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Didaktika: Jurnal Kependidikan, Vol. 14 No. 1 February 2025

The Role of Islamic Boarding Schools in Strengthening the Tauhid Values of Students

Ade Saepudin[1], Mulyanto[2]
[1,2]Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia

[1]abumuhammadghozy@gmail.com

Abstract

Islamic educational institutions in Indonesia, such as families, schools, and Islamic boarding schools, have an important role in conveying Islamic teachings. Islamic religious education plays an important role in shaping the character and morals of the Muslim generation. This education not only aims to provide an understanding of religious knowledge, but also to instill noble morals and strengthen faith. This study aims to examine the role of Tauhid education in shaping the character of students in Islamic boarding schools, with a focus on teaching Tauhid through traditional methods and classical text-based curriculum. The research method used is a literature study, analyzing various sources related to the teaching of Tauhid in Islamic boarding schools, including classical books that are the main references in Islamic religious education. The research findings show that Tauhid education in Islamic boarding schools has a significant impact on strengthening the understanding of faith and shaping students into individuals who are devout, have noble morals, and have deep spirituality. The teaching of Tauhid through classical texts, such as the Book of Al-Tauhid, and its direct application in structured worship practices has proven effective in internalizing the values of Tauhid in everyday life. Traditional teaching methods, such as sorogan and bandongan, have proven to be effective tools for deepening practical understanding of tauhid. The practical implications of these findings suggest that pesantren can serve as an effective educational model for maintaining the purity of Islamic faith, preventing doctrinal deviations, and equipping the younger generation with a comprehensive understanding of religion.
Keywords: *Character Development; Tauhid; Islamic Boarding School*

Introduction

Islamic religious education plays a crucial role in shaping the character and morality of the Muslim generation (Fatoni, Rohimah, et al., 2024). This education is not only aimed at providing an understanding of religious knowledge but also instilling noble character and strengthening faith. Starting from an early age, Islamic education serves as a foundation for children to comprehend Islamic values and practice them in daily life (Hadarna, 2020). Islam emphasizes the importance of knowledge as a means to achieve happiness in this world and the hereafter, as reflected in Allah's command in QS. Al-'Alaq verse 1. The purpose of Islamic education is to produce individuals who are intellectually intelligent, morally upright, and have a correct understanding of faith, worship, and ethics. In the face of modernization and globalization, which often bring values contrary to Islamic teachings, Islamic education becomes increasingly vital to maintain the integrity and resilience of the Muslim community.

Islamic educational institutions in Indonesia, such as families, schools, and Islamic Boarding Schools, play a significant role in conveying Islamic teachings (Fatoni & Sukari, 2024; Siswanto & Muhammad, 2024). *Islamic Boarding School*, as the oldest Islamic educational institution in Indonesia (Fatoni & Anshory, 2023), serve as centers for comprehensive religious learning, covering areas such as tauhid, jurisprudence (*fiqh*), Quranic interpretation (*tafsir*), and ethics

(*akhlaq*). These institutions not only teach religious knowledge but also shape the moral and spiritual foundation of students while acting as a bulwark for the Muslim community against ideological challenges. The teaching of tauhid is central to the education in *Islamic Boarding School*, as tauhid is the primary foundation of faith that influences all aspects of a Muslim's life. By combining formal education with Islamic values, *Islamic Boarding School* bear a significant responsibility in safeguarding the purity of Islamic teachings and strengthening tauhid amidst the influences of globalization and modernization.

The inculcation of tauhid values in Islamic education is of utmost importance because tauhid forms the basis of all religious teachings. It not only provides theoretical understanding but also emphasizes its application in daily life, such as purifying intentions and worship solely for Allah (Rahman, 2022). Tauhid acts as a shield against deviations in faith, such as polytheism (*shirk*) and heretical practices (*bid'ah*), which can harm one's belief. Through classical texts such as *Kitab Al-Tauhid*, the teaching of tauhid in *Islamic Boarding School* aims to build a generation of Muslims with a solid foundation of faith. With strong tauhid values, the Muslim community can face various challenges of the times, preserve the purity of Islamic teachings, and remain steadfast in maintaining their Islamic identity amidst the currents of modernization.

