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Abstract
This research aims to analyze the implementation of religious extracurriculars (Rohis) in strengthening students' social awareness and analyzing strategies and supporting and inhibiting factors in enhancing students' social understanding in religious extracurriculars (Rohis) at SMAN 74 Jakarta. The research method used is a descriptive case study approach. Analysis with a focus on field research. Research data was collected through observation, interviews, and document analysis, which was then analyzed using a flow model with analysis procedures consisting of data reduction, data presentation, and conclusion. The research results show that implementing religious extracurriculars (Rohis) at one of the high schools in Jakarta, Indonesia, has succeeded in creating an environment that promotes cooperation, empathy, and respect for others. Through social service activities, students become more sensitive to social problems around them and show higher social awareness. The strategies Rohis coaches and members carried out to strengthen students' social understanding include implementing teaching and integrating social awareness values in regular meetings, providing good role models, and involving students in social activities in the school and community environment. Overall, this research provides important insights into the role of Rohis in forming students' social awareness and offers recommendations to further increase the effectiveness of religious extracurriculars in fostering social understanding among students at one of the high schools in Jakarta, Indonesia.
Keywords: Caring, Social, Religious Extracurricular (Rohis)

1. Introduction

Humans are social creatures, which means that humans cannot live alone and need help from other people in carrying out their daily lives, both in the family, social and work environments (Gepu, 2021; Aulia & Pebriani, 2023; Khafidah & Maryani, 2020). However, in the current era of globalization, it cannot be denied that the sense of caring between fellow human beings has decreased drastically because people prioritize their pleasure before others. This makes humans forget their essence as social creatures and become individual creatures. Therefore, education in schools must instill social care attitudes in students (Admizal & Fitri, 2018; Endelta et al., 2022) because humans are social creatures who always need other parties (Nurhayati, 2020). It is only possible for a human being to grow ideally with help from other people. Helping and thinking about the interests of other people is a commendable action. Such actions are often called care or concern (Yaumi, 2014).

Based on relevant previous research studies titled "Formation of Social Caring Character Through Social Studies Learning at Elementary School (SD) Muhammadiyah 1 Purbalingga". The results of this research explain that the formation of a social caring character is carried out through classroom learning in the form of explanations from teachers according to social caring material, and students apply this social caring character as a habit and culture at SD Muhammadiyah 1 Purbalingga (Marjiyah, 2022, p. 138). From this research, information can be obtained that a sense of social care is formed by habituation to become an excellent societal culture. This is very important to increase the sense of social care to become a good culture in society.

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Then social care plays a vital role in forming socially sensitive individuals with attitudes and actions that always want to assist others who need it. According to Taufik, social care is "an attitude and action that always wants to assist other people and communities in need." Social care is essential because social care means empathizing with classmates and all school members, carrying out social service, giving alms or donating, providing natural disaster relief, and helping each other. Without the character value of social care, solidarity will not work well. The character of social care provides many moral and material benefits (Wibowo, 2020). The hope is that at school, students will have character, especially the character of social care, and can instill it. Schools form a social caring character, the values of a social caring character, by providing guidance, understanding, and confidence so that the social caring character in students develops and can be instilled well and with full awareness (Taufik, 2014 p. 55).

The school environment is one place to instill social care character education because in schools, education, guidance, understanding and belief in how important it is for social care character to be possessed and instilled (Lestari & Rohani, 2017; Isnawan & Sudirman, 2022). Teachers provide examples and role models, which are an absolute factor in cultivating social caring character in students because the teacher's example can be a reference for students to implement social caring character and as motivation to carry out real social action.

Schools have a strategic role in efforts to strengthen the moral education of students so that they have noble character. Because students gain knowledge and insight daily, actively socialize, and practice expressing themselves. If these activities are directed correctly, they will undoubtedly bring positive results. On the other hand, if there is no direction, it can lead to negative things. Therefore, school activities, both curricular and extracurricular, must be used as a means of strengthening students' social awareness. One is religious extracurriculars (Rohis) (Opnamiyati & Asrofi, 2022).

