

# Internalization of Islamic Values in Tarbiyah Activities for Public Health Students at University of Tadulako, Palu

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Internalization of Islamic Values in Tarbiyah Activities for  
Public Health Students at University of Tadulako, Palu

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ABSTRACT

The internalization of Islamic values in Islamic education, especially in public universities, has yet to run optimally due to limited learning time. One of the faculties that develop Islamic education learning in non-formal activities is the Faculty of Public Health (FKM) at the University of Tadulako, Palu. Currently, there is phenomena lack of moderate though among university students. Therefore, the researcher intends to identify and analyze the results of internalizing Islamic values in the tarbiyah activities of Faculty of Public Health students at the University of Tadulako in Palu. This study used qualitative paradigm with a phenomenological approach. Data was collected through in-depth interviews, observation, and document analysis. In depth-interview was conducted with ten informants. The data analysis technique uses matrix style and tests its validity through the triangulation method. Based on the results of the study, it was found that the form of Islamic values internalization at the faculty includes studies of divine values in the form of aqidah values. For example, the consequences of the shahada, then sharia values with practical worship material, knowing Islamic dinul and others. Furthermore, regarding insaniyah values with the topic of study discussing ukhuwah Islamiyah. It was held routinely one to two times a week accompanied by direct practice, namely; reading tests of the Al-Qur'an, Tahsin, thematic and preventive studies. The results also show that students internalize Islamic values not only professed in their hearts or verbally, but are proven by realizing divine values and insaniyah values in perfecting their beliefs, sharia, and morals, for example carrying out religious orders, worship properly and behave well with others.

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1. Introduction

Initially, the development of Islamic religious education in public universities was only given space for da'wah activities. The da'wah activity

aims to realize a simple task in the form of conveying messages from the understanding of the hadith of Rasulullah SAW.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

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بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَخَذُّوا عَنِّي بَنِي إِسْرَائِيلَ وَلَا  
حَرْجَ، وَمَنْ كَذَّبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Meaning: "Convey from me even one verse and tell (what you hear) from the Children of Isra' il and that is okay (sin). And whoever lies on my behalf intentionally then get ready to occupy their seat in hell." (HR: Bukhari & Muslim no 3202).

The basis of the hadith above is that da'wah activities need to be carried out by anyone who has the desire to spread Islamic values. Da'wah activities naturally stem from personal understanding carried out by each individual, with minimal abilities coming from those who can carry out the da'wah.<sup>1</sup> Considering that lately in Indonesia, especially in higher education institutions, there are indications of the existence of radicalism and terrorism so that the unity and integrity of the nation is being tested for its existence<sup>2</sup>. Da'wah activities carried out are useful for minimizing and even eradicating the thoughts of ordinary people who do not yet have moderate Islamic thoughts.

In the pre-research conducted by researchers at the Faculty of Public Health at the University of Tadulako, Palu, it was found that lecturers and students have a concern for Islamic values, for example, by holding tarbiyah activities in studying Islamic values based on the Al-Qur'an. The

Implementation of Tarbiyah Islamiyah activities for the Faculty of Public Health students at the University of Tadulako will create a regeneration education system through the Tarbiyah Islamiyah halaqah carried out by the Al-Huda Institute for Islamic Studies (LKI), whose levels consist of two parts, namely tarbiyah one and tarbiyah two, and is attended by most students who are Muslim at Faculty of Public Health, University of Tadulako. This requires important attention to internalize Islamic values that are taught in tarbiyah activities at the Faculty of Public Health, University of Tadulako, Palu.

From the description of the background above, the researcher intends to identify and analyze the forms and results of internalizing Islamic values in tarbiyah activities for students of the Faculty of Public Health, University Tadulako, Palu.

## 2. Literature Review

### 2.1 Internalisation

The etymology of the word internalization can be interpreted as a process. Instructions from the Indonesian language end with the word "isasi" the meaning of a process, so internalization can be interpreted as a process for investing in an object. In KBBI, the word *internalisasi* can also be interpreted as in-depth inspiration, exploration, and mastery, which proceeds through coaching, directing, showing, and so on. (Depdikbud, 1989).

Internalization is a process that makes values become part of a person. Religious enforcement carried out through internalization is a process of in-depth strengthening and appreciation of religious values as well as being

<sup>1</sup> Nurdin, N. (2014). To Dakwah Online or not to Dakwah Online. Da'i Dilemma in Internet Age. *Al-Mishbah : Jurnal Ilmu Komunikasi dan Dakwah*, 10(1), 21-33.

