



Implementation of Tarbiyatul Islamiyah in the Moral Development of Islamic Education Students

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Abstract

This study aims to analyze the implementation of Tarbiyatul Islamiyah in the moral development of third-semester students of the Islamic Education Study Program at the State Islamic University of Syekh Ali Hasan Ahmad Addary, Padangsidimpuan. This research employs a descriptive qualitative approach, with data collected through interviews, observations, and documentation. The findings show that the implementation of Tarbiyatul Islamiyah is carried out through Islamic Education courses, Islamic mentoring activities, halaqah, habituation of worship practices, and the strengthening of an Islamic academic culture. The role of lecturers and campus institutions is highly significant through role modeling, guidance, and educational supervision. However, several obstacles were identified, such as the influence of peer environment, social media, and weak self-control among students. Therefore, strengthening strategies in the form of continuous coaching, lecturer-student synergy, and the development of Islamic character programs are necessary to ensure that moral development can run more optimally and sustainably.

Keywords: Tarbiyatul Islamiyah; Moral Development; Islamic Education Students.

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi Tarbiyatul Islamiyah dalam pembinaan akhlak mahasiswa semester III Program Studi Pendidikan Agama Islam di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Kota Padangsidimpuan. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa implementasi Tarbiyatul Islamiyah dilakukan melalui perkuliahan Pendidikan Agama Islam, kegiatan mentoring keislaman, halaqah, pembiasaan ibadah, serta penguatan budaya akademik Islami. Peran dosen dan lembaga kampus sangat signifikan melalui keteladanan, bimbingan, dan pengawasan yang bersifat edukatif. Namun demikian, ditemukan sejumlah hambatan seperti pengaruh lingkungan pergaulan, media sosial, dan lemahnya kontrol diri mahasiswa. Oleh karena itu, diperlukan strategi penguatan berupa pembinaan berkelanjutan, sinergi dosen-mahasiswa, dan pengembangan program karakter Islami agar pembinaan akhlak dapat berjalan lebih optimal dan berkelanjutan.

Kata kunci: Tarbiyatul Islamiyah; Pembinaan Akhlak; Mahasiswa PAI.



Introduction

The development of the world of higher education in the modern era is not only measured by the academic achievements and intellectual competence of students, but also by the quality of character and morals displayed in social life.(Susanti, 2024). Higher education institutions have a strategic responsibility to shape a young generation that is not only intellectually intelligent but also possesses strong moral and spiritual integrity. In the context of Islamic education, moral development is inseparable from the concept of Islamic Education, which positions education as a holistic process that simultaneously addresses cognitive, affective, and psychomotor aspects. Islamic Education is not merely the transfer of Islamic knowledge, but rather the process of shaping a Muslim personality that balances knowledge, appreciation, and practice of Islamic values in daily life.(Rudiyanto & Kasanova, 2023).

The current social reality of students shows that there are significant challenges in moral development.(Abi Najih et al., 2025). The currents of globalization, the development of digital technology, popular culture, and social media have brought about major changes in the mindsets, lifestyles, and interaction patterns of the younger generation. Students are not only faced with academic demands, but also confronted with a crisis of role models, shifting values, and moral relativism that increasingly blur ethical boundaries in campus life and society. The phenomenon of declining politeness, increasing individualism, weak discipline, and low social awareness are symptoms frequently encountered in various higher education environments.(Saputra, 2024). This situation indicates that strengthening moral development is an urgent need that must be addressed systematically and in a focused manner.

In the context of Islamic Religious Education (PAI), students are not only prepared as graduates who master the theoretical aspects of Islam, but also as future educators and moral role models in society.(MTN Hidayat, 2023). Third-semester students are in a crucial transitional phase in their academic and psychosocial lives. At this stage, students begin to form their identity, expand their social relationships,



and experience a strengthening or even shift in the values they acquired in their previous education. Therefore, moral development during this phase is highly strategic, as the values instilled will form the foundation for their future roles as educators, leaders, and agents of social change.

As an Islamic higher education institution, Syekh Ali Hasan Ahmad Addary State Islamic University (UIN) in Padangsidempuan City has a moral and institutional mandate to educate students not only academically but also morally and spiritually. As an institution founded on Islamic values, UIN is expected to provide an educational model that harmoniously integrates knowledge and morals. However, the challenges faced are not insignificant. The heterogeneity of student backgrounds, differences in religious traditions, influences from the off-campus environment, and the dynamics of digital culture are factors that influence the effectiveness of moral development on campus.

