members of the culture concerned. Teachers apply the values of tolerance to students by making it a habit to respect each other's beliefs,

⁸⁶ Author observation, Wednesday, November 20, 2024.

respect each other's opinions, and be able to accept and agree on differences.⁸⁷

c. Lecture Method

The lecture method is used in several Rohis activities such as Jum'at Religi and lectures on the commemoration of Islamic holidays. When the research observation took place, Jum'at Religi activity was guided by *mauidhah hasanah* from Mr. Bahrul Anwar, S.Pd as a science teacher at SMP N 16 Semarang about the importance of prayer and ablution correctly.⁸⁸

In this activity, Rohani Islam extracurricular will invite competent speakers or mentors. The lecture method is carried out to provide explanation and understanding of tolerance to students directly. In accordance with what Muhibbin Shah said in his book, the lecture method is the best way to find out the scarcity of literature or sources according to the student's understanding.⁸⁹

d. Discussion and Q&A Methods

In addition to using the lecture method in internalizing tolerance values, Rohani Islam extracurricular

⁸⁷ Arum Nur Afifah, et al., "Internalisasi Nilai Toleransi Melalui Pembelajaran Pendidikan Agama Islam di SMP Negeri 1 Sumberejo Tanggamus", *Al-I'tibar: Jurnal Pendidikan Islam*, (Vol. 9, No. 2, 2022), p. 110-115.

⁸⁸ Author observation, Friday, November 22, 2024.

⁸⁹ Muhibbin Shah, *Psikologi Pendidikan Dengan Pendekatan Baru*, p. 203.

also provides time for discussion and question and answer. Discussion and Q&A Methods are technique to motivate students to dare to ask questions, answer, or express their opinions. An example of the use of this method in Rohis activities of SMP N 16 Semarang is when there is a recitation or lecture on the commemoration of Islamic holidays. Rohis extracurricular will invite speakers, either from teachers, alumni, or preachers. After the lecture session is over, usually the speaker will open question and answer session and then continue with a discussion so that students or listeners become more understand of the topic presented. This is in accordance with what the leader of Rohani Islam extracurricular said:

“Setelah ceramah atau penyampaian materi, biasanya pembicara akan membuka sesi tanya jawab supaya pendengar dapat menanyakan hal yang belum dipahami dan menjadikan pendengar lebih paham dengan materi yang disampaikan.”⁹⁰

This is accordance with Rusli’s statement in his journal that the application of the discussion method aims to exchange information, opinions, and experiences between students and teachers in order to get a clearer and more thorough common understanding of the material presented.

⁹⁰ The result of interviews with the leader of Rohani Islam extracurricular, Khanza Meydiana Putri on Friday, 17 Januari 2025.

Meanwhile, the application of the Q&A Methods aims to stimulate students to think and guide them to reach the truth.⁹¹

e. Through Organization

Every organization needs individuals to play an important role in the development of that organization. In an organization, a person can train one's abilities, create an atmosphere of togetherness and family, and of course increase a sense of tolerance for all similarities and differences. Rohani Islam extracurricular is a forum for Muslim students who work together to assist schools in holding Islamic activities. Rohis has a management structure like an organization in general. The structure of Rohis extracurricular management at SMP N 16 Semarang consists of the leader, vice leader, secretary, treasurer, and coordinator for several divisions taken from grades VII and VIII.⁹²

1) Coach

In an organization, a coach is needed who functions to direct and supervise the running of the organization to be in accordance with the goals that have been determined. In addition, coach can also provide instructions, advice, or

⁹¹ Rusli, "Internalisasi Nilai-nilai Pendidikan Islam Oleh Pembina Kepada Himpunan Anak Pecinta Islam (Hapis) di SMA Negeri 3 Teluk Keramat, *Educational Jurnal: General and Specific*, (Vol. 2, No. 3, 2022), p. 372-381.

⁹² Author's observation, December 9, 2024.

motivation to their managers to grow more. In the Rohani Islam extracurricular management of SMP N 16 Semarang, the principal appointed an Islamic education teacher as a Rohani Islam coach.

2) Daily Management Board

The Daily Management Board or BPH is an important component that must exist in an organization. Daily management board is tasked with carrying out and being responsible for every activity or work program in the organization. Daily management board members in the Rohani Islam extracurricular SMP N 16 Semarang consist of the leader, vice leader, secretary, and treasurer.

3) Division Coordinator

In an organization, the division coordinator functions to organize or coordinate activities and processes within the division he leads. The division coordinator is responsible for ensuring that the implementation of activities or work programs that have been made in the early term of office runs well. The five divisions in the Rohani Islam extracurricular SMP N 16 Semarang are:

- Religious Division: tasked with facilitating religious activities such as recitation, book studies, and congregational worship.

- Studies and Discussions Division: tasked with conducting study and discussion activities on religious, social, and moral issues that are relevant to students.
- Creativity and Art Division: functions to organize art and creativity activities such as nasyid competitions and Islamic fashion shows.
- Communication and Publication Division: responsible for internal and external communications, including social media management, poster creation, and activity documentation.
- Public Relations Division: tasked with conveying information on Rohis activities to the management effectively and in a timely manner. Members of the public relations division can take advantage of WhatsApp group media or e-mail in conveying information. In addition, the public relations division also plays a role in establishing good relationships with external parties such as teachers, students, and parents such as holding meetings and sending letters or e-mails, as well as using social media to communicate and explain Rohis activities to external parties.



