

The Urgency of a Tawhid-Based Curriculum in the Contemporary Islamic Education System

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Abstract: *Modern education faces a multidimensional crisis, particularly a spiritual and moral one, stemming from a secular paradigm that separates knowledge from religion. In the context of Islamic education, this creates a dichotomy between religious and general sciences, obscuring the true purpose of education: the formation of a complete human being (insan kamil). This article aims to analyze the urgency of implementing a tawhid-based curriculum as a paradigmatic solution. Employing a qualitative library research method based on primary and secondary sources, this study concludes that tawhid, as the foundation of the Islamic worldview, must become an integrative and transformative principle permeating the entire curriculum structure. The urgency of a tawhid-based curriculum is not only theological, as an implementation of the Islamic mission, but also moral, social, and academic. Morally, this curriculum plays a crucial role in shaping noble character and spiritual resilience in students. Socially, it becomes the foundation for realizing a civilized and integral society. Academically, it offers a framework for integrating knowledge that overcomes dichotomy and provides deeper meaning to all disciplines. Its implementation demands the integration of tawhid values in all subjects, the teacher's role as a model, and the creation of an Islamic school environment, despite challenges such as a general national curriculum and teacher competency. Therefore, systematic strategies are needed in the form of developing an integrative curriculum, holistic teacher training, and synergy between the three centers of education.*

Keywords: *Tawhid, Islamic Curriculum, Character Education, Integration of Knowledge, Spirituality, Islamic Worldview*

Introduction

Contemporary education including within many education systems in Muslim-majority societies has been described as facing a serious epistemological and axiological crisis (Al-Attas, 1993). This crisis is visible in the increasing marginalization of spiritual and moral dimensions in learning, which often results in learners who are intellectually capable yet fragile in character and ethical orientation (Hashi, 2011). One of the key roots of this condition lies in the dominance of a secular educational paradigm that separates scientific inquiry from divine values (the secularization of knowledge) and reinforces a dichotomy between religious sciences

and “secular” sciences (Al-Faruqi, 1982). As a consequence, learning tends to proceed in disconnected compartments: natural and social sciences are commonly taught as if they were value-neutral and detached from the Creator, whereas religious instruction is often delivered in a ritualistic manner and remains insufficiently connected to scientific realities and everyday life (Wan Daud, 1998).

Within Islamic education, this issue becomes more complex due to the persistent gap between educational ideals and institutional practices. In principle, Islamic education aspires to cultivate the *insan kamil* a holistic human being who integrates faith, knowledge, and righteous action within the overarching framework of servitude to Allah SWT (Qutb, 1979). Yet in practice, many Islamic institutions adopt curricular structures that largely mirror secular models, merely adding religious subjects as supplementary components rather than positioning tawhid as the central axis that informs and unifies all fields of knowledge (Ashraf, 1985). This condition risks hollowing out the soul of education, reducing its capacity to transform students’ attitudes, ethical dispositions, and behavior in a meaningful and lasting way.

Tawhid the foundational Islamic principle affirming the oneness of Allah SWT in His Lordship (*rububiyah*), Divinity (*uluhiyah*), and Names and Attributes (*asma’ wa sifat*) should therefore function not only as theological content, but also as the philosophical foundation and operational framework of the entire educational process (al-Syaibany, 1979). In this sense, tawhid is not confined to the subject of *Aqidah Akhlak*; rather, it serves as a paradigm through which all knowledge is interpreted, structured, and taught. Consequently, the development of a tawhid-based curriculum is not merely an alternative approach, but an urgent necessity to realign Islamic education with its original worldview and to respond to contemporary challenges more coherently and purposefully (Hasan, 2010).

Based on this background, the present study addresses three central questions: why the development and implementation of a tawhid-based curriculum is urgent within contemporary Islamic education; what concepts, principles, and defining characteristics form the foundation of such a curriculum; and how a tawhid-based curriculum may be implemented in contemporary educational contexts, including its

implications and the practical challenges that may arise. Accordingly, this article aims to analyze the urgency of a tawhid-based curriculum from theological, moral, social, and academic perspectives; to clarify the core concept of tawhid and formulate curriculum principles and characteristics grounded in it; and to examine implications and implementation strategies while identifying key challenges and proposing possible solutions for applying a tawhid-based curriculum in contemporary settings.

