

INTEGRATING TAWHID-BASED VALUES IN THEMATIC LEARNING TO FOSTER THE RELIGIOUS CHARACTER OF MADRASAH IBTIDAIYAH STUDENTS

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ABSTRACT

The integration of monotheistic values into the learning process at madrasahs is important because education aims not only to develop students' cognitive abilities but also to foster a strong religious character in their daily lives. This study aims to examine the integration of tauhid values in thematic learning and its role in shaping the religious character of students at MIN 1 Kota Mataram. This study uses a qualitative approach with a descriptive method through field research. The research subjects consisted of the principal, classroom teachers, and fifth-grade students selected using purposive sampling. Data collection was conducted through observation, interviews, and documentation, while data analysis applied the interactive model of Miles and Huberman with the support of source triangulation and techniques to ensure the validity of the findings. The results showed that the integration of tauhid values was implemented through formal thematic learning and the strengthening of the hidden curriculum. Teachers linked learning materials to moral values and tauhid, while religious habits such as Morning Qur'an, Imtak (faith and piety building), and teacher role modeling played a role in strengthening the internalization of tauhid values. The obstacles encountered included limitations in teacher competence, facilities and infrastructure, and low parental involvement. This study concludes that the successful integration of tauhid values requires ongoing collaboration between schools, families, and communities to optimize the formation of students' religious character.

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INTRODUCTION

Tawhid is the main foundation in Islamic teachings which affirms the oneness of Allah SWT as the source of all values and purposes of human life (Al-farisi, 2025). The values of tawhid are not only related to intellectual belief in the oneness of Allah, but also include spiritual appreciation and moral application in everyday life. In Islamic education, the integration of tauhid values becomes the foundation for shaping Muslims who are faithful, knowledgeable, and noble in character. Through tauhid-oriented learning, students are guided to combine

knowledge, attitudes and religious behavior in a balanced manner (Qiyam et al., 2025). Tawhid-based education not only develops thinking skills, but also fosters spiritual awareness, moral responsibility, and sincerity in doing good deeds as a form of devotion to Allah SWT. Thus, the value of tawhid becomes an important foundation in realizing the goals of Islamic education, which is to develop well-rounded individuals (Mulyana, 2024).

Thematic learning is an approach that combines various subjects into one theme so that students gain a holistic and meaningful learning experience (Saputra et al., 2024). This approach is very suitable for implementation in Madrasah Ibtidaiyah because it allows teachers to instill Islamic values through contextual learning activities (Nurhayati, 2025). Through thematic learning, spiritual and moral values such as honesty, discipline, responsibility, and daily manners can be instilled naturally in learning activities (Sari, 2018). Thus, thematic learning not only develops students' knowledge but also shapes religious behavior in line with the objectives of Islamic education (Zuairiyah et al., 2025).

The internalization of tauhid values in education takes place gradually from the Madrasah Ibtidaiyah (elementary school) level to the Madrasah Aliyah (high school) level. At the MI level, tauhid values are reinforced through the introduction of the basic concept of the oneness of Allah, the habit of performing worship, and the instilling of simple morals that are close to the daily realities of students (Yunus, 2025). At the MTs level, the cultivation of tauhid values is directed towards a deeper understanding through the study of verses from the Qur'an, hadith, and their application in a social context (Damanik, 2025). Meanwhile, at the MA level, tauhid values are reinforced through a reflective and rational approach so that students are able to relate the concept of tauhid to moral and social issues and decision-making processes (Kurniawan, 2025). Although the values of tauhid are instilled at all levels of education, their implementation in thematic learning at MI still requires a more structured approach so that the values of tauhid can be instilled from the beginning and become the basis for students' religious development at the next stage of education (A'yuni, 2025).

A number of previous studies have shown that the application of monotheistic values in learning has a significant effect on the formation of students' character and religious behavior. Aslan et al. (2025) explain that learning oriented towards monotheistic values can increase spiritual awareness, strengthen moral responsibility, and encourage consistency in worship. Masruhim, A., & Sjamsir, (2025) also state that instilling tauhid values in learning activities can foster spiritual character and submission to Allah SWT. However, obstacles in integrating tauhid values in madrasahs are still commonly found. Ismail et al. (2025) highlight the lack of learning innovation and minimal teacher training in integrating Islamic values into thematic lesson plans (RPP). Djamahar et al. (2019) add that the integration of monotheistic values in various fields of study is uneven, often limited to Islamic education (PAI) subjects. Maghfiroh et al. (2024) mention that many madrasahs do not yet have a systematic model for integrating tauhid values, resulting in partial and unsustainable implementation. This general condition is strongly suspected to be a challenge faced by Madrasah Ibtidaiyah 1 Mataram in integrating tauhid values holistically and systematically into the thematic curriculum.

