

Implementation of a Tauhid Values-Based Curriculum at SMP Al Ihsan Berau

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ABSTRACT: This study aims to describe the implementation of a curriculum based on tauhid (Islamic monotheism) values at SMP Al Ihsan Berau and to analyze the supporting and inhibiting factors. The background of this research stems from the need for an Islamic education system that not only emphasizes cognitive aspects, but also builds students' spiritual awareness and tauhidi character. This research employs a qualitative approach with a descriptive method. Data were collected through interviews, observations, and documentation studies involving the principal, teachers, and students. The results show that the implementation of the tauhid-based curriculum at SMP Al Ihsan Berau is carried out through three main stages: curriculum planning that integrates tauhid values into every subject, learning implementation that cultivates God-consciousness in learning activities, and evaluation that holistically assesses students' knowledge, attitudes, and spirituality. The main supporting factors come from the commitment of the institution and the teachers, while the obstacles arise from limited learning resources and an incomplete understanding of the tauhid concept in a holistic sense. Overall, the tauhid-based curriculum at SMP Al Ihsan Berau makes a positive contribution to the formation of Islamic character and a school culture grounded in faith

KEYWORDS: Tauhid Curriculum, Implementation, Islamic Education, Al Ihsan Junior High School Berau

INTRODUCTION

Education in the 21st century demands a balance between academic skills and character formation. In many countries, including Indonesia, there is concern that students' cognitive development is often not matched by the strengthening of moral and spiritual values, resulting in technical intelligence without ethical depth. Islamic schools bear a dual responsibility: in addition to meeting national competency standards, they are expected to serve as a vehicle for the holistic internalization of religious values. In the discourse of Islamic education, the concept of tauhid—the affirmation of the Oneness of God—is regarded as a philosophical foundation capable of harmonizing the vertical aspect (the relationship between humans and God) and the horizontal aspect (social and environmental interaction). Therefore, there is a practical need to design and implement a curriculum that places tauhid values as its main foundation, rather than merely an additional component confined to religious education subjects. Empirical studies on how these values are activated systematically in junior high school settings remain limited, so case studies at Islamic schools such as SMP Al Ihsan Berau are important for understanding the practices, obstacles, and impacts on students' character development (Hasan, 2022).

Contemporary education demands a balance between academic competence and the strengthening of spiritual character, so schools need to play a dual role as centers of both intellectual and moral development for students. Many Islamic schools acknowledge that placing religious education as a separate subject is not sufficient to internalize tauhid values comprehensively in school life. Therefore, there is a need to design a curriculum that positions tauhid values as the philosophical and operational foundation in all aspects of learning. Empirical studies on the practical implementation of this approach at the junior high school level are still limited, making contextual case studies particularly important (Rahmasari et al., 2025).

The specific problem examined in this study is how Islamic schools in this case SMP Al Ihsan Berau implement a curriculum based on tauhid values in the planning, implementation, and evaluation of learning activities. Do the school's vision and mission reflect a tauhid-oriented direction? How do teachers adapt materials and methods so that value internalization can take place? And how does evaluation support the formation of students' religious character? These questions form the core of this research.

Previous studies have stated that integrated curricula based on Muslim values are often still confined to religious content alone and have not been fully integrated into all subjects. For instance, research by Saeh Udin & Sutisna (2020) shows that the

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implementation of an integrated curriculum based on Islamic values has not yet run optimally due to overlapping programs (Saehudin & Sutisna, 2020).

The main problem of this study is how the implementation of a curriculum based on tauhid values takes place at SMP Al Ihsan Berau, covering its planning, implementation, and evaluation. Operationally, the research examines: (a) the extent to which the school's vision-mission and curriculum documents reflect a tauhid orientation; (b) how teachers translate tauhid values into teaching methods and learning materials; (c) the forms of evaluation used to measure value internalization; and (d) the supporting and inhibiting factors in this process. This topic is relevant because consistent implementation of tauhid values has the potential to shape religious character that is resilient to the socio-cultural challenges of adolescence. The study is focused on the junior high school level because early adolescence is a critical phase for the formation of identity and moral habits (Muthmainnah, 2024).