Picture 4.1. Coach and Managements of Rohani Islam extracurricular are holding a Monthly Meeting.

In this case, the author sees Rohani Islam extracurricular has instilled the values of tolerance well in students in school. This is in line with La Hadisi, Mifathur Rahman Hakim, Zulkifli Musthan, and Husna Nashihin's journal that students who take part in spiritual extracurricular activities and others have a deeper understanding of tolerance.⁹³ It is hoped that students will be able to be tolerant not only at school, but also outside school and in society.

⁹³ Hadisi, "Implementation of Learning Management ...", p. 1888.

3. Data Analysis of Tolerance Values Contained in Rohani Islam Extracurricular Activities at SMP N 16 Semarang

Based on a statement from the Vice head of student affairs of SMP N 16 Semarang, one of the goals of the formation of Rohani Islam extracurricular is to become a pioneer of moderate Islam so that it is able to accept differences. In order to become a pioneer of moderate Islam, students must know and practice the values of tolerance. Through the internalization of tolerance values carried out by Rohani Islam extracurriculars, it is hoped that students will be able to appreciate and actualize these values in their daily lives. The tolerance values contained in Rohani Islam extracurricular activities at SMP N 16 Semarang are:

1. Accepting differences

In Rohani Islam extracurricular activities at SMP N 16 Semarang, students are taught to accept and appreciate differences. This value is shown through orphan compensation activities during the 1st Muharam. Compensation in the form of basic necessities is not only distributed to Muslim orphan students, but orphan students with various backgrounds also have the opportunity to get it. In addition, when Rohis held the commemoration of Eid al-Adha, the meat was distributed to all students, teachers, and the public regardless of differences.

This is in accordance with the statement of Risma Sitohang and Dewi Royani Saragih in their journal that tolerance is not only about respecting differences, but must be accompanied by an attitude of accepting differences and then shown through an action.⁹⁴

2. Brotherhood and Humanity

The value of brotherhood and humanity was shown during the commemoration of Maulid Nabi, the Rohani Islam management held a food exchange event and several competitions. Students from other religions also joined the event by donating food and participating in competitions. This is in accordance with the statement of the leader of the Rohani Islam extracurricular:

“Ketika Rohis mengadakan acara Maulid Nabi, siswa non muslim turut menyumbang makanan dan minuman untuk siswa. Bahkan orang tua siswa pun turut menyumbang banyak sekali makanan sampai pengurus Rohis kewalahan dan dibagikan ke pengurus ekstrakurikuler lain. Inilah yang dinamakan persaudaraan”⁹⁵

In addition, this value is also shown when Rohani Islam extracurricular hold a series of activities during

⁹⁴ Risma Sitohang and Dewi Royani Saragih, "School Culture in Forming the Character of Tolerance in Grade VI Students at SDN 091317 Pematang Raya",... p. 753-766.

⁹⁵ The results of an interview with the leader of the Rohani Islam extracurricular, Khanza Meydiana Putri on Friday, January 17, 2025.

Ramadan. Rohani Islam and OSIS of SMP N 16 Semarang worked together to distribute takjil to the public and then closed by breaking the fast together. This is in line with Guruh Ryan Aulia's statement in his journal that one of the principles of tolerance is humanity. Islam teaches its people to do good and spread love to all creatures on earth. In Islam, tolerance means acceptance of different faiths, mutual respect, and no discrimination against others, whether the same or different beliefs.⁹⁶

3. Respect for the beliefs of other religions

This value is shown during Asmaul Husna's morning habituation before starting learning. For Muslim students, they will read Asmaul Husna in classes. Meanwhile, students of other religions gathered in the Science Laboratory room to worship according to their respective beliefs.

According to author, this activity is quite effective in creating an atmosphere of mutual respect. In accordance with the journal compiled by Risma Sitohang and Dewi Royani Saragih, there are three elements that must be met in tolerance, namely respect, acceptance, and appreciation of human diversity and expression.⁹⁷

⁹⁶ Guruh Ryan Aulia, "Toleransi Antar Umat Beragama Dalam Perspektif Pendidikan Islam", *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, (Vol. 4, No. 1, 2023), p. 44–51.

⁹⁷ Risma Sitohang and Dewi Royani Saragih.

4. Allowing or not imposing desires

This was shown when the Rohani Islam coach and managements held a meeting to discuss the next Rohis activities. The leader expressed his opinion and then the other managements gave suggestions. There was a discussion and debate between the leader and the management. However, the leader of Rohis was open-minded and did not get emotional when his opinion was changed according to the advice of the management. The task of the coach here is to direct and determine the results of the discussion so that there is no commotion between Rohis managements.⁹⁸

Rohani Islam extracurricular in which there is a management structure that functions to coordinate and ensure that Rohis activities run well. The value of tolerance shown in this case is to let and not impose the will. When the meeting took place, there was a discussion between the coach, daily management board, and other managements. This is in accordance with the statements of Akhwani and Moh. Wahyu Kurniawan in his journal said that there are four components that are indicators of tolerance, namely accepting, appreciating, respecting, and allowing.⁹⁹

⁹⁸ Author's observation, November 25, 2024.