Based on the results of initial observations at SMAN 74 Jakarta, many students still have not implemented a sense of social concern for others, so they are still indifferent to their surroundings. This was conveyed by the Islamic teacher, Mr. Fahmi, who said that some students still do not respect other people, such as when presenting in class or activities. Not everyone pays attention and listens well when others present and speak in front.

Then, religious extracurriculars (Rohis) at SMAN 74 Jakarta have not implemented their programs optimally due to the previous year's impact of the pandemic, resulting in many religious extracurricular programs (Rohis) being implemented online or virtually. This also impacts students' interest in religious extracurriculars (Rohis). So, there is a lack of member participation in activities that can increase students' sense of social awareness. Based on the description above, researchers are interested in conducting a research study, namely strengthening students' social awareness based on religious extracurriculars (Rohis) at SMAN 74 Jakarta.

2. Research methods

This research is qualitative, explaining the research results in a descriptive analysis. Moleong (2016: 6) stated that qualitative research methods are used to understand phenomena experienced by research subjects, such as perceptions, behavior, actions, and others. This research is classified as a type of qualitative research that focuses on field research, where the object and research study in the field is to physically find out about religious extracurriculars (Rohis) at SMAN 74 Jakarta with a research period of 6 months (December 2022 - May 2023). This research describes and re-explains data on conditions, phenomena, or events related to religious extracurriculars (Rohis) and students' social concerns.

The data analysis used in this research is the data analysis method in the form of descriptive analysis. By describing every symptom, incident, or incident from the beginning to

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the end of the research and presenting it systematically, concisely, and simply. This research data was analyzed using a flow model with three stages of analysis procedures in this research, namely data reduction, data presentation, and drawing conclusions, which follow the field data analysis model created by Miles and Huberman (Sugiyono, 2022, pp. 323-329), among others. as follows:

1) Data reduction, i.e., reducing data requires selecting and highlighting critical information, emphasizing what is most relevant, and identifying overarching trends and patterns. As a result, researchers will find it easier to see patterns in the remaining data and carry out further searches, if necessary. If there is data that is less relevant to the research, then the data is not used. Furthermore, the relevant data is only on cases related to strengthening students' social awareness based on religious extracurriculars (Rohis) at SMAN 74 Jakarta.

2) Data presentation, namely placing data on display, carried out after data reduction. Data from qualitative studies can be presented in several ways, including narrative summaries, visual displays of frequency distributions or associations among variables, and process and procedure diagrams. Data presentation was conducted to understand the phenomena related to strengthening students' social awareness based on religious extracurriculars (Rohis) at SMAN 74 Jakarta.

3) Conclude from the results of the data presentation analysis carried out previously, which contains answers to the focus of the research, namely those related to strengthening students' social awareness based on religious extracurriculars (Rohis) at SMAN 74 Jakarta.

In this research, to test the validity of the data, triangulation was used to ensure the accuracy of the data. According to Moleong, triangulation is a way to verify data by using a third source to check or compare the data itself (Moleong, 2016 p. 330).

Method triangulation is the first type of triangulation used. It assumes the existence of several data collection models with different patterns, each of which is based on one of two strategies: (1) verifying the authenticity of research data through multiple data collection techniques and (2) verifying reliable data from several data sources through the same method (Mukhtar, 2013, p. 138). Data from interviews, observations, and documentation will be matched and compared. Then, source triangulation will be used as a second method, which involves combining information from three different places. In particular, researchers will collect information and data from the deputy principal for student affairs, Islamic religious education teachers as religious extracurricular coaches (Rohis), and several students who participate in religious extracurriculars (Rohis).

3. Results and Discussion

The implementation of religious extracurriculars (Rohis) in strengthening students' social awareness at SMAN 74 Jakarta includes the following values:

Cooperation

The value of cooperation in religious extracurriculars (Rohis) such as the clean mosque movement (GMB) and commemoration of Islamic holidays (Isra' Mi'raj of the Prophet Muhammad) are as follows:

1) Clean Mosque Movement (GMB): This clean mosque movement can instill a sense of concern among Rohis members for cleanliness in places of worship so that it is not only at school but can be applied by Rohis members in the environment around their homes. Then, when you are used to maintaining cleanliness in places of worship, you will continue to maintain cleanliness in places of worship every day.