Mulyawati et al. (2024) argue that Islamic values-based thematic learning contributes greatly to increasing student motivation, active participation, and religious behavior in Madrasah Ibtidaiyah. Rohmaniah (2025) emphasizes that contextually designed thematic learning helps students understand the interrelationships between sciences and internalize spiritual and moral values through meaningful learning experiences. Basuki (2024) explains that tauhid education is often understood narrowly as only the introduction to God and taught normatively, thus lacking contextual values in the thematic learning process. Rudiana et al. (2025) found that most studies still focus on the application of Islamic values in general without highlighting in depth the integration of tauhid values as the main basis of Islamic teachings.

Although a number of studies have examined Islamic values-based thematic learning, studies that specifically place the value of tauhid as the main foundation in the learning process

are still relatively limited. Most previous studies have focused more on the methodological and technical aspects of learning implementation (Usman et al., 2025), so that theological dimensions such as the value of tauhid have not been made the main starting point in shaping the character of students. Other studies also tend to discuss Islamic values in general without paying special attention to the systematic integration of tauhid values in thematic learning Rudiana et al. (2025). This condition shows a discrepancy between the ideal concept of Islamic education oriented towards monotheism and the practice of thematic learning, which is not yet fully structured. Therefore, research is needed to explore models of integrating monotheistic values into thematic learning as a holistic and transformative approach to strengthen the formation of students' religious character at the Madrasah Ibtidaiyah level.

This study aims to analyze in depth the integration of monotheistic values in thematic learning as a key strategy in shaping the religious character of students in Madrasah Ibtidaiyah. This study seeks to develop a systematic and contextual integration model so that monotheistic values can be effectively internalized in the learning process. Through this study, it is hoped that students will not only understand the concept of faith theoretically, but also be able to implement noble character and spiritual awareness in their daily lives. This study also offers something new because there have been no previous studies that specifically discuss the integration of tauhid values in thematic learning to strengthen the religious character of MI students in a comprehensive and structured manner.

METHOD

Design and Subjects

This study utilized a qualitative research design with a descriptive method through field research to describe phenomena in depth according to the context experienced by the research subjects (Furidha & Sidoarjo, 2023). The research was conducted at MIN 1 Kota Mataram from October to December 2025. The subjects of this study consisted of 1 principal, 2 classroom teachers, and 3 fifth-grade students. These subjects were selected using a purposive sampling technique to ensure that the data obtained were relevant and representative of the research objectives (Haki, 2024).

Procedures and Instruments

The research procedure was carried out in four systematic stages: determining the research focus, preparing instruments, collecting data, and analyzing data. These stages are visually illustrated in Figure 1, which shows the flow of the research from the initial focus to the final findings.

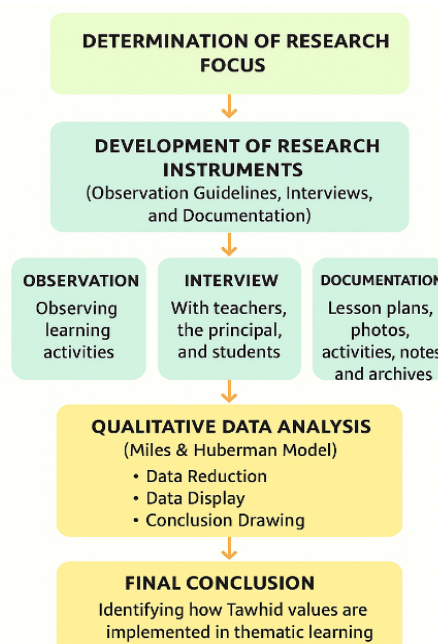


Figure 1. Research Procedure

Figure 1 illustrates the research procedure that was systematically developed to describe the flow of qualitative research. The first stage was determining the focus of the research, which was the process of establishing the object and direction of the research so that the study had clear boundaries. Next, research instruments are developed, including observation guidelines, interviews, and documentation as the main data collection tools. The next stage is data collection through three methods, namely observation of learning activities, interviews with teachers, school principals, and students, as well as documentation in the form of lesson plans, photos of activities, notes, and archives. The data obtained was then analyzed using the Miles and Huberman qualitative data analysis model, which includes data reduction, data presentation, and conclusion drawing. The final stage is drawing final conclusions, which is the process of finding research results that describe how the values of tauhid are integrated into thematic learning based on field findings and data analysis results.