⁹⁹ Akhwani and Moh Wahyu Kurniawan, "Potret Sikap Toleransi Mahasiswa Keguruan Dalam Menyiapkan Generasi Rahmatan Lil Alamin",... p. 890-899.

5. Polite in preaching

Manners in preaching are shown during Jum'at Religi activities. In this activity, Rohis invited preachers or mentors to deliver da'wah material to students. Of course, da'wah is delivered well, politely, and does not offend any party. With this, the values of tolerance will be conveyed well to students and listeners.¹⁰⁰

A preacher must convey his da'wah in a polite way. Especially preachers in Indonesia because Indonesia consists of a diversity of religions, ethnicities, cultures, and others. This is in accordance with the journal by Masrul Anam which states that in surah Al-An'am verse 108 Allah commands His prophets and messengers to preach in a polite way. Allah forbids His people to preach harshly, use obscene language, and be full of emotions. If da'wah is carried out through bad things, it can cause quarrels and hostility between people.¹⁰¹ This is in accordance with Syahraini Tambak's journal that it is necessary to supervise or monitor so that students are awake and avoid extreme religious understandings and other perversion. The method of supervision is carried out by selecting presenters or lecturers so that the material delivered

¹⁰⁰ Author observation, November 22, 2024.

¹⁰¹ Masrul Anam, et al., "Prinsip Toleransi Beragama Perspektif QS. Al-An'am [6]:108 Dan Relevansinya Dalam Konteks Keindonesiaan",... p. 67-80.

is in accordance with moderate Islamic teachings which are not exposed to radical teachings.¹⁰²

C. Research Limitations

In conducting the research, the author realized that there were still shortcomings and limitations so that the results of this research were less than perfect. The limitations in this study are:

1. The author has a lack of ability to analyze and present data as well as a lack of scientific knowledge. The author has tried his best to conduct this research according to the direction of the supervisor.
2. The limitation of the study of the research object is that the author only discusses the internalization of tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang.

¹⁰² Syahraini Tambak, "The Method Of Counteracting Radicalism In Schools: Tracing the Role of Islamic Religious Education Teachers in Learning", *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, (Vol. 45, No. 1, 2021), p. 115.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the results of the research and analysis that has been presented in chapter IV about the internalization of tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang, it can be concluded as follows:

1. Internalization of tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang has been running very well and structured. Students are very active in participating in every activity held by Rohani Islam extracurricular. So that the values of tolerance can be internalized well and students became more tolerant.
2. Rohani Islam extracurricular activities at SMP N 16 Semarang have been structured consisting of daily, monthly, and annual activities. Daily activities include the zuhr prayer attendants and the recitation of Asmaul Husna. The monthly activity is Jum'at Religi. And annual activities in the form of commemoration of Islamic holidays, namely the commemoration of Eid al-Adha, 1st Muharram, Maulid Nabi, Pesantren Kilat, and takjil distribution.
3. The internalization of tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang is carried out through the exemplary method, habituation method, lecture method,

discussion and Q&A Methods, and organizational method. By internalizing the tolerance values, it is hoped that students will be able to understand the importance of tolerance and apply tolerance in daily life.

4. The tolerance values contained in Rohani Islam extracurricular activities at SMP N 16 Semarang are: 1) Accepting the differences, shown through orphan compensation activities during the 1st Muharam. In addition, when Rohis holds the commemoration of Eid al-Adha, where meat is distributed to all students, teachers, and the public regardless of differences. 2) Brotherhood and humanity, shown through the activities of Maulid Nabi and takjil distribution. In this activity, Rohis held a food exchange event between students and distributed food or drinks to the public. 3) Respect for the beliefs of other religions, shown through the recitation of Asmaul Husna. Students of other religions will gather to worship according to their respective beliefs in the science laboratory. 4) Allowing or not imposing the desire, shown when the Rohani Islam coach and managements hold meetings. 5) Polite in preaching shown during Jum'at Religi. In this activity, Rohis invited preachers to deliver da'wah material to students. Da'wah must be delivered in a good, polite, and not offending any party.

B. Suggestion

Based on the observation of existing conditions and the results of the research that has been carried out, the author proposes the internalization of the tolerance values through Rohani Islam extracurricular at SMP N 16 Semarang as follows:

1. For Schools

It is expected to be able to complete the facilities and infrastructure for Rohani Islam extracurriculars in order to support Rohis eextracurricular work program, especially in internalizing the values of tolerance in schools.

2. For Students

Be more active and diligent to participate in every activity held by Rohani Islam extracurriculars because the extracurricular teaches various things both religious and social for all students, especially Muslim students.

3. For Rohani Islam Extracurricular Management

There must be good cooperation between the school, teachers, coaches, managements, students, and even parents or guardians of students so that every activity held by Rohis extracurricular receives support and motivation that can be used as material to develop more interesting and innovative activities.

In relation to the internalization of tolerance values, the management should make a special work program related to tolerance so that students become more tolerant.