<sup>2</sup> Padil, M., Saguni, F., & Adawiyah, A. (2021). Islamic Education Teachers Strategy in Implementing Multiculturalism Based Education. *International Journal of Contemporary Islamic Education*, 3(2), 78-94. <https://doi.org/10.24239/ijcieid.vol3.iss2.40>

combined with educational values in a complex manner whose purpose is to unite within the students' personalities so that it becomes an attitude of character for students.<sup>3</sup>

Basically, internalization has existed since humans were born, where the appearance of internalization first appeared in communication that took place in social and educational terms.<sup>4</sup> The most important thing in internalization is the cultivation of values that must be attached to humans themselves. Internalization in the form of a method of value education whose topic reaches the ownership of values that can be embedded in the personality of students.

<sup>21</sup> In educational activities, the role of communication is one of the main factors that also determine the achievement process of internalizing a value.<sup>5</sup> So as to achieve teaching and learning interaction, there needs to be clear

communication between educators as communicators and students who become communicants. Internalization activities through communication become efficient to be integrated with the achievement of teaching and educational goals<sup>6</sup>.

Internalization associated <sup>5</sup>with coaching students are grouped into three stages that represent the process of internalization, namely:<sup>7</sup>

a. Value transformation stage

In this stage, there is verbal communication related to values, so at this stage, educators only inform and give good or bad values to students solely as verbal communication about values.

b. Value transaction stage

At this stage, the second level is the value of using a two-way communication path or through reciprocal interactions between students and educators.

c. Transinternalization stage

At this stage, there are stages that are far deeper than just value transactions. At this level, educators

<sup>3</sup> Halima, H., Saguni, F., & Rustina, R. (2021). The Effect of School Religious Culture on Students' Emotional Intelligence at State Junior High School. *International Journal of Contemporary Islamic Education*, 3(1), 62-81. <https://doi.org/10.24239/ijcied.vol3.iss1.32>

<sup>3</sup> Pribadi, M., & Nurdin, N. (2021). The Practice of Salawat Nariyah in Rural Javanese Society Indonesia: Religiosity or Sociality? *Review of International Geographical Education Online*, 11(5), 2545-2555.

<sup>1</sup> Wahyuddin, W., Nurdin, N., & Pettalongi, A. (2022). *Strategy for Developing Honesty and Caring Attitude in Students*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

<sup>7</sup> Amiruddin, A., Nurdin, N., & Ali, M. (2021). Islamic Education Teacher Communication Strategy in Increasing Students' Learning Interest. *International Journal of Contemporary Islamic Education*, 3(1), 41-61. <https://doi.org/10.24239/ijcied.vol3.iss1.31>

<sup>13</sup> Muhaimin. (2014). *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah dan Perguruan Tinggi* (6th ed.). PT. RajaGrafindo Persada.

are faced with students not only in terms of their physical appearance but also their mental personality.

Believing in Allah SWT and concretizing it when worshiping and behaving in daily life is the impact of internalization. It is a way of recognizing, understanding and raising an individual's awareness of religious values. According to (Yusuf & Syamsu, 2005)<sup>16</sup> process is influenced by two factors, namely internal and external factors:

1) Internal factors

Internal factors can be felt by students, for example, physical and psychological disorders of students occur, these events can hinder or limit the comfort of learning, resulting in students being less able to obtain maximum learning.

2) External factors

External factors can occur <sup>15</sup> to the environment, for example, the family environment, school environment, and community environment.

a) The family environment is the main scope for children. Therefore it is very dominant that parents contribute to developing religious awareness in their children's souls. The role of parents is very important to provide religious education to their children as an effort to save parents from the torment of the hereafter.

b) The school environment is in the form of a formal educational institution that has activities designed and structured to carry out guidance, teaching, and training for students so that students can develop according to their optimum quality, both concerning physical, psychological, social, or spiritual moral aspects. In this case, the role of the school becomes

important to improve children's interpretation, repetition, or habituation, practicing worship or morals, along with an appreciative attitude towards religious laws. An example of one of the efforts that the school can carry out is holding a religious activity for its students.

c) The community environment in which there are social and sociocultural interactions has the potential to impact children's nature in religion. In society, children and adolescents continuously interact with the social environment, with their peers, or with other communities. If these social friends show behavior that is balanced with religious values, then the child tends to have a noble character. Therefore, on the contrary, if friends in the circle show moral complications, then the child tends to be influenced by their friends. This problem can arise if the child does not receive religious guidance from his parents.<sup>8</sup>

To create students with character and have the values of aqidah, and morals which are the core of Islamic religious education, is a shared responsibility, and to hone students not only to master theory but also to master Islamic teachings, which can be internalized into students. Based on the opinion of Mahmud Yunus, the basic principles of Islamic education cover issues of faith in the form of aqidah,

<sup>1</sup> Sutejo, E., Nurdin, N., & Syahid, A. (2021). The Implementation of Islamic Education in Building Preprimary Disabled Students Character *International Journal of Contemporary Islamic Education*, 3(2), 41-58.

issues of Islam in the form of Shari'a, and issues of ihsan in the form of morals.