The research conducted by Muhammad Khusniyyadin (2020) titled " Pengaruh Pendidikan Tauhid terhadap Perilaku Santri di Pondok Islamic Boarding School Darul Falah Kudus" , examines how tauhid education influences the behavior of *students* (Islamic Boarding School students), particularly in aspects of worship and social interactions. This study highlights the impact of tauhid education on the daily behavior of *students*, such as increasing their awareness of performing obligatory acts of worship, improving social interactions, and avoiding negative behavior. The primary focus of this research is the direct influence of tauhid education on the behavior of *students*, both individually and within society. On the other hand, the present study focuses more comprehensively on strengthening tauhid values through various educational approaches in *Islamic Boarding School*, encompassing teaching methodologies, the Islamic Boarding School environment, and the application of tauhid values in shaping the character of *students*.

Although previous studies have explored the importance of tauhid education, there remains a gap in understanding how *Islamic Boarding School* holistically play a role in strengthening the tauhid values of *students*. Earlier research tends to focus on the impact of tauhid education on specific behaviors or its implementation in limited contexts. Therefore, this study aims to fill that gap by delving deeper into the role of *Islamic Boarding School* in strengthening tauhid values through a comprehensive approach that includes educational systems, caregiving, and the establishment of a Islamic Boarding School culture rooted in tauhid. This research is crucial given the challenges posed by modernization and globalization, which increasingly erode religious values. As such, *Islamic Boarding School* must reinforce their position as the primary fortress of faith and morality for the younger Muslim generation.

This study aims to thoroughly analyze the role of *Islamic Boarding School* in strengthening the tauhid values of *students*. By exploring teaching methods, the educational environment, and the implementation of tauhid values in the daily lives of *students*, this research is expected to provide a comprehensive overview of the contribution of *Islamic Boarding School* in shaping *students* who are morally upright, possess strong faith, and are capable of facing the challenges of the modern era. The implications of this study not only enrich the body of knowledge in the field of Islamic education but also provide practical recommendations for *Islamic Boarding School* administrators to further develop a tauhid-based education system that is more effective and relevant to the needs of the Muslim community in contemporary times.

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Method

This study employs a library research method (M. Sari & Asmendri, 2020), which focuses on analyzing and synthesizing relevant literature to explore the role of Islamic Boarding Schools in strengthening tauhid values among students. Library research is conducted by collecting data from various credible sources, including books, journal articles, research reports, and other academic documents that discuss topics related to Islamic education, tauhid, and the educational system in Islamic Boarding Schools. The collected data is then critically analyzed to identify patterns, concepts, and frameworks that can provide a comprehensive understanding of how Islamic Boarding Schools contribute to the reinforcement of tauhid values.

The primary steps in this methodology involve selecting and reviewing key literature that aligns with the research objectives. The analysis focuses on the educational approaches, teaching methodologies, and cultural practices within Islamic Boarding Schools that promote tauhid values. Furthermore, classical Islamic texts, such as Kitab Al-Tauhid, and contemporary studies on Islamic Boarding School education are examined to ensure that the findings are grounded in both traditional and modern perspectives. This method allows the researcher to develop a conceptual framework that highlights the holistic role of Islamic Boarding Schools in instilling tauhid values in students.

Results

Definition of Tauhid

Tauhid, linguistically derived from the word "wahhada," means to unify or to declare oneness. Terminologically, tauhid refers to the absolute belief that only Allah deserves to be worshipped. It is the core of Islamic teachings and the foundation of a Muslim's faith (C. A. W. Sari, 2023). Tauhid requires that every act of worship and deed be based on this principle, as without true belief in tauhid, all actions are deemed worthless in the sight of Allah. Ibn Taimiyah defines tauhid as the firm acknowledgment that Allah alone holds absolute power over creation, management, and control of the universe (Has, 2021; Lubis et al., 2022). He further emphasizes that tauhid necessitates the belief that everything occurring in this universe is solely by Allah's will, highlighting the aspect of rububiyah, which signifies Allah's oneness in dominion and governance.

