

# Character Education Based on the Values of Tawheed in the Perspective of Islamic Education

Uday Satria, Nanda Rahayu Agustia, Bahtiar Siregar

## Abstract

Character education in Islam is rooted in the concept of monotheism as the main foundation that governs all aspects of human life. Tawheed not only teaches the oneness of Allah, but also becomes a moral, spiritual, and social principle that forms a noble personality. This article aims to analyze the concept of character education based on the values of monotheism in the perspective of Islamic education. The research method used is library research by examining various primary and secondary sources such as the works of classical scholars, modern Islamic education thinkers, and contemporary research. The results of the study show that the values of monotheism are an integral foundation in character formation which includes three main dimensions: human relationship with Allah (*hablun minallah*), relationship with fellow human beings (*hablun minannas*), and relationship with self (*hablun minanfus*). The implementation of monotheism-based character education requires synergy between the curriculum, teacher examples, and a religious and humanist learning environment. Thus, Islamic education based on monotheism plays a strategic role in building a generation of faith, morality, and integrity in the midst of the challenges of modernity.

**Keywords:** Azyumardi Azra, Inclusive Islamic Education, Education Modernization, Multiculturalism, Democratization of Education

Uday Satria<sup>1</sup>

<sup>1</sup>Islamic Religious Education Study Program, Universitas Pembangunan Panca Budi, Indonesia  
e-mail: [udaysattri01@gmail.com](mailto:udaysattri01@gmail.com)<sup>1</sup>

Nanda Rahayu Agustia<sup>2</sup>, Bahtiar Siregar<sup>3</sup>

<sup>2,3</sup>Islamic Religious Education Departement, Universitas Pembangunan Panca Budi, Indonesia  
e-mail: [nandarahayu@dosen.pancabudi.ac.id](mailto:nandarahayu@dosen.pancabudi.ac.id)<sup>2</sup>, [bahtiorsiregar@dosen.pancabudi.ac.id](mailto:bahtiorsiregar@dosen.pancabudi.ac.id)<sup>3</sup>

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## Introduction

Islamic education is an educational system that is not only oriented to the mastery of science, but also to the formation of personality and morals based on the values of monotheism. In the Islamic view, education is actually a process of purification and development of human potential in order to be able to worship Allah SWT and play the role of caliph on earth (QS. Al-Baqarah: 30). Therefore, the essence of Islamic education is education that is rooted in the values of monotheism as a philosophical, epistemological, and axiological foundation (Al-Attas, 1980).

Tawheed, as the principle of the oneness of Allah, is not just a theological concept, but also has social, moral, and intellectual implications in human life. It is the highest source of value that leads humans to establish relationships with God (*hablun minallah*) and with fellow humans (*hablun minannas*). In the context of character education, the values of monotheism play a role in fostering spiritual awareness that all human activities must be directed to serve Allah. This awareness gives birth to sincere, disciplined, responsible, honest, and good-oriented morals (Marzuki, 2020).

The moral and spiritual crisis that occurred in modern society emphasized the need for an educational reconstruction based on divine values. The phenomenon of dishonest behavior, violence at school, low social empathy, and increasing individualism are evidence that character education has so far been normative and has not touched the roots of students' spirituality (Hidayat, 2022). This happens because modern educational approaches tend to emphasize cognitive and instrumental aspects, while transcendental and moral aspects are often overlooked (Naim, 2020).

In this context, character education based on monotheistic values is a strategic solution to return the orientation of education to its main goal, which is to form people of faith and noble character. Tawhid education not only teaches students to know Allah, but also instills awareness that all dimensions of life—including science, economics, politics, and society—must be viewed in the frame of monotheism. Tawheed is a paradigm that unites knowledge and faith, between knowledge and devotion, between rationality and spirituality (Azra, 2019).

The values of monotheism are also a source of complete and integral character formation. In the view of Al-Ghazali (2017), humans who have the awareness of monotheism will try to protect themselves from despicable behavior because they believe that Allah always supervises their every deed (*murāqabah*). Characters such as honesty, trust, responsibility, and justice will not be solidly formed without a strong spiritual foundation. Thus, character education that does not rely on the value of monotheism will only result in superficial morality that easily collapses when faced with worldly temptations.

Furthermore, tawhid-based character education emphasizes a balance between the aspects of *tazkiyah al-naafs* (purification of the soul), *ta'lim al-'ilm* (teaching knowledge), and *ta'dib* (the formation of *adab*). According to Al-Attas (1980), true Islamic education is the process of instilling manners that is rooted in the recognition of the oneness of Allah. That is, education is not only the transmission of knowledge, but also the formation of a consciousness of divine order in every creation. In this case, tawheed serves as a pivot that unites all aspects of education in one orientation towards Allah SWT.