4. For Teachers and Coach of Rohani Islam Extracurricular

It is hoped that these teachers and extracurricular coaches can provide guidance, motivation, and good examples, especially related to tolerance to students so that students can practice tolerance in daily life. In addition, it is hoped that Rohis teachers and coaches can develop methods or methods used to internalize the values of tolerance to students at school.

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APPENDIX

Appendix I

INTERVIEW INSTRUMENT FOR THE VICE HEAD OF STUDENT AFFAIRS OF SMP N 16 SEMARANG

No.	Questions
1.	Bagaimana kondisi ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?
2.	Berapa jumlah pembina ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?
3.	Apakah kegiatan ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang telah disusun dengan baik dan terstruktur sesuai program sekolah?
4.	Apa saja kegiatan yang biasanya diadakan oleh ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?
5.	Apakah pihak sekolah menyediakan fasilitas dan sarana pendukung untuk kegiatan ekstrakurikuler Rohani Islam?
6.	Apa tujuan utama sekolah dalam membentuk ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?
7.	Apakah ada program khusus yang disusun untuk memperkenalkan atau memperkuat nilai-nilai toleransi melalui ekstrakurikuler ini?

8.	Apakah ekstrakurikuler Rohani Islam memiliki peran dalam mendukung proses pembelajaran siswa di kelas?
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**INTERVIEW INSTRUMENT FOR ROHANI ISLAM
EXTRACURRICULAR COACH**

No.	Questions
1.	Apa tujuan utama ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?
2.	Apakah ada kegiatan terstruktur dalam ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?
3.	Seberapa sering kegiatan tersebut dilaksanakan dan bagaimana bentuk pelaksanaannya?
4.	Bagaimana metode atau cara yang dilakukan oleh ekstrakurikuler Rohani Islam untuk mengajarkan (menginternalisasikan) nilai-nilai toleransi kepada siswa?
5.	Apakah siswa dari berbagai latar belakang turut berpartisipasi dalam kegiatan Rohis? Bagaimana interaksi siswa selama kegiatan berlangsung?
6.	Apa saja nilai-nilai toleransi yang diajarkan (diinternalisasikan) kepada siswa?
7.	Apakah ada kendala atau hambatan yang terjadi dalam menginternalisasi nilai-nilai toleransi kepada siswa?

INTERVIEW INSTRUMENT FOR THE LEADER OF ROHANI ISLAM EXTRACURRICULAR

No.	Questions
1.	Bagaimana respon siswa terhadap kegiatan yang diadakan oleh ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?
2.	Apa saja kegiatan yang diadakan oleh ekstrakurikuler Rohani Islam? Apakah ada kegiatan rutin yang dilaksanakan?
3.	Apa yang kamu ketahui tentang toleransi?
4.	Apakah ada program khusus yang disusun untuk memperkenalkan atau memperkuat nilai-nilai toleransi melalui ekstrakurikuler Rohis?
5.	Menurutmu, bagaimana cara ekstrakurikuler Rohis menginternalisasi nilai-nilai toleransi kepada seluruh siswa di sekolah?
6.	Setelah mengikuti kegiatan Rohis, apakah kamu merasa lebih menghargai perbedaan dan keberagaman?
7.	Apa harapanmu untuk ekstrakurikuler Rohis kedepannya terkait dengan internalisasi nilai-nilai toleransi?

Appendix II

OBSERVATION GUIDELINES

Some of the aspects that will be observed in this study are as follows:

No.	Observation's Aspect	Yes	No
1.	Materi yang disampaikan dalam ekstrakurikuler Rohani Islam mencakup pesan-pesan tentang toleransi	√	
2.	Interaksi antar siswa selama kegiatan ekstrakurikuler menunjukkan sikap saling menghargai, kerja sama, dan toleransi terhadap perbedaan	√	
3.	Siswa merespon materi toleransi dengan antusias, menunjukkan pemahaman melalui pertanyaan atau diskusi aktif	√	
4.	Kegiatan yang dilaksanakan dalam ekstrakurikuler Rohani Islam mencerminkan nilai-nilai toleransi	√	
5.	Sekolah memberikan dukungan yang memadai seperti fasilitas dan pengawasan, untuk memastikan kegiatan dalam ekstrakurikuler Rohani Islam berjalan sesuai tujuan internalisasi nilai-nilai toleransi	√	

6.	Siswa yang terlibat dalam ekstrakurikuler menunjukkan perubahan sikap yang lebih toleran	√	
7.	Terdapat evaluasi rutin terhadap kegiatan ekstrakurikuler Rohani Islam yang mencakup penilaian terhadap internalisasi nilai-nilai toleransi di kalangan siswa	√	
8.	Siswa menerapkan nilai-nilai toleransi yang mereka pelajari dalam kegiatan ekstrakurikuler Rohani Islam ke dalam interaksi sehari-hari di sekolah, seperti menghargai perbedaan dan membantu teman dari latar belakang berbeda	√	
9.	Kegiatan Rohani Islam berkolaborasi dengan ekstrakurikuler lainnya untuk memupuk semangat toleransi, dengan melibatkan siswa dari berbagai latar belakang dan keyakinan	√	