Method

This study uses a qualitative research method with a library research approach (Creswell & Poth, 2018). Data was collected from primary sources such as classical and contemporary Islamic texts discussing tawhid and Islamic education, as well as secondary sources including relevant journal articles, books, and conference proceedings. The data analysis techniques used are content analysis and conceptual analysis to describe, interpret, and synthesize key concepts to answer the problem statements (Krippendorff, 2018). All discussions are presented descriptively-analytically and systematically.

Result and Discussion

The Basic Concept Of Tawhid In Islam

Etymologically, tawhid comes from the word *wahhada-yuwahhidu-tawhiidan* which means to unify or to make one. Terminologically in the science of faith (*aqidah*), tawhid means believing in the oneness of Allah SWT in all aspects of His divinity, and negating any partners for Him (Ibn Taimiyah, 2005). Scholars generally divide tawhid into three main interrelated categories.

Tawhid Rububiyah is the belief that only Allah is the sole Creator, Owner, Regulator, and Sustainer of the entire universe. This belief is innate (*fitri*) and was often acknowledged even by polytheists during the time of the Prophet Muhammad SAW (al-Bukhary, 1987). Tawhid Uluhiyah is the core of the entire prophetic mission, which is the acknowledgement that only Allah SWT has the right to be worshipped and deified, and the application of the consequences of that acknowledgement in the form of sincere worship (Ibn al-Qayyim, 1991). Tawhid

Asma' wa Sifat is the belief in the most beautiful names and attributes of Allah (al-Asma' al-Husna) as He has defined for Himself in the Qur'an and taught by His Messenger, without likening Him to His creation (tamthil), negating His attributes (ta'til), questioning their modality (takyif), or distorting their meanings (tahrif) (al-Utsaimin, 2000). These three types of tawhid are a unified whole.

Tawhid is not merely an abstract theological doctrine, but the foundation for the entire structure of a Muslim's life, including their worldview. The Islamic worldview (al-tashawwur al-Islami) built upon tawhid views reality in an integrated manner, where the universe, life, and humanity are creations of Allah that have an organic relationship with Him and contain divine purposes (maqasid syari'ah) (al-Attas, 1993). This worldview forms an epistemology that rejects the sacred-profane dichotomy, because all fields of knowledge essentially originate from Allah, whether through revelation (naqli) or observation of His creation ('aqli) (Bakar, 2008).

Furthermore, tawhid becomes the basis for ethics and character formation (tarbiyatul akhlaq). The concept of ihsan taught by the Prophet Muhammad SAW "to worship Allah as if you see Him, and if you cannot see Him, know that He sees you" (al-Bukhary, 1987) is a practical expression of profound tawhid. The belief that Allah is All-Seeing and All-Knowing becomes the most effective internal monitor (muraqabah), motivating a person to behave honestly, trustworthily, justly, and with noble character in all situations, even without human supervision (al-Ghazali, 1993).

From an educational perspective, tawhid occupies a central position as the orientation of the ultimate aim. The primary goal of Islamic education is to introduce students to their Lord (ma'rifatullah), foster love and devotion to Him, so they become servants ('abd) and vicegerents of Allah on earth who are responsible (Qutb, 1979). Therefore, the entire educational process must be directed towards realizing this goal. Tawhid becomes the foundation of the curriculum because it determines what content is important to learn, how that content is arranged, and for what purpose that knowledge is used (Ashraf, 1985). A tawhid-based curriculum will consistently connect every piece of knowledge with its source (Allah), His laws

operating in the universe (sunnatullah), and the consequences of applying that knowledge within the context of servitude and vicegerency.

Curriculum In Islamic Education

Curriculum in the modern sense is defined as a set of plans and arrangements regarding objectives, content, learning materials, and methods used as guidelines for organizing learning activities to achieve specific educational goals (Glatthorn, Boschee, & Whitehead, 2019). Meanwhile, in the tradition of Islamic educational thought, the concept of curriculum can be found in terms such as manhaj (clear path), minhaj (system), or khittah (plan) of at-tarbiyah (al-Syaibany, 1979). The curriculum in Islam is not limited to formal school subjects, but encompasses all experiences planned and directed to shape a Muslim personality in accordance with Islamic values, whether at home, mosque, or in society (Nasr, 1984).