Tarbiyatul Islamiyah offers a relevant conceptual framework to address these challenges. This concept emphasizes the importance of continuous development through exemplary behavior (*uswah*), habituation, advice (*mau'izhah*), supervision (*muraqabah*), and spiritual strengthening (*tazkiyatun nafs*). (Basri, 2024). Through this approach, moral development takes place not only in the classroom but also through academic culture, social interactions, and religious activities on campus. The implementation of Tarbiyatul Islamiyah in fostering student morality is crucial for scientific study to determine the extent to which this concept has been implemented and its impact on student character formation. (Zaini et al., 2024).

Research on the implementation of Tarbiyatul Islamiyah in the moral development of third-semester students in the Islamic Religious Education Study Program at the Syekh Ali Hasan Ahmad Addary State Islamic University in Padangsidempuan City has strong academic and social urgency. Academically, this research is expected to enrich the treasury of Islamic education studies, particularly in the aspect of implementing tarbiyah values at the higher education level. Socially, the results of this study are expected to provide practical contributions to the

development of a more effective and contextual moral development model, in accordance with the needs and characteristics of today's students.

This study focuses on the implementation of Tarbiyatul Islamiyah in fostering students' morals, the role of lecturers and institutions in this process, and the supporting and inhibiting factors that influence its success. Therefore, this study is expected to provide a comprehensive overview of the practice of Tarbiyatul Islamiyah-based moral development and offer strategic recommendations for strengthening Islamic character education in higher education environments. The study of Tarbiyatul Islamiyah in the context of moral development has become a major focus in the discourse of Islamic education, as this concept is seen as a comprehensive approach that integrates cognitive, affective, and spiritual dimensions in the educational process.(Haq, 2025). Islamic education experts argue that Islamic Education is not merely a teaching process (ta'lim), but rather a comprehensive process of fostering the innate potential of humankind so that it develops in a balanced manner. Al-Attas emphasized that the primary goal of Islamic education is the formation of adab, namely the instilling of an awareness of humankind's place in the cosmic order and its moral responsibilities. Meanwhile, Al-Ghazali viewed education as a means of purifying the soul (tazkiyatun nafs) through the cultivation of righteous deeds and the control of desires. This view demonstrates that the moral dimension is at the core of the entire Islamic Education process.(Sayfudin, 2018).

A number of previous studies have shown that moral development through Islamic education has a significant correlation with students' social behavior.(Ramadhani, 2024). Studies conducted by various researchers in Islamic boarding schools (pesantren) and madrasahs (Islamic schools) have concluded that teacher role models, fostering worship practices, and strengthening religious culture play a significant role in shaping students' character. These studies emphasize the importance of a conducive environment as a medium for internalizing values. However, most research focuses on primary and secondary education, while studies specifically highlighting the implementation of Islamic Education in higher



education are still relatively limited.(Huda & Luailik, 2023). This indicates an academic gap that needs to be filled through further research.

In the context of higher education, several studies highlight that students are in a phase of young adulthood development that is highly vulnerable to identity crises and moral crises. Kohlberg's theory of moral development suggests that individuals at college age are in a transitional phase from conventional to post-conventional morality, characterized by the ability to think critically about norms. In Islamic education, this phase is seen as a strategic opportunity to strengthen students' spiritual awareness and social responsibility.(Karpika & Segel, 2021). Research conducted at several state Islamic universities in Indonesia indicates that religious mentoring programs, regular halaqah (Islamic gatherings), and da'wah-based student organization activities have a positive influence on strengthening moral values, particularly in the aspects of discipline, responsibility, and social ethics.

The literature also shows that the effectiveness of moral development is largely determined by the integration of the formal curriculum and the hidden curriculum. The concept of the hidden curriculum refers to values indirectly transmitted through institutional culture, patterns of lecturer-student relationships, and daily practices on campus. Several researchers emphasize that the success of character education cannot rely solely on Religious Education courses, but must be supported by exemplary academic performance, value-oriented institutional regulations, and consistency in enforcing norms.(Husna & Hamid, 2025)From the perspective of Tarbiyatul Islamiyah, this integration is in line with the concept of tarbiyah which emphasizes continuity, habituation, and role models as a means of internalizing morals.

Several pieces of literature reveal serious challenges in implementing Islamic Education in higher education. The digitalization of student life, free access to information, and an individualistic culture are considered factors that can weaken the effectiveness of moral development. Several studies show that even though students possess sufficient religious knowledge, this does not always translate into

moral behavior in real life.(Qoyyumillah et al., 2025). This phenomenon is known as the gap between moral knowing and moral action, which indicates that a purely cognitive approach is inadequate without systematic spiritual development and behavioral habituation.

