

## INTERNALIZATION OF THE CHARACTER OF LOVE FOR THE MOTHERLAND IN PROSPECTIVE HEALTH WORKERS THROUGH PAI COURSES IN COLLEGE (Analytical Descriptive Study at STIKes Karsa Husada Garut)

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### Abstract

Nurturing the value of love for the motherland is mandatory in higher education, including STIKes students. This study aims to analyze the planning, process, and results of internalizing the character of love for the motherland in prospective health workers through PAI courses at STIKes Karsa Husada Garut College. The research employed a qualitative approach and descriptive method. The study showed that: 1) the planning carried out by PAI lecturers in internalizing the character of patriotism was still in the form of a hidden curriculum, not specifically written in the RPS, 2) the implementation was good enough based on the indicators of the character of patriotism, 3) the results of the internalization of the character of patriotism based on the indicators had been internalized. However, STIKes Karsa Husada needed to make a detailed curriculum regarding the internalization of the character of love for the motherland through PAI courses. Thus, it can be a reference for lecturers in making plans so that implementation and evaluation can be maximized.

**Keywords:** Internalization; Character of Love for the Motherland; Islamic Education.

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### INTRODUCTION

In December 2020, there was a heartbreaking event in the Cibatu area, Garut, a Puskesmas patient passed away from medical neglect. Previously, it had also happened at the same Puskesmas, Puskesmas officers were slow to replace the patient's IV fluid which resulted in the patient's death (Jabar. Pojoksatu, 2020). In other areas apart from Garut Regency, there were also public complaints about the poor service of health workers, such as the Cibeuteung Udik Village community who wanted Puskesmas to expel two Puskesmas employees because the community considered the two health workers at the Puskesmas to be arrogant towards the people who visited Puskesmas. The Head of Puskesmas also alleged that the officer at the front desk was not good at conveying the information needed by the patient's family which invited public anger. (Beritairn.com, 2018).

Another incident occurred in Depok. It was widely reported about the poor services provided by UPTD Puskesmas Beji officers who were reluctant to deliver a patient named Jamilah, who needed

an ambulance to the local Puskesmas at that time (jabarekspres.com). All of these incidents are definitely at odds with the professional ethics of health workers. As mentioned in professional ethics and health law, there are principles of medical ethics that must be upheld by health workers toward patients. (Amin Yanuar, 2017). The attitude of unscrupulous health workers who are considered unfriendly, arrogant, uninformative, and slow in responding to patients' needs reflects bad character because disobey professional ethics.

This incident does not reflect the character of the Indonesian nation and lack the value of patriotism, and helping each other as citizens of the nation. For this reason, it is necessary to internalize the value of patriotism that can shape nationalism and professional ethics. One of which is through PAI courses in college. The importance of internalizing the value of patriotism in PAI courses becomes one of the efforts that can provide an understanding of prospective students to become people with character or morality.

Understanding of internalization according to Faiz et al., 2020; Hakam & Nurdin, 2016 is the ability to bring external values into self-values. While Tafsir (2010) defines internalization as an effort to incorporate knowledge (*knowing*) and skills to implement (*doing*) into the person. Knowledge, whether it is a neutral concept a concept containing value, or a concept in the form of value, is something that is known. Knowledge is still in the mind; it is still outside, and the skill of carrying it out is still in the external area as well. The effort of the process of nurturing and understanding one's personality is called internalization.

Internalization means inputting knowledge, understanding, and behavior from individuals to other individuals whose function is to form character. Character is a way of thinking and behaving that is unique and owned by each individual to live and work together, either in the family, community, nation, or state (Kaimuddin, 2014). Meanwhile, education is the process of changing the attitudes and behavior of a person or group of people to mature humans through teaching and training. Character is very important and fundamental. Character is a differentiator that makes humans more noble than animals. Humans without character are called uncommon humans. The progress of a nation lies in its character. People with character are those who have good morals and character (Zubaedi., 2012). (Zubaedi., 2012). The character values that must be possessed by the Indonesian people as stated in the national character indicators according to the Ministry of Education and Culture include religion, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love for the motherland, respect for achievement, communicative, peace-loving, fond of reading, environmental care, social care, and responsibility. Education is also the effort of society and the nation to prepare its young generation for the sustainability of a better community and nation in the future (Elihami, E. & Syahid, 2018).

Love for the motherland is manifested in the attitude of respecting and loving the country and nation, being proud of the country, and having a patriotic spirit (Faiz, 2018). Musbikin, 2021 mentions several indicators of a person who behaves to love the country, namely having faith or religious beliefs, devotion, personality, national spirit, discipline, awareness of the nation and state, responsibility, care, curiosity, speaking good, and correct Indonesian, prioritizing national interests over individuals, harmony, kinship, democracy, self-confidence, fairness, unity, and integrity, respect/respect, pride in the nation and state, love for domestic products, tolerance, *bhineka tunggal ika*. In prospective health workers, the value of love for the motherland needs to be realized through a patriotic attitude shown to patients.