Several Islamic educational institutions in Indonesia have developed tauhid-based curricula, whether in the form of an integral tauhid-based curriculum at the elementary school level, tauhid-based curricula in secondary schools, or Islamic education curriculum designs that explicitly place tauhid as the central orientation (Zuairiyah et al., 2025). These studies indicate that integrating tauhid values into all aspects of the curriculum can strengthen spiritual intelligence, shape tauhid-oriented character, and reduce the dichotomy between religious sciences and general sciences (Hasan, 2022).

Studies in recent years show that the integration of tauhid values has a positive impact on learning motivation, worship behavior, and student discipline. However, its implementation varies across schools because it is influenced by institutional culture, teacher readiness, and each institution's curriculum design. Therefore, analyzing the implementation of a tauhid-based curriculum in a specific school context is important for understanding best practices and existing constraints. Such studies also open opportunities for developing curriculum models that are more applicable and aligned with contemporary needs (Sujiono et al., 2024).

The implementation of a tauhid-based curriculum is not always easy. In many schools, teachers still focus on meeting national curriculum targets, so the integration of tauhid values appears only incidentally rather than as a planned effort. Another challenge lies in educators' limited understanding of how to concretely translate tauhid values into learning objectives, materials, methods, and evaluation (Kholil, 2024).

Based on this background, this article seeks to answer the question: how is the implementation of a curriculum based on tauhid values carried out in Islamic educational institutions, and what are the supporting and inhibiting factors, based on the latest literature review?

THEORETICAL REVIEW

The Concept of Tauhid Values

Tauhid is the core of Islamic teachings that unites a Muslim's beliefs, worldview, and way of life. Tauhid values do not stop at verbal acknowledgment but demand consistency in attitudes and behavior in personal, social, and professional domains (Saputra et al., 2025).

The concept of tauhid values essentially rests on the belief that Allah is One in His rububiyah, uluhiyah, and asma' wa sifat. Suryana et al., through their study of Surah Al-Ikhlâs based on Ibn Kathir's exegesis, explain that tauhid rububiyah affirms Allah as the only Rabb, tauhid uluhiyah affirms Him as the only One worthy of worship, and tauhid asma' wa sifat affirms the perfection of His names and attributes. These values form the basis of a Muslim's faith consciousness and serve as a filter for ways of thinking and behaving (Suryana et al., 2024).

Studies on tauhid-based educational values in the Qur'an show that tauhid teaches complete obedience to Allah while at the same time emphasizing social responsibility, honesty, justice, trustworthiness, and awareness of one's role as servant and vicegerent (khalifah) on earth (Saputra et al., 2025). Verses of tauhid in Surah Al-Ikhlâs and Surah Luqman verse 13, for example, emphasize the purity of monotheism and give a stern warning against associating partners with Him, which has direct implications for students' character education (Sinta et al., 2024).

Tauhid-Based Curriculum

A tauhid-based curriculum can be understood as an educational design that positions tauhid as the philosophical foundation, the basis of objectives, and the framework for integrating all subjects. This curriculum model unifies religious and general sciences within a single, holistic system, affirming that all knowledge comes from Allah and must be directed back to servitude to Him (Sitti Muthmainnah, 2024).

Research on tauhid-based curriculum models in madrasahs and Islamic schools has found that:

The curriculum structure usually integrates the spiritual (ruhiyah), intellectual (aqliyah), and physical (jismiyah) dimensions (Hasan, 2022).

Implementation is carried out through the strengthening of religious subjects, the integration of ayat kauniyah (signs in nature) into general subjects, and the habituation of worship and noble character within the school environment.