The objectives of the Islamic education curriculum are comprehensive and hierarchical, culminating in the formation of the insan kamil (complete human being). Al-Attas (1980) defines a good human being (al-insan al-shalih) not only as one who is morally good, but as an individual who has recognized his/her true identity as a servant of Allah and positioned him/herself correctly within the order of existence, thereby fulfilling the purpose of his/her creation. Therefore, curriculum objectives encompass the balanced and integrated development of spiritual (ruhiyah), intellectual ('aqliyah), emotional (nafsiyah), social (ijtima'iyah), and physical (jasadiyah) aspects (Hashi, 2011). This necessitates a harmonious integration between faith (iman), knowledge ('ilm), and practice ('amal). Knowledge without faith is blind, faith without knowledge is weak, and both without practice are futile (al-Ghazali, 1993).

The secular paradigm curriculum, widely adopted by education systems in the Muslim world, contains fundamental problems. First, it perpetuates the dichotomy of knowledge. Religious sciences are taught separately and often lack relevance to other sciences, while sciences are taught as if neutral and autonomous from religious values (Langgulong, 1995). Second, such a curriculum minimizes or even eliminates the spiritual dimension of learning. Its focus tends to be on mastering technical skills and achieving mere cognitive scores, while character formation, values, and relationship

with the Creator are neglected (Hashi, 2011). Consequently, education produces fragmented human beings, whose minds are separated from their hearts, and whose knowledge is separated from their moral responsibility. Environmental crises, corruption, and dehumanization in many aspects of modern life are the fruit of education uprooted from its spiritual foundations (Nasr, 1984).

The Concept Of A Tawhid-Based Curriculum

A tawhid-based curriculum can be defined as a philosophical and operational construct in Islamic education that places the doctrine of Allah's oneness (tawhid) as the ontological basis, epistemological framework, and highest axiological goal of the entire learning process (Hasan, 2010). This definition signifies a paradigmatic shift from a curriculum that merely adds religious subjects (additive approach) to one that is wholly imbued with the Islamic worldview (infusive approach) (Al-Attas, 1993). In this context, tawhid functions as a unifying principle integrating all branches of knowledge, because all sciences, in essence, originate from Allah SWT, whether revealed ('ulum naqliyyah) or inferred through observation and reasoning ('ulum 'aqliyyah) (Bakar, 2008).

Furthermore, this curriculum is not narrowly interpreted as a static document, but as a dynamic educational experience designed to shape the student's nafs (soul) and 'aql (intellect) to align with the ultimate reality depicted by tawhid (Wan Daud, 1998). This means every element of the curriculum objectives, content, methods, evaluation, and environment must coherently reflect and lead to the recognition (ma'rifah), affirmation (iqrar), and practice ('amal) of tawhid. Consequently, students are expected to be able to read the "cosmic verses" (ayat kauniyah, natural phenomena) and the "verbal verses" (ayat qauliyah, revealed text) integratively, where the law of gravity is understood as a manifestation of sunnatullah and obedience to Him, history is seen as the arena for the actualization of Allah's power (rububiyah) and justice ('adl), and the beauty of art is felt as a reflection of His attribute of The Most Beautiful (al-Jamil) (al-Faruqi, 1982; Nasr, 1984).

These principles serve as guiding pillars in the design and implementation of the curriculum, fundamentally distinguishing it from a secular curriculum. This principle

affirms that Allah SWT is the absolute central reference (*axis mundi*) of all scholarly activity. Education is not oriented towards secular humanism or the capitalism of knowledge, but towards instilling a transcendental awareness of Allah's existence and will (Al-Attas, 1993). Every field of study should lead students to essential questions: "Who is the creator of this reality?" and "What is the purpose of its creation?". This approach produces knowledge that is not value-free, but laden with divine values, where the search for scientific truth is simultaneously a spiritual journey to draw closer to the Owner of Truth (Hashi, 2011). This awareness, termed *taqwa* in Islamic terminology, becomes the most authentic internal driver of learning motivation.

The integrative-holistic principle rejects the fragmentation and dichotomy of knowledge characteristic of modern education. It views revelation (the Qur'an and Sunnah) not as a separate discipline, but as the source of knowledge and the supreme criterion of truth that guides, corrects, and provides meaning to the discoveries of human intellect (al-Faruqi, 1982). Integration occurs on three levels: vertical integration between knowledge and its source (Allah), horizontal integration among different fields of knowledge, and internal integration within the student between the cognitive (*fikr*), spiritual (*qalb*), and psychomotor (*jasad*) aspects (Ashraf, 1985). Thus, the curriculum is designed to form a whole human being (*insan kamil*) whose knowledge is not fragmented and whose behavior is not compartmentalized.