The value of loving for the motherland is expected to be a culture that is preserved in health or nursing colleges in *moral knowing*, *moral feeling*, and *moral action*. Therefore, all courses studied by students on campus must contain character education that can lead them to become human beings with character as emphasized by Lickona (1991).

With the conditions described earlier, it is very important to build the character of love for the motherland for students as health workers. This character-building process cannot be separated from the educational process. As a course, Islamic Education (PAI) has an important role in the realization of Islamic values to students. The content of the course that contains religious values, morals, and ethics puts PAI in a leading position in the development of students' character. For this reason,

researchers are interested in conducting research on the internalization of the character of love for the motherland to prospective health workers through an Islamic Education course at STIKes Karsa Husada College, Garut Regency.

## METHODOLOGY

The approach employed in this research is a qualitative approach based on the problems that will be studied by researchers regarding the internalization of the character of love for the motherland through Islamic Education courses in college. The type of research is a case study because the purpose of this research is to identify, describe, and analyze the internalization of the character of love for the motherland through Islamic Education courses in Higher Education with descriptive methods.

The research location is Karsa Husada College of Health Sciences (STIKes) Garut. As a *human instrument*, researchers go directly to the field to collect data. Data will be obtained from the field through observation or observation, interviews, and document studies related to the topic. In this study, the respondents involved were Islamic Education Lecturers because this course was closely related to the objectives of this study.

To parse the results of the study to conclude, researchers used data collection techniques with data collection, data reduction, and data presentation to the stage of concluding data.

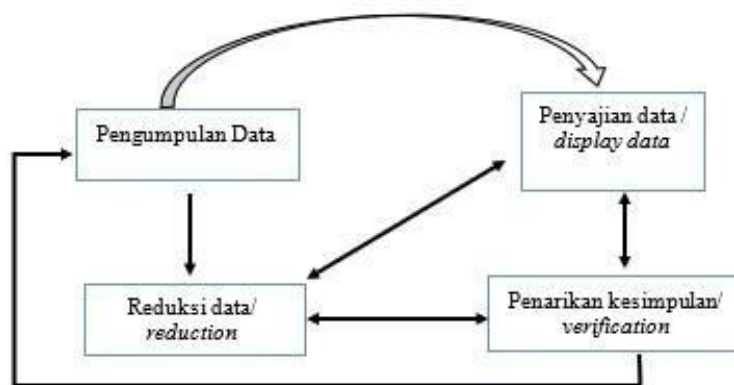


Figure 1. Data Analysis Flow (Sugiyono, 2013; Faiz & Soleh; Faiz, Novthalia, et al., 2022).

To produce accurate research in this study, the researcher used a *triangulation* approach to ensure the accuracy of the data. This approach combines three data collection methods, namely interviews, observations, and document studies to strengthen the validity of the research results (Faiz et al., 2022).

## RESULTS AND DISCUSSION

Religious education in the attachment to the Decree of the Minister of National Education is placed into the Personality Development Course (MPK) group. STIKes Karsa Husada Garut as a campus that is also part of the Indonesian State also applies religious education courses as a struggle to produce prospective health workers. This can be seen from the list of Islamic education curricula in all study programs of STIKes Karsa Husada Garut below:

**Table 1.** Curriculum for Religious Education Courses in each Study Program:

No	Study program	Course content	semester	Number of credits	Lecturer
1	D3 Nursing Science	Religion	1	2	Taufik Huda, S.Th.I., M.Pd.I. H. Apid Hapidin, M.Ag H. Dede Ishak M, Lc.,M.Pd
2	D3 Midwifery	Islamicreligion	1	2	Taufik Huda, S.Th.I., M.Pd.I. H. Apid Hapidin, M.Ag
3	D3 Health Analyst	Religious EducationI	1	2	Taufik Huda, S.Th.I., M.Pd.I. Dr. H. Asep Akhmad H., MA Neni Rizkiah, M.Ag
4	D3 Pharmacy	Religious Education	1	3	Taufik Huda, S.Th.I., M.Pd.I. Ayit Irpani, S.Th.I., M.Pd.I.
5	S1 Nursing Science	Religion	1	3	Taufik Huda, S.Th.I., M.Pd.I. H. Dede Ishak M, Lc.,M.Pd H. M. Ridwan, Skep.,M.Pd

The results of the study found that, although it was not made in detail in the curriculum or in the Semester Learning Plan as part of the effort to instill the character of love for the motherland, but generally, PAI Course Lecturers at STIKes Karsa Husada Garut prepared a plan in the hidden curriculum to instill the character of love for the motherland in students either through PAI Course lectures or outside lectures which can be described as follows.