Scholars such as Ibn Kathir and Al-Ghazali expand the definition of tauhid by focusing on the aspect of uluhiyah, which emphasizes Allah's oneness in worship (Taher, 2019). Ibn Kathir explains that tauhid entails the pure conviction that only Allah is worthy of worship, while Al-Ghazali adds that tauhid must be reflected in every aspect of a Muslim's life. Tauhid is not limited to verbal acknowledgment but also involves complete submission to Allah through proper worship and daily conduct. In this view, tauhid becomes the fundamental basis for shaping a righteous personality and moral character.

Other scholars, including Muhammad bin Abdul Wahhab and Sheikh Shalih al-Fauzan (Setiana & Zouhrotunni'mah, 2019), emphasize the significance of the three aspects of tauhid: rububiyah (oneness of Allah in creation and governance), uluhiyah (oneness of Allah in worship), and asma wa sifat (oneness of Allah in His names and attributes). A correct understanding of these three aspects is crucial to maintaining the purity of a Muslim's creed and safeguarding it from deviations such as shirk and bid'ah. Tauhid is not merely a declaration but must be manifested through total devotion to Allah in worship and behavior. By comprehensively understanding tauhid, a Muslim can strengthen their faith, enhance their piety, and avoid any deviations that may compromise the purity of tauhid.

Types of Tauhid

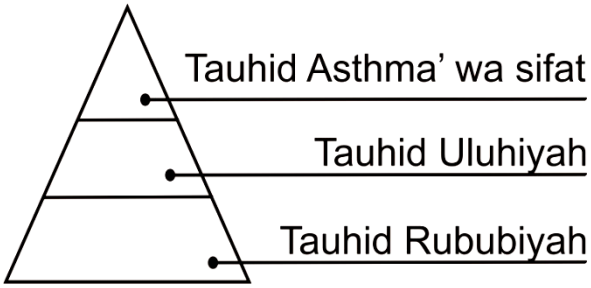
Tauhid, the core of Islamic teachings, is categorized into several types to facilitate understanding and implementation. This classification does not divide the concept of tauhid but rather aims to clarify various aspects of Allah's oneness. According to Sheikh Al-Fauzan, the division of tauhid helps the Muslim community to better grasp and practice tauhid correctly. By categorizing tauhid, Muslims can apply its principles more easily in every aspect of life, from believing in Allah as the Creator to worshiping Him exclusively (Setiana & Zouhrotunni'mah, 2019). This systematic breakdown also clarifies that the recognition of Allah's oneness must go beyond verbal acknowledgment.

The first type of tauhid is Tauhid Rububiyah, which is the belief that Allah is the sole Creator, Sustainer, and Regulator of the universe (Afrizal, 2019). This type emphasizes that everything in existence, large or small, happens solely by Allah's will and power. It acknowledges that no creature has the authority to create or manage the universe except Allah. While this belief was recognized by many, including the polytheists during the time of Prophet Muhammad, it was insufficient without Tauhid Uluhiyah, which focuses on worshiping Allah alone. Ibn Taimiyah and Ibn Kathir both highlight that Tauhid Rububiyah is the recognition of Allah's exclusive power over creation and governance .

The second category is Tauhid Uluhiyah (also known as Tauhid Ibadah), which asserts that only Allah is worthy of worship and supplication (Afrizal, 2019). This type emphasizes the exclusive devotion to Allah in all forms of worship, including prayers, fasting, and supplications. It stresses that no one else is deserving of worship, and anyone who associates partners with Allah in worship is committing the greatest form of polytheism (shirk). Sheikh Muhammad bin Abdul Wahhab emphasizes this point in his work *Kitab al-Tauhid* noting that worship should be directed only to Allah. Tauhid Uluhiyah became the core message of all prophets, especially Prophet Muhammad ﷺ, to ensure that all forms of worship are dedicated solely to Allah.