Appendix III

INTERVIEW TRANSCRIPT

Name : M. Muhibuddin, S.Pd.I

Position : The Vice head of student affairs & Islamic Education Teacher

Day, date : Monday, December 16, 2024

Time : 01.00 PM

Place : Student Affairs Room

No.	Questions	Answers
1.	Bagaimana kondisi ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?	Selama ini berjalan dengan sangat baik, lancar, dan sukses yang dapat dilihat melalui beberapa kegiatan yang diselenggarakan oleh Rohis. Diantaranya kegiatan Jum'at Religi, halal bi halal, pesantren Ramadhan, dan bagi takjil yang justru mendapat apresiasi dari komunitas ojek online, mereka sangat

		berterima kasih dan berharap untuk Ramadan tahun berikutnya diadakan kegiatan ini lagi.
2.	Berapa jumlah pembina ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?	Hanya satu yaitu Bapak Rofiq, namun ekstrakurikuler Rohis juga di koordinir oleh OSIS melalui divisi ketakwaan dan keimanan.
3.	Apakah kegiatan ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang telah disusun dengan baik dan terstruktur sesuai program sekolah?	Sudah sesuai, selama garis koordinasinya tidak putus dengan OSIS dan pihak sekolah.
4.	Apa saja kegiatan yang biasanya diadakan oleh ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?	Kegiatan Rohis sangat beragam, sesuai dengan yang saya katakan tadi bahwa terdapat kegiatan Jum'at Religi, halal bi halal, pesantren Ramadhan, peringatan hari besar Islam, dan kegiatan harian seperti satgas shalat berjamaah dan

		pembacaan Asmaul Husna.
5.	Apakah pihak sekolah menyediakan fasilitas dan sarana pendukung untuk kegiatan ekstrakurikuler Rohani Islam?	Tentu, kita sudah menyiapkan fasilitas untuk Rohis berupa mushola sebagai tempat ibadah dan tempat berkumpul. Kemudian sarana berupa mimbar, meja untuk mengaji, satu set rebana, dan sarana yang digunakan untuk pembelajaran berupa kain ihram.
6.	Apa tujuan utama sekolah dalam membentuk ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?	Tujuan utamanya agar seluruh siswa selalu mencerminkan keimanan dan ketakwaan dalam pembelajaran. Rohis juga kita ajarkan untuk menjadi pelopor Islam yang moderat sehingga mampu menerima perbedaan dari teman-teman yang berbeda agama, ormas, maupun paham.
7.	Apakah ada program khusus yang disusun untuk	Untuk program khusus belum ada, tetapi kami mencoba

	memperkenalkan atau memperkuat nilai-nilai toleransi melalui ekstrakurikuler ini?	untuk menciptakan atmosfer dan lingkungan yang baik. Contohnya kami para guru maupun pengurus Rohis bersikap baik dan saling menghormati sehingga siswa lain akan mencontoh perilaku kami. Selain itu, ketika pesantren Ramadan dan pembagian takjil, siswa lain turut membantu sehingga secara tidak langsung memperkenalkan kepada siswa tentang nilai-nilai toleransi.
8.	Apakah ekstrakurikuler Rohani Islam memiliki peran dalam mendukung proses pembelajaran siswa di kelas?	Sangat mendukung, tergantung masing-masing guru. Namun setidaknya Rohis mampu mewarnai setiap kegiatan di kelas karena dalam setiap kelas ditunjuk dua orang anak untuk menjadi pengurus Rohis. Sehingga memberikan kesan religius

		pada setiap pembelajaran di kelas.
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INTERVIEW TRANSCRIPT

Name : Moehammad Rofiq, S.Ag

Position : Rohani Islam Extracurricular Coach & Islamic Education Teacher

Day, date : Tuesday, 19 November 2024

Time : 09.35 AM

Place : Sunan Kalijaga Mosque SMP N 16 Semarang

No.	Questions	Answers
1.	Apa tujuan utama ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?	Tujuan utama ekstrakurikuler Rohis adalah untuk mencari ridho Allah SWT dalam setiap kegiatan yang dilakukan serta membentuk sikap ikhlas dalam melaksanakan berbagai aktivitas keagamaan. Kegiatan ini juga bertujuan menyediakan wadah bagi siswa-siswi beragama Islam untuk mengembangkan potensi spiritual dan sosial mereka. Selain itu, Rohis

		berperan membantu sekolah dalam menyelenggarakan kegiatan yang bernuansa Islami secara terstruktur dan bermanfaat.
2.	Apakah ada kegiatan terstruktur dalam ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?	Kegiatan di ekstrakurikuler Rohis telah disusun dengan baik untuk satu tahun kepengurusan yang terdiri dari program harian, bulanan, dan tahunan. Program harian seperti satgas (satuan petugas) salat zuhur berjamaah dan pembacaan Asmaul Husna setiap pagi. Program bulanan seperti Jum'at Religi yang diadakan satu bulan sekali pada hari Jum'at. Program tahunan seperti peringatan hari besar Islam yakni maulid nabi, idul adha, dan 1 Muharam selain itu juga ada pesantren Ramadan dan pembagian

