

Internalization of Tawhid and Islamic Character in Schools/Madrasah

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Abstract : This study aims to examine the internalization of tawhid and Islamic character in schools/madrasah as an effort to form students who are faithful, noble in character, and capable of facing the challenges of the times. The method used is library research (library research) by analyzing various scientific sources in the form of relevant national and international journal articles in the last five years. The results of the study show that tawhid is the main foundation in Islamic education that not only functions as a theological concept, but also as a basis in the formation of Islamic character. The internalization of tawhid can be carried out through various strategies, such as curriculum integration, habituation of religious activities, teacher exemplary behavior, and the creation of an Islamic school culture. However, the process faces various challenges, especially in the modern era characterized by technological developments, social environmental influences, and limitations in the roles of teachers and families. Therefore, a comprehensive solution is needed through strengthening the role of teachers, synergy between schools and families, and the wise use of technology. This study affirms that the internalization of tawhid and Islamic character has a strategic role in shaping a generation that is faithful, knowledgeable, and noble in character, so that Islamic education needs to be continuously developed in an adaptive and contextual manner in accordance with the times.

Keywords : Internalization of Tawhid, Islamic Character, Islamic Education, Schools/Madrasah

Abstrak : Penelitian ini bertujuan untuk mengkaji internalisasi tauhid dan karakter Islami di sekolah/madrasah sebagai upaya membentuk peserta didik yang beriman, berakhlak mulia, dan mampu menghadapi tantangan zaman. Metode yang digunakan adalah studi kepustakaan (library research) dengan menganalisis berbagai sumber ilmiah berupa artikel jurnal nasional dan internasional yang relevan dalam lima tahun terakhir. Hasil penelitian menunjukkan bahwa tauhid merupakan fondasi utama dalam pendidikan Islam yang tidak hanya berfungsi sebagai konsep teologis, tetapi juga sebagai dasar dalam pembentukan karakter Islami. Internalisasi tauhid dapat dilakukan melalui berbagai strategi, seperti integrasi kurikulum, pembiasaan kegiatan keagamaan, keteladanan guru, serta penciptaan budaya sekolah Islami. Namun, proses tersebut menghadapi berbagai tantangan, terutama pada era modern yang ditandai dengan perkembangan teknologi, pengaruh lingkungan sosial, serta keterbatasan peran guru dan keluarga. Oleh

karena itu, diperlukan solusi yang komprehensif melalui penguatan peran guru, sinergi antara sekolah dan keluarga, serta pemanfaatan teknologi secara bijak. Penelitian ini menegaskan bahwa internalisasi tauhid dan karakter Islami memiliki peran strategis dalam membentuk generasi yang beriman, berilmu, dan berakhlak mulia, sehingga pendidikan Islam perlu terus dikembangkan secara adaptif dan kontekstual sesuai perkembangan zaman.

Kata Kunci: *Internalisasi Tauhid, Karakter Islami, Pendidikan Islam, Sekolah/Madrasah*

INTRODUCTION

The development of the era in the age of globalization and digitalization has had a significant impact on changes in the behavior and character of students in schools and madrasah. Moral degradation phenomena such as low discipline, lack of a sense of responsibility, and weakening spiritual values have become serious challenges in the world of education today. This condition requires an educational approach that is not only oriented towards cognitive aspects, but also touches the affective and spiritual dimensions of students. In the context of Islamic education, the cultivation of tawhid values becomes the main foundation in forming a strong character based on Islamic teachings. As explained by Nuryanti et al. (2024) in the discussion about the moral crisis of students, the internalization of tawhid has an important role in forming a strong religious character. Therefore, tawhid-based education becomes very relevant to answer moral challenges in the modern era.

Tawhid as the core of Islamic teaching has a fundamental role in shaping the mindset, attitude, and behavior of individuals. Tawhid education does not only function as a transfer of knowledge, but also as a process of value internalization that forms the spiritual awareness of students. In practice, tawhid values need to be integrated in all aspects of learning in schools and madrasah. This is in line with the view of Dastur (2025) in his study of the Islamic education curriculum that emphasizes the importance of integrating tawhid values in every subject. Thus, students not only understand the concept of tawhid theoretically, but are also able to implement it in daily life. This integration becomes a strategic step in building a holistic Islamic character.