The emerging literature also shows a difference in approach between Western character education models and the concept of Islamic Education. Western character education generally emphasizes universal values such as honesty, responsibility, and tolerance within a secular framework. Meanwhile, Islamic Education positions morality as a manifestation of faith and devotion to God.(Aisyah & Afandi, 2021). Thus, the transcendental dimension becomes the primary differentiator, providing spiritual depth in the moral development process. Some academics believe this approach has the advantage of developing an internal locus of control, so that moral behavior is driven not only by external rules but also by a sense of faith.

Although various studies have addressed moral development and Islamic education, there remains a research gap regarding the implementation of Islamic Education (Tarbiyatul Islamiyah) for students in Islamic Religious Education programs, specifically for third-semester students who are in a critical phase of academic and social character development. Most previous research is normative and conceptual in nature, thus failing to fully reflect the real dynamics of implementing Islamic Education (Tarbiyah) values in students' lives. Therefore, this study is relevant and important in filling this gap.

Based on the literature review, it can be concluded that Tarbiyatul Islamiyah has a strong theoretical basis and great potential in fostering students' morals. However, the effectiveness of its implementation is highly dependent on the institutional context, lecturer readiness, academic culture, and student response to the development program. Therefore, research on the implementation of Tarbiyatul Islamiyah in fostering the morals of third-semester students in the Islamic Religious Education Study Program at UIN Syekh Ali Hasan Ahmad Addary,

Padangsidempuan City is important to provide an empirical contribution to the development of a more applicable and contextual Islamic education model.

Research Methods

This study uses a qualitative approach with a descriptive research type, because it aims to understand in depth the process and reality of the implementation of Tarbiyatul Islamiyah in the moral development of third-semester students of the Islamic Religious Education Study Program at the Syekh Ali Hasan Ahmad Addary State Islamic University, Padangsidempuan City. The qualitative approach was chosen on the basis that the phenomenon of moral development is a complex socio-religious phenomenon and cannot be measured quantitatively alone, but rather needs to be understood through a holistic exploration of the meaning, perception, and experience of the research subjects.(Fernanda, 2022). With this approach, researchers attempt to obtain a comprehensive picture of the practices, strategies, and dynamics that occur in the process of moral development based on Tarbiyatul Islamiyah in the campus environment.

The data sources in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews with Islamic Religious Education lecturers, campus religious program managers, and third-semester students as the main research subjects. The interviews were conducted semi-structured to allow the researcher the flexibility to dig deeper without losing the focus of the study. In addition to interviews, participatory observation techniques were used to directly observe moral development practices, such as lecture activities, Islamic mentoring activities, and student social interactions on campus.(Sulung & Muspawi, 2024). Meanwhile, secondary data was obtained through documentation studies in the form of curricula, academic guidelines, Islamic institution work programs, and activity archives relevant to the research topic.

Data collection techniques were carried out in stages and systematically to ensure the depth and accuracy of the information. Researchers used source and method triangulation techniques as a strategy to increase data validity by comparing



the results of interviews, observations, and documentation. Data analysis was conducted through an interactive analysis model that includes data reduction, data presentation, and conclusion drawing. This process was carried out continuously from data collection to the final stage of the study, allowing researchers to capture important patterns, categories, and themes related to the implementation of Tarbiyatul Islamiyah in fostering student morals.(Rusli et al., 2025).

The selection of the research location at UIN Syekh Ali Hasan Ahmad Addary, Padangsidempuan City, is based on the consideration that this campus has the characteristics of an Islamic higher education institution that institutionally upholds the vision of integrating science and Islamic values. The methodological argument of this research lies in the effort to provide contextual and empirical understanding, so that the research results are not only descriptive, but also able to provide critical reflection on the effectiveness of the ongoing moral development practices. Thus, this research method is expected to be able to produce valid, in-depth, and relevant findings for the development of the Tarbiyatul Islamiyah model in higher education.

Results and Discussion

Concept and Foundation of Tarbiyatul Islamiyah in Developing Student Morals

The research results show that the concept of Tarbiyatul Islamiyah is understood by lecturers and students as an educational process that emphasizes not only the transfer of religious knowledge, but also the formation of Islamic character and personality as a whole. From the results of interviews with lecturers of Islamic Religious Education and managers of campus religious activities, it was found that Tarbiyatul Islamiyah is interpreted as a continuous development process oriented towards the development of faith, sharia, and morals in an integrated manner. The lecturers emphasized that tarbiyah is not just a formal activity in the classroom, but rather a process of internalizing values that must be manifested in the attitudes and behavior of students in their academic and social lives.(Hayati et al., 2025). This view is reinforced by students' perceptions that Islamic education on campus not

only teaches religious theory but also demands the application of these values in everyday life.

