



The Implementation of Cadre Halakah and The Internalization of Movement Values in Fostering Da'Wah Awareness: A Case Study At Hidayatullah Bangkalan

Ade Junaidi Rahmat^{1*}, Ahsan Hakim²

^{1,2}Institut Ahmad Dahlan Probolinggo, Indonesia

*Corresponding author-email: * adhedelcorazon@gmail.com*

Abstract

This article examines the internalization of da'wah movement values through halaqah-based cadre education at Hidayatullah Bangkalan. Previous studies on Islamic cadre education have largely focused on religious character formation and communication patterns, while limited attention has been given to how curriculum structure, murabbi-cadre interaction, and educational experiences contribute to the formation of da'wah awareness. Employing a qualitative approach with a case study design, this article investigates the implementation of halaqah cadre education and the process of value internalization through observation, in-depth interviews, and documentation. Data were analyzed using data condensation, data presentation, and conclusion verification, with source and technique triangulation to ensure credibility. The findings reveal that halaqah-based cadre education is implemented through structured and continuous activities involving Qur'anic study, Bayani learning, self-evaluation (muhasabah), mentoring, habituation, and evaluation. The internalization of da'wah movement values occurs through three stages: value transformation, value transaction, and value transinternalization. Through these stages, values such as discipline, trust, ukhuwah, sacrifice, responsibility, and commitment to da'wah become integrated into cadre orientations and practices. The article highlights that da'wah awareness is formed through an integrative educational process involving curriculum structure, murabbi exemplary conduct, interpersonal interaction, habituation, reflection, and practical da'wah experiences. These findings contribute to Islamic education studies by illustrating halaqah as a cadre education model that connects knowledge transmission, value internalization, and da'wah praxis.

Keywords: Halakah Cadre, Internalization Value, Value Movement, Awareness of Dawah, Education of Cadre



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1. Introduction

Islamic education is not only oriented towards mastering religious knowledge, but also on the process of personal formation that is able to live and practice Islamic values in life. In the context of cadre education, the process has a wider demand because the cadre is not only directed to understand the teachings, but also prepared to carry out social and dawah responsibilities. Therefore, cadre education requires a systematic, sustainable, and close coaching process to learners' lives. One form of coaching that develops in the tradition of Islamic education is gahakah. Italah is a group coaching forum that allows direct interaction between the coach and the participant. In the process, the delivery of material can take place along with dialogue, custom, exemplary, evaluation, and mentoring. With such character, Halakah has the potential to become a medium of value transformation as well as the formation of behavior.

The main character of Halakah as an educational model lies in the intensity of the relationship between the builder and the learner. The education process not only takes place through the delivery of material, but also through interpersonal communication, observation of exemplariness, dialogue regarding experience, and repeated reinforcement of behavior. In a pedagogical perspective, the character makes it an educational space that allows for the establishment of a relationship between religious knowledge and concrete experiences of participants. Research on the patterns of communication of the pangakah group shows that intensive interactions can contribute to the formation of Islamic characters of participants, as values are not only verbally communicated, but also negotiated and interpreted through group dynamics (Bankkut & Samosir, 2024). Another study on pedalah education also shows that this model has relevance in the context of contemporary education as it maintains the dimensions of interaction, exemplariness, and personal coaching amid the changing educational environment of Society 5.0 (Nurdiyanto et al., 2024).

In the context of pesantren, the internalization of value is not enough to be done through verbal delivery of material. Values need to be presented in an educational environment, exemplified by educators, familiarized through daily activities, and reflected by learners. Research on the internalization of Islamic values shows that the institute's exemplary, customs, advice, interaction, and culture is an important part of the process of making value a part of the learners (Rodhiyana, 2022; Alnashr et al., 2022). Other research on the pesantren environment also shows that the internalization of value takes place through a combination of learning, experience, habitual, and exemplary (Irsyad et al., 2022; Fitriyah et al., 2023).

Hidayatullah has a cadre education character closely related to manhaj tarbiyah and dawah. Officially, Hidayatullah placed Systematika Revelation as one of the elements of his identity, namely as manhaj tarbiyah and da'wah. The identity is also related to Ahlus Sunnah wal Jamaah, Al Movement Al Jihadiyah Islamiyah, imamah and worshippers,



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jama'atun minal Muslimin, and al-wasathiyah. In Hidayatullah's internal literature, Systematika Revelation is positioned as an important part of the process of coaching cadre and development of the da'wah movement.

In that context, the book "50 Schedules Serving Halakah Ula: Manhaj Study" has an important position because it provides a more operational material structure for the implementation of the tarbiyah halakah. The book, compiled by the Murabbi Hidayatullah Assembly, is explicitly positioned as a standardized guide to the implementation of cadres on the level of Ula and as a core study material for murabbi. The material structure is compiled following the Systematics pattern of Revelation which includes the Introduction, Al-'Alaq, Al-Qalam, Al-Muzzammil, Al-Muddatstsir, and Al-Fatihah. Thus, the material is not composed fragmentary, but has a pedagogical continuity that links the formation of tauhid consciousness, the formation of fikrah and moral Qur'an, the strengthening of ruhiyah, the resurrection of the preaching, until the orientation of Islam kaffah (Murabbi Hidayatullah Assembly, 2019). The structure is important for this study because it provides a substantive context to understand how the value of the harak is delivered gradually in the process of coaching cadres.

