

The Internalization of Tauhid Values in Teaching and Learning Activities at SMK Kesehatan Imelda, Medan

Zulfikar, Tumiran

Abstract

This study explores the internalization of *tauhid* values in teaching and learning at Imelda Health Vocational School (SMK Kesehatan Imelda) Medan. As the core of Islamic teachings, *tauhid* is considered essential in shaping students' faith, piety, and integrity, both academically and professionally. Using a descriptive qualitative approach, data were collected through observation, interviews, and documentation, involving the principal, Islamic Education teachers, general subject teachers, and students.

Findings reveal three main strategies: (1) curriculum integration, embedding *tauhid* in Islamic Education and linking it to ethical aspects of health-related subjects; (2) teacher role modeling, emphasizing discipline, trustworthiness, and patience; and (3) habituation of religious practices such as *shalat dhuha*, Qur'an recitation, collective prayers, and Islamic celebrations that create a religious school environment.

The internalization of *tauhid* is understood not only as reinforcing worship but also as cultivating work ethic, discipline, and professionalism. Consequently, students develop honesty, responsibility, and competence, making this approach a potential model for Islamic character education in vocational schools.

Keywords: *Tauhid Values, Islamic Character Education, Imelda Health Vocational School*

Zulfikar

Master of Islamic Religious Education Study Program, Universitas Pembangunan Panca Budi, Indonesia
e-mail: z.husni81@gmail.com

Tumiran

e-mail: tumiran@dosen.pancabudi.ac.id

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Introduction

Education is essentially a process that is not only oriented toward the mastery of knowledge and skills, but also toward the formation of values, morals, and character in students [1]. In the Islamic tradition, education carries a fundamental mission to instill the values of tauhid [2], which serves as the primary foundation in all aspects of life [3]. Tauhid, which means the oneness of Allah SWT, is not merely understood in a theological sense, but also as a moral principle that guides a Muslim's attitudes, behavior, and life orientation [4]. Therefore, the internalization of tauhid values within the field of education becomes a necessity in shaping individuals who are not only knowledgeable but also possess noble character.

In the context of vocational education, particularly in Vocational High Schools (*Sekolah Menengah Kejuruan* or SMK), the internalization of tauhid values carries significant urgency. This is due to the orientation of SMK, which are designed to prepare graduates to directly enter the workforce. Consequently, students are required to possess not only professional technical competencies but also strong moral integrity. In the field of health care, for instance, learners are expected not only to master medical skills but also to uphold the values of honesty, trustworthiness, empathy, and spiritual awareness in serving patients. These values are directly correlated with the principles of tauhid, which position every human endeavor as a form of devotion to Allah SWT.

SMK Kesehatan Imelda Medan is a vocational education institution that focuses on developing mid-level health professionals. As a skills-based educational institution, the school faces particular challenges in balancing the mastery of professional expertise with the cultivation of religious character. The implementation of teaching and learning activities grounded in tauhid values is expected to serve as a solution to the challenges of moral degradation among the younger generation, while at the same time equipping students with spiritual awareness in every academic activity as well as in professional practice.

Previous studies have demonstrated that education grounded in the values of *tauhid* can strengthen students' character, enhance their learning motivation, and foster a sense of responsibility [5]. Nevertheless, research that specifically examines the practice of *tauhid* internalization in health-oriented vocational high schools remains relatively limited. This gap provides an opportunity for an in-depth investigation into the strategies, methods, and impacts of *tauhid* internalization within the teaching and learning activities at SMK Kesehatan Imelda Medan.

This study seeks to address the questions of how the internalization of *tauhid* values is implemented in teaching and learning activities, what strategies are employed by educators, and how such internalization contributes both to the formation of students' religious character and to the development of their professional competence. The findings are expected to contribute to the development of an integrative model of Islamic education within vocational schools, particularly in the health sector.

The advancement of science and technology in the era of globalization often brings both positive and negative consequences for young generations. On the one hand, wide access to information broadens their knowledge, but on the other hand, globalization also poses challenges in the form of identity crises, moral decline, and a weakening of religious consciousness. This condition demands that educational institutions not only produce graduates who are academically competent but also individuals with a strong spiritual foundation, so they are not easily influenced by the culture of hedonism and pragmatism. In this regard, the values of *tauhid* serve as a safeguard against negative influences while providing guidance for navigating contemporary challenges.