In addition, the formation of Islamic character cannot be separated from the role of educational institutions as agents of value socialization. Schools and madrasah have a great responsibility in instilling religious values in students through various learning activities and habituation. In this regard, teachers play a central role as role models in internalizing these values. As stated by Zein (2025) in the discussion of Islamic education in madrasah, that teacher exemplary behavior is a key factor in the successful internalization of religious character. A conducive school environment is also a supporting factor in the character formation process. Therefore, synergy between teachers, environment, and curriculum is greatly needed.

The internalization of tawhid values in education is not only carried out through formal learning processes, but also through structured habituation activities. Activities such as congregational prayer, reading the Qur'an, and other religious activities are effective means of instilling Islamic values. This process requires consistency and continuity so that the values instilled are truly embedded in students. This is in line with the research of Marzuqi (2022) in the discussion of character education in madrasah, which shows that habituation plays an important role in the internalization of values. With good habituation, students will be formed into individuals with Islamic character. Therefore, the habituation approach becomes an important part of character education.

Furthermore, tawhid values have a great contribution in forming students' personalities that are noble in character. Tawhid is not only related to belief, but also becomes the basis for determining one's attitude and behavior. Education based on tawhid will produce individuals who have awareness of their responsibility as servants of Allah. As explained by Rambe et al. (2024) in the discussion about the role of tawhid in education, that tawhid values are able to form a

character that has integrity and noble morality. This shows that tawhid has a broad dimension in human life. Therefore, the internalization of tawhid is very important in Islamic education.

However, in practice there are still various obstacles in internalizing tawhid values and Islamic character in schools or madrasah. One of the challenges faced is the lack of integration between cognitive and affective aspects in the learning process. In addition, the influence of external environments such as social media is also a factor that affects students' character. This condition demands innovation in learning strategies that are able to internalize values effectively. As noted by Nuryanti et al. (2024) in the discussion about character education strategies, that a comprehensive approach is needed in facing modern challenges. Therefore, an adaptive and contextual educational model is needed. This is both a challenge and an opportunity for the development of Islamic education.

Based on the above description, the internalization of tawhid and Islamic character in schools or madrasah becomes a very important issue to be studied more deeply. This research is expected to contribute to the development of more effective Islamic education concepts and practices. In addition, this research also aims to identify appropriate strategies in internalizing tawhid values and Islamic character. By referring to various previous studies such as Dastur (2025), Zein (2025), and Rambe et al. (2024) in the study of Islamic education, it is hoped that a comprehensive approach can be found. The results of this research are expected to provide benefits to education practitioners, especially in school and madrasah environments. Thus, Islamic education can play an optimal role in shaping a generation with character and noble morality.

RESEARCH METHOD

This study uses the library research method which focuses on the review of various scientific sources related to the internalization of tawhid values and the formation of Islamic character in the context of education in schools and madrasah. This method was chosen because it is relevant for reviewing concepts, theories, and results of previous research related to the implementation of tawhid values in the formation of student character, so that a comprehensive and in-depth understanding of the research topic can be obtained. Research data was obtained from various national and international scientific journal articles discussing Islamic education, character education, and the internalization of tawhid values within the last five years (2021–2025), both conceptual and empirical.

The data collection technique was carried out through documentation studies by identifying, classifying, and analyzing literature relevant to the research focus. The sources used include indexed scientific journals, reference books, and previous research results that are related to the theme of tawhid internalization and Islamic character. Furthermore, the data analysis technique was carried out using content analysis, namely by reviewing the content of various literature to find patterns, concepts, and interconnections between the variables studied. Thus, the results of the analysis are expected to provide a systematic and in-depth picture of the strategies and implementation of the internalization of tawhid values in forming Islamic character in the school and madrasah environment.

RESULT AND DISCUSSION

The Concept of Tawhid Internalization and Islamic Character Values

The internalization of tawhid in Islamic education is a process of deeply planting the values of faith in students so that they are able to form mindsets, attitudes, and behaviors in accordance with Islamic teachings. Tawhid as the core of Islamic teaching is not only understood cognitively, but must also be internalized and practiced in daily life. This internalization process requires a systematic and sustainable approach in the educational environment. In the perspective of Islamic education, tawhid becomes the main foundation in the formation of student character. As explained by Rosadi et al. (2023) in the discussion regarding the concept of tawhidullah, that tawhid is the main substance in Islamic education that directs all aspects of human life. Therefore, the internalization of tawhid is an important element in building Islamic character.