In that context, whether cadres are important because it is one of the spaces that bring together the construction material to the practice of cadres' life. Hidayatullah also puts the process of education and kaderization as part of the effort to form individuals who have an understanding, orientation, and responsibility for the preaching. Thus, the construction of cadres is not only related to the increase in Islamic knowledge, but also to the establishment of attitudes and readiness to carry out the activities of the da'wah.

Hidayatullah Bangkalan is one of the da'wah and education environments that run the construction of cadres through halakah activities. The implementation of the halakah involves murabbi or builder, construction material, tadarus and the Quranic tarjamah, Bayani studies, reasonable, customary, evaluation, and mentoring. The series shows that halakah has a learning dimension and personality coaching. The question that is then important is how the process takes place and how the value given in the halakah can be internalized by the cadre so that it relates to the formation of the da'wah consciousness. This question becomes important because the success of the coaching of cadres cannot be measured only by the ability of participants to explain the material, but also from the extent to which the value is part of attitudes and behaviors.

A number of previous studies have discussed the internalization of Islamic values in educational and pesantren environments. Rodhiyana (2022), for example, shows the importance of exemplary, customary, advice, and coaching in the internalization of Islamic values. Alnashr et al. (2022) emphasizes the role of customs and culture of institutions in the process of internalization. Fitriyah et al. (2023) shows that internalization of pesantren values can be studied as a process that forms the character of learners. Meanwhile, research on santri organizations also shows that the process of internalizing value can take place through the planning, implementation, and experience of the organization (Shobirin et al., 2023).



However, research that specifically examines the relationship between the implementation of cadre, internalization of movement value, and the formation of da'wah awareness in the context of Hidayatullah Bangkalan is still limited. This research is therefore directed to fill the space by placing the implementation of the pagakah as an educational process, internalizing the value of the movement as a process of value formation, and awareness of the actualization of the construction results. The gap becomes more relevant when studies of the matter are distinguished between communication functions, character formation functions, and da'wah caderization functions. Research on whether in recent years has tended to show its effectiveness in building religious characters, worship habits, and social interactions of participants (Nubuwah et al., 2023; Samsuddin et al., 2025).

However, the study has not specifically explained how a system of movement value is translated through the gahakah curriculum, internalized through the murabbi-cadre relationship, and then related to the formation of da'wah consciousness. Thus, the question of this study is not solely in the effectiveness of the gakah method, but in the educational mechanisms that connect material structure, internalization processes, and the actualization of value in cadre life. This position distinguishes this research from the study that only places religious character as an output of education.

Based on the focus, the study answered two main questions. First, how do the cadres in Hidayatullah Bangkalan? Second, how does the internalization of the value of the value in the implementation of the doctrine form awareness of the cadre at Hidayatullah Bangkalan?

This research aims to describe and analyze the implementation of cadre and explain the internalization of the value of movement which contributes to the formation of awareness of the cadre's da'wah. Academically, research is expected to enrich the study of cadre education in Islamic education. Practically speaking, research can be an evaluation material for the implementation of cadre construction at Hidayatullah Bangkalan.

2. Literature Review

2.1. Education Halakah Kader as a Model of Islamic Education Coaching

Education is a form of Islamic education that uses small groups as learning spaces, character formation, and strengthening religious commitments. Unlike learning that is only knowledge-oriented, it places interaction between murabbi and cadre as an integral part of the educational process. In the context of da'wah caderization, the process is directed not only to improve Islamic knowledge, but also to form the attitude, character, and readiness of cadre in carrying out da'wah responsibilities on a sustainable basis (Nurdiyanto et al., 2024).



Halakah has characteristics of relatively small coaching groups, intensive interaction, continuous learning, and interpersonal relationships between guides and participants. These characteristics allow the education process to take place dialogically and participatorily. Thus, cadres obtain space to understand matter, convey experience, reflect, and connect Islamic values to the reality of life. Research on Halakah in the kaderization of Daawah shows that a structured coaching system can develop ruhiyah, tsaqafiyah, and jasadiyah cadre, so that the formation of Muslim personality does not stop on the cognitive aspect (Samsuddin et al., 2020).

In the Islamic education perspective, the pattern has relevance to the concept of holistic education. Islamic education aims not only to produce individuals who have religious knowledge, but also to form humans who are able to integrate faith, science, morals, and charities in social life. Therefore, it can be understood as an educational environment that connects the spiritual, intellectual, moral, and social dimensions simultaneously (Fauziah et al., 2025).