Furthermore, *tauhid*-based education within the framework of school teaching and learning is not limited to the cognitive transmission of subject matter, but must also be internalized affectively and psychomotorically. Such a process requires the integration of curriculum, teachers' role modeling, and habituation through religious practices. This is in line with Tilaar's perspective, which emphasizes that value education must be embodied in concrete

experiences so that students not only know (knowing) but also feel (feeling) and practice (doing). Through this approach, *tauhid* values can genuinely shape students' character to be oriented toward devotion to Allah SWT in all aspects of life [6].

In the context of health-oriented vocational schools, the internalization of *tauhid* values carries profound practical significance. Healthcare professions demand empathy, honesty, patience, and responsibility in dealing with patients. Without a foundation of religious values, medical skills risk being misused or practiced without adequate ethical considerations. Therefore, *tauhid*-based education functions not only as moral reinforcement but also as an ethical standard for professionalism among students who will eventually enter the workforce. In this way, *tauhid* values integrate spirituality and professionalism in the students of SMK Kesehatan Imelda Medan.

The urgency of this research is also evident in the strategic role of schools in shaping a generation that is not only ready for employment but also prepared to confront moral challenges in society. Schools are not merely academic institutions but also spaces for character formation, equipping students with religious values. The internalization of *tauhid* values in the teaching and learning process at SMK Kesehatan Imelda Medan is expected to serve as a model of Islamic character education that is practical and applicable, thus addressing moral degradation while strengthening Islamic identity among youth in the modern era.

Against this backdrop, the present study is significant in filling the gap in the literature concerning the practice of *tauhid* internalization in vocational education, particularly in the health sector. It contributes not only to the theoretical development of Islamic education but also offers practical implications for schools, teachers, and policymakers. The research findings are expected to provide a reference for developing curricula, teaching methods, and character-building programs based on *tauhid* values, thereby achieving a balance between intellectual capacity, professional skills, and spiritual maturity among students.

Literature Review

The internalization of values is essentially a process of inculcation through which certain values become an integral part of an individual's mindset, attitudes, and behaviors. Tilaar explains that this process unfolds through the stages of transformation, transaction, and transinternalization of values [7]. In the context of education, this mechanism is not only oriented toward conceptual understanding but also requires that students internalize and practice these values in their daily lives [8]. Accordingly, value internalization demands the integration of cognitive, affective, and psychomotor dimensions within the learning process.

Tauhid, as the core of Islamic teachings, plays a highly significant role in shaping students' character. It is not merely a theological doctrine, but also a moral principle that integrates knowledge, practice, and ethics [9]. The values of *tauhid* encompass sincerity, trustworthiness, responsibility, discipline, and professionalism—all of which serve as essential foundations for building the integrity of a Muslim character [10]. Within the framework of education, tauhid values are internalized not only through the teaching of *aqidah* but also through the habituation of daily attitudes and behaviors consistent with the principle of the oneness of Allah SWT [11].

Previous studies have shown that strategies for internalizing tauhid values in schools are carried out through three main approaches: curriculum integration, teacher role modeling, and habituation of worship practices. Curriculum integration emphasizes the incorporation of tauhid teachings into the subjects being taught; teacher role modeling provides students with tangible examples of appropriate attitudes and behaviors; while worship habituation fosters a religious environment that consistently nurtures spiritual awareness. These strategies demonstrate that tauhid-based education is not merely theoretical but also practical in shaping holistic character [12].

From this perspective, it can be understood that the internalization of tauhid values in education requires continuity between knowledge, experience, and role modeling. This study

seeks to enrich the academic discourse by examining the internalization of tauhid values within the context of vocational high schools in the health sector, which face particular challenges in balancing professional skills with the cultivation of religious character.

Research Methodology

This study employs a qualitative approach with a descriptive method aimed at gaining an in-depth understanding of the process of internalizing *tauhid* values in the teaching and learning activities at SMK Kesehatan Imelda Medan. Data were collected through direct observation of classroom practices and religious activities; in-depth interviews with the school principal, Islamic education teachers, general subject teachers, and selected students; as well as documentation analysis of the curriculum, school programs, and records of religious activities. The data were analyzed using Miles and Huberman's interactive model, which includes data reduction, data display, and systematic conclusion drawing [13]. The validity of the research was ensured through source and technique triangulation, as well as member checking with informants. Through this approach, the study is expected to provide a comprehensive overview of the strategies, practices, and impacts of *tauhid* value internalization within the context of health-based vocational education.

