

Internalization of Monotheistic (*Tawhid*) Values in the Process of Strengthening Students' Self-Esteem and Motivation to Learn

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Abstract

Islamic education is not only oriented towards academic achievement, but also towards the holistic formation of students' personalities, especially in spiritual and psychological aspects. At the senior high school level, students are in a phase of self-identity search that is prone to decreased learning motivation and a crisis of meaning in life. This condition highlights the importance of an educational approach that can instill meaningful basic values. One such approach is the internalization of monotheistic values in Islamic Religious Education.

This study aims to analyze the process of internalizing monotheistic values in Islamic Religious Education at Senior High School identify supporting and inhibiting factors, and examine its implications for strengthening students' self-esteem. This study uses a descriptive qualitative method with a phenomenological approach. Data were collected through interviews with students and documentation studies, then analyzed thematically.

The results show that the internalization of monotheistic values occurs through the stages of understanding, appreciation, and practice of values in learning and school culture. Supporting factors include religious habits, role models among educators, and contextual learning, while normative approaches and the influence of the social-digital environment are inhibiting factors. The internalization of monotheistic values has implications for strengthening intrinsic learning motivation, psychological resilience, and students' ability to interpret the purpose of learning and life in a more meaningful way.

Keywords: Internalization of monotheistic values; Islamic Religious Education; Self-empowerment; Learning motivation; Senior High School

Introduction Section

Islamic education essentially has a more comprehensive scope of objectives than formal education in general. This education is not only directed at mastering intellectual aspects or academic achievements of students, but also emphasizes the formation of a well-rounded personality that includes spiritual, moral, and psychological dimensions (Herlinda et al., 2025). At the senior high school level, students are in the late adolescent phase, a stage of development characterized by the process of searching for identity and efforts to build a more stable self-concept (Mailawati, 2025).

However, the reality of education shows that many students experience a decline in learning motivation due to a lack of support from their social environment, family, and educational institutions (Saikhudin & Yeli, 2025). This condition often results in low self-confidence, weakened personal resilience, and a crisis of meaning in learning activities. This situation emphasizes the importance of an educational approach that is not merely academic and instructional, but also capable of providing a strong foundation of values as a basis for strengthening the will and self-development of students (Zakki Fuad et al., 2025).

Theoretically, the weakening of learning motivation and the search for meaning in life among secondary school students can be understood through Viktor Frankl's thoughts on the meaning of life. Frankl explains that individuals who lose their meaning in life tend to experience existential emptiness, which results in low internal motivation and weakened psychological resilience (Fatimah, S. L., & Soleh, A. K. (2021). Therefore, in the context of education, the existence of meaningful values is a crucial factor in strengthening students' motivation and resilience (Frankl, V. E. (2006). Islamic education offers an alternative approach through the process of internalizing the values of monotheism as the main basis for personality formation and self-strengthening. The value of monotheism is not only understood as a normative theological teaching, but also as a worldview that shapes the way students interpret themselves, life, and the purpose of learning. This view is in line with Al-Attas's thinking, which emphasizes that the crisis in modern education is rooted in the separation of knowledge

from the values of monotheism, resulting in individuals who have lost their manners and direction in life (Al-Attas, 1993; Nuryanti, 2018).

Furthermore, the process of internalizing tauhid values in Islamic education can be realized through various strategies, such as integrating values into the curriculum, habituating religious practices in school life, and educators serving as role models who reflect tauhid values (Dastur Fadli, 2025). Research shows that the internalization of monotheistic values in the Islamic education curriculum is carried out through the integration of values in all subjects, the habit of religious activities, and the exemplary behavior of educators who represent monotheistic values, which contribute significantly to building the spiritual awareness and personal responsibility of students (Sri Wahyuni, Hendri Yahya Saputra & Miftahul Jannah (2025). Thus, the internalization of tauhid values not only strengthens the religious dimension but also plays an important role in the holistic character building of students, especially in fostering intrinsic motivation to learn and providing clear direction and purpose in life (Nuryanti et al. (2024).

Based on this description, studies on the internalization of monotheistic values in the learning process and the strengthening of high school students' self-esteem are relevant and important to be studied in depth (Kholil (2024). This research is expected to contribute theoretically to the development of the concept of Islam-based education based on tauhid, while also providing practical benefits for educators and educational institutions in designing learning strategies that are more humanistic, transformative, and oriented towards strengthening character and increasing student motivation to learn (Wahyuni et al. (2025).