**Table 2.** Planning for the Internalization of the Character of Love for the Homeland in Prospective Health Workers through Islamic Education Courses in Higher Education

Plan	Activities	Character Indicators of Love for the Country
Providing various facilities and infrastructure	Providing clean and comfortable classrooms with State symbols consisting of the Garuda emblem, photos of the President and Vice President. Not only in the classroom, State symbols are also in several other rooms such as lecturer rooms and others so that students can always see State symbols on various occasions	This is part of an effort to foster a way of thinking, acting, and doing that reflects loyalty, care, and respect for the symbols of the State.

	in the campus environment.	
	Installing posters and writings throughout the campus environment that are expected to shape student character such as slogan writing: " <i>Smile, Greet, Say Hello</i> ", " <i>Say Greetings Before Entering</i> ", and " <i>Dispose of Trash in its Place</i> ".	This is part of the effort to foster a way of thinking, acting and doing that reflects loyalty, care and appreciation, respect for the rules and tranquility, and concern for the social environment.
Developing a plan of activities that will be carried out in Islamic Religious Education lectures.	Making lecture plans using good and correct Indonesian.	This is part of an effort to foster a way of thinking, acting, and doing students who reflect loyalty, care, and appreciation in maintaining peace and order in the classroom and respect for our language, namely Indonesian.
	Planning innovative, interactive and informative lectures through	This is an effort to create a pleasant atmosphere so that students will continue to
	discussion and lecture methods.	be enthusiastic about attending lectures in Islamic Education courses. Thus, the process of internalizing good character can be carried out effectively.
		Furthermore, with informative in issues, discourses and government policies, lecturers can develop student concerns in overseeing the government.
	Planning learning contracts such as lecture rules and techniques to make the students committed and disciplined during lectures.	This is part of an effort to foster a way of thinking, acting, and doing that reflects loyalty, concern, and appreciation for social order and tranquility.
	Planning to give assignments to students in the form of making papers and presentation assignments divided into several groups and also individual or independent assignments.	This is part of an effort to foster ways of thinking, acting, and doing that reflect the students' responsibility.
	Appealing to students to carry out all agreed lecture contract plans and will impose sanctions on anyone who disobeys them.	This is part of an effort to foster students' way of thinking, acting, and doing that reflects loyalty, order, peace of the environment also reflects high discipline and responsibility.
Develop activity plans	Providing appeals and motivation to students participating in Islamic	This was done because the STIKes Islamic Religious Education lecturers

and assignments given to students outside of Islamic Education courses.	Education courses to take part in the entire series of activities in the Campus Da'wah Institution Student Activity Unit (UKM LDK) which is under the guidance of Islamic Education Lecturers.	realized that the process of internalizing the character of love for the motherland could not be done instantly by relying only on short lecture hours.
	Organizing routine studies held by UKM LDK which discuss religion and nationality.	This is part of the internalization stage, namely the value transformation stage through providing information on religious and national values.
	Organizing nature observation activities	To increase the belief in the greatness of God, the creator of all nature, and show students about the natural beauty of Indonesia so that their love of their homeland is increased.
	Organizing social community activities such as health socialization, fundraising when a disaster occurs, etc.	This is done as an effort to foster students' concern, loyalty, and appreciation for social life.
	Organizing a campus bazaar filled with local products	To introduce the diverse culture of Indonesia. In addition, it is to foster students' love for local products so that students will prefer using local products to foreign products.
	Holding an event to watch documentary films together such as Independence and Hero movies.	This part is an effort to direct students to always learn the history of the Indonesian Nation and appreciate the struggles of heroes.
	Sending students to participate in independence ceremonies at the sub-district and district levels and urge students to always participate in the Akbar ceremony every month.	This is to make students always give respect and honor to the Indonesian Flag and get high motivation from the Ceremony Supervisor.
	Organizing competitions between students to increase student competence both academically and non-academically.	Students can make the campus, religion, nation, and state proud.