3.1 Integration of *Tauhid* Values into the Curriculum at SMK Kesehatan Imelda Medan

The findings of this study indicate that the integration of *tauhid* values into the curriculum at SMK Kesehatan Imelda Medan is carried out through a systematic and multi-layered approach. Formally, the integration of *tauhid* values is evident in Islamic Religious Education (*Pendidikan Agama Islam* / PAI) subjects, which directly address aspects of *aqidah*, *fiqh*, and ethics (*akhlak*). However, the practice of integration is not limited to these subjects; it is also implemented in general education subjects and health-related vocational courses. Teachers strive to instill the understanding that every discipline of knowledge must be connected to *tauhid* values, so that students recognize their learning activities as part of worship (*ibadah*) to Allah SWT.

For instance, in nursing courses, teachers emphasize the importance of sincerity (*ikhlas*) in caring for patients. Caring for patients is understood not only as a professional skill but also as a form of devotion to Allah. One teacher explained: *"When I teach patient care procedures, I always remind the students to intend this work for Allah. Caring for the sick is not merely a medical task, but also an act of worship for which we will be held accountable before Him."* (Interview with Nursing Teacher, July 20, 2025).

This statement illustrates the internalization of tauhid within the healthcare profession. Teachers emphasize that medical work is not a secular activity but rather a form of devotion to Allah. This aligns with the view that tauhid should unify knowledge and practice. Such integration encourages students to perceive nursing practice through a spiritual lens, rather than merely as a technical skill.

The integration of *tauhid* values is also reflected in pharmacy courses. Teachers stress that accuracy and honesty in compounding medicines are a great trust (*amanah*). Done properly, the work is considered worship, but if done carelessly, it may endanger patients' lives. A pharmacy teacher stated: *"I always remind them that every medicine you compound can heal but can also harm. If done with sincerity and integrity, your work becomes worship. But if done carelessly, it is a grave sin because it concerns human safety."* (Interview with Pharmacy Teacher, July 22, 2025).

This quotation underscores the concept of *amanah* within tauhid. The pharmacy profession, which heavily relies on accuracy, is regarded as a test of honesty and responsibility. Teachers seek to connect technical skills with tauhid values, enabling students to realize that negligence in pharmaceutical practice may constitute a sin, whereas precision and integrity are considered acts of worship. This analysis demonstrates that tauhid functions as an ethical standard of professionalism in the field of healthcare.

Students themselves acknowledge that the integration of *tauhid* values makes them more cautious and disciplined. A Grade XI student expressed: *“We realize that studying in the health department is not just about grades. If we make mistakes in practice, it can affect other people, so we have to take it seriously. Our teachers often say that our responsibility is not only to the school but also to Allah.”* (Interview with Grade XI Student, July 21, 2025).

The student’s statement reflects a tangible outcome of tauhid internalization. The student realizes that learning is not merely about achieving academic grades, but also a form of moral and spiritual responsibility. This awareness emerges from teachers’ guidance that emphasizes the connection between medical practice and accountability before Allah. In other words, the internalization of tauhid has successfully shaped students’ mindset that the healthcare profession cannot be separated from religious values.

In addition, Islamic Religious Education teachers consistently link *tauhid* principles with the professional world students will face after graduation. Values such as sincerity, patience, and trustworthiness are continuously emphasized to prepare students for the moral challenges within the healthcare field. A PAI teacher remarked: *“I always remind the students that the healthcare sector is full of temptations, such as the lure of money or unethical practices. If their tauhid is strong, inshaAllah, they will not be swayed. Every task must be seen as worship.”* (Interview with Islamic Education Teacher, June 25, 2025).

The Islamic Education teacher highlighted the preventive dimension of tauhid values. With a strong foundation of tauhid, students are believed to be capable of avoiding unethical practices in the workplace, such as corruption, drug misuse, or patient exploitation. This emphasizes that tauhid-based education not only guides students toward virtue but also protects them from moral deviations. Thus, tauhid functions as a moral safeguard for future healthcare professionals.

From these findings, it can be concluded that the integration of *tauhid* values into the curriculum at SMK Kesehatan Imelda Medan is carried out through the alignment of Islamic Religious Education with vocational learning practices, the reinforcement of *tauhid*-based professional ethics within health-related subjects, and the emphasis that every academic activity and field practice constitutes worship to Allah SWT. This integration has successfully fostered students’ spiritual awareness while shaping a work ethic characterized by discipline, trustworthiness, and responsibility.