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The curriculum is often developed as an “integral tauhid-based curriculum” that organizes the relationship between *tilawah* (reciting/reading Allah’s verses), *tazkiyah* (purification of the soul), and *ta’lim* (teaching of knowledge) (Yusrina, 2021).

Internalization of Tauhid Values in Islamic Religious Education (PAI) and General Subjects

Several studies highlight how tauhid values are internalized in Islamic Religious Education (PAI) at the junior and senior high school levels. The instillation of the value of tauhidullah, for instance, is carried out through contextual learning strategies, the use of everyday life examples, and measurable habituation of worship.

The internalization of tauhid values in PAI learning begins with introducing Allah as the center of all learning activities—not merely as doctrinal material to be memorized—but also by showing that tauhid values in the Qur’an shape students’ creed, morals, and behavior. Therefore, PAI instruction must simultaneously touch the cognitive, affective, and psychomotor domains (Saputra et al., 2025).

Meanwhile, the internalization of tauhid values in general subjects (Science, Social Studies, Mathematics, Language) is carried out by making each discipline a “path to knowing Allah.” Tauhid-based curriculum design places tauhid and ethics as the spirit of all subjects: natural phenomena in Science are read as *ayat kauniyah*, numerical order in Mathematics is understood as *sunnatullah*, and reading texts in Language are selected to strengthen ethics and faith (Ramdhan, 2020).

Other research in Islamic secondary schools shows that a tauhid-based education system can be integrated into the national curriculum by adding *kitab tauhid* (classical texts on monotheism), *tahfiz* (Qur’an memorization), and *adab* (manners) development as the main pillars of learning (Syarifah et al., 2022).

Tauhid Curriculum and Character Formation

Studies on integral tauhid-based curricula in elementary schools show that programs such as teacher training, integration of tauhid values across all subjects, habituation of Islamic behavior at school, and parental involvement have a significant impact on students’ character formation (Sitti Muthmainnah, 2024).

A number of field studies demonstrate that when a tauhid curriculum is implemented consistently, students’ character becomes evident through disciplined worship, habitual good deeds, and social concern. Research on the Integral Tauhid-Based Curriculum (KIBT) at SD Integral Hidayatullah Depok, for example, found that the integration of tauhid into subjects, daily religious programs, and teacher role-modeling plays a concrete role in shaping students’ religious character and sense of responsibility (Muthmainnah, 2024).

Other studies on tauhid-based curriculum and instructional management also emphasize that well-directed planning, implementation, and evaluation will facilitate the formation of honest, disciplined, and caring character (Ulfa Muadhatin et al., 2020).

On the other hand, conceptual and empirical studies on tauhid education affirm that tauhid is the most fundamental foundation of character education grounded in noble morals. Tauhid education that is instilled from an early age, through a curriculum that combines the teaching of creed (*aqidah*), the habituation of worship, and the nurturing of spiritual emotions, has been proven to strengthen the spiritual character of children and adolescents (Dina et al., 2023).

RESEARCH METHOD

This study uses a qualitative approach with a case study design at SMP Al Ihsan Tanjung Redeb. The qualitative approach was chosen because the focus of the research is to gain an in-depth understanding of the process of implementing a curriculum based on tauhid values from the perspective of education stakeholders at the school. This approach enables the researcher to capture meanings, experiences, and real practices in the field in a holistic manner (Sitti Muthmainnah, 2024).