Research Objectives

This study aims to (1) analyze the process of internalizing monotheistic values in Islamic Education at the senior high school level, which includes the stages of understanding values, appreciating values, and practicing values in learning activities and school culture. In addition, this study aims to (2) identify the supporting and inhibiting factors in the process of internalizing monotheistic values, whether they originate from the competence and exemplary behavior of educators, the characteristics of students, the religious climate of the school, family support, or the influence of the social and digital environment (Siahaan et al. (2024). The third objective of this study is to examine the implications of the internalization of monotheistic values on the self-empowerment of students, particularly in the formation of intrinsic learning motivation, psychological resilience, and the ability of students to interpret the purpose of learning and life in a more meaningful way (Hidayati (2025).

Previous studies have shown that religious education that only emphasizes cognitive aspects has not been able to optimally shape personality and is often symbolic without being internalized in students' daily lives. This can be seen from a study that found that the cognitive internalization of religious values tends to have no significant impact on students' character if it is not followed by deep habituation and appreciation of values (Maghfiroh, D., & Aisyah, N. (2023). In addition, studies on the internalization of tauhid values emphasize that although these values have great potential as a source of meaning in students' lives, their implementation still faces structural and cultural obstacles in schools, such as a lack of integration in the curriculum and learning practices (Fadli, D. (2025). This study then positions the internalization of tauhid values as a more systematic educational process, examining the process, supporting and inhibiting factors, and its impact on strengthening high school students.

Research Methodology

This study uses a descriptive qualitative research method. The choice of this type of research is based on the research objectives, which are to gain an in-depth understanding of the process of internalizing monotheistic values in Islamic Religious Education and its implications for strengthening students at the senior high school level. A qualitative approach was chosen because this study is not directed at quantitative measurement or statistical testing of cause-and-effect relationships, but rather focuses on revealing the meaning and subjective experiences of students in the context of learning.

The approach employed in this study is phenomenological. This approach aims to explore and understand students' subjective experiences in appreciating and practicing monotheistic values within the Islamic Religious Education learning process. This study examines the phenomenon in depth within a specific context, namely the internalization of monotheistic values in Islamic Religious Education learning, based on the perspectives of the research subjects themselves.

The data sources in this study consisted of primary and secondary data. Primary data were obtained through interviews with high school students who participated in Islamic Religious Education learning, with the aim of exploring their understanding, experiences, and appreciation of the internalization of monotheistic values and their influence on self-empowerment in learning activities. Secondary data was sourced from scientific journal articles and relevant literature discussing the internalization of tawhid values, Islamic education, and the self-empowerment of students. The use of these two types of data was intended to enrich the analytical perspective and strengthen the validity of the research findings.

Data analysis in this study was conducted using descriptive qualitative methods. The data obtained from interviews and documentation were analyzed through a process of grouping, interpretation, and meaning extraction in accordance with the focus of the study. The stages of analysis included a comprehensive review of the data, identification of main themes, and preparation of interpretations of the research findings. Conclusions were drawn gradually by comparing primary and secondary data to ensure the consistency and validity of the research results.

Results and Discussion

The Process of Internalizing the Values of (Tawhid) in Islamic Religious Education

Education has a strategic function in the process of shaping the personality and character of students, especially in instilling fundamental values of life derived from religious teachings. In the perspective of Islamic education, the concept of tawhid, or the recognition of the oneness of Allah, occupies a central position as the foundation for the entire process of human development. Tawhid not only plays a role as the core belief in Islam, but also becomes a value framework that guides individuals' mindsets, attitudes, and behaviors to be in harmony with the principles of divinity and human values. Thus, education oriented towards tawhid is comprehensive and not limited to formal religious or normative aspects alone, but also includes strengthening the spiritual, moral, social, and intellectual dimensions of students.

In line with the principles of Islamic-based Organizational Citizenship Behavior (OCBIP), individuals with high spiritual awareness will tend to perform positive actions without expecting direct material rewards (Shohib et al., 2024). In the world of education, the internalization of tauhid directs students to have the will to help others and contribute to their school environment voluntarily because they feel that they are being watched by Allah SWT (*muraqabah*). This is reflected in the practice of religious habits at school, such as performing prayers on time and reading short surahs before lessons begin, which makes students aware of the connection between learning activities and devotion to Allah SWT, as quoted from Respondent 1's answer.

The Qur'an, as the main source of Islamic teachings, explicitly emphasizes the importance of the value of tauhid in various dimensions of human life. In this context, tauhid is not only interpreted as a theological doctrine regarding the oneness of Allah, but also as a basic principle that underlies the formation of social ethics, justice, honesty, responsibility, and trustworthiness in daily life (Saputra, H. Y., Wahyuni, S., & Jannah, M., n.d.).