2) Commemoration of Islamic holidays (Isra Mi'raj of the Prophet Muhammad): This activity was carried out on March 10, 2023, by forming a committee from the Rohis extracurricular

team in collaboration with the OSIS and the school and working together to prepare this activity so that it runs well and smoothly.

Empathy

The value of empathy in religious extracurriculars (Rohis), such as compensation for orphans and orphans, is as follows.

1) Compensation for orphans and orphans: This activity gives the impression that we can feel the same thing felt by children abandoned by their mothers and fathers. So, there will be a sense of empathy for other people because we feel what others feel.

2) Raising funds for students who are sick or affected by the disaster: activities that only occur when a friend is sick or has been affected by a disaster, then a fund-raising activity is held from each class, and the funds collected will be given to students who are sick or affected by a disaster as a form of empathy by feeling what one of the students is feeling.

Respect for others

The value of respecting other people in religious extracurriculars (Rohis), such as routine study meetings, namely regular meetings held by religious extracurriculars (Rohis), with Rohis alumni filling in the study as resource persons so that Rohis members also pay attention and listen well. This has been conveyed as a value of respecting other people speaking in front of you.

Social action

The value of social action in religious extracurriculars (Rohis), such as sharing takjil for breaking the fast-during Ramadan for road users and social service cleaning the surrounding environment, is as follows:

1) Sharing Ramadhan Takjil: This Ramadhan takjil sharing activity is one of the activities or programs implemented by the Rohis management of SMAN 74 Jakarta in collaboration with the Rohis friendship forum throughout Kebayoran Lama. In Ramadhan 1444 H it will be held on Friday, April 7, 2023, at Hang Tuah 1 High School to provide ta'jil food and distribute to motorists on the road. The target is to give takjil to road users who cross the road around the Seskoal red light. The aim is for students who participate in Rohis to increase their sense of social concern or share with others.

2) Social service cleans the surrounding community: That cleans up the rubbish around SMAN 74 Jakarta. The aim of this activity is for students to increase their sense of concern for the surrounding environment and always maintain the cleanliness of the environment wherever they are.

The strategy for strengthening students' social awareness in religious extracurriculars (Rohis) at SMAN 74 Jakarta is as follows:

a) Teaching: Rohis coaches provide an understanding of the values that exist in social care through learning when there is this material in class and outside of class during routine study meetings in religious extracurriculars (Rohis), so that students understand well and correctly related to these values. This follows the opinion of Mahbubi (Mahbubi, 2012, p. 49), who says that teaching is about providing a clear understanding of goodness, justice, and values so that students understand. A phenomenon that sometimes arises is that individuals do not conceptually understand the meaning of goodness, justice, and value. However, they can practice these things in their lives without realizing it.

b) Habituation: Through social service activities that contain students' social care values, then carried out by religious extracurriculars (Rohis) to strengthen student care, it can become a good habit to carry out at school and in the surrounding community in everyday life. This is in line with Mathew (2017) that habituation is deliberately done repeatedly so that something can become a habit. This habituation strategy is based on experience because what gets used to is something that is practiced, and the essence of habit is repetition. Habit places humans

as something special, which can save strength because it will become an inherent and spontaneous habit so that this activity can be carried out in every job.

c) Exemplary: Rohis coaches and Rohis members can provide good, exemplary examples of applying the values that exist in social care in order to increase other students' sense of social care. This is per the opinion of Mathew (2017) who says that in strengthening students' social awareness in schools, example is a more effective and efficient strategy because students (especially students at primary and secondary education age) generally tend to emulate (imitate) the teacher or educator.

Supporting and inhibiting factors in strengthening students' social awareness in students' religious extracurriculars at SMAN 74 Jakarta include:

Supporting factors

1) School facilities and infrastructure: School facilities and infrastructure are essential to support the educational process at school. This aligns with Ike's opinion in his journal, stating that educational facilities and infrastructure are critical and central resources in supporting the learning process in schools. For this reason, improving their utilization and management is necessary to achieve the expected goals (Sihombing & Marpaung, 2023). So, in managing the existing facilities and infrastructure at SMAN 74 Jakarta, which can be used by religious extracurriculars (Rohis), we ensure that these facilities are used as well as possible so that they can support the strengthening of students' social awareness.