- (1). Research Subjects The subjects of this research are: The principal, Vice Principal for Curriculum, Islamic Education (PAI) teacher, 2–3 general subject teachers (for example Science, Social Studies, Mathematics), 6–8 students from various grade levels.
- (2). Data Collection Techniques Data were collected using three main techniques: 1. In-depth interviews : With the principal and Vice Principal for Curriculum: focused on the school’s vision and mission, curriculum planning, and school policies. With PAI teachers and general subject teachers: focused on strategies and experiences in integrating tauhid values into learning. With students: focused on learning experiences and their perceptions of the tauhidi culture at school. 2. Observation : Observing the learning process in the classroom, especially how teachers relate subject matter to tauhid values. Observing routine school activities such as congregational prayers, Qur’an memorization (*tahfiz*), short sermons (*kultum*), and other religious activities. 3. Documentation : School vision and mission, Curriculum structure, Academic calendar, Class schedules, Lesson plans (RPP), Modules and student worksheets, Attitude assessment instruments.
- (3). Data Analysis Technique Data analysis is planned using the Miles & Huberman model: 1. Data reduction: selecting, focusing, and simplifying data from interviews, observations, and documentation in accordance with the research focus (planning, implementation, evaluation, supporting/inhibiting factors). 2. Data display: presenting data in the form of narrative descriptions, matrices, or charts so that relationships between categories

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become clear. 3. Conclusion drawing and verification: developing patterns, identifying main themes, and drawing conclusions that are continuously verified against field data (Miles et al., 2014).

RESULTS

Curriculum Planning Based on Tauhid Values

The results of interviews with the principal and the vice principal for curriculum show that SMP Al Ihsan Tanjung Redeb has formulated a vision of “forming students with upright tauhid, noble character, and outstanding achievement.” This vision is further elaborated into the educational objectives of the institution, which emphasize the strengthening of aqidah, the habituation of worship, and the improvement of academic performance. The curriculum used still refers to the National Curriculum but is combined with the school’s distinctive curriculum that focuses on strengthening tauhid values, such as the addition of tahfiz programs, worship development, and character (morals) reinforcement.

At the document level, teachers prepare learning tools (annual program, semester program, and lesson plans/RPP) by adding a column for “internalization of tauhid values” in the section on objectives or learning steps. Both Islamic Education (PAI) teachers and general subject teachers stated that they are encouraged to relate each topic to God-consciousness, although the intensity and depth of its implementation still vary between teachers. This practice is in line with tauhid-based curriculum models in other madrasahs and Islamic schools that place tauhid as the foundation of curriculum goals and content (Muthmainnah, 2024).

Implementation of Learning in PAI and General Subjects

In PAI learning, classroom observations show that teachers consistently begin lessons with tilawah, supplication, and the reinforcement of the intention to worship. Creed (aqidah) material is not only delivered cognitively, but also linked to the realities of adolescent life, such as the use of social media, peer relationships, and learning responsibilities. Teachers frequently connect tauhid verses, particularly from Surah Al-Ikhlas and Luqman verse 13, with attitudes of avoiding shirk, guarding one’s speech, and building self-confidence as servants of Allah. These findings are in line with studies on the actualization of tauhid-based educational values in the Qur’an, which emphasize that tauhid must be the foundation of character formation, not merely theoretical knowledge (Sinta et al., 2024).

In general subjects, some teachers have integrated tauhid values into their teaching, although not yet evenly. Science (IPA) teachers, for instance, relate discussions on the human body system and ecosystems to the greatness and precision of Allah’s creation, while Social Studies (IPS) teachers emphasize the values of trustworthiness and justice when discussing leadership and social systems. Mathematics teachers occasionally refer to the orderliness of numbers as part of sunnatullah. This pattern of integration is in line with tauhid-based curriculum designs that view every discipline as a path to knowing Allah and that connect general sciences with ayat kauniyah (Aziz et al., 2025).

School Culture and Worship Habituation

Daily observations show that the school has developed a relatively strong religious culture. Routine activities such as shalat dhuha, shalat dzuhur in congregation, Qur’an recitation (tilawah) at the beginning of lessons, and rotating short sermons (kultum) have become part of the official school schedule. Students are also habituated to greet others with salaam, to pray before and after activities, and to maintain classroom cleanliness as part of Islamic manners (adab). Teachers and homeroom teachers play an active role in supervising and giving educational reminders when students are negligent.