According to the results of the study, the implementation of the internalization of the character of love for the motherland at STIKes Karsa Husada Garut already had four pillars regarding the development of micro values/character as previously explained by Budimansyah (2010). The interpretation in the implementation at STIKes Karsa Husada Garut can be described as follows:

**Table 3.** Implementation of Internalization of the Character of Love for the Homeland in Prospective Health Workers Through Islamic Education Courses in Higher Education

<b>4 Pillars of Micro Character Development</b>	<b>Implementation of 4 Pillars of Character Development at STIKes Karsa Husada Garut</b>	<b>Indicators of Love for the Country Character that is applied</b>
	<p>In the classroom, there were displayed symbols of the State of Indonesia such as the Garuda Pancasila emblem, and photos of the President and Vice President of the Republic of Indonesia. Lecturers showed loyalty and respect for the symbols of the State by maintaining and not damaging or doing something that was not in line with the philosophy of life of the Indonesian Nation, namely Pancasila.</p> <p>Lecturers do not hesitate to reprimand and impose sanctions if there are students who dare to insult or harass state symbols.</p>	<p>An effort to foster and direct students' ways of thinking, acting, and doing that reflect loyalty, care, and respect for the symbols of the State.</p>
<b>Classroom learning process</b>	<p>Lecturers and students interacted in the classroom using good and correct Indonesian. Lecturers set an example by using Indonesian properly and correctly, providing direction and correction to students both written and not related to Indonesian grammar. For instance, if there was a way of writing that was not by Indonesian grammatical rules in the student's assignment paper or there were errors and discrepancies in pronunciation when students carried out presentations and discussions, lecturers would correct and direct them and did not hesitate to reprimand and impose sanctions on students who insulted or harassed the Indonesian language.</p>	<p>Efforts to foster ways of thinking, acting, and doing students who reflect loyalty, care, and appreciation for the Indonesian language.</p>
	<p>Lecturers reviewed material about the history of Indonesia in the process of Islamic Religious Education lecturing. Then, it was related to current conditions and possibilities that might occur in the future in the view of Islam because the history of the Indonesian Nation could not be separated from the history of Islam in Indonesia.</p>	<p>This part is an effort to foster ways of thinking, acting, and deeds of students that reflect loyalty, care, and appreciation in studying the history of the Indonesian nation.</p>

	Lecturers reviewed the sacrifices of Indonesian heroes in Islamic Religious Education lectures because the heroes who contributed to Indonesian independence included the great scholars of Islam. They had carved history for Indonesia both in their participation in fighting for the Nation's independence and their efforts to develop Islamic Religious Education in Indonesia.	This is part of an effort to foster a student's way of thinking, acting, and doing that reflects loyalty, care, and appreciation for the services of heroes.
	Encouraging students to buy products made by the nation's generation or local products in the country if there was an assignment to buy certain products as part of the lecture assignment.	This is part of an effort to foster students' ways of thinking, acting, and doing that reflect loyalty, care, and appreciation for domestic products.
<b>Daily activities in the form of education unit culture</b>	It was mandatory to knock on the door and say greetings before entering the room. These daily activities were accompanied by posters posted in several places with the words: " <i>Senyum, salam, sapa</i> "	This is part of an effort to foster a way of thinking, acting, and doing that reflects loyalty, concern, and appreciation for social order and security.
	Lecturers and students alike obeyed campus rules such as: dressing politely and inconspicuously, stopping all activities and immediately praying when the time came, saying greetings and knocking on the door when entering the room, shaking hands with lecturers when passing or meeting as respect for teachers and elders, speaking politely, keeping the class and campus environment clean by throwing garbage in its place, not making noise that could interfere with the teaching and learning process.	This is part of an effort to foster students' ways of thinking, acting, and doing that reflect loyalty, care, and respect for the order and tranquility of the campus environment.
	Students got used to shaking hands with lecturers when they passed each other anytime and anywhere.	This is part of an effort to foster a way of thinking, acting, and doing that reflects loyalty, concern, and appreciation for social order and security.
	Inserting motivation by using good and correct Indonesian language in the monthly big ceremonial activities for students to be used to carry out their duties and obligations as students towards religion, nation, and state.	This is part of an effort to foster a way of thinking, acting, and doing that reflects the overall attitude of love for the motherland.
<b>Co-curricular or extra-curricular activities</b>	Conducting routine studies facilitated by the Student Activity Unit (UKM) of the Campus Da'wah Institution (LDK) under the guidance of Islamic Education lecturers. The discussions were about religion and	This is part of an effort to foster a way of thinking, acting, and