The concept of tawhid internalization cannot be separated from efforts to build strong spiritual awareness in students. This awareness includes belief in the oneness of Allah and its implementation in daily behavior. In this context, education does not only function as a transfer of knowledge, but also as a process of value transformation. This process requires the integration of cognitive, affective, and psychomotor aspects. As expressed by Firdiana et al. (2025) in the study of the urgency of tawhid education, that tawhid plays an important role in shaping the character of children with noble morality. Thus, the internalization of tawhid must be carried out comprehensively. This becomes the foundation in building a strong Islamic character.

Islamic character values are a manifestation of the understanding of tawhid embedded in students. These values include honesty, responsibility, discipline, and a religious attitude that reflects faith in Allah. In Islamic education, character values are not taught separately, but are integrated in all learning activities. This shows that Islamic character is the result of the continuous internalization of tawhid values. As explained by Yulianti et al. (2023) in the discussion regarding the tawhid-based curriculum, that Islamic character values can be developed through the integration of Qur'anic teachings in learning. Thus, character education in Islam has a strong foundation. Therefore, tawhid values become the main source of character formation.

In addition, the internalization of tawhid is also closely related to the formation of an Islamic worldview in students. This worldview will affect students' perspective on life, knowledge, and social values. Education based on tawhid will produce individuals who have a clear and directed life orientation. This is important in facing the challenges of globalization that can affect moral values. As conveyed by Rosadi et al. (2023) in the discussion of Islamic education, that tawhid forms a holistic and integrative mindset. Thus, the internalization of tawhid does not only impact the spiritual aspect, but also affects the intellectual and social aspects of students.

In its implementation, the internalization of tawhid requires a contextual approach in accordance with the development of students. This approach can be done through learning that links the concept of tawhid with the reality of daily life. Thus, students can understand the relevance of tawhid values in their lives. This process also demands creativity from teachers in delivering learning materials. As explained by Firdiana et al. (2025) in the discussion of tawhid education, that a contextual approach is able to improve students' understanding and appreciation of values. Therefore, learning strategies become an important factor in the success of internalization. This shows that learning methods must be tailored to the needs of students.

Furthermore, the internalization of tawhid also plays a role in forming the moral integrity of students. This integrity is reflected in the consistency between words and actions in accordance with Islamic values. Education based on tawhid will produce individuals who have high moral awareness. This is important in building a society with noble morality. As expressed by Yulianti et al. (2023) in the discussion of Islamic character, that tawhid values can form a person of integrity. Thus, the internalization of tawhid has a wide impact on social life. Therefore, tawhid education must be a priority in the Islamic education system.

On the other hand, the success of tawhid internalization is also influenced by a supportive educational environment. A conducive environment will strengthen the process of planting values in students. This includes school culture, social interaction, and structured religious activities. An Islamic environment will help students internalize values more effectively. As explained by Firdiana et al. (2025) in the discussion of character formation, that the environment plays an important role in supporting tawhid education. Thus, the educational environment is a significant external factor. Therefore, synergy between the environment and the learning process is necessary.

Overall, the concept of tawhid internalization and Islamic character values is an integral part of Islamic education that aims to form humans who are faithful and noble in character. This process does not only emphasize knowledge, but also internalization and practice of values in daily life. The internalization of tawhid must be carried out systematically through various educational approaches. This shows that Islamic education has a strategic role in shaping the character of the nation's generation. As affirmed by Rosadi et al. (2023) in the Islamic education

study, that tawhid is the primary basis in the formation of human personality. Thus, the internalization of tawhid is the key in building a complete Islamic character. Therefore, this concept needs to be continuously developed in educational practice.