Islamic education is actually aimed at maximizing students' overall abilities, including spiritual, intellectual, and moral aspects. This focus places the values of tawhid as the main foundation in shaping students' ways of thinking, attitudes, and behavior. Tawhid should not only be considered as religious subject matter, but also as a basic principle that provides direction and purpose for Islamic education as a whole. This is in line with the students' understanding of tawhid as the foundation of all Islamic teachings that must be understood before studying other teachings, because tawhid is the basis of a Muslim's orientation in life, as quoted from Respondent 2's answer.

In the modern era, which is filled with globalization and materialism, students often face challenges in the form of a decline in values and a crisis of meaning in life. This condition is exacerbated by educational practices that prioritize cognitive achievement over strengthening spiritual aspects. Therefore, the process of absorbing the values of tawhid in Islamic Religious Education learning is very important to restore the focus of education on meaningful personality development based on divine values (Toha, D. W., Puroman, E., & Setiawati, F., 2025). The value of monotheism has an important position in Islamic education because it serves as a philosophical and spiritual basis for the development of knowledge. Monotheism affirms that the entire educational process comes from Allah and aims to foster awareness of devotion to Him. Therefore, Islamic education is not only a means of transferring knowledge, but also a process of continuously shaping students' spiritual and moral awareness. This process is not only carried out through the teaching of theological concepts, but also through exemplary behavior, habituation, and the creation of a religious learning environment, as reflected in the learning experiences of students who feel the value of tauhid through worship practices and school routines, as quoted from Respondent 1's answer (Toha et al., 2025).

With the internalization of the values of tawhid, Islamic Religious Education is expected to be able to shape students who are balanced between spiritual and intellectual aspects. Education based on tawhid views all learning activities as part of worship and moral responsibility. This understanding encourages students to have stronger motivation to learn because seeking knowledge is understood as an obligation in Islam, quoted from Respondent 1's answer, while also providing clarity of purpose in life and strengthening self-confidence because they believe in the presence and help of Allah SWT in every aspect of life, quoted from Respondent 2's answer (Toha et al., 2025).

Supporting and Inhibiting Factors in the Internalization of Monotheistic Values

The internalization of monotheistic values in Islamic Religious Education at the high school level is a continuous process that requires the integration of cognitive understanding, affective appreciation, and practical application in student behavior. This process is influenced by various supporting and inhibiting factors, both from the learning environment and the psychosocial conditions of students (Ayatillah et al., 2024; Alnashr et al., 2025).

One of the main supporting factors is the habit of religious values in school culture, such as praying together, strengthening spiritual values before learning, and consistent religious reflection. This habit has been proven to strengthen students' spiritual awareness because they directly experience the values being taught (Alnashr et al., 2025; Uroidli et al., 2025). This is in line with the experiences of students who feel that religious learning becomes more meaningful when the values of tauhid are not only explained theoretically but also practiced in school routines, as quoted from Respondent 1's answer.

Another supporting factor is a contextual and reflective learning approach, namely learning that links the value of tauhid to the realities of adolescent life. This approach helps students interpret tauhid as a source of inner strength and a guide for behavior (Misbah & Nur Fahmi, 2025). This is reflected in the statement of a student

who said that understanding the value of tauhid gave him inner peace and internal motivation in facing learning pressures and academic failures, quoted from Respondent 2's answer (Nursikin & Nugroho, 2025).

On the other hand, the internalization of tauhid values also faces obstacles. A normative and memorization-oriented learning approach tends to limit the value of tauhid to the cognitive realm (Purnama & Nasution, 2024). Students feel this when religious education only emphasizes memorization of concepts without examples of real-life application, so that the value of tauhid is understood as merely an academic obligation, as quoted from Respondent 1's answer.

In addition, the influence of the social and digital cultural environment is also a significant obstacle. The flow of social media, which is laden with materialistic values and an instant lifestyle, often conflicts with the principles of monotheism (Hutagaol et al., 2025). This is acknowledged by students who state that the influence of social circles and social media sometimes makes them neglect the practice of religious values, so that the value of tauhid requires continuous reinforcement so that it is not reduced to mere theoretical knowledge, as quoted from Respondent 2's answer (Djuaini, 2025).

The Implications of Internalizing Monotheistic Values on Strengthening Students' Self-Esteem

Internalizing monotheistic values in Islamic Religious Education has significant implications for strengthening students' self-esteem, particularly in terms of learning motivation, psychological resilience, and the formation of meaning in life. These implications do not appear instantly, but rather through a continuous process of meaning-making regarding the values of monotheism experienced by students in the context of learning and daily life. When the values of monotheism are not only understood cognitively but also internalized as a guide for life, students tend to have more intrinsic learning motivation. This is reflected in the students' view that learning activities are part of their devotion to Allah SWT, so that the learning process is no longer solely oriented towards academic achievement, but also towards worship and moral responsibility, as quoted from Respondent 1's answer. This finding reinforces the view that the integration of religious values in learning can shape a more meaningful learning awareness (Nursikin & Nugroho, 2025).