## 2.2 Islamic Values

The main values in Islamic law are based on the main teachings contained in the Al-Qur'an. If categorized, then the core values of Islam are; faith values, worship values, moral values, and social values<sup>9,10</sup>. Categorizing these Islamic values, when they are included and taught in Islamic religious education material, educators can carry out the action of classifying learning sub-materials that contain divine and insaniyah values. In the process of implementing Islamic education, these values must be sourced from the Al-Qur'an. Prescriptively, according to Majid & Andayani<sup>11</sup> values in Islamic education that must be internalized in an individual, namely:

1. Divine Values (Divinity), patterning values that adhere to the revelations of Allah SWT. This value describes the description of the relationship between humans and Allah SWT (hablun min Allah), covers:

a) Value of Aqidah (Faith in Allah SWT), in the form of; believing in the Pillars of Faith, Implementing the Pillars of Islam and Ihsan, namely worshipping Allah as if you have seen Allah if you cannot see Allah but believe that Allah is Seeing.

b) Syariah values are values that regulate procedures or regulations regarding the nature of human life in order to achieve the pleasure of Allah SWT. Sharia is also a norm or rule that relates human relations with Allah SWT, fellow humans, and other creatures.

2. Insaniyah (Humanity) Values are values created by humans, so it can be said that life values that arise, grow, and develop from and within human life, itself govern the relationship between humans and each other (hablun min an-nas), which include; human relations with themselves or with other humans as well as human relations with the surrounding natural environment. Religious values included in the category of Insaniyah values are:<sup>12</sup>

a) Value of Trust

It is described as always upholding and obeying the mandate of parents and teachers and not rejecting their mandate.

b) The Value of Good Charity

It is explained in relation to always having character and morals that show obedience in carrying out

<sup>9</sup> Makmur, M., Nurdin, N., & Pettalongi, A. (2022). *Islamic Education Values In Sintuwu Maroso Culture*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

<sup>10</sup> Riskah, I., Muzammil, & Jadid, U. N. (2020). Internalisasi Nilai-Nilai Keislaman Dalam Pendidikan Pesantren Di Pondok Pesantren Nurul Qur'an Karanganyar Paiton Probolinggo. *Jurnal Edukasi Dan Sains*, 2(1), 25-39.

<sup>11</sup> Majid, A., & Andayani, D. (2011). *Pendidikan Karakter Perspektif Islam* (I). Remaja Rosdakarya.

<sup>12</sup> Zulkarnaim, Z., Sidik, S., & Nurdin, N. (2022). *Implementation of Akidah Akhlak Learning in Madrasah Aliyah DDI Soni, South Dampal District, Tolitoli Regency*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

Islamic religious teachings and prove good behavior in sibling relationships.

c) Responsible Values

It is narrated on getting used to completing work on time, getting rid of the attitude of breaking promises, and getting used to doing tasks until they are finished.

d) Value Honest

Explained by getting used to telling the truth, for example, what is wanted and owned, not lying, used to expressing bad things, and used to show the good of others.

e) Value of Forgiveness

It is described as always showing an attitude of behavior, tolerating people's mistakes, and keeping a grudge and a style of not blaming other people.

f) Value of Fairness

It is described in the way of trying to do things for others fairly and working hard not to be greedy and deceitful.