Data were collected through three main methods: observation of classroom activities, interviews with key informants, and documentation of relevant school records (Sakiah et al, 2021). The instruments used included observation guides, interview protocols for teachers and students, and documentation checklists to review lesson plans (RPP).

Data Analysis

The data were analyzed using the interactive model by Miles and Huberman (2022), which consisted of three concurrent flows of activity: data reduction, data display, and conclusion drawing. To ensure data validity, the researcher employed source and technique triangulation as suggested by Qomaruddin, (2024).

RESULTS AND DISCUSSION

RESULTS

Integration of Religious Values in Thematic Learning

The results of Observations at MIN 1 Kota Mataram showed that teachers consistently integrated religious values into thematic learning. This was achieved by linking lesson materials to moral values, politeness and spiritual reinforcement. At the beginning of the lesson, teachers accustomed students to praying, greeting each other, and receiving moral reinforcement relevant to the theme being studied. The students' response to the integration of religious values was positive, as seen from their obedience in following instructions, attention to the teacher's explanations, and active participation in learning activities interspersed with Islamic examples or illustrations. The classroom environment supported the implementation of this learning through the use of religious-themed learning media, the presence of moral posters, and conducive classroom conditions. The learning process is interactive with the application of various strategies, including the use of stories, simple songs with religious nuances, and the use of digital media to strengthen students' understanding of thematic material. An overview of learning activities can be seen in Figure 2.



Figure 2. Learning Activities

Figure 2 shows the learning situation in one of the classes at MIN 1 Kota Mataram, where students are seen participating in the learning process in an orderly manner and showing concentration on the worksheets provided by the teacher. The students sit neatly in their respective places while wearing white and green madrasah uniforms. The classroom atmosphere appears conducive to learning, marked by green walls covered with students' work and learning media, as well as natural lighting from the windows that adds to the comfort. This picture shows that thematic learning is taking place in an active and organized manner, with optimal student involvement and the use of the classroom environment as a visual medium that helps improve understanding of the material being taught. The results of the principal's interview Stated that:

"The integration of religious values in thematic learning at MI covers four subjects: IPAS, PKn, Indonesian Language, and Mathematics, which require teachers to be competent in linking the material to moral values such as politeness, honesty, discipline, and justice. Teachers use various methods, ranging from Islamic songs as stimulants, the use of Smart TVs and videos, to worship practices and outing class activities. However, its implementation still faces challenges, especially the limitations of teacher competence, infrastructure, and lack of parental supervision. This integration requires collaboration between institutions, teachers, educational staff, parents, and the community."

Based on principal's statement, the integration of religious values in thematic learning at MI Negeri 1 Kota Mataram emphasizes the importance of teachers' readiness in managing material creatively and relevantly, so that learning not only conveys academic content but also shapes students' morals, character, and love for religious values. The success of this integration is highly dependent on the pedagogical competence of teachers, which enables the application of religious values through various strategies, such as songs, stories, the use of digital media, worship practices, and outing class activities. In addition to taking place in the classroom, the integration of religious values is also strengthened through cooperation between schools, parents, and the community, so that the learning process becomes comprehensive and contextual. The obstacles faced include limited teacher resources, facilities and infrastructure, and a lack of parental supervision in supporting religious habits at home, which shows that the implementation of religious values is a complex process that requires the consistent involvement and synergy of various parties.

The Role of the Hidden Curriculum in Shaping Religious Character

Based on observations at MIN 1 Kota Mataram, the internalization of tauhid values is carried out through three main channels, namely curricular, co-curricular (hidden curriculum), and extracurricular activities. In terms of the curriculum, teachers systematically strive to link thematic learning materials with tauhid values. The learning process does not immediately enter into the core material, but begins with stimulation in the form of Islamic songs, stories of role

models, and educational videos that contain moral and religious messages. This approach is intended to build the spiritual readiness of students while instilling moral values from the beginning of the learning process.