The effectiveness of halakah is also very much related to the quality of the relationship between murabbi and cadre. Murabbi serves not only as a material delivery, but also as a guide, facilitator, motivator, and example. Iskandar et al. (2025) showed that the role of murabbi became one of the important elements in the process of internalizing value through halakah. Examination, interpersonal communication, customization, and mentoring allow the value learned cadre to move from the level of knowledge to the practice and practice.

Thus, in this study, cadre education is understood as a small group-based Islamic education coaching system conducted in a structured, intensive, dialogical, and sustainable manner through murabbi-cadre interaction, Islamic learning, sampling, customization, reflection, and preaching experience. The concept is the basis for understanding how it can serve as an internal mechanism of value and the formation of da'wah awareness.

2.2. Movement Value as Education Orientation and Dawah Kaderization

The concept of movement in this study is understood as the orientation of the da'wah movement that places Islamic values as the basis for the formation of individuals and the transformation of social life. Movement is not only related to organizational activities, but also concerns the way of thinking, attitudes, orientation, and actions of individuals in carrying out da'wah missions. In such perspective, cadres are not sufficiently knowledgeable in Islam, but need to have awareness to translate Islamic values into personal, organizational and community life (Irawan & Tohir, 2025).

The value of the movement has a collective and praxis dimension. Values such as tauhid, Islamic ukhuwah, discipline, collective responsibility, commitment to struggle, sacrifice, independence, exemplariness, and specialty are not quite understood as normative concepts. These values need to be realized through real behavior and become



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orientation in the activity of the dawah. Thus, the success of kaderization can be seen from the ability of education in transforming the learned values into action orientation (Qibtiyah, 2023). In the context of Hidayatullah, the value of the movement has a connection with the kaderization and preaching system based on the Qur'an and Sunnah and developed through Systematika Revelation (SW). Hidayatullah puts the cadres and preachers as an important part of the organization's movement. Therefore, the process of coaching cadres is directed to form Muslim persons who have spiritual integrity, intellectual ability, social responsibility, and readiness to perform the da'wah (Hidayat et al., 2022).

The value of the movement in this study is then described into several main orientations, namely tauhid as the foundation of movement, ukhuwah Islamiyah, sustainable tarbiyah, discipline (intizham), sami'na wa atha'na in the framework of leadership and deliberation, tadhiah or sacrifice, da'wah as orientation of life, independence (istiqlal), samah (uswah haasanah), and specialqamah. These values are seen as a set of orientations that form the mindset, attitude, and behavior of cadres in carrying out the mission of the Dawah.

The position of the value of the movement in this study is important because it is the link between gahakah education and da'wah awareness. Halakah serves as an educational space, while the value of the value becomes an internalized substance. The expected result is the formation of da'wah awareness that is not only cognitive, but also realized in commitment and action.

2.3. Internalization of Values in Islamic Education

Internalization of value is the process when values that originally exist outside the individual gradually become part of their belief, attitude, personality, and behavior system. In Islamic education, internalization becomes important because the purpose of education does not cease to master knowledge, but includes the formation of moral and spiritual awareness. Thus, the success of education can be seen from the extent to which the value learned can affect the way of thinking, attitude, and actions of learners (Abdullah & Rahman, 2025).

In the context of cadre, the internalization of value takes place through a gradual process. The first stage is the transformation of value, namely the delivery of value through teaching, advice, discussion, the study of the Qur'an, and the construction material. At this stage the cadre acquires knowledge of tawhid, ukhuwah, trust, discipline, responsibility, and other values of da'wah. This knowledge is the starting foundation, but it has not been considered a perfect internalization because knowledge does not always automatically produce behavioral changes (Farid, 2023).

The second stage is the value transaction. At this stage, there is a more intensive interaction between murabbi and cadre through dialogue, customs, social experiences, shared activities, and exemplariness. Cadres begin to connect the learned values with



real experience. The halakah environment becomes the social space where cadres observe, experience, and evaluate values in everyday life. Therefore, the quality of interpersonal relationships and the murabbi simplicity are important factors in the success of internalization (Nursya et al., 2026).

The third stage is transinternalization. At this stage the value has become a relatively settled part of the individual's personality so it is reflected in behavior without having to always be directed from the outside. In the context of the da'wah cadre, transinternalization can be demonstrated through consistency in following coaching, discipline, trust implementation, social engagement, da'wah commitment, and willingness to maintain value in various situations (Abdullah & Rahman, 2025).

The concept shows that the internalization of value is a process that moves from "knowing" to "feeling" and then "being". This framework has relevance to research because the awareness of the da'wah which is the focus of research is not seen as a result of the delivery of material only, but as a result of the educational process that combines knowledge, reservations, customs, exemplary, and practice.

2.4. Da'wah awareness as Outcome Education Cadre

The Da'wah awareness in this study is understood as a condition when one understands, lives, believes, and has the readiness to carry out the Da'wah as part of his religious responsibility. Da'wah awareness is thus not identical to the ability to speak or convey lectures, but includes understanding of Islamic values, positive attitudes towards the Da'wah, and real involvement in activities that reflect the values of Da'wah (Irodadi, 2022).