In the social context, monotheistic education also has a big role in building the character of students who are moderate, tolerant, and caring for others. The realization that all human beings are God's creations who are equally glorified makes individuals who are monotheistic uphold the values of justice and humanity (QS. Al-Hujurat: 13). Thus, monotheism-based character education not only forms spiritually pious individuals (*al-fard al-shalih*), but also forms a just, peaceful, and civilized society (*khairu ummah*) (Ramayulis, 2018).

Integrative monotheistic education is very important in the midst of the rapid flow of globalization, modernization, and secularization of values. Globalization brings technological and information advances, but it also opens up opportunities for the spread of values that are contrary

to the teachings of Islam. In situations like this, students need a strong spiritual foundation to be able to filter out global negative influences and make Islamic values a moral compass in modern life (Hidayat, 2022).

Thus, this study aims to analyze in depth the concept of character education based on monotheistic values from the perspective of Islamic education, both from the philosophical, theological, and practical sides. This study is expected to make a theoretical contribution to the development of a more integral Islamic education paradigm—that is, education that not only produces intelligent and competent human beings, but also human beings who have faith, noble character, and have a strong awareness of monotheism.

## **Literature Review**

### **Basic Concept of Islamic Education**

Islamic education is a process of comprehensive human development (kaffah) that includes intellectual, spiritual, moral, and social aspects. The main purpose of Islamic education is to form a pious and civilized human being in accordance with the will of Allah SWT. This is in line with the words of Allah in QS. Adz-Dzariyat: 56: "And I did not create the jinn and mankind except to worship Me." Islamic education, therefore, is not only oriented towards the mastery of science, but also on the formation of a complete Islamic personality (Ramayulis, 2018).

According to Al-Attas (1980), the ideal Islamic education is the process of ta'dib, which is the cultivation of adab or value systems that are rooted in the recognition of the oneness of Allah. Education is not only the transfer of knowledge (ta'lim), but also the formation of a personality that internalizes the values of monotheism. Thus, every educational activity must be directed to the divine consciousness that guides human behavior in all dimensions of his life.

Abdurrahman an-Nahlawi (1995) emphasized that Islamic education has distinctive characteristics that distinguish it from the secular education system, namely the integration between faith, knowledge, and charity. Islamic education does not separate worldly and ukhrawi aspects, because both are a unit that must be regulated in the framework of monotheism. This integrative principle is the basis for the development of character education based on monotheistic values.

### **Definition and Essence of Tauhid in Education**

Tawheed is etymologically derived from the word wahaḥada–yuwahaḥidu–tawhīdan which means "to make one" or "to impress". In a theological context, monotheism means believing that there is no God but Allah, and that God is the only source of truth, power, and life. Tawheed is not only the foundation of faith, but also the main principle in the entire system of thinking and acting of a Muslim (Nasution, 2019).

According to Al-Ghazali (2017), monotheism is not only the knowledge of the rational oneness of Allah, but also a spiritual experience that leads a person to the purification of the soul (tazkiyah al-nafs). Through the awareness of monotheism, one will have a complete view of life, seeing the whole reality as a manifestation of the will and greatness of Allah. In education, this view leads students to connect science with divine values, as well as view learning as part of worship.

Monotheism-based education rejects the dichotomy between religious science and general science. All knowledge is seen as part of God's revelation that needs to be studied with moral responsibility. In the view of Syed Naquib al-Attas (1980), the crisis of modern education is caused by the loss of manners, namely disorder in knowing God, humans, and science. Thus, monotheism-based character education is an effort to restore the correct order of values, where everything is placed in its proper place.

### **Character Education in an Islamic Perspective**

The concept of character education in Islam cannot be separated from moral teachings. Morality is a tangible manifestation of one's faith and monotheism. The Prophet PBUH was sent to perfect human morality, as he said: "Verily I was sent to perfect noble morals" (HR. Ahmad). Thus, character education in Islam is not a new concept, but rather the core of the prophetic mission.

According to Zubaedi (2013), character education in Islam aims to form kamil people, namely human beings who are balanced between spiritual, intellectual, emotional, and social aspects. The character that is formed must reflect Islamic values such as honesty (sidq), trust, responsibility (mas'uliyah), justice ('adl), and compassion (rahmah). However, the formation of this character must be rooted in the value of monotheism so as not to lose its transcendental orientation.

From an Islamic perspective, character is not only the result of moral training, but is the fruit of faith awareness. That is, good character is born from a clean heart and a soul that is aware of the presence of God. Therefore, monotheism-based character education emphasizes the spiritual and moral dimensions at the same time, not just the outward behavior aspect (Hidayat, 2022).

### **Integration of Tawheed Values in Character Education**

The integration of monotheistic values in character education can be carried out through three main approaches: learning, example, and habituation (Marzuki, 2020). In learning, the value of monotheism is instilled through a curriculum that emphasizes the relationship between knowledge and faith. Each field of study is directed to foster awareness that knowledge comes from Allah and is used for the benefit of the people.