In general, the preparation of Islamic religious education materials that contain divine and human values originates from the main source of Islamic teachings, namely the Al-Qur'an.<sup>13</sup> The main points of learning material related to these values or norms must be developed, explained clearly, and related to everyday life situations. So that in the end, learning Islamic values is not only at the cognitive level but also touches on internalization and actual application in everyday life in

<sup>13</sup> Nurfaiah, N., Nurdin, N., & Alhabsyi, F. (2022). *Management of Al-Qur'an Learning at One Day One Juz Palu Community*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

society. Regarding the actions in the process of internalizing Islamic values according to the narrative<sup>14</sup> divided into namely:

1. Stage I Introduction to Tauhid

Tauhid is a very important fundamental of Islam. If someone is true to their Tauhid, they can get safety in this world and the hereafter. However, on the other hand, without Tauhid, individuals will inevitably meet with accidents and fall into polytheism, and will remain in the torments of hell. The value of Tauhid or aqidah is in the form of belief or faith as a place of principle in upholding all Islamic teachings and becomes a link in all Islamic teachings. The Islamic belief is built on the basis of six beliefs which are commonly referred to as the pillars of faith. Etiologically faith means belief or justification with the heart, saying it orally and doing it with the limbs. The values of Tauhid in its formation have a tremendous influence on students' personalities. The value of monotheism must be instilled from an early age so that when they grow up, they are not easily swayed by influences from a bad environment. Planting Tauhid which is totality in students, will direct students to have faith and piety to Allah.

2. Stage II of Inculcating Sharia Law

The next stage is the cultivation of sharia values or worship values which have the meaning of self-serving or devotion to Allah. Meanwhile,

<sup>14</sup> Zubaedi. (2011). *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya Dalam Lembaga Pendidikan*. Kencana.

worship means an effort to follow Allah SWT rules in living life according to Allah SWT commands, starting from aqil baligh until death. Worship is done to regulate how humans can relate to God. The special understanding of worship can be realized in the form of the pillars of Islam, namely saying the professing faith (syahadat), performing prayers, fulfilling zakat orders, fasting during Ramadan, and if able to carry out the pilgrimage. Instilling these worship values in students can be done by practicing fardhu prayers, zakat, and pilgrimage rituals.

### 3. Stage III Instilling Moral Values

Moral values are separated into two parts: morals to God and morals to fellow creatures created by God. Morals in this can be of noble value and reprehensible value. Determining the good and bad of one character can be judged through worship, while the good and bad morals of humans towards others can be seen from the way of social relations or interactions. The value of human morality in other living things can be judged by the way humans treat their environment, plants, animals, or inanimate objects. Moral values are also related to the attitude of ihsan as an exercise to achieve kaffah or Islamic perfection. The meaning attitude of ihsan is one of the highest peaks of human Islam. Instilling moral values in students can be done through stories of the Prophet and the Prophet's companions for character cultivation

### 2.3. Tarbiyah

Islamic religious education is one of the efforts to cultivate and handle

students to always be able to interpret Islamic teachings thoroughly and manifest all the contents of Islamic religious teachings and make provision for life in this world and the hereafter.<sup>15</sup> As for the current era, where technological developments and globalization increasingly require quality human resources, one way to increase superior human resources is by developing human personality through education<sup>16</sup>.

In individual or community life, tarbiyah activities occupy a very important place because, through the process of personal education, a person can form a personality with Islamic values. Tarbiyah can also turn ignorant individuals into the best because of its various advantages. The advantages in question are that tarbiyah can maintain the purity of Islam, and provide quality and measurable results.

People who have quality can be described from the strength of the companions of the Prophet Muhammad in preaching. Through tarbiyah activities, the authenticity of Islamic da'wah is maintained even though the Prophet Muhammad died a long time ago. However, the next successors can still bring the power of Islam so that Muslims are kept clean of soul and Islam themselves. ) and tarbiyah jasadiyah (Physical education becomes a blend of

<sup>15</sup> Dian Andayani, A. M. (2005). *Pendidikan Agama Islam Berbasis Kompetensi Konsep dan Implementasi Kurikulum 2004*. Remaja Rosdakarya.

<sup>16</sup> Aisah, S., Syahid, A., & Sidik, S. (2021). Parents' motivation in Delivering their children to study at Madrasah Diniyah Awaliyah Alkhairaat. *International Journal of Contemporary Islamic Education*, 3(1), 82-101. <https://doi.org/10.24239/ijcied.vol3.iss1.33>



tarbiyah which can maintain Islam in a person even though circumstances, situations, and change status from being poor or rich<sup>17</sup>.