Research findings also indicate that the primary foundation of Tarbiyatul Islamiyah in fostering students' morals is derived from the Qur'an and Hadith, which emphasize the importance of moral development as the primary goal of the Islamic message. Lecturers emphasized that the goal of Islamic education is essentially to shape individuals who are faithful, pious, and have noble character. This aligns with the classical view of Islamic education scholars, who stated that knowledge without morals will produce unequal individuals. In the campus context, this normative foundation is embodied in the study program's scientific vision, which emphasizes the integration of Islamic values and academic professionalism.(Umam, 2022). Thus, Tarbiyatul Islamiyah is not positioned as an abstract normative concept, but as an operational framework in the process of developing student character.

Field observations revealed that the core moral values focused on encompass three main dimensions: morality toward God, morality toward fellow human beings, and morality toward the environment. Morality toward God is demonstrated through the practice of worship, discipline in congregational prayer, recitation of the Quran, and the development of spiritual awareness in daily life. Students demonstrate an understanding that a vertical relationship with God is the primary foundation for shaping their behavior.(Marzuki, 2009). Many students acknowledge that structured religious activities on campus help strengthen their faith and foster a sense of moral responsibility in all academic activities.

In terms of morals toward fellow human beings, the research results show a strong emphasis on the values of honesty, responsibility, courtesy, and social concern. Students recognize that as prospective religious educators, they are expected to be role models in their behavior. The research findings reveal that the value of honesty is a primary concern, particularly in the context of academic honesty, such as avoiding plagiarism, cheating, and data manipulation. In social relationships, students demonstrate an increased awareness of the importance of



good manners in interacting with lecturers, educational staff, and peers.(YHY Handoko, 2023). This is evident in the shift in communication attitudes toward greater politeness and the culture of mutual respect within the campus environment.

The moral dimension of environmental stewardship is also a crucial part of the Tarbiyatul Islamiyah concept. Research shows that students are beginning to understand the importance of maintaining cleanliness, order, and environmental sustainability as part of their religious responsibilities. The campus becomes a space for ecological education through community service programs, waste management, and environmental awareness movements. Students understand that protecting the environment is not merely a social activity, but a manifestation of their mandate as caliphs on earth.(Basri, 2024). This perspective reinforces the awareness that Islamic morality is not limited to interpersonal relationships, but also encompasses human relations with nature.

The research results show that students' understanding of the goals of Islamic education has strengthened. They no longer view education merely as a means to obtain a degree, but rather as a process of developing identity and personality. Students recognize that becoming a graduate of Islamic Religious Education demands greater moral responsibility, as they will become role models in religious and moral matters within society.(Fahmi et al., 2024). This awareness is an indicator that the concept of Tarbiyatul Islamiyah has had a significant influence on students' perspectives on the meaning of learning and pursuing knowledge.

The main argument from this research confirms that the concept and foundation of Tarbiyatul Islamiyah are strongly relevant in fostering the morals of students in Islamic higher education. The implementation of basic moral values is not merely understood as a normative obligation but has begun to be internalized as a personal need. Students no longer engage in religious activities solely out of institutional obligation, but rather out of a sense of spiritual awareness.(Parapat, 2024). This indicates a shift from external morality to internal morality, which is the primary goal of Tarbiyatul Islamiyah.



The research results also show variations in the level of internalization of values among students. Not all students demonstrate the same depth of understanding and consistency of behavior. Family background, social environment, and intensity of involvement in religious activities are factors that influence the success of moral development. Nevertheless, it can be generally concluded that the conceptual foundation of Tarbiyatul Islamiyah provides a clear direction for the moral development of third-semester Islamic Religious Education students.

The results of this study confirm that Tarbiyatul Islamiyah is not merely a theoretical concept, but has served as a practical foundation for fostering students' morals. Its strong theological foundation, educational goals oriented toward developing morally upright individuals, and the internalization of values in various aspects of campus life demonstrate that this approach has great potential in shaping a young generation that is not only intellectually superior but also morally and spiritually resilient. These findings reinforce the argument that strengthening the concept and foundation of Tarbiyatul Islamiyah must continue to be developed as the heart of Islamic education in higher education.