Example is an important factor because students learn through observation and imitation. Teachers who are monotheistic will display honest, disciplined, and compassionate behavior, which then becomes a character model for students. Meanwhile, habituation is carried out through religious activities at school, such as congregational prayers, tadarus, and social activities that foster the spirit of devotion to Allah and concern for others.

According to Naim (2020), monotheism-based character education must also pay attention to aspects of the school's spiritual environment. An environment that has religious nuances and is oriented towards Islamic values will strengthen the internalization of monotheistic values in students. Education should not only be cognitive, but must touch the affective and psychomotor dimensions, so that the value of monotheism is truly part of the personality.

### **The Relevance of Tawheed Education to Global Challenges**

In the era of globalization and digitalization, education faces serious challenges in the form of moral degradation, secularization of values, and a crisis of spiritual identity. The younger generation is increasingly exposed to materialistic and hedonistic cultures that prioritize worldly interests. In this context, character education based on monotheistic values is a fundamental solution to strengthen the spirituality and morality of students (Rahman, 2021).

Tawhid education forms the realization that all technological and scientific advances must be directed for the benefit and not to damage the order of life. This awareness fosters moral responsibility in the use of technology and builds a global ethic based on divine values. Thus, monotheism-based Islamic education is not only relevant, but also urgent to answer the challenges of modernity.

### **Research Methodology**

This research uses a qualitative approach with the type of library research, because the focus of the study is on the exploration and analysis of theoretical concepts about character education based on monotheistic values in the perspective of Islamic education. This approach was

chosen to deeply understand the thoughts, ideas, and principles contained in classical and contemporary Islamic literature that are relevant to the research topic.

Literature research allows researchers to examine scientific sources that are conceptual and philosophical in nature without being directly involved in empirical activities in the field. In line with the view of Zed (2014), literature research is a series of activities related to the collection of library data, reading, recording, and processing research materials from various reference sources. The aim is to find the theoretical foundations and conceptual framework of the phenomena under study.

The data sources in this study are **secondary**, which include scientific books, journal articles, dissertations, proceedings, and Islamic documents that discuss Islamic education, the concept of monotheism, and character education. The literature used includes the works of classical Islamic educational figures such as Al-Ghazali, Ibn Miskawaih, and Ibn Khaldun, as well as the contemporary thought of Syed Naquib al-Attas, Abdurrahman an-Nahlawi, and modern character education figures.

The data collection procedure is carried out through searching various library sources, both print and digital, using databases such as Google Scholar, ResearchGate, and Garuda (Garba Reference Digital). Each source found is then evaluated based on its relevance, scientific validity, and depth in discussing the theme of character education and monotheism.

Data analysis is carried out by **content analysis**, which is a method to interpret the meaning contained in the text systematically and objectively (Krippendorff, 2013). In this context, the researcher interprets various literature to find thematic patterns that show the relationship between monotheistic values and character formation in Islamic education. The analysis was carried out through three main stages, namely data reduction, data presentation, and drawing conclusions as stated by Miles and Huberman (1994).

The first stage, data reduction, is carried out by selecting and classifying literature based on its suitability with the focus of research, such as the concept of monotheism, character education, and the integration of Islamic values in education. The second stage is the presentation of data, which is to compile the results of the literature findings in the form of a systematic and coherent narrative description. The third stage is the drawing of conclusions, which is carried out reflexively to find a synthesis between Islamic educational theories and the concept of monotheistic values in character formation.

To maintain the validity of the findings, this study applies **source triangulation**, which is by comparing various views from different literature to find the suitability of meaning and avoid interpretation bias. This is in accordance with the view of Patton (2015) who emphasized that triangulation is an important strategy in qualitative research to increase the credibility of research results.

Through this method, it is hoped that the research can provide a comprehensive theoretical picture of the importance of monotheistic values as a foundation in Islamic character education. This qualitative approach to literature also allows researchers to highlight the relevance of the teachings of monotheism in building modern human characters who are not only intellectually intelligent, but also spiritually and morally strong.

## **Results**

### **Tawheed as the Foundation of Character Education**

The results of the literature analysis show that the entire Islamic education system is based on the concept of monotheism, namely the detection of Allah SWT in all dimensions of life. Tawhid is not only a theological basis, but also a philosophical principle in building an educational paradigm that is oriented towards the formation of the character of the whole human being (insan

kamil). In the view of Al-Attas (1980), monotheism is the core of the Islamic worldview that regulates the way humans think, behave, and interact with reality.

Character education that is not rooted in the values of monotheism risks giving birth to humans who are intellectually intelligent but spiritually empty. Therefore, the main goal of Islamic education is not just to produce knowledgeable individuals, but to form individuals who are submissive to Allah and have noble character (Ramayulis, 2018). This principle shows that monotheism is the source of all moral, ethical, and social values in Islam.