This culture is supported by facilities and infrastructure, such as the presence of a school mushalla, tauhid-themed notice boards, and Islamic slogans on classroom walls. Such habituation patterns are consistent with findings from studies in schools and pesantren that implement tauhid-based education, where the habituation of worship and a consistent school culture are key factors in forming students’ tauhidi character (Muhammad, 2025).

Evaluation and Supporting and Inhibiting Factors

In terms of evaluation, the school has begun to develop assessments of attitudes and worship practices in addition to cognitive assessment. PAI teachers and homeroom teachers use worship monitoring books (such as prayer, tilawah, and attendance at religious activities) and attitude assessment sheets (honesty, discipline, responsibility). However, some teachers acknowledge that the assessment of tauhidi character is not yet fully systematic and still largely depends on daily observation without standardized instruments. This finding is consistent with studies that note that evaluating tauhid values in many educational institutions remains a challenge, particularly in consistently measuring affective and psychomotor aspects.

The main supporting factors identified are the strong commitment of school leaders and a core group of teachers to tauhid strengthening, support from the foundation, and a religious culture that is already fairly well established. On the other hand, inhibiting factors include: uneven understanding among all teachers, especially general subject teachers; limited time due to the heavy demands of the national curriculum; and external environmental influences (family, media, peer group) that sometimes do not align with the values being developed at school. Similar challenges are also reported in studies on integral tauhid-based curricula and the implementation of tauhid education in various schools and madrasahs.

DISCUSSION

Strengthening a Tauhid-Oriented Vision as the Foundation of the Curriculum

The results of the study show that SMP Al Ihsan Tanjung Redeb has positioned tauhid within its vision statement and educational objectives, and then translated this into the school curriculum. This is in line with the concept of the Integral Tauhid-Based Curriculum (KIBT), which places tauhid as the philosophical foundation and main direction of all educational activities, not merely as an additional religious component.

Research on tauhid-based curriculum models at Madrasah Aliyah Muhammadiyah Limbung also emphasizes the importance of placing tauhid as the central point in curriculum documents so that the orientation of education does not become trapped in purely cognitive aspects (Sitti Muthmainnah, 2024).

Thus, SMP Al Ihsan's step of formulating its vision and integrating tauhid values into curriculum documents can be seen as an appropriate initial foundation. The challenge is how to ensure that what is written on paper is truly brought to life in classroom practice and the daily culture of the school.

Integration of Tauhid Values in PAI and General Subjects

The findings on PAI learning, in which tauhid verses are linked to the realities of adolescent life, are in line with the study by Supendi et al., which stresses that tauhid values in Surah Al-Ikhlâs and Luqman verse 13 must be actualized in the form of students' concrete behavior, and not remain merely theological discourse (Sinta et al., 2024).

Similarly, the study by Saputra, Wahyuni, and Jannah on tauhid educational values and their implications for PAI learning affirms that the objectives of PAI learning should address the cognitive, affective, and psychomotor domains in an integrated way.

The integration of tauhid into general subjects that has begun to be carried out by Science, Social Studies, and Mathematics teachers at SMP Al Ihsan shows that tauhid-based education is internalized not only through PAI, but also through other subjects and contextual learning experiences. This reinforces the idea that a tauhid-based curriculum does not mean "adding more hours of religious studies," but rather transforming the way all knowledge is viewed and linking it to the Oneness of Allah.

School Culture and Worship Habituation as a Medium for Tauhid Internalization

The culture of congregational prayer, Qur'an recitation, and habituation of proper manners found at SMP Al Ihsan is consistent with various studies that regard school culture as an effective vehicle for tauhid value internalization. Zakiyah et al. show that the Integral Tauhid-Based Curriculum at SD Integral Hidayatullah Depok shapes students' character through a combination of curriculum structure, worship habituation, and teacher role-modeling (Zakiyah et al., 2024). Conceptual writings on tauhid-based education also emphasize that tauhid values will only take root when they become the "breath" of daily school life, not just the theme of religious talks.