In the co-curricular or hidden curriculum realm, religious habits are consistently applied from the moment students enter the madrasah environment. Every morning, teachers welcome students at the gate with greetings and hand kisses as a form of respect for teachers. The 30-minute Morning Qur'an activity is a major part of the school's religious routine, where students take turns reading Juz 30 with the guidance of teachers. In addition, the *Imtak* (faith and piety building) activity, which is held every Friday, provides a space for students to express their religious creativity through memorizing short surahs, Islamic rhymes, speeches, and religious dances. This habit formation not only emphasizes ritual aspects but also strengthens morals such as discipline, responsibility, and respect for teachers. The Morning Quran activity can be seen in Figure 3.



Figure 3. Morning Qur'an

The photo shows the Morning Quran activity held in the courtyard of Madrasah Ibtidaiyah Negeri 1 Kota Mataram, where students sit neatly in their brown and light blue madrasah uniforms while reading the Al-Qur'an independently, accompanied by teachers to ensure the activity runs smoothly. This activity, which takes place in the madrasah's open space, illustrates that the habit of reading the Quran has become an integral part of the school's religious routine, aimed at developing students' Quran literacy skills, discipline, and spiritual character through systematic and supervised implementation. Thus, this visual confirms that the integration of tauhid values in the hidden curriculum at this madrasah is realized through the implementation of religious habits that take place regularly, are structured, and involve the entire school community.

In extracurricular activities, the madrasah provides four main programs, namely Al-Qur'an memorization, calligraphy, hadrah, and young preacher training. These programs are designed to bring students closer to the Al-Qur'an and Islamic spiritual values through fun activities that are appropriate for the developmental characteristics of elementary school children. Thus, extracurricular activities serve as a medium for strengthening religious values outside of formal learning.

The interview with G1 revealed that the values of tauhid and religious character building serve as the main foundations of education at Madrasah Ibtidaiyah Negeri 1 Kota Mataram. G1 explained that the madrasah's vision of creating a generation that is intelligent, skilled, pious, and has good character is understood as a conceptual foundation that contains Islamic and tauhid values. This vision is then operationalized through various religious activities and religious habits designed to foster students' love for the Qur'an and encourage the application of Islamic values in their daily behavior. G1 stated that:

“The vision of the madrasah is related to Tawhid, as our vision is to shape a generation that is intelligent, skilled, pious, and has good character. Islamic values and Tawhid are part of our vision, in order to shape pious children. First, we accustom children to love the Qur'an, participate in intak activities, Ramadan boarding schools, crash courses, Ramadan bazaars, social care activities, and invite religious figures as role models. To strengthen the religious values of children, efforts are made from an early age to cultivate an attitude of love for the Quran and to implement religious values in daily life. Children's character is shaped by all the activities that take place at school.”

From this statement, it can be interpreted that G1 views the institution's vision not only as a normative formulation but also as an operational guideline for integrating the value of monotheism through a series of systematic religious programs. From the habit of reading the Qur'an to religious-based social activities, all of these activities become a means of internalizing religious values, which are reinforced through role models and habits. This interpretation shows that madrasahs implement the value of tawhid through an integrated approach between institutional vision, religious practice, character building, and a supportive school environment, thereby contributing to the formation of students' personalities in accordance with Islamic values.

Challenges in Implementation and Multi-Stakeholder Collaboration Models in Strengthening Religious Character

From observations at MIN 1 Kota Mataram, it is known that the main challenges in implementing the integration of tauhid values lie in the abilities of teachers and the limitations of learning media. Some teachers still find it difficult to apply creative learning methods such as singing or storytelling, so learning is mostly done through verbal explanations. To overcome these shortcomings, teachers utilize digital media such as YouTube videos and LCD projectors, but the limited number of projectors means that they must be used in turns between classes. In addition, parental involvement in supervising children's learning activities at home is still low, as evidenced by students who freely access social media without adequate control. This condition has an impact on the suboptimal sustainability of the application of religious values that have been instilled in the madrasah environment.