	<p>nationality by considering various indicators of patriotism that had to be instilled by participants such as discussing history, the obligation to maintain order and peace, care about current government policies and issues, the obligation to help each other and so on.</p>	<p>doing that reflects the overall attitude of love for the motherland.</p>
	<p>Holding <i>Tadabbur Alam</i>, in the form of camps or visiting remote areas to conduct health socialization activities. This was done as part of an effort for students to recognize themselves through nature, recognize the greatness of God who created them and also recognize the beauty of the homeland where they live. Furthermore. It was to know the diversity of life that existed in the State of Indonesia, especially in Garut Regency. So that it would grow the love for Religion, Nation, and State.</p>	<p>This is part of an effort to foster a way of thinking, acting, and doing that reflects the overall attitude of love for the motherland.</p>
	<p>Lecturers tried to improve the competence of students' skills in the religious field such as competence in giving speeches or lectures (preaching), writing calligraphy or <i>Khatt</i>, reading the Qur'an and Tahfidz Qur'an could be a provision for students in living life in society.</p>	<p>Efforts to foster ways of thinking, acting, and doing that reflect students' loyalty, care, and respect for religion and can make the STIKes Karsa Husada campus proud, as well as the Nation and State wherever it is.</p>
	<p>Organizing competitions between students in the campus environment of STIKes Karsa Husada Garut in religious fields such as speeches/lectures, Tahfidz and Tahsin Al- Qur'an, Calligraphy / <i>chatt</i>, and sending students to take part in off-campus competitions at both local and national levels.</p>	<p>Efforts to foster ways of thinking, acting, and doing students who reflect loyalty, care, and appreciation to always strive to make the campus proud in particular, and make the Nation and State proud.</p>
	<p>Holding a bazaar of local products from various regions in Garut Regency at the Foundation's Anniversary event in January. Through this Bazaar, students and the academic community of STIKes Karsa Husada Garut got to know various products from various regions. They realized that there were many cultures and diversity in Garut Regency reflected in so many products in the form of clothing or food from various regions around Indonesia.</p>	<p>This is part of an effort to foster a way of thinking, acting, and doing that reflects loyalty, care, and appreciation for domestic products.</p>
<b>Off-campus activities</b>	<p>Sending students of Islamic Education lectures to participate in independence ceremonies at the District or Regency level as a form of the attitude of the embodiment</p>	<p>This is part of an effort to foster ways of thinking, acting, and deeds of students that reflect loyalty, care, and appreciation for</p>

<p>of "<i>hubbul wathan minal iiman</i>", namely love for the motherland is part of faith.</p>	<p>the Indonesian flag and the services of heroes.</p>
<p>Raising funds to help people affected by disasters or calamities as was done when an earthquake occurred on November 21, 2022, in Cianjur Regency, West Java. The entire academic community of STIKes Karsa Husada Garut immediately raised funds collected by student representatives and academics and then distributed them directly to Cianjur Regency.</p>	<p>This is part of an effort to foster ways of thinking, acting, and doing that reflect loyalty, care, and respect for the social environment.</p>
<p>Holding health socialization activities to the community involving students and academics where students had a significant role, from handling permission procedures at the local government, making preparations, and implementing socialization to evaluation.</p>	<p>This is also part of an effort to foster ways of thinking, acting, and doing that reflect loyalty, care, and respect for the environment and social life.</p>
<p>Participating in flag ceremonies to commemorate the Independence Day of the Republic of Indonesia at the sub-district and district levels.</p>	<p>This is part of an effort to foster a way of thinking, acting, and doing that reflects loyalty, care appreciation for the services of heroes, and respect for the Indonesian Flag.</p>

The results of the internalization of the character of love for the homeland on prospective health workers through Islamic Religious Education Courses in Higher Education at STIKes Karsa Husada Garut, among others, could be seen in the culture inherent in the following STIKes Karsa Husada Garut:

**Table 4.** Results of Internalization of the Character of Love for the Homeland in Prospective Health Workers Through Islamic Religious Education Courses in Higher Education