The findings at SMP Al Ihsan, which indicate the habituation of worship and manners, show that the school is already on the same track as KIBT and other tauhid curriculum models in different institutions. However, to prevent these routines from turning into empty formalities, they must be continuously connected to the deeper meaning of tauhid through teachers' explanations and joint reflection with students.

Evaluation of Tauhidi Character and Implementation Challenges

The findings that show efforts to assess attitudes and worship, though not yet fully systematic, are consistent with several studies noting that evaluation is often the weak point in implementing value-based curricula. Research on tauhid educational values and PAI learning points to the need for evaluation instruments that measure value internalization in a more structured way, for example through reflection journals, attitude rubrics, and planned observations.

Findings from qualitative studies on integrating tauhid values with P5 projects in vocational schools (SMK) also illustrate similar challenges: value reinforcement is already taking place in activities, but character assessment systems are not always well documented (Astadika et al., 2025).

The inhibiting factors at SMP Al Ihsan—such as uneven teacher understanding, the heavy load of the national curriculum, and external environmental influences—also appear in studies on tauhid curricula at the primary and secondary levels. This indicates that implementing a tauhid-based curriculum requires ongoing teacher mentoring strategies, stronger collaboration with parents, and the reordering of program priorities so that the strengthening of *aqidah* and character is not sidelined by academic pressure alone.

Theoretical and Practical Implications

Theoretically, the findings of this study reinforce the view that a curriculum based on tauhid values is effective when three elements move together: a clear curriculum design, integrative teaching practices, and a consistent school culture. The findings at SMP Al Ihsan show that these three elements have begun to take shape, although further refinement is still needed, especially in the areas of evaluation and equalizing teachers' understanding. This is in line with studies on tauhid-based

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curriculum models that highlight the importance of continuity between the philosophical level, strategic planning, and technical implementation in the classroom.

Practically, this research suggests that SMP Al Ihsan Tanjung Redeb needs to follow up on the current implementation by: (1) developing subject-specific guidelines for integrating tauhid; (2) designing more measurable instruments for assessing tauhidi character; and (3) strengthening teacher training programs based on the tauhid curriculum. These efforts can deepen the impact of the tauhid-based curriculum so that it is not only visible in documents and routines, but is truly reflected in students' daily ways of thinking and behaving.

CONCLUSION

Based on the findings of this qualitative study at SMP Al Ihsan Tanjung Redeb, it can be concluded that the implementation of a curriculum based on tauhid values is evident from the stages of planning, implementation, and evaluation. At the planning level, tauhid is positioned as the foundation of the school's vision, mission, and objectives, which are then translated into curriculum documents and learning tools, both for Islamic Education (PAI) and general subjects. Although the depth of integration is not yet fully even across all components, the overall policy direction of the school clearly aims at strengthening students' aqidah, worship, and morals.

The limitations of this study lie in the scope of subjects and location, which focus on only one school, so the results cannot yet be generalized to all Islamic junior high schools (SMP) with different contexts. The data obtained also depend heavily on the honesty of the informants and the researcher's ability to interpret qualitative findings, so the potential for subjective bias remains. In addition, this research primarily highlights descriptive-process aspects without quantitatively measuring the impact of the tauhid curriculum on changes in student behavior or academic achievement, thus further studies are needed using a mixed-methods approach or involving more educational institutions for comparison.

In general, the implementation of a curriculum based on tauhid values at SMP Al Ihsan Tanjung Redeb has made a positive contribution to the formation of students' religious character and discipline, while also maintaining academic quality. However, this success still faces several challenges, such as uneven teacher understanding, the heavy demands of the national curriculum, and external environmental influences outside the school. Therefore, strengthening teacher capacity, refining the evaluation system for tauhidi character, and building stronger synergy with parents and the community are crucial steps to maximize the impact of the tauhid-based curriculum in the future.

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