2) Good cooperation among members in activities: Form good cooperation with fellow Rohis members so that the strengthening of social care can be carried out well. This aligns with the theory according to Abdul Syani, which says that cooperation is an attitude of working together without looking at the background of the person being collaborated with to achieve a goal.

3) The existence of a builder: The presence of a Rohis coach in every activity has a supportive impact on strengthening students' social awareness because a religious extracurricular coach (Rohis) provides motivation, guidance, input and suggestions so that it runs well and smoothly.

4) Support from alumni: That religious extracurricular (Rohis) alumni still strengthen ties of brotherhood with Rohis members who are still active at school, this supports the students' sense of social concern that after becoming alumni, they still have a feeling of helping Rohis members who are still active at school.

5) Collaboration with OSIS, other extracurriculars, and other Rohis: By collaborating with the OSIS, other extracurriculars, and other Rohis, is to strengthen brotherhood or share experiences related to their respective activities. This collaboration provides something new in every activity so that it can increase students' sense of social awareness.

Obstacle factor

1) Member participation is not yet optimal: If every activity lacks participation from members, the activity will be less than optimal, so it is hoped that the participation of Rohis members in carrying out Rohis activities needs to be considered because this is one thing that can hinder Rohis activities.

2) Lack of good cooperation between members in activities: In this case, there are some extracurricular activities, one of which is Rohis at SMAN 74 Jakarta, who experience poor cooperation with fellow members. This can happen and hinder activities.

3) lack of support from some parents regarding religion: Some parents lack attention or support regarding religious activities, this is an obstacle. Because parental support is something that can provide motivation to children so that they can carry out every activity well and smoothly, it is hoped that parental support is important in children's activities at school,

because this form of parental support provides comfort, care, guidance and advice. role in directing and educating children towards their life goals well.

4) Funds for religious activities (Rohis) are not always available from schools.

School finances are an essential part because every activity at school requires money. Therefore, it is necessary to have good financial management in schools so that school finances or funds can be maximized for student activities and activities can run smoothly.

4. Conclusion

Based on the research results, it was found that first, the implementation of religious extracurriculars (Rohis) in strengthening social awareness at SMAN 74 Jakarta, namely through social activities containing the values of cooperation, empathy, respect for others and social actions such as social service activities, donations. To orphans around schools, the clean mosque movement, the distribution of takjil every Ramadhan, and so on. This activity impacts students, increasing and strengthening students' sense of social concern for others, both at and outside school, such as in the surrounding community. Second, the strategy for strengthening students' social awareness at SMAN 74 Jakarta carried out by Rohis coaches and Rohis members, namely implementing it in terms of learning both in class and outside the classroom by instilling social care values and integrating these values into existing routine recitation or study meetings. In religious extracurriculars (Rohis), carrying out routine programs by providing examples related to social care that can be emulated by students at SMAN 74 Jakarta, both those who take part in religious extracurriculars (Rohis) and those who do not take part in religious extracurriculars (Rohis), and then carry out habits such as activities -social activities around the school and in the community that can increase the sense of social awareness of students at SMAN 74 Jakarta.

There are several supporting factors, including school facilities and infrastructure, good cooperation between members in activities, the presence of supervisors, support from alumni, collaboration with the OSIS, other extracurricular activities, and other Rohis. Several inhibiting factors include member participation, which is not optimal, lack of good cooperation between members in activities, lack of support from some parents regarding religion, and funds for religious activities (Rohis), which are not always available from the school.

The suggestions conveyed through this research are to Rohis coaches and Rohis members so that religious extracurriculars (Rohis) can be developed and have a good impact on students and the surrounding community. It is hoped that schools can support and facilitate every religious extracurricular (Rohis) so that they can support activities to run well so that the quality of the school improves. To other researchers, the results of this research should be used as a relevant research study, especially as support for research with broader and in-depth studies.

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