		takjil.
3.	Seberapa sering kegiatan tersebut dilaksanakan dan bagaimana bentuk pelaksanaannya?	Kegiatannya dilaksanakan sesuai jadwal dan pelaksanaannya pun sangat baik. Siswa yang bukan merupakan anggota Rohis bahkan yang beragama lain pun turut membantu pikiran dan tenaga dalam kegiatan, seperti pembagian takjil.
4.	Bagaimana metode atau cara yang dilakukan oleh ekstrakurikuler Rohani Islam untuk mengajarkan (menginternalisasikan) nilai-nilai toleransi kepada siswa?	Di Rohis, kita punya banyak cara untuk menginternalisasi nilai-nilai toleransi kepada siswa. Pertama, melalui metode keteladanan. Sebagai pembina dan pengurus Rohis, kita berusaha memberi contoh langsung, seperti menjalin hubungan yang baik dengan semua orang tanpa memandang perbedaan dan saya berpesan kepada pengurus Rohis bahwasanya harus lebih baik sikapnya

		daripada siswa lain. Dalam hal toleransi contohnya, saya menuntut pengurus Rohis untuk lebih toleran tanpa memandang perbedaan. Karena Rohis pasti akan lebih diperhatikan daripada siswa lainnya. Dan untungnya, pengurus Rohis disini semuanya toleran Kedua, ada juga metode pembiasaan. Kita membiasakan siswa untuk kerja sama dalam setiap kegiatan, misalnya pembiasaan sikap sosial terhadap sesama yang ditunjukkan melalui pengumpulan infak. Ketika ada orang tua siswa yang meninggal dunia, pengurus Rohis akan keliling setiap kelas untuk mengumpulkan uang infak dan santunan anak
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		yatim saat peringatan 1 Muharram. Hal tersebut dilakukan tanpa memandang perbedaan, berlaku bagi seluruh siswa. Jadi, toleransi itu jadi kebiasaan, bukan cuma teori. Ketiga, kita juga sering menggunakan metode ceramah dan diskusi. Terutama ketika kegiatan bulanan Jum'at Religi dan pengajian ketika peringatan hari besar Islam. Penceramah akan menjelaskan tentang pengertian atau teori toleransi kepada siswa, lalu dilanjutkan dengan diskusi atau tanya jawab. Biasanya, ketika diskusi itu banyak sekali insight dari siswa karena siswa cerita pengalaman mereka sendiri. Berikutnya, kita juga
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		mengajarkan toleransi melalui organisasi. Dalam Rohis, siswa sebagai pengurus akan belajar bersama sebagai tim, mengatur program, dan bikin keputusan yang melibatkan banyak orang. Dari situ, mereka jadi paham gimana caranya menghormati pendapat orang lain dan cari solusi bersama. Jadi, toleransi itu bener-bener terasa di semua kegiatan Rohis.
5.	Apakah siswa dari berbagai latar belakang turut berpartisipasi dalam kegiatan Rohis? Bagaimana interaksi siswa selama kegiatan berlangsung?	Sangat baik dan bagus, saya selaku guru sangat kagum dengan interaksi siswa dari berbagai background yang berbeda.
6.	Apa saja nilai-nilai toleransi yang diajarkan (diinternalisasikan) kepada siswa?	Dalam Rohis kita mengajarkan beberapa nilai toleransi sangat penting bagi siswa. Salah satunya adalah

		nilai menerima perbedaan di mana Rohis mengajarkan siswa untuk bisa menerima perbedaan dalam berbagai hal, baik itu dalam agama, suku, budaya, atau pandangan hidup. Kita selalu tekankan bahwa perbedaan itu adalah rahmat dan bukan halangan untuk hidup rukun. Adapun nilai persaudaraan dan kemanusiaan dimana Rohis menanamkan mindset bahwa kita semua adalah saudara, baik itu sesama umat Islam atau dengan orang dari kalangan lain. Toleransi itu datang dari rasa cinta dan kemanusiaan, bukan hanya sekadar kesepakatan. Rohis mengajak siswa untuk selalu menjaga hubungan baik dan kasih sayang antar sesama. Selanjutnya, Rohis
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		mengajarkan untuk menghormati keyakinan agama lain. Salah satu aspek toleransi yang sangat penting adalah mampu menghargai dan menghormati keyakinan orang lain tanpa harus menyetujui atau memaksakan pendapat kita. Nilai lainnya yang tidak kalah penting adalah membiarkan dan tidak memaksakan keinginan. Rohis mendorong siswa untuk bisa menghormati keputusan dan pilihan orang lain, karena setiap orang punya hak untuk memilih jalannya sendiri tanpa merasa dipaksa. Terakhir, Rohis juga mengajarkan tentang santun dalam berdakwah. Dakwah bukan hanya soal menyampaikan pesan, tetapi
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		juga soal cara kita menghargai orang lain. Rohis mendorong siswa untuk berdakwah dengan cara yang bijaksana, penuh kasih, dan tidak kasar atau memaksa. Pokoknya, dakwah yang santun itu yang bisa diterima oleh hati, bukan hanya telinga.
7.	Apakah ada kendala atau hambatan yang terjadi dalam menginternalisasi nilai-nilai toleransi kepada siswa?	Tidak ada kendala yang berarti karena alhamdulillah semua SDM yang ada di SMP Negeri 16 Semarang sudah bersikap baik dan cukup toleran. Biasanya kami akan mengundang alumni untuk datang ke sekolah dan memberikan wejangan terkait dengan permasalahan yang kerap terjadi di lingkungan sekolah dan anak remaja.