The concept suggests that the da'wah consciousness has a multidimensional dimension. The first dimension is cognitive, namely the cadre's understanding of Islamic teachings, dawah obligations, dawah goals, and values that are the basis of the movement. The second dimension is affective, namely the breath, acceptance, commitment, and positive attitude towards the preaching. The third dimension is behavioral or praxis, which is the ability to translate that understanding and attitude into real action.

2.5. Integration of Halakah Education, Value Movement, and Awareness Da'wah

Based on the theory synthesis above, the conceptual relationship of this study can be explained that the education of movement is a learning environment that provides the process of internalizing value, while the value of movement becomes a substance implanted and the awareness of da'wah becomes one of the expected results of the process. It provides several value-forming mechanisms, namely structured learning, murabbi-cadre interactions, exemplariness, habits, reflection, social experience, and evaluation. The mechanism allows the value of the need to move from the level of knowledge to the breath and eventually manifest in behavior. Thus, the process of



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forming da'wah awareness does not take place directly, but rather through a gradual and sustainable internalization mechanism.

Conceptually, the process can be formulated as follows: Education Halakah Cadre → Internalization Process Value → Halakah Value → Knowledge Change, Attitudes, and Practices → Da'wah Awareness. However, the relationship is not mechanistic. The effectiveness of internalization processes is influenced by the quality of murabbi, the intensity of interaction, organizational culture, social environment, cadre experience, as well as the context of technological and digital media developments. Previous research suggests that the coaching environment and social relations patterns can affect the success of the learning process of value in religious communities. Therefore, social and organizational contexts should be considered in understanding the success of gahakah education (Oktavilia et al., 2023).

Thus, this study views education not only as a method of religious learning, but as a cadre education ecosystem that integrates knowledge, exemplariness, experience, habit and social interaction. The value of the harak gives ideological and praxical direction to the process, while the awareness of the da'wah becomes a manifestation of the values that have been understood, lived, and realized in the life of the cadre.

The conceptual framework also shows the position of this research compared to previous research. Previous studies of howlahahah have focused more on character formation, religiosity, communication patterns, or relevance of gahakah as an educational model. Meanwhile, this research seeks to integrate three dimensions simultaneously, namely as an educational mechanism, the value of the value orientation base, and the awareness of the da'wah as a coaching outcome. The integration becomes the basis for understanding in more detail how the cadre's education process takes place in the specific context of Hidayatullah Bangkalan.

3. Research Method

The study uses a qualitative approach to case study design, where the method allows researchers to explore an educational phenomenon in depth taking into account the context, experience, interaction, and conditions surrounding it. Shrestha and Bhattarai (2022) explain that case study methodologies can be used to explore educational phenomena by paying attention to subject experiences and the various layers of the environment that shape the experience. In line with this, Schaben et al. (2022) uses qualitative case studies to gain a deep understanding of an educational situation and the contextual meaning experienced by the parties involved.

Based on these considerations, the design of case studies is seen as appropriate to examine the implementation of cadre as an educational phenomenon that takes place in the context of coaching cadre at Hidayatullah Bangkalan. The research location is the Hidayatullah Bangkalan environment. The research focus is directed towards the cadre's handicap activities and the construction process that takes place in it. Research informant



consists of parties directly involved in the construction process, especially murabbi or coaching coach and cadre/member halakah. The selection of informants is conducted in purposive considering the involvement and knowledge of the activities studied.

Research data is obtained through observation, in-depth interviews, and documentation. Observation is made to obtain an overview of the implementation of halakah activities, interaction patterns, delivery of materials, habits, reasonable, and other coaching activities. Interviews are used to obtain information about the experience of the builder and cadre in following the process of coaching and understanding of the values of the movement. Documentation is used to complete data on schedules, materials, activities and forms of coaching evaluation.

Data analysis is conducted interactively through three main processes: data condensation, data presentation, and withdrawal and verification of conclusions. This analysis model follows the framework of Miles, Huberman, and Saldaña (2014). At the condensation stage, observation, interviews and documentation data are selected and grouped according to the research focus. The data is then presented based on two main focuses, namely the implementation of the halakah and internalization of the movement value. The last stage is done through the withdrawal of conclusions and verification by comparing findings from various data sources.

Data validity is strengthened through triangulation of sources and techniques. Information obtained from interviews compared to observation and documentation results. Researchers also conducted members checks to ensure the conformity of interpretation of information obtained from the informant.

4. Result

4.1 Implementation of Halakah Cadre at Hidayatullah Bangkalan

4.1.1 It is as a Structured Cadre Coaching

The results of the study showed that the cadre in Hidayatullah Bangkalan was carried out as a coaching activity that has structure and continuity. The implementation does not take place incidentally, but has a schedule, task division, coaching materials, and mentoring mechanism. The structure shows that it is understood not just a routine study forum, but as part of the cadre construction process. The presence of murabbi or coach provides an important position for the halakah as an educational interaction space. Murabbi not only conveys material, but also provides direction, mentoring, and helps cadres connect matter with daily life.