In addition to impacting learning motivation, the internalization of tauhid values also has implications for strengthening students' psychological resilience. This resilience is evident in the ability of students to cope with academic pressure, failure, and social dynamics. Monotheistic values such as tawakal (trust in God) and sabar (patience), when understood contextually and applicatively, function as mechanisms for self-control and strengthening positive emotions. Awareness of the presence and help of Allah SWT provides a sense of security and confidence in facing various life problems, as quoted from Respondent 2's answer. This implication is in line with the findings of Misbah and Fahmi (2025), who stated that the internalization of spiritual values in education contributes to emotional stability and the formation of a strong character in students.

A further implication can be seen in the formation of students' meaning of life. The internalization of monotheistic values helps students construct a life orientation that is inseparable from the spiritual dimension. When the values of faith and trust are understood as orientative principles, students are able to relate the learning process to a broader purpose in life, namely devotion to Allah SWT and social contribution to society. This meaning encourages students to see learning as a process of holistic self-development, not merely an accumulation of knowledge, as quoted from Respondent 2's answer. This finding is consistent with studies that emphasize that the internalization of Islamic values in the education system plays an important role in shaping Qur'anic character and strengthening the meaning of life for students (Nursikin & Nugroho, 2025).

Furthermore, the results of this study indicate that effective internalization of monotheistic values requires the active involvement of students through direct experience, reflection, and practical application in school life. The value of monotheism tends to be more internalized when students not only receive normative material but also experience and reflect on it in their daily activities, such as habitual worship and religious social interactions, as quoted from Respondent 1's answer. This finding reinforces Fadli's (2025) view that the internalization of Islamic educational values that impact behavioral change requires a continuous process of appreciation and habit formation.

These findings are also relevant to previous studies that emphasize the importance of direct practice in the process of internalizing Islamic values. Research by Misbah and Saepuloh Jamal (2025) shows that student involvement in religious activities, both through intracurricular and extracurricular activities, strengthens the process of internalizing religious values. The similarity of these findings can be seen in the results of the research interviews, in which students stated that the value of monotheism is easier to understand and appreciate when they feel its relevance in their daily lives, as quoted from Respondent 2's answer.

In addition, studies on the internalization of religious values in PAI learning emphasize that the success of value internalization is greatly influenced by systematic learning planning, the exemplary behavior of educators, and the use of contextual learning strategies (Afdhillah & Matsum, 2023). This supports the research findings that a learning approach oriented towards memorization and material transfer alone is less effective in deeply internalizing the value of monotheism. Conversely, interactive and reflective learning strategies have more potential to shape students' value awareness and behavioral change.

Thus, the internalization of monotheistic values integrated into the curriculum, school environment, and social interactions contributes significantly to the holistic character formation of students. The results of this study reinforce previous research findings that the internalization of religious values will be more effective if it is done contextually, continuously, and based on the life experiences of students. Therefore, the implications of this study emphasize the importance of developing PAI learning that not only emphasizes mastery of material but also the process of interpreting values that have a real impact on strengthening students' self-esteem.

Conclusion

Based on the results of the research and discussion, it can be concluded that the internalization of monotheistic values in Islamic Religious Education at the high school level is a continuous and multidimensional educational process. The internalization of monotheistic values does not only take place at the cognitive understanding stage, but also involves the process of affective appreciation and the practice of values in the actual behavior of students, both in the context of learning and in everyday school life. Monotheistic values serve as a spiritual and philosophical foundation that shapes the way students interpret the learning process, themselves, and their life goals.

This study shows that the success of the internalization of tauhid values is influenced by a number of supporting factors, including the habit of religious values in school culture, contextual and reflective learning approaches, and the exemplary behavior of educators. Conversely, normative and memorization-oriented learning approaches, as well as the influence of a less conducive social and digital cultural environment, are factors that hinder the process of value internalization. These factors determine the extent to which the value of monotheism can be deeply and meaningfully internalized in students.

The implications of the internalization of monotheistic values are clearly seen in the strengthening of students' self-esteem, particularly in increasing intrinsic learning motivation, psychological resilience in facing academic pressure, and students' ability to build a spiritually-oriented meaning of life. Students who interpret learning as a form of worship and devotion to Allah SWT tend to have stronger learning awareness, more stable mental attitudes, and clearer life orientations.

Thus, this study confirms that Islamic Religious Education learning needs to be designed systematically and contextually so that the internalization of monotheistic values does not stop at the normative level but truly contributes to character building and self-empowerment of students. The results of this study are expected to be a reference for educators and educational institutions in developing Islamic Religious Education learning strategies that are more humanistic, transformative, and oriented towards the holistic formation of students' personalities.

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