INTERVIEW TRANSCRIPT

Name : Khanza Meydiana Putri

Position : Leader of Rohani Islam Extracurricular

Day, date : Wednesday, 20 November 2024

Time : 02.22 PM

Place : Front of Science Lab. SMP N 16 Semarang

No.	Questions	Answers
1.	Bagaimana respon siswa terhadap kegiatan yang diadakan oleh ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?	Respon siswa selalu baik dan excited. Bahkan siswa lebih semangat daripada pengurus Rohis sendiri.
2.	Apa saja kegiatan yang rutin diadakan oleh ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang?	Kegiatannya ada banyak, ada satgas salat zuhur berjamaah, pembacaan Asmaul Husna, Jum'at Religi, pesantren Ramadhan, peringatan maulid nabi, peringatan 1 Muharam, dan masih banyak lagi.
3.	Apa yang kamu ketahui tentang toleransi?	Toleransi adalah menghargai perbedaan yang ada di sekitar

		kita, misalnya perbedaan agama, ras, suku, dan budaya.
4.	Apakah ada program khusus yang disusun untuk memperkenalkan atau memperkuat nilai-nilai toleransi melalui ekstrakurikuler ini?	Belum ada.
5.	Menurutmu, bagaimana cara ekstrakurikuler Rohis menginternalisasi nilai-nilai toleransi kepada seluruh siswa di sekolah?	Menurutku, Rohis di sekolah ini sudah berusaha untuk mengajarkan nilai-nilai toleransi ke seluruh siswa, bukan hanya anggota Rohis aja. Caranya melalui kegiatan-kegiatan yang melibatkan banyak siswa dari latar belakang yang berbeda. Misalnya, kita sering mengadakan pengajian seperti ketika Jum'at Religi atau ceramah hari besar Islam. Selain itu, kita juga sering membahas mengenai pentingnya toleransi dengan

		mengadakan diskusi. Dalam diskusi kita membahas gimana Islam mengajarkan untuk menghormati perbedaan, menghargai keyakinan agama lain, dan bersikap santun kepada semua orang. Kita juga membiasakan buat jadi contoh/teladan dalam sikap sehari-hari di sekolah. Misalnya, saling sapa, bantu teman yang butuh, atau ikut kegiatan sosial bareng-bareng. Jadi walaupun anggota Rohis identik dengan kegiatan keislaman, kita pengen menunjukkan kalau toleransi itu bagian dari nilai-nilai Islam yang wajib diamalkan. Intinya Rohis mengajak semua siswa buat paham bahwa perbedaan itu tidak membuat kita terpisah, tapi justru membuat kita saling
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		melengkapi.
6.	Setelah mengikuti kegiatan Rohis, apakah kamu merasa lebih menghargai perbedaan dan keberagaman?	Iya, karena Rohis selalu melibatkan semua kalangan tanpa memandang perbedaan dalam setiap kegiatan.
7.	Apa harapanmu untuk ekstrakurikuler Rohis kedepannya terkait dengan internalisasi nilai-nilai toleransi?	Harapan saya semoga ekstrakurikuler Rohis di SMP Negeri 16 Semarang kedepannya semakin baik, kompak, dan mampu mengembangkan program yang khusus dibuat untuk membantu sekolah dalam mengajarkan nilai-nilai toleransi. Supaya siswa selalu toleran baik di dalam maupun di luar lingkungan sekolah.

RESEARCH DOCUMENTATIONS



Interview with Mr. M. Muhibbudin, S.Pd.I as the Vice head of student affairs of SMP N 16 Semarang on Monday, December 16, 2024 at 13.00 pm.



Interview with Mr. Moehammad Rofiq, S.Ag as the Rohani Islam Extracurricular Coach at SMP N 16 Semarang on Tuesday, November 19, 2024 at 09.35 WIB.



Interview with Khanza Meydiana Putri as the Leader of Rohani Islam extracurricular at SMP N 16 Semarang on Wednesday, November 20, 2024 at 14.22 WIB.



Interview with Khansa Hanifah and Hafidh Masruri Prasetya as students at SMP N 16 Semarang on Friday, November 22, 2024 at 09.00 WIB.



Activities of the Zuhr prayer attendants in Congregation



Jum'at Religi activities



Eid al-Adha Activities



Maulid Nabi Activities



1st Muharam Activities



Pesantren Kilat Activities



One of the methods used by Rohani Islam extracurricular in internalizing the tolerance values is the discussion and Q&A Methods.

Advisor Appointment Letter



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
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Nomor : 1541/un.10.3/J1/DA.04/05/2024 6/5/2024
Lamp. :
Perihal : **Penunjukan Pembimbing Skripsi.**

Kepada
Yth. Bpk. Prof. Dr. Abdul Rohman, M.Ag
di Semarang

Assalamu 'alaikum wr. wb.