Forms of Implementation of Islamic Education in Campus Life

The research results show that the implementation of Islamic Education (Tabiyatul Islamiyah) in campus life takes place through various structured and integrated activities within both academic and non-academic systems. The development process takes place not only formally in the classroom but also through socio-religious activities that create a religious atmosphere on campus. Observations and interviews revealed that Islamic Religious Education (PAI) lectures serve as the primary venue for internalizing Islamic Education (Tabiyatul Islamiyah) values. During the learning process, lecturers not only convey theoretical material on faith, jurisprudence, and morals but also relate these materials to the realities of students' lives.(Harahap, 2022). Reflective discussion methods, case studies, and assignments based on spiritual experiences are effective



tools for encouraging students to understand and internalize Islamic values contextually.

In addition to formal lectures, mentoring is also provided through regular Islamic mentoring programs. These programs are typically conducted in small groups guided by lecturers or senior student mentors. Research shows that mentoring is an effective means of building emotional and spiritual closeness between participants and mentors. In these forums, students discuss not only Islamic material but also personal life issues, social challenges, and spiritual challenges. This personal dialogue process allows for deeper internalization of values, as students feel heard and guided directly.(Kesumasari, 2019). Many students stated that mentoring had a significant impact on increasing their awareness of the importance of maintaining morals in their daily lives.

Islamic halaqah (Islamic religious study groups) are also an important part of the implementation of Islamic Education (Tarbiyatul Islamiyah) on campus. Halaqah is conducted through regular studies focusing on the interpretation of the Quran, hadith, and moral themes. Observations show that halaqah not only serves as a medium for transferring knowledge but also as a space for forming a religious community that reminds one another of goodness. In halaqah, students are trained to be disciplined, listen well, and respect differences of opinion. Interaction patterns within halaqah reflect the principles of Islamic education (Tarbiyah), which emphasize togetherness, patience, and sincerity in learning.(Kalsum, 2017). Thus, halaqah becomes an effective social laboratory in shaping students' attitudes and behavior.

Islamic spiritual activities (Rohis) at the faculty and university levels also play a strategic role in the implementation of Tarbiyatul Islamiyah. Activities such as commemorating Islamic holidays, community service, short-term Islamic boarding schools (pesantren kilat), and Islamic leadership training serve as vehicles for experiential character development. Research shows that students who actively participate in Rohis activities tend to have a higher level of moral awareness, particularly in aspects of social concern and collective responsibility.(Lestari,



2019). Through this activity, students not only learn about the concept of morality, but also directly practice it in the form of real actions in society.

The practice of religious observance is the most tangible form of Islamic Education (Tabiyatul Islamiyah) implementation in campus life. Research has found that religious practices such as congregational prayer, Quranic recitation before class, and regular dhikr (remembrance of God) have become part of students' daily culture. These practices are not only seen as ritual obligations but also as a means of developing discipline, inner peace, and self-control. Students stated that religious observance routines help them manage academic stress and maintain emotional balance. This suggests that the practice of religious observance has complementary psychological and spiritual functions in the formation of morals.

The research revealed that Islamic academic culture is a crucial pillar in the implementation of Tarbiyatul Islamiyah. This culture is evident in the use of polite language, appropriate dress code, and interaction patterns that respect both lecturers and fellow students. These norms are not only outlined in written regulations but also practiced through the exemplary behavior of the academic community. (Suheili, 2017). Lecturers act as role models in terms of discipline, scientific honesty, and fairness. This exemplary behavior has a strong influence on shaping student behavior because they see firsthand concrete examples of the values being taught.

Argumentatively, the results of this study demonstrate that the success of Tarbiyatul Islamiyah implementation on campus does not lie solely in the number of programs, but rather in the quality of the experiences students receive in each activity. Lectures, mentoring, halaqah (Islamic religious group), Rohis (Islamic spiritual group), and worship practices do not operate in isolation but complement each other, forming a cohesive development system. The campus environment functions as a tarbiyah ecosystem that provides a space for students to learn, practice, and internalize moral values on an ongoing basis.

The research also revealed challenges in implementation. Not all students participate equally in religious activities, and some still view them as a formality. This suggests that intrinsic motivation needs to be continuously strengthened to



prevent guidance from being merely symbolic.(IN Hidayat et al., 2025). However, it can be generally concluded that the implementation of Tarbiyatul Islamiyah on campus has been carried out systematically and has made a real contribution to the moral development of third-semester students in the Islamic Religious Education Study Program.

The results of this study confirm that campus life has become a real and dynamic space for the actualization of Islamic teachings. Learning activities, religious activities, and Islamic academic culture form a continuous network of moral development. This strengthens the argument that the integration of academic and spiritual activities is key to developing students who are not only intellectually superior but also possess strong and consistent morals in their daily lives.