To achieve the success of tarbiyah's target goals and expectations, every tarbiyah activity needs to carry out programs related to fostering the cognitive (knowledge), affective (attitude), and psychomotor (action) domains.<sup>18</sup>

a. Affective domain development includes:

- 1) Congregational prayers mean that all participants perform fardu prayers in the congregation at the designated mosque.
- 2) Improvement of reading the Al-Qur'an, means an activity to improve the quality of reading the Al-Qur'an.
- 3) Taujihat murobbi is giving directions to tarbiyah participants.
  - 4) Tazkiyah al-nafs, a material that talks about the purification of the soul.

b. Cognitive Development, namely :

- 1) Tarbiyah curriculum in the form of thematic and continuous study of the Qur'an and hadith.
- 2) Syarh hadith is an activity to read and study the hadiths of the Prophet Muhammad.
- 3) Memorizing the Qur'an and hadith is a program of memorizing the verses of the Al-Qur'an and the hadith of the Prophet Muhammad.
- 4) Cult training is an exercise in giving lectures in front of the congregation.
- 5) Problem solving, namely a discussion to find a solution to a problem.

<sup>17</sup> Prayitno, I. (2002). *At-Tarbiyah Al-Islamiyah Al-23 rakiyah*. Pustaka Tarbiyatuna.

<sup>18</sup> Departemen Kaderisasi DPP Wahdah Islamiyah. (2007). *Panduan dan Mawad Tarbiyah Ta'rifiyah*. Departemen Kaderisasi DPP WI.

6) Reviewing Al-Qur'an and hadith<sup>19</sup>

c. Psychomotor development, namely:

- 1) Sports agenda (self-defense, football, swimming and so on).
- 2) Regular check up to the doctor.
- 3) Rihlah (*taddabur alam*).

The main goal of Tarbiyah Islamiyah is to form an ideal Muslim persona, and for the community, it aims to grow a society that upholds Allah's religion on earth. An individual can be called an ideal Muslim (*al-Muslim al-Mutamayyiz*) if they have 5 muwashafah, that are *mu'min*, *mushlih*, *mujahid*, *muta'awin*, and *mutqin*, which is abbreviated as 5M. The explanation of the five *muwashafat* is as follows:

4. *Mu'min* is a person who has a correct and thorough understanding in accordance with the understanding of the salaf al-salih, has a true and strong creed, is a sincere worship expert, and follows the Prophet Sallallahu 'alaihi wa sallam by worshipping. *Ruhiya*, love, and fear of Allah and caring for them, paying attention to the condition of the people, yearning for the upholding of the early days of Islam, having noble morals, and always being civilized and doing good deeds in an Islamic way.
5. *Mushlih* is a person who always makes improvements and preaches, and their soul is able to communicate with other people as an object of *da'wah*, can become an agent of change wherever they are, actively carries out *fardiyah*

<sup>19</sup> Pratama, M. W., Pettalongi, S. S., & Nurdin, N. (2022). *Integrated Curriculum in Pondok Pesantren with the Mu'allimin System (Study the Curriculum of Pondok Modern Ittihadul Ummah Gontor 11 Poso)*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

*da'wah*, builds a system of good order in society not destroying it and has the readiness to become a *murabbi* who can foster people to the path that Allah SWT blesses.

6. *Mujahid*, namely individuals who are patient and capable of dealing with difficult situations, dare to sacrifice their wealth, life, and all their capacities, have readiness for jihad, and yearn for *syahid fi sabilillah*.

7. *Muta'awin*, people who know the importance of community service in da'wah affairs and are involved, do community charity with discipline and readiness to be led and lead if given a mandate.

8. *Mutqin* is referred to as a person who has a responsible attitude when given an obligation, prepares commitments, and masters both the mandate given.

The implementation of tarbiyah is carried out in the following steps:

a) Opening Meeting

1) Greeting, in this session the murobbi greets the talbiyah participants when they have gathered

2) Tadarrus, then at the beginning of the murobbi study they pay attention to the mutarobbi's reading of the Al-Qur'an both from the aspects of tajwid and makhraj letters.

b) Tarbiyah Materials

1) The study of hadith aims to familiarize mutarobbi with the words of Prophet Muhammad, to introduce advice, morals, and description of Prophet Muhammad with the noble life.

2) Taujih murobbi invites mutarobbi to be grateful for the pleasures of Allah in the form of Islam, illuminates the urgency of tarbiyah, and calls to

always fear Allah by practicing good deeds.

3) Din al-Islamic studies are the core material of halaqah tarbiyah. All the discussions that are collected in the book are about obligatory reviews. It must be conveyed in tarbiyah, if using a blackboard, then delivering the material using point-by-point tips (*rasm al-bayan*).

4) Questions and answers, this is an opportunity to measure how far the mutarobbi has grasped the material.