<b>Character Indicators of Love for the Country</b>	<b>Culture at STIKes Karsa Husada Garut</b>
The way of thinking, acting, and deeds of students reflect loyalty, care, and appreciation for the services of heroes, and always want to learn the history of the Indonesian Nation.	Students were enthusiastic in discussing the history of Indonesian independence and the services of heroes both in lectures and in other studies outside of Islamic Religious Education courses, especially about the great scholars of Islam who had a major role in the struggle for independence and Islamic Religious Education in Indonesia.
The way of thinking, acting, and deeds of students reflect loyalty, care, and respect for the symbols of the State.	In the classroom, there were displayed symbols of the State of Indonesia, namely the Garuda Pancasila emblem, and photos of the President and Vice President of the Republic of Indonesia. Lecturers showed loyalty and respect for the symbols of the State by maintaining and not damaging or doing something that was not in line with the philosophy of life of the Indonesian, called Pancasila. Lecturers also did not hesitate to reprimand and sanction if there were students who dared to insult or harass State symbols; students were also committed to it.
The way students think, act, and behave reflects loyalty, care, and respect for the Indonesian language.	Lecturers and students interacted in the classroom using good and correct Indonesian. Lecturers set an example by using Indonesian properly and correctly, providing direction and correction to students both written and not related to Indonesian grammar. For instance, if there was a way of writing that was not by Indonesian grammatical rules in the student's assignment paper or there were errors and discrepancies in pronunciation when students carried out presentations and discussions, lecturers would correct and direct them and did not hesitate to reprimand and impose sanctions on students who insulted or harassed the Indonesian. Students were also committed to it.
The way of thinking, acting, and deeds of students reflect loyalty, care, and respect for the order and tranquility of the campus environment.	Lecturers and students alike obeyed campus rules such as: dressing politely and inconspicuously, stopping all activities and immediately praying when the time came, saying greetings and knocking on the door when entering the room, shaking hands with lecturers when passing or meeting as respect for teachers and elders, speaking politely, keeping the class and campus environment clean by throwing garbage in its place, not making noise that could interfere with the teaching and learning process.
The ways of thinking, acting, and doing of students reflect loyalty, care, and respect for order and tranquility in the classroom. Which also means social order and tranquility.	Lecturers and students both obeyed the rules agreed upon in the lecture contract, such as: doing the assignments that had been given and submitting them on time, and coming on time to attend Islamic Religious Education lectures. If they were late, ready to accept the consequence of not being able to enter the class and not being able to attend Islamic Religious Education lectures.

The ways of thinking, acting and doing of students that reflect loyalty,	Lecturers always sparked discourse on issues or government policies related to the discussion themes that had been assigned to
care and respect for the obligations of Indonesian citizens to always care for and oversee the government.	students beforehand to be presented and discussed. Thus, students could have their views and dared to express their opinions about the government.
The way of thinking, acting, and deeds of students reflect loyalty, care, and appreciation in studying the history of the Indonesian nation.	Lecturers reviewed material about the history of the Indonesian Nation in Islamic Religious Education lectures and related it to current conditions and possibilities that might occur in the future in the view of Islam because the history of the Indonesian Nation could not be separated from the history of Islam in Indonesia.
The way of thinking, acting, and deeds of students reflect loyalty, care, and appreciation for the services of heroes.	Lecturers reviewed the struggles of the heroes of the Indonesian Nation in lectures in Islamic Religious Education courses because the heroes who contributed to the independence of the Republic of Indonesia included the great Islamic scholars who carved history for Indonesia both in their participation in fighting for the Nation's independence and in their efforts to develop Islamic Religious Education in Indonesia.
The way of thinking, acting, and deeds of students reflect loyalty, concern, and appreciation for domestic products.	Encouraging students to buy products made by the nation's generations or local products in the country if there is an assignment to buy certain products as part of the lecture assignment.
The way of thinking, acting, and deeds of students reflect loyalty, care, and appreciation for the Indonesian Flag and the services of heroes.	Sending students participating in Islamic Religious Education lectures to participate in independence ceremonies at the District or Regency level as a form of the attitude of the embodiment of " <i>hubbul wathan minal iiman</i> ", which means love for the motherland is part of faith.
The way of thinking, acting, and doing students reflects the loyalty, care, and respect of students to religion which can make the STIKes Karsa Husada campus proud, as well as the Nation and State wherever it is.	Lecturers guided UKM activities to improve students' competencies in the religious fields such as competence in giving speeches or lectures (preaching), writing calligraphy or <i>Khatt</i> , reading the Qur'an and Tahfidz Qur'an so that it could be a provision for students to live in the society.