With such a pattern, the relationship between the builder and the cadre becomes an important part of the educational process. Continuous interactions allow the builder to know the development of participants, provide strengthening, and evaluate the construction process.

4.1.2 Materials and Stages of Construction

The implementation of the halakah involves several main activities, including the tadarus of the Qur'an, tarjamah, the study of Bayani, reasonable, the delivery of construction materials, and evaluation. Tadarus and tarjamah are important parts because it gives the cadre space to interact directly with the Qur'an. This activity is not only directed towards reading ability, but also to understanding the message of verse and its relation to self-forming.

Bayani study provides room to develop understanding of the construction material. The material does not stop on knowledge transfer, but becomes the subject of discussion and reflection. The process allows the cadre to connect the values discussed with personal life and da'wah activity.

The Customer becomes another important part. Through reasonable, cadres are directed to evaluate the condition of self, attitude, worship, discipline, and the implementation of responsibility. Thus, the construction process has reflective dimensions. The series of activities shows that the implementation of the halakah has a pattern that connects knowledge, understanding, reflection, habitation, and action.

"If examined further through the book ""50 Schedules of Serving Halakah Ula: The Manhaj Study"", the structure of the material shows a continuity between the stage of belief formation and the actualization stage of the preaching." The Al-'Alaq section is directed at the formation of tauhid consciousness, Al-Qalam in the formation of the Qur'anic fikrah and moral, Al-Muzzammil in strengthening the rhiyah tarbiyah, Al-Muddatstsir in the resurrection of the da'wah, while Al-Fatihah is placed as an orientation towards Islam Kaffah (Murabbi Hidayatullah Assembly, 2019). With such structure, Bayani material can be understood not just as a collection of study materials, but as a coaching curriculum that has the direction of value development. The cadre is first built on aspects of belief and outlook, then strengthened through the formation of moral and spirituality, before being directed to engagement in the activity of the preaching.

The order provides an explanation of research findings on the relationship between matter, habit, reasonable, and action. That is, the consciousness of the preach does not stand as a separate material from the formation of personality, but is a consequence of the educational process that connects the cognitive, affective, spiritual, and praxis dimensions. In this context, "50 Bayani Schedule" serves as a framework that helps murabbi maintain continuity of construction, while the process becomes the actualization space of the curriculum through the interaction and experience of cadre.

4.1.3 Murabbi's role in construction

Murabbi has a central role in the implementation of halakah. The role is seen in the delivery of material, strengthening understanding, giving direction, modeling, mentoring, and evaluation. The position of murabbi becomes important because the value of the



movement is not only conveyed through verbal language. The cadre also observes the builder's behavior and interacts directly with it. Therefore, sampling becomes an inseparable part of construction.

The murabbi position shows that gaqah education works through relational pedagogical mechanisms. Murabbi is the link between a normative curriculum and practical cadre experience. When the value of trust, discipline, ukhuwah, sacrifice, and responsibility of the preach are conveyed in the material, the cadre acquires knowledge of the value; but when the same value is seen in the behavior of murabbi, the value acquires an observable and imitated form. The pattern is in line with cutting-edge research on whether tarbiyah indicates that murabbi exemplariness, charitable habit, spiritual motivation, and interaction contribute to the change of religious character (Samsuddin et al., 2025). Thus, the role of murabbi in this study can be understood not only as a material instructor, but as a pedagogical actor that connects knowledge, experience, and the formation of cadre behavior.

The findings are in line with research on the internalization of value in Islamic education that puts sampling as one of the important strategies because learners not only receive messages cognitively, but also observe educator behavior (Rodhiyana, 2022). In the context of cadre, murabbi simplicity becomes the bridge between the delivered value and the practiced value. Cadre can see how discipline, responsibility, ukhuwah, trust, and care for the da'wah are applied in the life of the builder.

4.1.4 Habits and Evaluation

Habit is an important element in the implementation of halakah. The value that is delivered repeatedly is then directed to be realized in behavior. The habit includes discipline following activities, performing tasks, interaction with fellow cadres, engagement in preaching activities, and self-evaluation.

Evaluation is done to know the development of cadres and maintain the continuity of the construction process. With evaluation, coaching does not stop at the implementation of activities, but continues with observation of the development of participants. The findings show that it works as an educational cycle: the delivery of value → understanding → habit → observation → evaluation → strengthening.

4.2 Internalization of Movement Value in Halakah Cadre

Internalization of value in this study is understood as the process when the value originally in the material or educational message is then received, understood, lived, and realized in the behavior of cadres. The results of the study show that the process can be understood through three stages, namely the transformation of value, transaction of value, and transinternalization of value.



4.2.1 Value Transformation

The first stage is the transformation of value. At this stage the value of the movement is conveyed to the cadre through the construction material, the study of the Qur'an, the study of Bayani, advice, direction, and discussion of various issues related to the life of cadre and da'wah. At the transformation stage, the builder position is more dominant as the transmitter of the value message.