The results of interviews with principal revealed that the main challenges in implementing the integration of tauhid values include limited teacher competence, inadequate supporting facilities and infrastructure, and suboptimal parental supervision at home. Principal explained that there are still teachers who are not diligent and are unable to apply creative learning methods such as singing or storytelling, so they tend to rely on verbal explanations and need the support of digital media in the learning process. In Principal's view, the use of educational videos on YouTube, the use of projectors, and question and answer discussions are alternative strategies when teachers face difficulties in integrating religious values into thematic learning.

Principal also emphasized that the success of integrating the value of monotheism greatly depends on collaboration between madrasahs, teachers, educational staff, students, parents, and the community. Learning does not only take place in the classroom, but is also reinforced through outing class activities such as visits to museums and ancient mosques to foster students' love for places of worship and deepen their religious understanding.

In addition, principal said that limited resources, particularly the number of projectors, which are not proportional to the needs, are a significant obstacle, requiring their use to be done in turns. Another challenge is the lack of supervision by some parents of their children's activities at home, especially regarding the use of gadgets and access to social media. Principal Stated that:

“Many parents are busy with work, so education seems to be left entirely to the school.”

This situation shows that the family's role as the first and main educational environment is not functioning optimally, so that the values of monotheism instilled at school are not reinforced at home. Further analysis shows that low parental involvement is not only influenced by work commitments, but also by a lack of awareness of the importance of supervising and guiding children's use of gadgets and access to digital media. This situation opens up the possibility of negative influences that have the potential to weaken the internalization of religious values that have been developed in madrasahs. Therefore, this statement emphasizes the need to strengthen more structured collaboration between schools and families through parenting education programs and intensified communication, so that the formation of students' religious character can take place consistently in both environments, school and home.

DISCUSSION

The integration of tauhid values in thematic learning at Madrasah Ibtidaiyah reflects the contemporary Islamic education paradigm that views religious and general knowledge as complementary entities. Findings from research at MIN 1 Kota Mataram show that teachers systematically instill monotheistic values in four main thematic subjects, namely IPAS, PKn, Indonesian Language, and Mathematics through strategies such as warm-up activities, concept linking, and the use of relevant and contextual learning media. Rohmatic et al. (2025) emphasize that the integration of Islamic values is not merely adding religious elements to the material, but building epistemological awareness that all knowledge comes from Allah SWT and should be studied based on tauhid. This approach shifts the orientation of learning from neutral secularism to a process rich in spiritual dimensions, so that students' understanding of the relationship between natural phenomena, social reality, and the power of Allah becomes stronger. In IPAS learning, this integration process is evident through the understanding of natural phenomena as verses of nature that lead to students' spiritual reflection, in line with the views of (Fadliansyah et al., 2025). A similar approach is used in Indonesian language learning through the use of stories of prophets, companions, and Islamic figures to strengthen literacy and character building.

Meanwhile, in civic education, the integration of tauhid values is realized through explanations that the values of democracy, justice, and responsibility have a theological basis in Islamic teachings. As stated by Pambudi et al. (2025), the concept of deliberation is in line with the principle of shura, justice is in line with the concept of al-'adl, and responsibility is closely related to the mandate that must be accounted for before Allah. In mathematics lessons, the reinforcement of tauhid values is seen through the instilling of honesty and thoroughness, as well as the introduction of the contributions of Muslim mathematicians, including the integration of applicable concepts such as zakat calculations and inheritance distribution, so that the religious context becomes more apparent. The success of this integration is highly dependent on the pedagogical competence of teachers in harmonizing academic content with religious values. Ramli, (2025) emphasizes the importance of mastering thematic material, understanding the value of tauhid, and the ability to apply pedagogical strategies that can harmonize the two.

The hidden curriculum is a set of values and habits that are instilled not through formal learning processes, but through routines, school culture, and daily interactions. At MI Negeri 1 Kota Mataram, this is implemented through Morning Quran activities, the habit of students shaking hands with teachers every morning, and Intak activities every Friday. These various activities serve to foster religious habits naturally in students. Husna, (2025) emphasizes that religious habits through the hidden curriculum are more effective in shaping character than formal learning that focuses solely on cognitive aspects. For example, the greeting and handshake activities foster respect through practical application, while Morning Quran contributes to improving students' Quran literacy and mental readiness before attending classes

(Nuh et al., 2025). Physical elements of the school environment, such as posters on morals and calligraphy, also serve as silent teachers that indirectly reinforce the internalization of Islamic values.