The Role of Lecturers and Institutions in Developing Student Morals

The research results show that the role of lecturers and campus institutions is crucial in the process of fostering students' morals through the internalization of Tarbiyatul Islamiyah values. Lecturers are positioned not only as academic instructors but also as role models who serve as moral references for students. From the results of in-depth interviews, students stated that lecturers' attitudes in their daily lives, such as academic honesty, time discipline, dress code, and polite speech, have a strong influence on how they shape their behavior. This role model is considered more effective than merely conveying theory, because students can directly see the manifestation of moral values in real practice.(Mulyani & Rohayah, 2024). In this context, lecturers function as living models of the Islamic values they wish to instill.

In addition to personal role models, lecturers also play a role through structured and systematic guidance. Research has found that lecturers actively provide religious advice, ethical guidance, and spiritual motivational reinforcement during the lecture process. This guidance is not only delivered through lectures, but also through dialogue, reflection, and discussion, encouraging students to connect academic material to the moral issues they face. Lecturers act as spiritual guides,



helping students understand that knowledge cannot be separated from ethical responsibility.(Dewi Sadiyah, 2015). The arguments emerging from these findings suggest that lecturer guidance serves as an important bridge between the concept of Islamic Education and the realities of student life.

Study programs also play a strategic role in shaping the institutional framework for moral development. Research shows that the curriculum is designed to integrate Islamic values into every course, not just religious subjects. This integration is evident in the formulation of learning outcomes, which emphasize not only academic competencies but also religious and social attitudes. Study programs encourage lecturers to link academic material with ethical values, social responsibility, and principles of justice. This demonstrates that moral development is not positioned as an additional program, but rather as an inherent part of the academic system.

Campus Islamic institutions play a key role in creating a religious atmosphere conducive to student moral development. Research has found that Islamic activity units regularly organize development programs such as religious studies, mentoring, halaqah (Islamic religious gatherings), and Islamic leadership training. These programs are designed to complement formal learning with more practical spiritual and social experiences. Students believe that the presence of Islamic institutions provides a space for them to develop their religious identity in a deeper and more focused manner.(Rasyid et al., 2023). Thus, Islamic institutions function as catalysts that strengthen the internalization of values.

Supervision is also a crucial element in the role of lecturers and institutions. Research shows that supervision is not carried out in a repressive manner, but rather in an educational and persuasive manner. Lecturers and Islamic program administrators strive to build student self-awareness through a dialogical approach and constructive feedback. This supervision is evident in reminders about academic ethics, attendance discipline, and monitoring of norm violations. This humanistic supervision model is considered effective because it does not generate resistance but instead fosters a sense of internal responsibility in students.

The main argument emerging from this research's findings is that the success of moral development does not depend on a single actor, but rather on the synergy between lecturers, study programs, and Islamic institutions on campus. Lecturers' exemplary conduct provides a moral foundation, study program policies provide a structural framework, and Islamic institutions create practical spaces for internalizing values. All three form an educational ecosystem that enables students to experience a continuous process of tarbiyah (Islamic education). (Darfikar, 2023). Without this synergy, moral development efforts have the potential to become partial and lose their transformative power.

The research also revealed challenges in optimizing this role. Not all lecturers share the same level of awareness in fulfilling their role as moral role models, and not all programs are implemented consistently. Several students noted that there is still a gap between the ideals outlined in the policy and the reality on the ground. These challenges demonstrate that moral development requires sustained institutional commitment and systematic evaluation to ensure optimal implementation.

The results of this study confirm that the role of lecturers and campus institutions is a key factor in the successful implementation of Tarbiyatul Islamiyah in fostering student morality. Personal role models, humanistic guidance, educational supervision, and the integration of values into the curriculum have been proven to gradually shape students' moral awareness. These findings strengthen the argument that moral development is not only the responsibility of individual students, but also the collective responsibility of the entire academic community. (Firman, 2022). Thus, strengthening the role of lecturers and campus institutions is a strategic step in creating an Islamic higher education environment that is not only intellectually superior but also morally and spiritually strong.

Obstacles and Strategies to Strengthen the Implementation of Tarbiyatul Islamiyah

The research results show that the implementation of Tarbiyatul Islamiyah in fostering students' morals has not been without obstacles. Although various development programs have been systematically designed, the social and cultural realities of students present complex challenges. One of the main obstacles identified is the influence of their social environment. Students live in diverse social spaces, both on and off campus. Interactions with peers with different values and customs often influence their attitudes and behavior. The study found that students who interact in less conducive environments tend to show a decline in consistency in the practice of moral values, such as time discipline, polite language, and academic responsibility.(C. Handoko, 2025). This shows that the process of internalizing values does not occur in a vacuum, but is strongly influenced by the social dynamics that surround it.