Table 1. Summary of Research Findings: Integration of Tauhid Values into the Curriculum

| Integration Strategy | Form of Implementation | Practical Examples | Impact on Students |
|---|--|--|---|
| Curriculum Integration in Islamic Education (PAI) Subjects | Aqidah, fiqh, and akhlak are linked to the healthcare profession | Islamic Education teacher emphasizes sincerity, patience, and trustworthiness in health practices | Students understand that healthcare professions are a form of worship and responsibility before Allah |
| Integration into Vocational Subjects | Emphasis on Islamic ethics in nursing and pharmacy learning | Nursing teacher stresses that patient care is a form of worship; pharmacy teacher emphasizes honesty in drug compounding | Students become more disciplined, careful, and perceive their work as worship |

| Integration Strategy | Form of Implementation | Practical Examples | Impact on Students |
|--|---|---|---|
| Teachers' Role Modeling | Teachers demonstrate discipline, trustworthiness, and patience in teaching | Teachers consistently arrive on time and fulfill their duties responsibly | Students imitate positive behavior and realize that discipline is part of faith |
| Religious Practices at School | Prayers before study, dhuha prayer, Qur'an recitation, and Islamic commemoration events | Religious activities are carried out regularly involving all students | The school environment becomes religious; students are accustomed to linking learning activities with worship |
| Emphasis on Professional Ethics | Tauhid values are linked to responsibilities in medical practice | Students are reminded that negligence in healthcare practice affects human safety | Students develop strong ethical awareness, honesty, and responsibility in practice |

3.2 Religious Habituation at SMK Kesehatan Imelda Medan

Religious habituation is one of the key strategies in the internalization of tauhid values at SMK Kesehatan Imelda. The school consistently incorporates religious activities into students' daily routines, such as congregational dhuha prayer, Qur'an recitation before lessons, collective supplications, and the commemoration of Islamic holy days. These activities are not limited to ceremonial practices but are deliberately designed to foster spiritual awareness so that academic learning is understood as part of worship to Allah SWT.

An interview conducted at the end of July 2025 with an eleventh-grade student revealed the positive influence of these practices. The student explained: "Every morning we are accustomed to reciting prayers before lessons. Last July, our teacher reminded us that the prayer should not just be a routine, but something to be sincerely internalized. I felt more peaceful when studying, as if our activities were blessed" (Interview with Grade XI Student, July 29, 2025).

This statement highlights how daily prayers not only create a religious atmosphere but also strengthen learning motivation, as students feel that their activities are blessed and protected by Allah.

Furthermore, an interview with the Islamic Education teacher in early August 2025 emphasized the significance of dhuha prayer and Qur'an recitation: "In August we reinforced the practice of dhuha prayer in congregation. Initially, only a few students participated, but gradually it became a school-wide culture. Qur'an recitation every Friday also trained the students to begin the day by remembering Allah. This is the essence of tauhid education in this school" (Interview with Islamic Education Teacher, August 2, 2025).

This indicates that religious practices at SMK Kesehatan Imelda have evolved into a sustainable culture rather than occasional activities. Collective worship serves as a consistent medium for internalizing tauhid values in students' lives.

A twelfth-grade student interviewed in early August 2025 further testified: "I feel that the dhuha prayer helps us become more disciplined. When we enter the classroom after the prayer, it feels different—calmer and more focused. It helps us get used to connecting every activity with worship" (Interview with Grade XII Student, August 5, 2025).

From these interviews, it can be analyzed that religious habituation functions as an effective instrument for the internalization of tauhid values, as it connects spiritual practices directly with daily academic life. Psychologically, the activities enhance students' concentration and calmness, while religiously they reinforce the awareness of muraqabah (the consciousness of Allah's constant supervision).

Therefore, the findings show that religious habituation at SMK Kesehatan Imelda not only creates a religious environment but also positively impacts students' discipline, focus, and responsibility. The internalization of tauhid values through collective worship has proven to be a consistent and effective strategy in building Islamic character within the vocational education context.

Conclusion

The findings of this study reveal that the internalization of tauhid values at SMK Kesehatan Imelda is carried out through an integrative approach reflected in the curriculum, teachers' role modeling, and religious habituation. Tauhid values are incorporated into Islamic Education subjects and linked to Islamic ethics in vocational health subjects, enabling students to realize that the healthcare profession is both an act of worship and a responsibility before Allah SWT. Teachers play a crucial role as role models by demonstrating discipline, trustworthiness, and patience in teaching, which directly shapes students' positive behavior. At the same time, religious habituation activities such as dhuha prayer, Qur'an recitation, collective supplications, and Islamic commemoration events have developed into a school culture that strengthens spiritual awareness while enhancing students' concentration and discipline. Interviews with teachers and students emphasize that tauhid values are not only understood theoretically but truly internalized in students' attitudes, ethical awareness, and work ethos. Thus, the internalization of tauhid values at SMK Kesehatan Imelda makes a significant contribution to shaping students' religious character as well as their professional competencies, positioning it as a model of Islamic character education that is both practical and applicable within vocational education.

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