Cadre obtains information on the principles, attitudes, and orientations expected in life as a cadre. However, the transformation of value cannot be referred to as perfect internalization. At this stage the value is still in the area of knowledge. Cadre knows what value to have, but not necessarily all have become part of personality. Therefore, the next process becomes important.

4.2.2 Value Transactions

Value transactions occur when delivered values begin to interact with cadre's experience and thinking. In case, the process takes place through dialogue, discussion, advice, questions, reflection, and interaction between murabbi and cadre. Cadres not only accept value passively, but gain space to understand and connect those values with their life experiences. For example, the value of trust is not only understood as a concept, but it is discussed in relation to responsibility for the task. The value of ukhuwah is not only described theoretically, but is experienced through interaction between the intercader. The value of sacrifice is not only conveyed as a concept, but is associated with willingness to give time, energy, mind, and ability to the benefit of the preaching. Thus, value transactions make the coaching process more contextual.

4.2.3 Transinternalization Value

The third stage is transinternalization. At this stage the value is no longer only understood or discussed, but it begins to be part of the cadre's attitude and behavior. The results of the study show that transinternalization is strengthened through exemplarity, habitual, reasonable, mentoring, assignment, and experience of preaching. Cadres get the opportunity to practice the values that have been learned. At this stage, there is a shift from "knowing value" to "running value". Discipline, for example, is not only understood as matter, but is realized in timeliness and consistency following activities. Trust is realized through the completion of tasks. Ukhuwah is realized through concern for other members. Sacrifice is realized through willingness to give time and energy to the activities of the Dawah. The process shows that the internalization of value takes place through repeated and continuous experiences.

When the internalization process is read along with the structure of "50 Serving Schedule", it is seen that transformation, transaction and transinternalization of value takes place within a gradual curriculum framework. Value is not given to cadres in



separate forms, but placed in a coaching order starting from the formation of tauhid, followed by the fikrah and moral Qur'an, strengthening ruhiyah, the resurrection of the preaching, and the orientation of Islam kaffah (Murabbi Hidayatullah Assembly, 2019). Thus, the value transformation stage has a clear curricular basis, the transaction stage acquires space through interaction and dialogue in gahakah, while transinternalization gains strengthening through custom, exemplary, reasonable, and preaching experience.

The findings suggest that the internalization of the value of the movement has two complementary dimensions. The first dimension is the structural dimension of the curriculum and the construction system that determines what value is introduced and how it is sequenced. The second dimension is the interactional dimension of the murabbi-cadre relationship, exemplariness, dialogue, experience, and evaluation that determines how the value is interpreted and realized. Thus, internalization is not quite explained as the process of receiving value, but as an educational process that converts the value of normative knowledge into personal orientation and action patterns.

5. Discussion

5.1 It is as a Cadre Education Process

Research findings show that cadres at Hidayatullah Bangkalan have character as an educational process that combines the delivery of knowledge with personality coaching. It does not only serve as a forum for delivery of Islamic material. Activity structures that include tadarus, tarjamah, Bayani studies, reasonable, habitual, evaluation, and mentoring indicate the existence of educational processes that touch cognitive, affective, and behavioral aspects. The findings are relevant to the view that value education requires a process that allows learners to move from knowing to living and doing. Research on the internalization of Islamic values also shows that the customs and culture of institutions can strengthen the process (Alnashr et al., 2022).

Continuous character also distinguishes it from learning activities that are only one time. Values can be delivered repeatedly, reviewed, practiced, then evaluated. Such continuity allows for the formation of behavior patterns. In the context of cadre education, the sustainability of coaching becomes important because cadre is not formed only through knowledge. Cadres are formed through a constant educational process. In the Islamic education perspective, continuity is important because the internalization of value requires repetition of experience and the opportunity to reflect. Research on the internalization of Islamic education values in the pesantren environment shows that values are easier to be part of character when formal learning is strengthened by customs, religious activities, educator simplicity, and institution culture (Elmontadzery et al., 2024). The findings of the study show similar patterns, but with more specific characteristics because the construction activities are directed at the formation of the da'wah cadre. Therefore, the power of pulakah education in Hidayatullah Bangkalan is



not solely in small group format, but in integration between curriculum, coach relations, customs, reflection, and da'wah experience.

5.2 Internalization of Movement Value as a Gradual Process

The findings of the study show that the internalization of the value does not take place spontaneously. The process is gradual from the delivery of values, interactions, to application. The transformation stage indicates the function of the gakah as the value delivery space. The transaction stage indicates the process of dialogue and breathing. The transinternalization stage indicates that the value begins to manifest in behavior.

The pattern has conformity with the research of internalization of value in various educational environments. Hikmah et al. (2023), for example, found that internalization processes can take place through the transformation of value, value transactions, and transinternalization strengthened by example, customization, and supervision. Thus, the process found in this study had patterns that were in line with the findings of other studies, but applied in the context of coaching the cadre of Hidayatullah. The peculiarities of this study lie in the internalized value substance and the curriculum structure that becomes its medium.