5) Problem-solving, which is a program of giving instructions or directions for solutions to personal problems faced by mutarobbi. The problem-solving method, namely, identifying the problem correctly, detecting the origin and source of the cause of the problem, and providing an efficient and effective solution to the problem. All kinds of problems can be answered by giving general answers, and it is also possible to give specific answers by talking together one-on-one.

c) Closing the meeting

1) Final Motivation: Before closing the meeting, one must encourage and pray for the mutarobbi, then remind the mutarobbi to return to attend the next meeting, then remind them again about their prayers

2) Closing the halaqah by reading the *kafarah al-majalis* prayer.

### 3. Methodology

This research was conducted with a type of qualitative research using a phenomenological approach. This research was conducted in November-December 2021 at the Faculty of Public Health, University of Tadulako, Palu,

which is located on Jln. Soekarno Hatta No. KM 9, Tondo, Mantikulore District, Palu City, Central Sulawesi Province. Data collection techniques by means of in-depth interviews, observation, and documentation, while data analysis techniques use a matrix style and testing to get the validity of the data using triangulation

In this study, the authors used a qualitative method with a descriptive approach, data collection using observation techniques, and interviews<sup>20,21</sup>. Interviews were conducted with ten university students of the health faculty.

Qualitative research, often referred to as field research, can be defined as a simple and very loose way of interpretive research on a problem where the researcher is the center of an understanding or meaning made about that problem<sup>22,23</sup>. Qualitative research prioritizes natural settings or is often referred to as naturalistic research, where this research occurs naturally, as it is, in normal situations that are not

<sup>20</sup> Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.

<sup>21</sup> Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennial Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. doi:10.1007/s10639-021-10779-7

<sup>22</sup> Nurdin, N., & Pettalongi, S. S. (2022). Interpretive case study to understand online communication in an e-tendering project implementation. *Jurnal Manajemen Komunikasi*, 7(1), 39-54.

<sup>23</sup> Nurdin, N. (2022). *Impact of Internet Development on Muslim Interaction with Islam*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

manipulated by circumstances and conditions, emphasizing natural descriptions.<sup>24</sup> The approach in this study is a phenomenological approach, which is an approach that focuses on phenomena that emanate from the object under study. The data was obtained from verbal and nonverbal language and situations accompanying the object under study. Through this approach, data regarding Islamic values internalization in improving students' religious attitudes was obtained through the interpretation of the phenomena in the research field.<sup>25,26</sup>

## 4. Results And Discussion

### 4.1 Forms of Internalization of Islamic Values

In the form of internalizing Islamic values in tarbiyah activities at the Faculty of Public Health, University of Tadulako, Palu, through the habituation method in students' daily behavior, the dominant learning process is carried out outside the classroom. The habituation process is based on the behavior of lecturers or murobbiyah as good role

<sup>24</sup> Nurdin, N., Stockdale, R., & Scheepers, H. (2016). Influence of Organizational Factors in the Sustainability of E-Government: A Case Study of Local E-Government in Indonesia. In I. S. Sodhi (Ed.), *Trends, Prospects, and Challenges in Asian E-Governance* (pp. 281-323). Hershey, PA, USA: IGI Global.

<sup>25</sup> Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennial Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. doi:10.1007/s10639-021-10779-7

<sup>26</sup> Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.

models, so the Faculty of Public Health becomes one of the faculties that emphasizes concern in internalizing Islamic values. In contrast, Islamic values are internalized, namely Divine values in the form of values of faith, piety, worship, sincerity, and gratitude. Then the insanियah values that are taught are related to human values, such as the value of courtesy as stated by the Dean of the Faculty of Public Health at Untad and the coordinator of tarbiyah activities as key informants:

*Basically, all tarbiyah activities are carried out through the habituation method by instilling the values of faith, piety, and worship values because religious activities are based on the provision of concepts or material behavior and its implementation if it is correct in religion, worship behavior will undoubtedly also be good (participant N)*

Then this statement was also strengthened by the confession of one of the University of Tadulako Faculty of Public Health, students and murobbi from the tarbiyah activity where this activity is carried out routinely 1-2 times a week along with the following expression:

*Indirectly, I see that there are examples that are repeated in the process of instilling Islamic values in the activity, for example, getting used to praying before and after studies, so there is a habituation process so that to get used to it when attending lectures (participant F). The formation of the implementation of the internalization of Islamic values in this tarbiyah activity is based on the habituation that is carried out. So the division of groups first then routinely conducts tarbiyah studies every week, which are taught*

*about tarbiyah etiquette, the consequences of the creed, worship, and the problems of the Muslim community (participant D).*