Strategies for Internalizing Tawhid in Character Formation in Schools/Madrasah

Strategies for internalizing tawhid in the character formation of students are important steps in realizing the holistic goals of Islamic education. This process does not only focus on delivering teaching materials, but also on forming attitudes and behaviors that reflect the values of faith. In practice, tawhid internalization strategies must be designed systematically and integrated throughout all educational activities. This includes learning aspects in the classroom as well as activities outside the classroom. As explained by Nuryanti et al. (2024) in the discussion of religious character education, that the internalization of tawhid can be done through an integrated approach in learning activities and habituation. Thus, the right strategy will determine the success of Islamic character formation.

One of the main strategies in tawhid internalization is through curriculum integration based on Islamic values. The curriculum does not only contain academic material, but also contains tawhid values that are internalized in every subject. This allows students to understand the connection between knowledge and faith. In this context, teachers play an important role in linking subject matter with spiritual values. As stated by Zakiyah et al. (2024) in the discussion of the tawhid-based integral curriculum, that curriculum integration is an effective strategy in forming student character. Thus, the curriculum becomes the main means in the value internalization process. Therefore, the development of a tawhid-based curriculum is very important.

In addition to curriculum integration, the habituation strategy is also an effective approach in tawhid internalization. Habituation is carried out through routine activities such as congregational prayer, reading the Qur'an, and other religious activities. This activity aims to instill tawhid values repeatedly so that they become part of students' lives. The habituation process requires consistency and commitment from all school members. As explained by Firdiana et al. (2025) in the discussion of tawhid education, that habituation plays an important role in forming the character of children with noble morality. Thus, habituation is a strategy that cannot be ignored. Therefore, routine religious activities need to be designed systematically.

Teacher exemplary behavior is also an important strategy in tawhid internalization in schools and madrasah. Teachers not only play the role of educators, but also as role models for students in attitude and behavior. The attitude and behavior of teachers that reflect tawhid values will have a great influence on students. In this regard, teachers must be able to demonstrate integrity and consistency in daily life. As expressed by Arizal and Husniyah (2025) in the discussion of character education, that teacher exemplary behavior is the main factor in the formation of student character. Thus, the role of teachers is very strategic in the value internalization process. Therefore, improving the quality of teachers is important.

Another equally important strategy is the creation of an Islamic school culture. An Islamic school culture encompasses values, norms, and habits that reflect Islamic teachings in daily life. A conducive environment will support the process of internalizing tawhid values more effectively. In an Islamic environment, students will be accustomed to behavior in accordance with religious values. As explained by Nuryanti et al. (2024) in the discussion of religious character education, that the school environment plays an important role in supporting value internalization. Thus, school culture is a significant supporting factor. Therefore, schools need to create a religious and conducive environment.

The use of innovative learning methods is also part of the tawhid internalization strategy. Interesting and contextual learning methods will help students understand tawhid values more deeply. Teachers can use discussion approaches, case studies, and project-based learning that integrate Islamic values. This will increase student engagement in the learning process. As stated by Zakiyah et al. (2024) in the discussion of the tawhid-based curriculum, that innovative learning methods can strengthen the internalization of values. Thus, learning strategies must be tailored to the development of students. Therefore, innovation in learning is very important.

In addition, parental involvement is also an important factor in supporting tawhid internalization strategies. Education does not only take place at school, but also in the family environment. Synergy between schools and parents will strengthen the process of planting values in students. Parents play a role in providing examples and supervision of children's behavior at home. As explained by Arizal and Husniyah (2025) in the discussion of character education, that collaboration between schools and families is very necessary in character formation. Thus, parental involvement is part of a comprehensive strategy. Therefore, communication between schools and parents needs to be improved.

Overall, strategies for internalizing tawhid in student character formation must be carried out in an integrated and sustainable manner. Various approaches such as curriculum integration, habituation, exemplary behavior, school culture, learning innovation, and parental involvement need to be implemented synergistically. This shows that tawhid internalization cannot be done partially, but must involve all educational components. As affirmed by Firdiana et al. (2025) in the discussion of tawhid education, that a comprehensive approach will produce a strong character with noble morality. Thus, the right strategy will have a positive impact on Islamic character formation. Therefore, the implementation of tawhid internalization strategies needs to be continuously developed in educational practice.