The third category is Tauhid Asma wa Sifat, which is the belief that Allah possesses perfect names and attributes as mentioned in the Qur'an and Hadith (Hayati, 2022). A Muslim must affirm all of Allah's names and attributes without distortion, misinterpretation, denial, or likening them to those of His creation. This type of tauhid emphasizes the perfection and uniqueness of Allah's names and attributes. Allah says in the Qur'an, "To Allah belong the most beautiful names, so call Him by them" (QS. Al-A'raf: 180). Both Ibn Taimiyah and Sheikh Al-Fauzan underline that tauhid in names and attributes involves accepting Allah's qualities as described in the Qur'an and Hadith, without deviation. Muslims are prohibited from comparing Allah to His creation or altering His attributes, affirming the distinctness and perfection of His essence. The rest can be seen in the following pyramid of Tauhid.

Picture 1. Pyramid of Tauhid



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The Importance of Tauhid in Islamic Education

Tauhid is not merely a theoretical concept that exists only in the heart, but it must be manifested in all aspects of a Muslim's life (Fatoni, Santoso, et al., 2024). Belief in the oneness of Allah influences every action, word, and behavior of a servant. A Muslim who truly understands tauhid will always rely on Allah in all affairs, worship Him alone, and uphold good character in accordance with the teachings of the Qur'an and Sunnah. Ibn Taimiyah emphasized that tauhid is the foundation of all righteous deeds, stating, "Tauhid is the root of all good deeds, and no deeds are accepted without correct tauhid" (Has, 2021). This highlights that every act of worship, whether it be prayer, fasting, zakat, or other forms of devotion, will not be accepted by Allah without a pure foundation of tauhid.

Furthermore, tauhid serves as a safeguard against deviations in belief, such as shirk, superstition, and false ideologies. These deviations often arise from a lack of understanding of Allah's oneness. In the modern era, globalization, secularism, and materialism have blurred the understanding of tauhid among Muslims, with various ideologies and thoughts that contradict Islamic teachings attempting to corrupt the purity of faith through actions or beliefs that do not align with tauhid. Therefore, it is essential to emphasize the importance of tauhid education in order to strengthen the faith of Muslims and protect them from negative influences that could lead to corruption in their belief system.

In this context, Sheikh Muhammad bin Abdul Wahhab stressed that tauhid should be continuously reinforced and learned by every Muslim, so that they can preserve the purity of their faith and remain free from misguided influences (Setiana & Zouhrotunni'mah, 2019). Tauhid education is the fortress that shields the community from all forms of deviation that could lead to disbelief (kufr) and polytheism (shirk). By teaching and reinforcing tauhid, Muslims can safeguard their faith and ensure they stay on the path of righteousness.

Discussion

Islamic Boarding Schools (pondok Islamic Boarding School) play a significant role in strengthening tauhid values, as these institutions aim to shape a generation of Muslims with strong faith and a deep understanding of the oneness of Allah. Tauhid, being the core of Islamic teachings, is taught comprehensively in Islamic Boarding School through both theoretical education and consistent worship practices. Tauhid values are not only taught as a theological concept but also as a moral and spiritual foundation that serves as a guide for the daily lives of students.

a. Teaching and Education of Tauhid in Islamic Boarding Schools

In Islamic Boarding Schools, tauhid is taught as an integral part of the Islamic religious education curriculum. The students (santri) learn about the oneness of Allah, the importance of tauhid in a Muslim's life, and how the concept of tauhid should influence their behavior, worship, and social interactions. According to Dhofier (1994) Islamic Boarding Schools play a significant role in instilling tauhid among the santri through education that focuses on developing a strong faith.

One of the distinctive features of education in Islamic Boarding Schools is the emphasis on teaching tauhid based on classical texts written by earlier scholars. These texts, such as Kitab Al-Tauhid by Muhammad bin Abdul Wahhab, provide theological foundations on the concept of tauhid in Islam, including the understanding of rububiyah (the oneness of Allah in creation), uluhiyah (the oneness of Allah in worship), and asma wa sifat (the names and attributes of Allah) (Setiana & Zouhrotunni'mah, 2019). Through the teaching of these texts, the students are taught

to understand that Allah is the sole Creator and Governor of the universe, and to direct all their worship and obedience solely to Him.