In addition to social environments, social media has emerged as a significant inhibiting factor in moral development. Research reveals that most students spend significant time accessing digital platforms, both for academic and entertainment purposes. However, the unfiltered flow of information, popular culture, and hedonistic and permissive content often shape mindsets and lifestyles that are inconsistent with the values of Islamic Education. Students acknowledge that social media is often a source of distraction that reduces the quality of worship and discipline in learning. This phenomenon demonstrates a conflict between the ideal values taught in Islamic Education classrooms and the digital reality they face every day.

Another identified obstacle is weak self-control among some students. The developmental stage of students, which is in the identity-discovery phase, makes them vulnerable to the temptation of deviant behavior and experimental attitudes. Research results show that although students cognitively understand the concept of morality, not all are able to implement it consistently. There is a gap between moral knowledge and moral action.(Basri, 2024). This condition indicates that the



Tarbiyatul Islamiyah process has not yet fully succeeded in instilling a strong internal awareness in each individual, so more intensive and adaptive strengthening strategies are still needed.

In addressing these various obstacles, this study identified several strengthening strategies that have been implemented and deemed effective. One key strategy is ongoing mentoring, extending beyond formal activities. Regular mentoring programs, weekly halaqah (Islamic religious gatherings), and thematic studies serve as tools to maintain the continuity of the tarbiyah (Islamic education) process. This ongoing mentoring is considered crucial because internalizing moral values requires a long and consistent process. Students who participate in regular mentoring demonstrate a higher level of resistance to negative influences from their environment and social media.

Synergy between lecturers and students has also proven to be a key strategy in strengthening the implementation of Tarbiyatul Islamiyah. Research shows that an open and communicative relationship between lecturers and students creates a healthy dialogue space for discussing moral and spiritual issues. Lecturers act not only as controllers but also as mentoring partners who understand the dynamics of students' lives. Students who feel personally supported tend to be more open to reflecting on their behavior and are more motivated to improve themselves. (Hidayatussa'adah & Sadad, 2024). This synergy shows that a humanist approach is more effective than an authoritarian approach in moral development.

Another strengthening strategy is the development of an Islamic character education program integrated into academic and non-academic activities. Research has found that programs such as Islamic leadership training, social activities based on Islamic values, and the introduction of good manners during lectures have a positive impact on the development of students' morals. These programs focus not only on normative aspects but also involve students in the direct practice of moral values, such as empathy, cooperation, and social responsibility. In this way, values are not only taught but also experienced concretely.

The main argument from this research finding shows that obstacles in the implementation of Tarbiyatul Islamiyah are actually important indicators of the need for innovative development strategies. The social environment, social media, and weak self-control are not avoidable factors but must be addressed wisely through educational and preventive approaches.(Ruslandi et al., 2025). Moral development cannot be solely oriented toward prohibitions, but must be directed toward strengthening awareness, empowering self-potential, and establishing a supportive campus culture.

The research also revealed that an effective strategy involves not simply increasing the number of programs, but also improving the quality of relationships and spiritual experiences for students. Continuous mentoring, faculty-student synergy, and applicable Islamic character programs have proven to be essential foundations for overcoming obstacles. Students actively involved in these programs demonstrate a tendency toward more stable behavior, greater responsibility, and improved self-reflection.

The results of this study confirm that the challenges of implementing Tarbiyatul Islamiyah in fostering student morality are multidimensional and require a holistic approach. The obstacles that arise are not signs of failure, but rather part of the dynamics of the educational process. With the right strengthening strategies, these obstacles can actually become opportunities to improve the quality of moral development, making it more adaptive and relevant to current developments. These findings strengthen the argument that the success of Tarbiyatul Islamiyah is measured not only by the program's existence, but by the education system's ability to respond to challenges and develop students who are morally, spiritually, and socially resilient.

The following table shows the results of the questionnaire/observation along with percentages based on 28 active respondents.

**Table of Results of the Islamic Education-Based Moral Development
Questionnaire**

No	Statement Indicator	Strongly agree	Agree	Disagree Less	Don't agree	Number of Respondents
1	PAI lectures helped shape my morals	18	8	2	0	28
2	Islamic mentoring activities have an impact on my behavior	16	9	3	0	28
3	Regular halaqah/study increases spiritual awareness	17	8	3	0	28
4	The habit of praying in congregation forms discipline	20	7	1	0	28
5	Lecturers are role models in moral development	19	7	2	0	28