Every learning activity in a *tawhid*-based curriculum must have a clear and meaningful purpose within the framework of *maqasid syari'ah* (the divine objectives of Islamic law). Knowledge is not pursued for its own sake (knowledge for knowledge's sake), let alone merely for obtaining degrees or jobs, but to realize the purpose of human creation as a servant (*'abdullah*) and vicegerent (*khalifatullah*) on earth (Qutb, 1979). Science learning, for example, is directed towards preserving life and the environment (part of *hifzh al-nafs* and *hifzh al-bi'ah*), while social sciences are directed towards building justice and social unity (*hifzh al-'aql* and *hifzh al-nasl*). This principle provides the profound why behind the what and how that are learned.

This curriculum is designed not for mere information transfer (transmissive pedagogy), but for personality transformation (transformative pedagogy). True

knowledge, from an Islamic perspective, must produce positive change in belief, attitude, and behavior (Al-Ghazali, 1993). Therefore, learning design must simultaneously activate three domains: cognitive (understanding), affective (internalizing), and psychomotor (practicing). Evaluation also does not only measure mastery of concepts, but also the impact of that knowledge on the student's character and social contribution. Knowledge that is not practiced is considered sterile and unblessed (Ibn al-Qayyim, 1991).

The following characteristics are practical derivatives of the above principles observable in curriculum design and implementation. All knowledge content and teaching methods must align with Islamic aqidah based on the Qur'an and Sunnah according to the understanding of the righteous predecessors (*salafus shalih*). This does not mean closing off from intellectual developments, but critically selecting, adapting, and Islamizing them (Al-Attas, 1993). In the context of modern science, for example, empirical facts about cell complexity are accepted, but the accompanying materialistic or atheistic interpretations are rejected and replaced with theistic interpretations acknowledging the wisdom and oneness of the Creator (Bakar, 2008). This characteristic serves as a bulwark against the infiltration of secularism, moral relativism, and atheism into students' minds.

The curriculum is designed so that every learning topic has a dimension of character formation (*tarbiyatul akhlaq*). The integration of moral values is not done forcibly or as a mere add-on, but emerges organically from the substance of the knowledge being studied (Hashi, 2011). A mathematics lesson on calculation accuracy can be linked to the values of honesty and trustworthiness. A biology lesson on ecosystems can be linked to the responsibility as a vicegerent to maintain ecological balance. Thus, moral education occurs throughout the day and in all subjects, not only in special lessons.

This curriculum consciously positions revelation as the first and primary source of knowledge, while reason and senses function as instruments to explore and verify the reality described by revelation (al-Faruqi, 1982). In practice, teaching begins with relevant principles from revelation, continues with empirical exploration or rational

analysis, and ends with reflection to see the harmony between discoveries and revelation. If an apparent contradiction arises, revelation is given precedence while the interpretation of empirical data is reviewed, because human reason is limited and data may be incomplete (Bakar, 2008). This approach yields a humble (tawadhu') scientific attitude.

Although based on transcendent principles, a tawhid-based curriculum must be able to address the concrete challenges of its time. Learning is linked to actual issues faced by the ummah and global society, such as poverty, environmental damage, social disintegration, or identity crises (Ashraf, 1985). Students are encouraged to analyze these problems using the maqasid syari'ah framework and design innovative solutions based on Islamic values. Thus, graduates do not become ivory towers alien to reality, but become contributive problem-solvers for the benefit of humanity.

The Urgency Of A Tawhid-Based Curriculum

The most fundamental urgency is theological-ideological. Tawhid is the core of the mission of all prophets and messengers, from Prophet Adam to Prophet Muhammad SAW (Ibn Taimiyah, 2005). Therefore, every institution bearing the label "Islamic education" has a divine responsibility to make the instilling, internalizing, and practice of tawhid the main priority and the common thread of the entire educational process. Neglecting this is not merely an administrative error, but a deviation from the core mission of the Islamic educational institution's very existence (al-Utsaimin, 2000). Without a solid foundation in tawhid, Islamic education transforms into mere cultural ritual or a producer of a workforce that has lost its soul, making its graduates vulnerable to deviant thoughts, doubts (syubhat), and hidden shirk in the form of worship of science, materialism, or certain ideologies (Al-Attas, 1993).