Tauhid education in Islamic Boarding Schools is usually delivered through traditional teaching methods such as sorogan and bandongan. In the sorogan method, students read texts in front of a kyai (Islamic scholar) or ustadz (teacher), who then corrects and explains any difficult sections. In the bandongan method, the kyai or ustadz reads and explains the content of the text to a group of students together. According to Madjid (Fadilah & Tohopi, 2020), these methods are highly effective in helping students understand tauhid deeply and apply it in their everyday lives.

b. The Curriculum of Tauhid Education in Islamic Boarding Schools

The curriculum in Islamic Boarding Schools related to the teaching of tauhid is usually structured and integrated with the study of other religious sciences, such as fiqh (Islamic jurisprudence), tafsir (Quranic exegesis), and hadith. Langgulung (2020) states that the Islamic Boarding School curriculum is designed to shape students into individuals who are totally devoted to Allah with a strong understanding of tauhid.

The teaching of tauhid typically begins with the basics of faith, which then progresses into more in-depth studies of concepts such as rububiyah (the oneness of Allah in creation), uluhiyah (the oneness of Allah in worship), and asma wa sifat (the names and attributes of Allah). Students are also taught about the dangers of shirk (associating partners with Allah) and various forms of deviation in faith that must be avoided.

For example, at Imam Bukhari Islamic Boarding School in Karanganyar, they implement a curriculum that integrates tauhid education with the students' daily worship practices. Students study classical tauhid texts from the very beginning, starting from their first year (equivalent to elementary school), and in practice, they are required to participate in religious activities such as congregational prayers, dhikr (remembrance of Allah), and Quranic recitation, all of which are grounded in the values of tauhid.

c. Methods of Teaching Tauhid in Islamic Boarding Schools

The methods used by Islamic Boarding Schools to strengthen tauhid values among students are diverse, involving both formal classroom teaching and structured spiritual practices in daily life. Some common methods used in Islamic Boarding Schools include: 1) Teaching Tauhid Texts. As mentioned earlier, tauhid texts such as Kitab Al-Tauhid or Tijan Darori by Sheikh Nawawi al-Bantani are regularly taught. Students are encouraged not only to understand the intellectual concepts of tauhid but also to internalize them through worship and daily behavior. According to Suharto (2016) the teaching of tauhid texts in Islamic Boarding Schools plays a crucial role in shaping the character of students who are obedient and deeply understand Islamic faith. 2) Religious Studies. Islamic Boarding Schools also often hold regular religious study sessions that delve deeper into tauhid. These sessions, taught by kyai or senior ustadz, address important topics in tauhid, including avoiding shirk, understanding the role of tauhid in social life, and how students should worship Allah correctly. 3) Routine Worship Practices. One of the most effective methods used by Islamic Boarding Schools to reinforce tauhid values is through habitual worship. Every student is required to perform worship regularly, including the five daily prayers in congregation, morning and evening dhikr, and Quranic recitation activities. This habitual worship is intended to help students make tauhid the primary foundation in every aspect of their lives. Mas'ud (2020) emphasizes that Islamic Boarding Schools highlight the practice of tauhid in the form of worship as a way to internalize tauhid teachings thoroughly within the soul of the student.

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d. The Impact of Tauhid Education on the Personality of Students

The teaching of tauhid in Islamic Boarding Schools has a profound impact on the formation of the students' personalities. Al-Ghazali (2020) states that a good personality can only be formed if an individual has a correct understanding of tauhid and the oneness of Allah. This aligns with the goal of Islamic Boarding Schools, which is to cultivate students who have a straight faith and noble character.