The results of the interviews are in accordance with the theory which explains that the form of the tarbiyah program can be a means of teaching and instilling Islamic values as a whole so as to produce civilized individuals based on Islamic values, for example by fostering monotheism, aqidah, morals and good deeds. Along with the main material contained in the guidelines for tarbiyah activities where the discussion of divine values on aqidah values, the study material discusses the consequences of shahada and knowing Allah and Rasulullah and others; the material value of worship discusses practical worship, getting to know Islamic teachings, al-Qur'an al-Karim and so on. Then for insanियah values, especially moral values, the internalization of Islamic values is through studies that discuss ukhuwah Islamiyah and others. Apart from that, there are also activities and practices that internalize Islamic values, for example, the Qur'an Reading Potential Test, Tahsin, Intensive Islamic Studies, Thematic Studies, and Intensive Islamic Verbal Meetings.

Implementation of tarbiyah activities in internalizing Islamic values is carried out intensively 1-2 times a week with different schedules and based on mutual agreement. This tarbiyah activity not only conveys knowledge but also has the aim of educating and fostering students. The following is the process that occurs in tarbiyah activities according to a participant who said:

*The steps begin with reciting a prayer, then taking the students' mutarobiyah*

attendance sheet after tahsin, which also checks their memorization. Then we provide motivation to emphasize that students carry out the obligatory sunnah as well as possible. Before teaching or giving material, we first review the previous material, then after that continue the next study, which focuses on the study related to the values of aqidah, Sharia, and morals based on the Qur'an and sunnah, then after finishing the delivery of the material it is concluded that it will be continued again with a question and answer session so that they can provide solutions to problems asked by students, after everything is finished it ends with reading the kafaratul assembly prayer (participant D).

The process is aligned with a theory from Muhaimin, which is explained in the book entitled Paradigm of Islamic Religious Education, namely three stages representing the stages of internalization :

a. Transformation Stages <sup>5</sup>

Values Where there is a process carried out by educators in informing good and bad values, this stage only occurs through verbal communication. So that in this study, it can be seen in the murobbiyah process of correcting students' wrong reading of the Al-Qur'an, then when delivering studies related to Islamic values.

b. Value Transaction Stages

When entering the value transaction stage, there has been two-way communication between educators and students. In the results of this study, the stages of value transactions can be seen when tarbiyah studies are taking place, for example, during

questions and answers related to study material.

c. Transinternalization Stages

Furthermore, when entering the transinternalization stage where it is not only carried out with verbal communication but also with personality. This stage is seen in research when the results of changes felt by other individuals are students who become more religious and moral in their environment.

Apart from that, the process of internalizing Islamic values in the tarbiyah activities, which divides three stages in the tarbiyah process. First, opening, in this stage the murobbi is tasked with greeting the participants mutarobbi or students when they have gathered and then teach to see their fluency in reading the Koran. Second, submission of material, then next is the stage of giving material.<sup>27</sup> This process also occurs internalization of Islamic values where study materials focus on the values of aqidah, sharia, and morals. Then there are also questions and answers to solve a problem or problem-solving. Third, closing the meeting, before ending the meeting, the murobbi provides input and motivation to students to pray for one another, attend the next meeting, and remind each other of religious affairs. Finally, close the study by reading the prayer kafarah al-majalis.

This activity also received support from the Faculty of Public Health itself where from the results of interviews and

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<sup>27</sup> Nurdin, N., Nurliana, N., & Mashuri, S. (2022). Online Islamic Religious Education Learning During Covid-19 Pandemic *International Journal of Contemporary Islamic Education*, 4(1), 38-52.

observations it was found that there were adequate infrastructure facilities for the continuation of tarbiyah activities, for example comfortable learning places, murobbi who were able to understand students, there were supporting books and guidelines in learning and tarbiyah activities this is mandatory as a thesis requirement, the following is the statement:

*To Support the tarbiyah activities to run well, they are also required to take part in tarbiyah as a requirement later during the thesis examination, then murobbiyah are gentle and kind, and the mosque is also comfortable for the place of carrying out tarbiya (participant R)*



Figure 1. Tarbiyah activities



(Masjid tempat kegiatan tarbiyah yang bersih terdapat 3 mading, sound system, penerangan yang cukup dan 4 air conditioner yang membuat nyaman mahasiswa dalam mengikuti tarbiyah)



(Terdapat Alquran dan buku-buku bacaan tentang keislaman di masjid fakultas)



(Buku panduan Tarbiyah)

#### 4.2 Results of Internalization of Islamic Values

The process of internalizing Islamic values in the tarbiyah activities of Faculty of Public Health students at the University of Tadulako positively impacts the transinternalization stage of a value. In this study, the transinternalization process occurs in divine values in terms of aqidah values and sharia values.