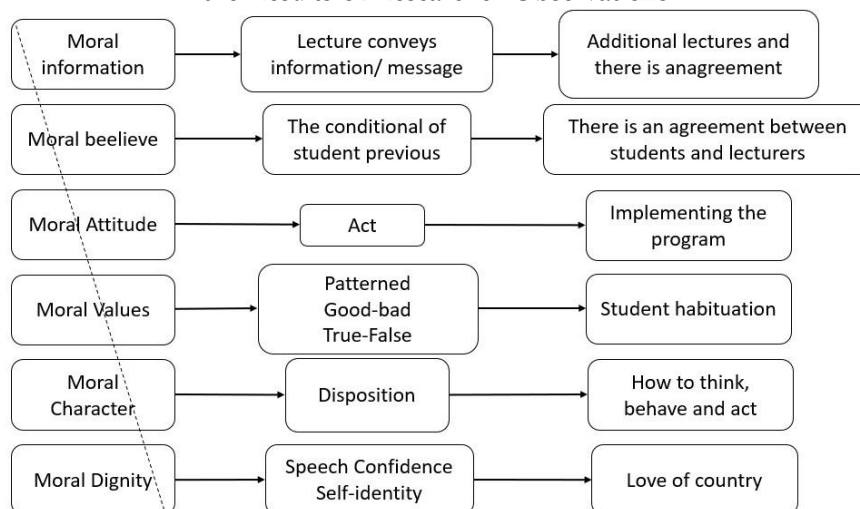
## DISCUSSION

In this discussion, researchers took the grand theory by Hakam & and Nurdin (2016). In their concept, they suggested that the value internalization stage included 6 stages, namely: Moral information level, Moral beliefs (Moral Belief Level), Moral Attitude Level, Moral Values Level, Moral character/personality level, and Moral Dignity Level. Referring to the concept by Hakam (2016) that the value of the internalization stage included 6 stages, adjusted to the research findings at STIKes Karsa Husada, it could be described as follows:

**Table 5.** Internalization of the Character of Love for the Homeland in Prospective Health Workers Through Islamic Religious Education Courses in Higher Education Based on Study and Research Results

<b>Moral information</b>	<p>The delivery of information by lecturers through lectures in Islamic Religious Education courses and other studies. The process of internalizing values usually begins with the delivery of information, namely introducing a person to the idea of value to be internalized. The idea of value could be in the form of standards, rules, laws, formulas, or postulates that were normative or formulated in the form of problematic stories (moral dilemmas) as a stimulus that required a value-laden response or solution or a factual situation or condition or even opinion that was studied from a value point of view. In this</p>
<b>Moral beliefs</b>	<p>case, the lecturer provided material in lectures and studies outside lectures to spark students' discussions so that what was conveyed by the lecturer to someone would be responded to cognitively and effectively by students.</p> <p>Information on the value of religion and the value of patriotism conveyed would affect students' beliefs. A belief would be quickly believed by the recipient if it was in line with existing beliefs, or could be accepted by rational logic. Therefore, information could expand or strengthen his beliefs. The belief in this case was the values of patriotism that were internalized through the Islamic Religious Education course.</p>
<b>Moral attitude</b>	<p>Beliefs affected <i>attitude</i>. The series of information on religious values and love for the motherland that had become students' beliefs would affect students' <i>attitudes</i> in acting, reflected in the attitudes of students in their lives. This attitude would be reflected in their choices when faced with something. Therefore, a person's choices and decisions reflect his beliefs. Every day, each individual got used to being faced with choices and decisions. This was directed by the existence of programs that were planned to be carried out both through learning Islamic Religious Education courses and activities outside of lectures. For example, students who had faith in religion and love for the motherland would prefer to buy and use local products rather than foreign products, choose to carry out health socialization activities in rural communities rather than hanging out, and so on.</p>
<b>Moral values</b>	<p>Belief through religious education and the cultivation of the character of love for the country that continued to be carried out through various programs and became a habit would be attached to become a principle. Belief in religion and love for the homeland that drove his attitudes and decisions were increasingly patterned, formed, and institutionalized, so that beliefs became important principles in his life, even becoming a standard for determining good and bad, and right and wrong as well as the standard of whether an action was feasible or not.</p>
<b>Moral character/ personality</b>	<p>Beliefs reflected in attitudes and became habits producing a principle that would become student character, the character of love for the homeland.</p>
<b>Moral identity</b>	<p>The character of love for the homeland was characteristic of the student attached to the student's identity wherever and whatever the circumstances. His identity would constantly guide him to return to his rightful path.</p>

**Chart 1.** Stages of Internalization of Hakam Values with the Results of Researcher Observations



Islamic Religious Education lecturers utilized all stakeholders on campus to internalize the character of love for the homeland. This was by the concept conveyed by Budimansyah (2010) that the education unit as the leading sector sought to utilize and empower all existing learning environments to initiate, improve, strengthen, and continuously improve the education process in the education unit. The character education program in the micro setting could be described as follows:



**Figure 2.** Micro character education setting by Budimansyah (2010)

In the setting of character education applied at STIKes Karsa Husada, it could be described as follows, the researcher describes the findings studied based on the theory by Budimansyah (2010) could be explained in the following table:

**Table 6.** Interpretation of Micro Character Education Setting at STIKes Karsa HusadaGarut

The role of education	Value applied	Interpretation of Lecturers Teaching PAICourses at STIKes Karsa Husada
Acting as a caring figure, model, and mentor	In this case, the lecturer treated students with love and respect, set a good example, encouraged social behavior, and corrected destructive behavior.	Lecturers teaching PAI courses strove to be role models and to care about students, provided motivation and reprimanded if there were negligent students, behaved politely, and created a peaceful classroom atmosphere.