The impact of tauhid education on the personality of students can be seen in several aspects, including: 1) Piety and Personal Righteousness. Students who have received comprehensive tauhid education typically possess a high level of piety toward Allah. They understand that their entire life must be directed solely toward worshiping Allah, and they avoid all forms of shirk and behavior that contradict Islamic teachings. They become individuals who are obedient in worship, have good character, and always rely on Allah in all their affairs. 2) Spiritual Independence. Tauhid education also shapes students into spiritually independent individuals. They are not only taught to rely on others for worship but are encouraged to strengthen their personal relationship with Allah. Ibn Taimiyah emphasizes the importance of tauhid in forming individuals who are spiritually strong and capable of standing on their own in facing life's challenges (Has, 2021). 3) Positive Social Influence. Islamic Boarding Schools also educate students to become individuals who can have a positive influence on society. The tauhid values instilled in these schools teach them to live according to Islamic guidance, provide good examples to others, and engage in da'wah (propagation) to spread Islamic teachings. Students who understand tauhid will realize the importance of avoiding behaviors that harm society, such as superstitions and misconceptions, and lead others to live according to the true teachings of tauhid.

The implications of this finding are highly significant in strengthening the understanding of Tauhid among students through education in Islamic Boarding Schools. Theoretically, this finding can enrich the theory of Islamic religious education by emphasizing the importance of integrating theological understanding with worship practices in shaping the character of the students. Teaching Tauhid based on classical texts and its direct application in daily life contributes to a deeper understanding of Tauhid, which is not only theoretical but also practical in social and spiritual life. The practice of teaching Tauhid in Islamic Boarding Schools, which focuses on traditional methods such as sorogan and bandongan, demonstrates effectiveness in internalizing the values of Tauhid. The practical implication is that Islamic Boarding Schools can serve as a broader educational model in strengthening Islamic creed among the younger generation, which can prevent deviations in belief and maintain the purity of faith.

The limitations of this research primarily stem from its focus on a single context, namely the educational practices in Islamic Boarding Schools. Although the study provides valuable insights into the role of Tauhid teaching in shaping the character of students, its findings may not be fully applicable to all Islamic educational settings, especially those outside of the boarding school model. Additionally, the research relied heavily on qualitative methods, which, while offering in-depth insights into the practices and experiences of students, might not provide a comprehensive view of the broader impact of Tauhid education across different regions and cultures. There is also a limited exploration of the role of modern technological tools and digital media in shaping Tauhid education, which has become increasingly relevant in contemporary Islamic learning environments.

For future research, it is recommended to expand the scope by exploring Tauhid education in diverse Islamic educational institutions, such as Islamic schools, universities, and online platforms. This would allow for a more comprehensive understanding of how Tauhid is taught and internalized across different educational contexts. Additionally, future studies could

incorporate a mixed-method approach, combining both qualitative and quantitative data, to assess the impact of Tauhid education not only on spiritual and moral development but also on academic achievement and social behavior. Investigating the influence of digital tools and online learning resources on the teaching of Tauhid could also offer valuable insights into how modern technology can complement traditional methods in fostering a deeper understanding of Islamic theology.

Conclusion

Based on the findings of this study, it can be concluded that the teaching of Tauhid in Islamic Boarding Schools plays a crucial role in strengthening faith and shaping the character of students. The instruction of Tauhid, taught through traditional methods such as *sorogan* and *bandongan* with the use of classical texts, has a profound impact on the theological understanding and worship practices of students. These methods not only teach the fundamental concepts of the oneness of Allah but also internalize the values of Tauhid in students' daily lives, which, in turn, shapes them into obedient individuals with noble character. The findings highlight that education in Islamic Boarding Schools is instrumental in preserving the purity of Islamic faith, preventing doctrinal deviations, and equipping the younger generation with a holistic understanding of religion, which is not only theoretical but also practical in their social and spiritual lives.

However, this study also has limitations that need to be noted. The focus on specific Islamic Boarding Schools and the use of a qualitative approach mean that the findings cannot be widely generalized to all Islamic educational institutions. Furthermore, this research has not fully explored the impact of digital technology and online learning in Tauhideducation, which is an important aspect in contemporary education. Therefore, future research is recommended to broaden the scope and adopt a more diverse approach, both in terms of methods and the educational institution context, to provide a more comprehensive view of the implementation of Tauhideducation in the digital era. Thus, this study has made a significant contribution to enriching our understanding of Tauhideducation in Islamic Boarding Schools and opens up opportunities for further research development in this field.

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