Furthermore, the concept of tauhid emphasizes the unity between faith, knowledge, and charity. In the context of character education, this unity is the basis for the development of a personality that is not divided between spiritual and social life. A student who understands monotheism will realize that all his actions are under the supervision of Allah, so he will be responsible for his every action (Nasution, 2019). Thus, the character formed through the values of monotheism is transcendental and consistent in dealing with various life situations.

### **The Values of Tawheed as a Pillar of Character Building**

The values of monotheism can be identified in three main dimensions, namely faith (aqidah), worship, and morals. The three form an interrelated value system and become a pillar of student character formation.

First, the dimension **of aqidah** instills the belief that only Allah has the right to be worshipped. This awareness fosters integrity and honesty, as students learn to be accountable to God who is All-Seeing. In the context of character education, aqidah is a source of internal moral strength that controls behavior without external coercion (Zubaedi, 2013).

Second, the dimension **of worship** teaches discipline, patience, and sincerity. Worship such as prayer, fasting, and zakat is not only a religious ritual, but also a character exercise. An-Nahlawi (1995) explained that worship in Islam functions as tarbiyah ruhiyah (spiritual education) that fosters moral awareness in daily life.

Third, the moral dimension is a practical embodiment of the value of monotheism in social relations. Noble morals such as trust, justice, and compassion reflect the correct understanding of monotheism. Al-Ghazali (2017) emphasized that faith that is not manifested in morals is imperfect faith. So, monotheism-based character education places morality as an indicator of learning success.

### **Implementation of Tawheed Values in Character Education**

The implementation of tawhid values in character education in schools can be carried out through three main approaches, namely **curriculum**, **example**, and **school culture** (Marzuki, 2020).

In **the curriculum** aspect, education must be directed to the integration between science and divine values. For example, in science learning, teachers need to affirm that the laws of nature are manifestations of God's power. This approach helps students view science not as a neutral entity, but as a way to know and glorify God.

From the aspect **of example**, teachers are central figures in instilling the value of monotheism. Teachers not only play the role of teachers, but also murabbi and uswah hasanah who show faith and morals in daily behavior. This example creates authentic learning and touches the hearts of students (Hidayat, 2022).

Meanwhile, **a school culture** that breathes monotheism is built through a religious atmosphere and religious activities such as congregational prayers, recitals of the Qur'an, and empathy-based social activities. These activities foster a sense of togetherness and social responsibility, which is a reflection of the belief that all human beings are God's creation and have an equal position before Him (Naim, 2020).

With this approach, monotheism-based character education is not only cognitive, but also touches the affective and psychomotor realms. The values taught are part of the students' self-awareness and real behavior.

### **The Relevance of Tawheed Education to the Challenges of Modernity**

Literature analysis shows that education based on the values of monotheism has a strong relevance to moral challenges in the modern era. In a situation where the secularization of values is getting stronger and the orientation of education tends to be materialistic, the concept of monotheism becomes a spiritual and moral balancer.

Rahman (2021) explained that the moral crisis in the era of globalization stems from the separation between science and values. Modern education often emphasizes the cognitive aspect without paying attention to the spiritual aspect. In fact, in the Islamic view, knowledge that is not based on monotheism can plunge people into intellectual arrogance and misuse of knowledge.

Therefore, character education based on the values of monotheism is a strategic effort to restore the function of education as a means of purification of the soul (*tazkiyat al-nafs*) and the formation of people with noble character. This approach affirms that the advancement of science must always be accompanied by an awareness of moral and spiritual responsibility.

In the global context, monotheistic education also plays an important role in building a just, tolerant, and humanitarian-oriented civilization of universal humanity. Awareness of the oneness of God teaches the unity of mankind and rejects all forms of discrimination, fanaticism, and extremism (Al-Attas, 1980).

Thus, character education based on the values of monotheism is not only relevant to the life of individual Muslims, but also to the development of a peaceful and civilized global society.

### **Conclusions**

Character education based on the values of monotheism is the main foundation in the Islamic education system. Tawheed is not only a theological basis, but also a philosophical principle that leads to the formation of a personality of faith, knowledge, and noble character. The values of monotheism foster an awareness of a vertical relationship with Allah and horizontal responsibility towards fellow humans. Through the integration of *aqidah*, worship, and morals, Islamic education is able to produce people with strong character, oriented towards divine morality, and ready to face the challenges of modernity without losing their spiritual identity.

### **Suggestions**

Educational institutions should strengthen the integration of monotheistic values in all aspects of learning, both through the curriculum, teacher examples, and school culture. In addition, educators need to continue to deepen their understanding of the concept of monotheism in order to be able to instill these values contextually and relevant to the lives of students in the global era.

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