Berdasarkan hasil pembahasan usulan riset skripsi di Jurusan Pendidikan Agama Islam, kami menyetujui rancangan yang akan ditulis oleh:

1. Nama lengkap : Laily Lutfiyana Yasmin
2. NIM : 2103016081
3. Semester ke- : 6
4. Program Studi : Pendidikan Agama Islam
5. Judul : *Internalisasi Nilai Nilai Toleransi dalam Pendidikan Agama Islam melalui Ekstrakurikuler Rohani Islam di SMP Negeri 2 Bojonegoro*

Sehubungan dengan hal tersebut, kami mohon kesediaan Bapak/Ibu sebagai dosen pembimbing dalam penulisan skripsi dimaksud. Bapak/Ibu memiliki kewenangan untuk memberikan arahan, bimbingan, koreksi dan perubahan judul yang diperlukan untuk kesempurnaan penulisan hasil riset skripsi tersebut.

Kemudian atas perhatian dan kerja samanya kami sampaikan terima kasih.

Wassalamu 'alaikum wr. wb.



An. Dekan
Ketua Jurusan PAI,

Dr. Fihris, M.Ag.

Research Permission Letter



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
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Jl. Prof. Dr. Hamka Km 2 (024) 7601295 Fax. 7615387 Semarang 50185

Website: <http://fitk.walisongo.ac.id>

Nomor : 4734/Un.10.3/K/KM.00.11/10/2024

Semarang, 31 Oktober 2024

Lamp : -

Hal : Izin Penelitian/Riset

Kepada Yth.
Kepala Sekolah SMP Negeri 16 Semarang
di Semarang

Assalamu'alaikum Wr.Wb.

Diberitahukan dengan hormat, dalam rangka memenuhi tugas akhir penelitian skripsi mahasiswa Prodi Pendidikan Agama Islam (PAI) Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang, bersama ini kami sampaikan bahwa mahasiswa tersebut di bawah ini:

Nama : LAILY LUTFIYANA YASMIN
NIM : 2103016081
Semester : VII

Judul Skripsi : Internalisasi Nilai-nilai Toleransi Melalui Ekstrakurikuler Rohani Islam di SMP Negeri 16 Semarang

Dosen Pembimbing: Prof. Dr. Abdul Rohman, M.Ag.

untuk melakukan penelitian/riset di SMP Negeri 16 Semarang yang Bapak/Ibu pimpin, oleh karena itu kami mohon untuk memberikan ijin kepada mahasiswa tersebut untuk melakukan riset dan dukungan data dengan tema/judul sebagaimana tersebut diatas, yang dilaksanakan selama kurang lebih 1 bulan, mulai dari tanggal 18 November 2024 sampai dengan tanggal 18 Desember 2024. Data dari riset tersebut diharapkan dapat menjadi bahan kajian (analisis) bagi mahasiswa kami.

Demikian, atas perhatian dan terakbulnya permohonan ini disampaikan banyak terima kasih.

Wassalamu'alaikum Wr.Wb.



Tembusan :
Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang (sebagai laporan)

Research Approval



PEMERINTAH KOTA SEMARANG
DINAS PENDIDIKAN
SMP NEGERI 16 SEMARANG
Jl. Prof DR HAMKA, Tlp. (024) 7606676/7618848 Kode Pos. 50181



SURAT KETERANGAN

Nomor : 070 / 036 / I / 2025

Yang bertanda tangan di bawah ini Kepala SMP Negeri 16 Semarang menerangkan bahwa :

Nama : Laily Lutfiyana Yasmin
NIM : 2103016081
Program Studi / Fakultas : Pendidikan Agama Islam / Ilmu Tarbiyah dan Keguruan
UIN Walisongo Semarang
Semester : 8
Tahun Akademik : 2024/2025

Telah melaksanakan penelitian di SMP Negeri 16 Semarang untuk keperluan penyusunan skripsi dengan judul “Internalization of Tolerance Values through Rohani Islam Extracurricular at SMPN 16 Semarang”. Adapun pelaksanaannya telah dilakukan pada tanggal 18 November s.d. 18 Desember 2024

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

30 Januari 2025



Purnama Subadiyah, S. Pd., M. Pd.

CURRICULUM VITAE

A. Self-Identity

Full Name : Laily Lutfiyana Yasmin
TTL : Bojonegoro, October 3, 2002
Home Address : Dusun Panggang RT. 17/RW. 4
Ngumpakdalem Village, Dander
District, Bojonegoro
No. HP : 0895401858885
E-mail : lailylutfiyana@gmail.com

B. Education

Formal Education

- | | |
|--------------------------|------|
| 1. TK Bintang Kecil | 2006 |
| 2. SD N Melong Mandiri 1 | 2012 |
| 3. SMP Ta'mirul Islam | 2018 |
| 4. MAN 2 Bojonegoro | 2021 |

Non-Formal Education

- | | |
|-----------------------|------|
| 1. UPT BLK Bojonegoro | 2021 |
|-----------------------|------|

Semarang, 7 February 2025



Laily Lutfiyana Yasmin

NIM: 2103016081