In the digital era filled with the onslaught of hedonistic, consumerist, and individualistic values, a tawhid-based curriculum functions as a spiritual immune system for the younger generation. By instilling a deep conviction that Allah is All-Witnessing (al-Raqib), All-Knowing (al-'Alim), and All-Reckoning (al-Hasib) every deed, this curriculum builds an internal monitoring mechanism (muraqabah) far more

effective and authentic than mere fear of social punishment or state law (Al-Ghazali, 1993). Character formation such as trustworthiness (from Allah's attribute al-Mu'min), compassion (al-Rahim), and justice (al-'Adl) stems directly from the internalization of Allah's names and attributes (al-Asma' al-Husna). Thus, this curriculum becomes an early vaccination and a strategic preventive solution against the spread of corruption, academic dishonesty, drug abuse, violence, and other moral degradations (Hasan, 2010).

Tawhid-based education does not stop at individual piety, but aims to produce agents of social change (mushlih) with collective consciousness. A correct understanding of tawhid fosters humility by realizing all knowledge originates from Allah, thereby eliminating intellectual arrogance (Qutb, 1979). It also fosters justice by believing that Allah commands justice (ihsan), and care for fellow beings and the environment by believing that the entire universe is Allah's property (mulkullah) entrusted for good management. The collectivity of people with such character is a solid foundation for realizing a high-civilization, integrity-filled, compassionate civil society (madani) that is a mercy to all worlds (rahmatan lil-'alamin). On a macro scale, this is the prerequisite for the resurgence of a contemporary Islamic civilization capable of combining material excellence with spiritual strength (Al-Attas, 1993).

The modern secular curriculum has caused a crisis of meaning and knowledge fragmentation, where students struggle to see the connection between one subject and another, and between knowledge and their lives and ultimate reality (Bakar, 2008). The tawhid-based curriculum offers a solution by providing a coherent and comprehensive metaphysical framework. It provides a "grand narrative" that allows all pieces of knowledge to find their place and meaning within a unified scheme of creation. In the context of science, this approach replaces the materialistic-exploitative view of nature with one filled with awe, gratitude, and ethical responsibility as guardians (khalifah). It also reconciles the apparent conflict between science and religion by placing both in their proper positions: revelation as the guide and source of absolute truth, science as a tool to understand the mechanisms of His

creation (al-Faruqi, 1982). This can actually stimulate depth of thought, creativity, and responsible scientific productivity.

Implementation Of A Tawhid-Based Curriculum

Implementation requires careful planning and creative, substantive, and non-forced integration strategies across all subjects. Every law, theory, and scientific fact is taught as an explanation of sunnatullah (Allah's law) consistently in the universe. Learning begins with a reflective question: "How does this phenomenon show Allah's power, wisdom, and oneness?". Physics lessons about force and motion can be linked to Allah's power regulating the entire universe (rububiyah). Biology lessons about the complexity of DNA and cells can be linked to the majesty and uniqueness of His creation (khaliqiyah). Discussion of evolutionary theory must be placed within a very cautious framework, acknowledging micro-adaptation while affirming Allah's creative authority over species and that man (Adam) is a special creation with a spirit from Him (Bakar, 2008). Mathematics, with its logic and order, is taught as a universal language reflecting Allah's attributes of al-'Adl (The Just) and al-Hakim (The Wise).

History is not merely a chronology of events, but analyzed as the field of application of sunnatullah fi al-ijtima' (Allah's law in society), such as the destruction of unjust nations and the prosperity of pious nations. Historical figures are evaluated not only for their worldly contributions, but also for their commitment to tawhid and character (Qutb, 1979). Economics is taught with the principle of tawhid uluhiyah, that devotion only to Allah must be reflected in avoiding usury (riba), staying away from gharrar (harmful uncertainty), and implementing the zakat system for distributive justice. Sociology and anthropology are used to understand cultural diversity as part of Allah's power (cosmic signs), while critically analyzing cultural practices based on the lens of tawhid.

Teaching Arabic, in particular, is optimized as the key to directly understanding revelation (the Qur'an and Hadith). Teaching other foreign languages is directed towards opening windows to civilization while maintaining Islamic identity. Literature (short stories, novels, poetry) is selected for containing tawhid and moral

values, or critically analyzed to uncover messages contrary to Islamic faith and morals. Art is taught as an expression of beauty inspired by the beauty of Allah's creation, avoiding depictions of animate beings and themes violating sharia.