Percentage Table of Questionnaire Results

No	Indicator	Strongly agree (%)	Agree (%)	Disagree Less (%)	Don't agree (%)
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1	PAI lectures form morals	64.3%	28.6%	7.1%	0%
2	Mentoring influences behavior	57.1%	32.1%	10.7%	0%
3	Halaqah increases spirituality	60.7%	28.6%	10.7%	0%
4	Congregational prayer forms discipline	71.4%	25.0%	3.6%	0%
5	Lecturers as moral role models	67.9%	25.0%	7.1%	0%

Student Behavior Observation Results Table

No	Observed Aspects	Very good	Good	Enough	Not enough	Total Students
1	Discipline in attending lectures on time	17	8	3	0	28
2	Politeness in speaking	18	7	3	0	28
3	Active participation in religious activities	16	9	3	0	28
4	Social concern for each other	15	10	3	0	28
5	Compliance with campus regulations	19	7	2	0	28

Recapitulation of Observation Percentage

No	Observation Aspect	Very good (%)	Good (%)	Enough (%)	Not enough (%)
1	Attendance discipline	60.7%	28.6%	10.7%	0%
2	Politeness of language	64.3%	25.0%	10.7%	0%
3	Religious activity	57.1%	32.1%	10.7%	0%
4	Social concern	53.6%	35.7%	10.7%	0%
5	Compliance with regulations	67.9%	25.0%	7.1%	0%

Based on the results of a questionnaire administered to 28 active students, a general overview was obtained that the implementation of Tarbiyatul Islamiyah in moral development has been going well. The majority of respondents strongly agreed and agreed that Islamic Religious Education lectures play a positive role in shaping their daily behavior and attitudes. This indicates that Islamic Religious Education learning serves not only as a transfer of knowledge but also as a means of internalizing moral values in students' lives.

The questionnaire results also showed that Islamic mentoring activities and regular halaqah (Islamic study groups) significantly increased students' spiritual awareness. Most students experienced positive changes in their behavior, such as increased discipline in worship, academic responsibility, and mutual respect. The practice of congregational prayer was considered one of the strongest indicators of student discipline and togetherness.

Observations show that student behavior within the context of campus life is generally considered good. Discipline, including punctuality, polite communication, and adherence to campus regulations, were rated "very good" and

"good" by the majority of respondents. Students also appeared to actively participate in religious activities and demonstrate social concern for their peers.

Questionnaire and observation data indicate that Islamic Education-based moral development has had a positive impact on student character development. Although a small percentage of students still fall into the "sufficient" category, the overall development model implemented on campus has been effective in instilling Islamic values. These findings confirm that strengthening values-based learning, exemplary teaching by lecturers, and fostering religious practices are crucial factors in the success of student moral development.

Conclusion

Based on the results of the study and research findings, it can be concluded that the implementation of Tarbiyatul Islamiyah in the moral development of third-semester students of the Islamic Religious Education Study Program at the Syekh Ali Hasan Ahmad Addary State Islamic University, Padangsidempuan City has a very significant role in forming students' character comprehensively. Tarbiyatul Islamiyah not only functions as a normative concept, but has been implemented through various real activities in campus life, starting from the learning process, religious activities, habituation of worship, to the formation of an Islamic academic culture. This process proves that moral development will be more effective when carried out in an integrated and sustainable manner, involving intellectual, spiritual, and social aspects simultaneously.

This study also confirms the strategic role of lecturers, study programs, and Islamic institutions on campus in the internalization of moral values. Lecturers' exemplary behavior, humanistic guidance, educational supervision, and the integration of Islamic values into the curriculum have proven effective in gradually building students' moral awareness. However, this study found that challenges such as the influence of social circles, social media, and weak self-control remain obstacles that require a wise response. This situation demonstrates that moral

development is not an instant process, but rather requires consistency, innovation, and ongoing commitment from the entire academic community.

This research reinforces the view that strengthening the implementation of Islamic Education (Tarbiyatul Islamiyah) is an urgent need in Islamic higher education, particularly in addressing the complexities of student life in the digital age. Therefore, an adaptive, sustainable development strategy based on synergy between lecturers and students is needed to ensure that moral values are truly internalized. The results of this study are expected to serve as a reference for developing policies and practices for Islamic character development in higher education, as well as encouraging the emergence of a generation of Muslim academics who excel not only in science but also in their strong morals and spirituality.

This article emphasizes that Islamic Education (Tarbiyatul Islamiyah) is a crucial foundation for developing academics with noble character. The success of Islamic education in higher education is measured not only by academic achievement, but also by the extent to which moral values are translated into students' attitudes and behavior. Therefore, the implementation of Islamic Education (Tarbiyatul Islamiyah) must be continuously strengthened as the soul of the educational process, so that Islamic higher education institutions truly become centers for the birth of generations of knowledge, faith, and noble character.

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