<b>Creating a moral community in the classroom</b>	In this case, the lecturer helped students to pay attention to each other and feel valued as members of the group.	In PAI courses, if there were students who were accustomed to being absent from lectures, their friends swiftly paid attention by asking how they were doing and even visiting the students' houses to find the reasons and obstacles.
<b>Practicing moral discipline</b>	Lecturers created and enforced rules as opportunities to help develop moral reasoning, self-control, and respect for others.	Lecturers conveyed the criteria students expected in PAI lectures so that it became a guideline for students to behave in class.
<b>Creating a democratic classroom environment</b>	Lecturers involved students in decision-making and shared responsibility in making the classroom a good place to develop and learn.	Lecturers made PAI lecture contracts starting from the mutually agreed time, assignment system, and assessment system and also determined sanctions for students who violated the contract.
<b>Teaching values through the curriculum</b>	Lecturers used academic courses as a means of learning about ethical issues.	PAI lecturers sparked discussions on governance issues or ethical issues related to the field of Religion and Health.
<b>Using cooperative learning</b>	Lecturers directed students' attitudes and various skills to help each other and work together.	Lecturers directed students to form groups to do PAI course assignments.
<b>Building a sense of conscience</b>	Lecturers helped students develop academic responsibility and appreciate the importance of learning and working.	PAI lecturers always provided motivation and advice to students to be enthusiastic in worship, study and work as an obligation of a believer.
<b>Encourage moral reflection</b>	This was done through reading, writing, discussing, practicing decision-making, and debating.	Lecturers assigned students who had been divided into groups to make presentations and provided time for discussion and questions and answers.
<b>Teaching conflict resolution</b>	For students to have the capacity and commitment to resolve conflicts fairly and reasonably, by non-violent means.	If there were problems that occur, PAI lecturers facilitate students to solve them by conducting deliberations.

Based on the table above, it was explained that 9 activity values appeared in the learning process in the classroom including 1) Acting as a caring figure, model, and mentor; 2) Creating a moral community in the classroom; 3) Practicing moral discipline; 4) Creating a democratic classroom environment; 5) Teaching values through the curriculum; 6) Using cooperative learning; 7) Building conscience sensitivity; 8) Encouraging moral reflection; 9) Teaching conflict resolution. With the internalization of these values, it was expected that it would become one of the references that could be applied by the entire academic community at STIKes Karsa Husada.

The results of this study support previous research conducted (Faiz, 2018) which revealed that by strengthening character education, the value of loving the motherland must be internalized to maintain the value of nationalism. Furthermore, research (Istiyani et al., 2021) revealed that the process of implementing strengthening character education for loving the motherland (sense of nationality) through Aswaja learning in the school environment can be used from the policy from

the Ministry of Education and Culture regarding the PPK program, namely by: 1) A habituation activity program in which the teacher instills habits that instill love for the motherland by integrating it with Aswaja learning. 2) Programs of intra-curricular activities to provide additional insight for students with educational visits and so on as support and guidance in teaching. 3) Extracurricular activity programs where students can channel their talents and interests. Then the research was conducted by (Roihana et al., 2022) which revealed that the implementation of Islamic Religious Education at SMA Islam Nusantara Malang in an effort to form the character of loving the motherland of its students can already be seen through the characters shown in their daily lives at school such as the application of values; (1) Honest, (2) Religious behavior, (3) Responsibility, (4) Discipline, (5) Faith and piety, (6) Creativity, both in the learning process and in religious ceremonies. Thus it is important that the value of love for the motherland is internalized at all levels, especially in tertiary institutions.

## CONCLUSION

Based on the findings, the research showed that the Islamic Religious Education Lecturer of STIKes Karsa Husada Garut not only sought to internalize the character of love for the homeland in the lecture process, but also through various activities in the campus environment. The education unit as the leading sector had to strive to utilize and empower all existing learning environments to initiate, improve, strengthen and continuously improve the education process in the education unit. However, conceptually, it still needed improvement in terms of planning the cultivation of the character of love for the motherland through the Islamic Religious Education Course at STIKes Karsa Husada because it was still a hidden curriculum. To make it shown was a very important because the main purpose of education is to form personality, independence, social skills and character. Suggestions in this study that STIKes Karsa Husada Garut needs to make a curriculum for Islamic Religious Education courses specifically to internalize the character of love for the motherland clearly. Thus, it can be a guideline for lecturers to prepare Semester Learning Plans for Islamic Religious Education courses which contain the cultivation of the character of love for the motherland. After the previously planned programs are implemented, monitoring and evaluation are carried out to determine the achievement of the program. The results of the evaluation are used for follow-up, which is not only done once but continuously on an ongoing basis so that the predetermined success indicators, the character of love for the homeland, are achieved.

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