In other studies, the internalization of values is generally directed at the formation of religious characters, morals, discipline, or social concern. In this study, these values are in a broader framework, namely the formation of cadre orientation of da'wah responsibility. The 50 Schedules of Bayani shows that the orientation is gradually built through the Systematics of Revelation. The Tauhid consciousness of the Al-'Alaq section became the cornerstone, the Qur'anic moral in Al-Qalam gives the dimensions of character, the Tarbiyah ruhiyah on Al-Muzzammil provides spiritual power, while Al-Muddatstsir directs that power to the Dawah movement. Thus, the relationship between the value of the movement and the awareness of the da'wah in this study is not a direct and instant relationship, but a pedagogical relationship built through the construction stage.

The findings also show that the awareness of the preach is better understood as an integrative result of some educational achievements. Knowledge of da'wah obligations is a cognitive foundation, value-lifting is an affective and spiritual foundation, while engagement in da'wah activity is a form of practical actualization. The three are interconnected through the process of internalization. Therefore, the success of coaching is not quite seen from the ability of cadre to explain the concept of da'wah or value, but from the ability to connect that understanding with responsibilities, habits, decisions, and actions in everyday life.

What distinguishes the context of this study is that the value is internalized not just general moral value, but the value associated with cadre orientation and da'wah activity. These values include discipline, trust, ukhuwah, sacrifice, specialty, responsibility, and



engagement in the activity of the dawah. Therefore, the internalization of the value of the harak can be understood as the process of forming the orientation of the cadre's life.

5.3 Examination and Habits as Value and Behavior Liaison

One of the important findings is the strong position of sampling and habits in the internalization process. Examination makes the value concrete. Values previously only understood through matter can be observed in murabbi behavior. The cadre then obtains a real example of how the value is executed. Meanwhile, habits provide an opportunity to repeat behavior until it becomes part of the pattern of life. Thus, sampling and habitation have complementary functions. Examples provide models, while habituation provides opportunities to practice the model repeatedly.

The findings are in line with the internalization of Islamic values that demonstrate the importance of exemplariness and habitation in the process of behavior formation (Rodhiyana, 2022; Munirah et al., 2022). Research on pesantren also shows that values can be internalized through a blend of formal learning, nonformal activities, worship, lectures, and educator samplcity (Tsaqafatuna, 2024). If associated with the structure of "50 Serving Schedule", the samplcity and customization function as the connecting mechanism between the curriculum and the life of the cadre. Bayani material provides a framework of knowledge and value, while murabbi provides concrete models of how the value is executed. Furthermore, repeated activities provide the cadre the opportunity to practice the value until the pattern of behavior is formed. This pattern explains why the internalization of value in education cannot be separated from the social environment of coaching. Values are not only learned during the meeting, but strengthened through interaction, duties, worship, reasonable, and cadre engagement in common activities.

The findings broaden understanding of the customs in Islamic education. Habits are not just repetition of actions, but pedagogical processes that provide space for learners to test, experience and evaluate values in real contexts. Research on the internalization of Islamic education value also shows that customization and exemplariness become more effective when it takes place consistently in a supportive educational environment (Ula, 2023; Elmontadzery et al., 2024). In the context of Hidayatullah Bangkalan, the mechanism obtains additional orientation because the habitual behavior is directed not only to the formation of personal godliness, but also the readiness to perform the da'wah mandate.

5.4 From Understanding to Awareness of Da'wah

Research findings suggest that awareness of the cadre's da'wah does not form suddenly. Such awareness develops through a continuous education process. The first stage is understanding. Cadre acquires knowledge of the values, principles, and responsibilities of the Da'wah. The second stage is the breath. Through dialogue,



reasonable, exemplary, and experience, value begins to have personal meaning for cadres. The third stage is action. The value that has been lived is then realized in behavior and engagement in the activity of the preaching. Thus, the awareness of the da'wah in this study is not only understood as knowledge that da'wah is a duty, but as an awareness that has dimensions of understanding, breathing, responsibility, and action. The process can be formulated as: Value Transformation → Value Transaction → Transinternalization → Awareness → Action of preaching.

The series shows that the awareness of the Da'wah is the result of internalization process, not just the result of material delivery. The findings can be understood as an educational model moving from internalization to praxis. In the early stages, the cadre acquires a frame of knowledge through material and studies. The Knowledge then undergoes the process of understanding through dialogue, experience, and reasonable. When value has gained personal meaning, cadres have the basis for developing more consistent habits and responsibilities. In the next stage, the experience of running the da'wah mandate provides feedback that allows the cadre to re-reflect on their understanding and behavior. Thus, the process of forming consciousness is not entirely linear, but forms a cycle between learning, experiencing, reflecting, and acting.

The cycle is in line with the character of the education that places direct interaction and experience as part of coaching. Research on Halakah shows that group interaction and communication between participants can be the space for Islamic character formation, while research on value internalization shows the importance of continuity between value transformation, habitualization, exemplariness, and behavioralization (Bankkuti & Samosir, 2024; Nubuwah et al., 2023). In the context of this study, the whole process boils down to the formation of da'wah awareness which is not only declarative, but reflected in the readiness to receive trust and engagement in the activity of da'wah.