The results can be seen that students who take part in tarbiyah have aqidah and sharia values which are not only professed in their hearts or verbally but are also proven by carrying out religious orders, for example, more and

more students are hastening to pray, and in terms of how to dress more neatly and

follow Shari'a orders as shown in the following figure:

Figure 2. Facilities for Islamic values intergration



(Terdapat perubahan positif mahasiswa dari segi nilai aqidah dan syariah misalnya pada gambar menunjukkan mahasiswa bersegerah menjalankan ibadah shalat dan penampilan pakaiannya mengikuti syariat islam)



Figure 3. Islamic values internalization gathering

Then the results of these observations were also strengthened by the results of interviews with several informants who stated the same thing related to the positive impact of the perceived values of aqidah and sharia:

*With the existence of tarbiyah activities in the view of you, the students of the public health faculty, maa shaa Allah, it was extraordinary at that time that when there were courses in the hours approaching the midday prayer and the evening prayer, those Muslim students who listened to the call to prayer seemed silent, the same as us, the lecturer*

*stopped teaching at that time, after the midday prayer, most of the Muslim students immediately raised their hands asking permission to pray the midday prayer, so that we, the lecturers who taught at that time, understood and ended the day's class. This is a plus point even though lecturers who come from outside public health, on average, know the characteristics of our students (participant R).*

As for the insaniyah values from this internalization process, positive changes are obtained, such as appreciating and establishing good relations with other

people in accordance with the guidelines for tarbiyah activities that study Islamic ukhuwah and related literature that in the Al-Qur'an shows and explains to us always to establish relationships with all Muslims, it is bound by aqidah to create good relations between people. It forbids people to mock each other, prejudice, and spread other people's disgrace. So that Ukhuwah, which is carried out with sincerity for the sake of Allah SWT, will be of benefit and bring goodness to the benefit of the people. One of the empirical evidence is seen when students contact their lecturers, as shown below:



Figure 4. Islamic valuea dicussion

The results of the documentation are also supported by the statements of the following informants who felt the impact of changes in students' attitudes after participating in the tarbiyah activities to become more polite in communicating as follows: In communicating with lecturers, on average, many students are polite even though they only contact via WhatsApp messages (Interview Rahman 2021).

*Talking about the impact, Alhamdulillah, the behavior and attitudes of students have become more polite, for example when finishing a course, most of them say thanks to the lecturer who teaches and shake the lecturer's hand, which is a sign that they are grateful to be able to get the knowledge that is delivered through the lecturer, another example is through tarbiyah activities the students become people who are trustworthy and responsible because they are diligent in doing their college assignments and submitting these assignments on time (participant K)*

The results of documentation and interviews conducted by researchers are in line with the guidelines for tarbiyah activities which study *ukhuwah Islamiyah* and related literature that in the Qur'an shows and explains to us that we should always establish relationships with all Muslims. This is bound by aqidah to create good relations among others, as well as to forbid people to make fun of each other, prejudice, and spread the disgrace of others. That is why Ukhuwah, which is carried out with sincerity for the sake of Allah SWT, will be of benefit and bring goodness to the benefit of the people.

## 5. Conclusion

The form of internalizing Islamic values in tarbiyah activities for students of the Faculty of Public Health, University of Tadulako, Palu, uses the habituation method with processes of transformation, transactions, and transinternalization of Islamic values in providing study material regularly 1-2 times a week. The study material is



related to divine values, namely material about the values of aqidah, such as the consequences of the shahada, knowing Allah and Rasulullah, and so on. Then for sharia values, the material is about practical worship, getting to know the dinul Islam, al-Qur'an al-Karim, and others. As for the insaniyah values, the tarbiyah material presented relates to moral values discussing ukhuwah Islamiyah. In addition to material assessment, some activities or practices internalize Islamic values, for example, the Qur'an Reading Potential Test, Tahsin, Intensive Islamic Studies, Thematic Studies, and Intensive Islamic Verbal Meetings. So this activity aims to form an ideal Muslim personality.

The results achieved by students of the Faculty of Public Health are the final stage of internalizing Islamic values, namely the transinternalization stage, where students who have participated in tarbiyah activities have divine values, namely the values of aqidah which are not only pledged in their hearts or verbally but also proven in their implementation. Sharia values by carrying out religious orders, for example, perfecting prayer services and how to dress. Then it is also proven that human values, especially moral values, show that students have good relationships with other people, show good behavior in communicating, care about other people, and so on.

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