Challenges and Solutions in the Internalization of Tawhid and Islamic Character in the Modern Era

The internalization of tawhid and Islamic character in education is inseparable from various complex challenges in the modern era. Technological developments and the flow of globalization have a major influence on students' mindsets and behaviors. Values that are not in line with Islamic teachings are increasingly easily accessed through digital media. This condition causes a value shift that results in the weakening of students' religious character. As explained by Hasanuddin et al. (2025) in the discussion of Islamic education in the digital era, that the main challenge lies in the strong flow of information that affects students' character. Therefore, Islamic education is demanded to be able to adapt to the times.

One of the main challenges in tawhid internalization is the limited role of teachers in guiding students optimally. Teachers are often faced with high administrative burdens that reduce the focus on character building. In addition, not all teachers have adequate competence to integrate tawhid values in learning. This impacts the ineffectiveness of the value internalization process in students. As expressed by Rahmalia and Firmansyah (2025) in the discussion of teacher barriers, that the factors of limited time and competence are the main obstacles in character formation. This condition indicates the need to improve teacher quality. Therefore, teacher training and professional development is an important solution.

In addition to teacher factors, the social environment is also a challenge in the internalization of tawhid and Islamic character. A social environment that is not conducive can negatively affect students' behavior. The influence of peers is often more dominant than the influence of formal education. This is a challenge for schools in maintaining the values that have been instilled. As explained by Ghozali and Prabowo (2025) in the discussion of value-based education, that the social environment has a great influence on the formation of individual character. Therefore, efforts are needed to create an environment that supports value internalization. A positive environment will strengthen the Islamic character formation process.

On the other hand, challenges also arise from the lack of integration between education at school and in the family environment. Parents are often not involved enough in the process of educating children's characters. This causes a mismatch between the values taught at school and those applied at home. This condition can hinder the process of internalizing tawhid values in students. As expressed by Rahmalia and Firmansyah (2025) in the discussion of the role of education, that the lack of synergy between schools and families is one of the obstacles in character formation. Therefore, cooperation between schools and parents is very necessary. This synergy will strengthen the value internalization process.

To overcome these various challenges, comprehensive and sustainable solution strategies are needed. One solution that can be done is to integrate technology in Islamic value-based

learning. Technology can be utilized as a medium to convey tawhid values in a creative and interesting way. This will help students understand Islamic values amidst the development of the times. As explained by Hasanuddin et al. (2025) in the discussion of religious moderation, that the use of technology can be an effective means in character education. Thus, technology is not only a challenge but also an opportunity. Therefore, the use of technology must be done wisely.

In addition, strengthening the Islamic school culture is also an important solution in tawhid internalization. A school culture based on Islamic values will create an environment that supports the character formation of students. Structured and sustainable religious activities can help plant tawhid values more effectively. In addition, a local wisdom-based approach can also be an alternative in character education. As expressed by Ghozali and Prabowo (2025) in the discussion of tradition-based education, that local values can be integrated with Islamic education to strengthen character. Thus, the solutions applied must be contextual and adaptive. Therefore, innovation in education is very important.

CONCLUSION AND RECOMMENDATION

The internalization of tawhid and Islamic character in schools and madrasah plays a strategic role in shaping students who are faithful, knowledgeable, and possess noble character. Tawhid serves not only as a theological foundation but also as a basis for developing students' mindsets, attitudes, and behaviours in everyday life. The study shows that the internalization process can be effectively implemented through curriculum integration, habituation of religious activities, teacher exemplarity, and the creation of an Islamic school culture. These approaches support the formation of Islamic character values such as honesty, discipline, responsibility, religiosity, and social awareness. Nevertheless, the process also faces challenges, particularly due to technological developments, globalization, environmental influences, and the limited synergy between schools and families. Therefore, strengthening collaboration among educational institutions, families, and society is essential in ensuring the success of tawhid-based character education.

This study recommends that schools and madrasah continuously strengthen tawhid-based educational practices through innovative and contextual learning strategies that are relevant to contemporary challenges. Teachers are expected to enhance their role as moral role models and integrate Islamic values into all aspects of learning activities. Policymakers should also support the development of Islamic education by providing programmes and policies that reinforce character education and the effective use of technology in learning. For future researchers, it is recommended to conduct empirical studies involving broader educational settings and different research approaches in order to gain a deeper understanding of the effectiveness of tawhid internalization in shaping students' Islamic character in the modern era.

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