5.5 Movement Value and Cadre Character Formation

The value of what is found in the study becomes an element that links individual coaching with da'wah responsibility. Discipline forms readiness to carry out responsibility. Trust forms trust in the execution of tasks. Ukhuwah builds the ability to work together. Sacrifice forms willingness to give time, energy, and mind. Istiqamah strengthens consistency in carrying out responsibilities. Thus, the value of the desperate does not cease as an organization concept, but serves as an educational value.

Thus, the value of the hopakah in this study has a double position, namely as a substance studied and at the same time as an orientation that directs the behavior of cadres. This position distinguishes it from character education that stops at the formation of moral habits in general. Discipline, for example, is not only related to compliance with the rules of halakah, but related to the readiness of trust. Ukhuwah is not only interpersonal relationship, but also the basis of the ability to work together in da'wah activities. Similarly, sacrifice does not stop at altruistic attitudes, but is directed at



willingness to use time, energy, mind, and resources to carry out the responsibilities believed.

The structure shows that cadre education in the context of Hidayatullah has an integrative orientation between personal formation and the formation of social-da'wah readiness. "50 Bayani Schedule" provides a material framework, while the halakah provides interaction space and customs to bring that value to life cadre. Therefore, the value of the desk in this study can be understood as the value of education that serves to connect the dimensions of tauhid, moral, spirituality, responsibility, ukhuwah, and praxis of da'wah in a continuous construction process.

This is in line with the position of Systematika Revelation in the Hidayatullah tradition which is placed as a manhaj tarbiyah and da'wah. In the official publication of Hidayatullah, Systematika Revelation is seen as part of the construction of cadre and unity of the motion of the Da'wah. Therefore, the findings of the study show that the process can be understood as a concrete space to translate the orientation of the tarbiyah and the preaching into the construction of cadres.

More specifically, the mapping of the material in the "50 Serving Schedule" shows a substantive relationship between the revelation stage and the formation of cadre consciousness. The Quranic matter puts pressure on the morality of the Qur'an, including the relationship of man with Allah, the Messenger of Allah, the Messenger of Allah, and the world. In the next stage, Al-Muzzammil emphasized the strengthening of ruhyah through qiyam, dhikr, tabatul (centering on Allah), and tawakkal. The structure indicates that the activity of the dawah is not placed as a stand-alone technical activity, but preceded by the formation of moral and spiritual strengthening. Furthermore, the Al-Muddatstsir section directs the construction of the resurrection of the preaching and the stage of its implementation. Thus, the construction of the material provides an explanation of why the awareness of the da'wah in the research findings evolved from understanding, breathing, then action (Murabbi Hidayatullah Assembly, 2019).

From an educational perspective, the structure shows a continuity between being, knowing, and doing. Cadres are not only directed to know what is right, but are shaped to have the quality of personality that matches that value and are able to translate it in action. Therefore, "50 Serving Schedule" can be read as a curricular framework that brings together cognitive, affective-spiritual, and praxist dimensions in cadre education. Empirical findings at Hidayatullah Bangkalan show that the framework acquired its concrete form through the role of murabbi, dialogue, reasonable, customary, and preaching experience.

5.6 Research implications

The research findings have some implications. First, pedagogically, the construction of cadres should avoid patterns that are only oriented towards the delivery of matter. Materials need to be connected with example, dialogue, customization, reflection, and



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experience. Second, the existence of murabbi has an important position in the formation of value. Murabbi is not only a teacher, but also a guide and behavioral model. Third, the construction evaluation should not only measure the mastery of the material. Evaluation needs to pay attention to the development of attitudes, discipline, responsibility, ukhuwah, engagement, and ability to apply value in life. Fourth, the construction of cadres needs to maintain continuity between halakah and da'wah activity. Dawah experience can be a value actualization space that has been obtained in the construction process.

6. Conclusion

The findings reveal that halaqah-based cadre education at Hidayatullah Bangkalan functions as a structured and continuous Islamic educational process that integrates knowledge transmission, character formation, and da'wah orientation. The implementation of halaqah involves Qur'anic study, Bayani learning, self-reflection (muhasabah), mentoring, habituation, evaluation, and murabbi-cadre interaction, which collectively provide an educational environment for internalizing movement values.

The internalization of da'wah movement values occurs through three interconnected stages: value transformation, value transaction, and value transinternalization. Values such as discipline, trust, ukhuwah, sacrifice, responsibility, and commitment to da'wah are gradually transformed from normative knowledge into personal orientations and behavioral practices through curriculum structure, murabbi exemplary conduct, dialogue, habituation, reflection, and practical experiences.

The findings contribute to Islamic education research by highlighting halaqah as a cadre education mechanism that connects curriculum, interpersonal relationships, and value internalization processes. Da'wah awareness develops through an integrated educational process rather than through knowledge transmission alone. Further research may explore the implementation of similar cadre education models in different Islamic educational contexts using comparative or longitudinal approaches.



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