In addition to routine habits, social interaction is also a significant part of the hidden curriculum in shaping students' religious character. Teachers' exemplary behavior in performing religious duties, maintaining honesty, and demonstrating noble character serves as a model for students to emulate. Surya et al. (2024) emphasize that consistency between teachers' actions and words is a crucial factor in successful character building. Various religious rituals, such as praying together and reciting prayers after congregational prayers, also strengthen Islamic identity and a sense of togetherness in the madrasah environment. However, the effectiveness of the hidden curriculum is greatly influenced by the continuity of habits in the family environment. If the values instilled at school are not reinforced at home, the impact of their formation will be limited. Halomoan et al. (2025) emphasize the need for cooperation between schools and parents through intensive communication and parenting programs to ensure that religious habits continue in the domestic environment.

The implementation of tauhid values in thematic learning at MI Negeri 1 Kota Mataram faces three main problems, namely the limitations of teachers' pedagogical competencies, inadequate educational facilities and infrastructure, and minimal parental involvement in supporting their children's learning. The limited capacity of teachers is the most fundamental challenge because they play a direct role in operationalizing tauhid values in the classroom. Fahriyah, (2024) shows that although teachers have a theoretical understanding of Islamic values, some still encounter difficulties when they have to apply them through innovative, contextual, and relevant learning methods tailored to the characteristics of their students. This situation is exacerbated by limited physical facilities such as classrooms, teaching media, and technological devices that limit teachers' creativity, especially with the implementation of a three-shift system to accommodate around 700 students. Selfiana et al. (2025) also emphasize that infrastructure constraints affect the effectiveness of learning and teachers' motivation to innovate. Therefore, improving teacher competence through continuous training programs, maximizing available facilities, and external support through school-business partnership schemes are strategic steps that need to be prioritized.

Another equally important challenge is the low level of parental involvement, especially in the context of supervising and guiding children amid the development of digital technology. The lack of capacity and attention of parents in controlling the use of gadgets and access to digital media has an impact on the weakening of religious values at home, so that the values of monotheism instilled in school are not fully internalized. Mashfufah et al. (2025) emphasize that exposure to social media without guidance has the potential to influence children's behavior and weaken the moral values that are being formed. To address this situation, a collaborative approach based on the pentahelix model is needed, involving the government, educational institutions, families, communities, and the business or philanthropy sector. In this model, the government plays a role in providing regulations and budgetary support, madrasahs implement learning strategies, families reinforce the habit of values at home, communities provide social and cultural support, while the business and philanthropy sectors contribute through CSR programs, productive zakat, or educational waqf. Maryati, (2024) proves that the synergistic involvement of parents and the community significantly increases the success of character education. With systematic coordination and open communication mechanisms through local forums, this collaboration is believed to strengthen the sustainable implementation of tauhid values in the madrasah environment.

CONCLUSION

Based on the findings of this study, it can be concluded that the implementation of tauhid values in thematic learning takes place through two main mechanisms, namely the use of the

formal curriculum and the strengthening of the hidden curriculum. In the realm of formal learning, teachers strive to connect lesson material with tauhid values to support the cognitive and spiritual development of students. Through the hidden curriculum, the process of internalizing values is strengthened through religious habits, teachers' exemplary behavior in daily life, and a school culture that is conducive to character building. However, the implementation of this integration still faces various obstacles, particularly related to teachers' limited pedagogical competence, lack of supporting facilities and infrastructure, and minimal involvement of parents in supporting their children's education at home.

Furthermore, it is recommended that madrasahs and stakeholders increase teacher capacity through continuous training programs that emphasize the application of innovative and integrative pedagogical strategies. The government and schools also need to optimize the provision of educational facilities to support the effectiveness of the learning process. In addition, parental participation needs to be strengthened through intensive empowerment and educational communication activities, so that the instilling of tauhid values carried out at school receives consistent support in the family environment. Strengthening cross-sector collaboration through the pentahelix model is also recommended as a strategic approach to ensure the sustainability and effectiveness of the comprehensive integration of tauhid values.

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