PAI materials (Aqidah, Akhlak, Fiqh, Islamic Cultural History, and Qur'an-Hadith) must become the soul and axis of integration. Aqidah learning is not just memorizing the twenty attributes, but deepening the concepts of tawhid rububiyah, uluhiyah, and asma' wa sifat along with their implications in all fields of life. Fiqh is taught not only as ritual rules, but as the practical implementation of tawhid uluhiyah in relationships with Allah, oneself, and others. PAI materials must be actively referenced and connected to topics in general subjects.

Successful implementation heavily depends on teachers transforming from mere instructors (mu'allim) into educators and mentors (murabbi) grounded in tawhid. The teacher's personality must be a tangible reflection of the tawhid values taught. Submission, reliance on Allah, honesty, patience, and compassion radiating from the teacher's daily attitude constitute the most influential hidden curriculum (Al-Ghazali, 1993). The teacher should be seen as someone with a strong relationship with Allah (hablun minallah), reflected in disciplined worship and character.

Teachers are required to have broad and deep insight, not only mastering their specialized field but also understanding how to connect that field with tawhid principles and other disciplines. They must be skilled in designing learning activities, guiding questions, and projects that encourage students to reflect and integrate independently (Hashi, 2011).

Teachers must have the sensitivity to mentor character and address students' spiritual problems. They act as wise advisors, accompanying students in overcoming doubts of faith (syubhat) and temptations of desire, always referring to the Qur'an and Sunnah.

The curriculum must be supported by a physical, social, and cultural environment that reinforces the message of tawhid. Architectural design and school layout can reflect Islamic values, such as comfortable prayer spaces, calligraphy of tawhid verses, and maintained cleanliness. The school culture is characterized by

habitual worship (congregational prayer, dhuha, Qur'an recitation), greetings, good speech (qaulan karima), respect, and cooperation. Every extracurricular activity and ceremony must have educational value for tawhid.

School leadership must apply tawhid values in decision-making, such as justice, consultation, and transparency. The discipline system aims not to punish, but to educate and correct (islah). Punishments given are educational and encourage remorse (taubat), not demeaning the student's dignity.

Schools must build strong partnerships with families and the community. Parenting education programs are needed to align values at home and school. Inviting pious and professional community figures can be a source of inspiration. The school becomes a community development center, not an isolated ivory tower.

Challenges And Strategic Solutions

In many majority-Muslim countries, the national curriculum is designed by the state with a secular paradigm emphasizing citizenship formation and workforce for economic development, often neglecting or marginalizing the integrative spiritual-tawhid dimension (Hasan, 2010). Rigid national standardization leaves very limited room for schools to undertake fundamental curriculum innovation. Supervision and accreditation also typically focus only on administrative aspects and standard cognitive achievement, not on the tawhid-based character strength of graduates.

The majority of teachers, including those in many Islamic schools, are products of a dichotomous education system. They are not equipped with the ability to integrate knowledge and tawhid during pre-service education (LPTK). Their own mindset may still separate religious and worldly affairs (Ashraf, 1985). Furthermore, their understanding of tawhid is often still basic and dogmatic, not deep enough to be developed into a philosophical perspective that can be integrated into modern science.

Literature and textbooks that deliberately and systematically integrate tawhid into various disciplines are still very limited. Schools and teachers must struggle independently to develop materials, requiring significant time, expertise, and resources. Additionally, there is an intellectual challenge to respond to contemporary

scientific and humanities theories (such as neuroscience, postmodern sociology, global capitalist economics) from a critical and contextual tawhid perspective, not merely an apologetic one.

An increasingly secular social environment, where mass media, pop culture, and materialistic lifestyles dominate, creates a strong current opposing the tawhid values taught in school (Hashi, 2011). Support from families is also not uniform; many parents completely delegate religious education to the school, or even have differing understandings and practices of religion, causing dissonance for students.

Islamic educational institutions, both private and under the Ministry of Religious Affairs, must lead in developing a tawhid-based curriculum model as an alternative and prototype. They can utilize the autonomy granted in School-Level Curriculum (KTSP) or operational curriculum development to make radical innovations (Hasan, 2010). Advocacy must be made to the government to provide broader space for the development of religiously-based character curricula, demonstrating its superiority in shaping national character. Form consortia or networks of Islamic schools to jointly develop curriculum, share resources, and conduct self-assessment.

Organize intensive and continuous teacher training programs, not only on general pedagogy, but specifically on "Philosophy of Science in Islam", "Methodology of Integrating Knowledge and Tawhid", and "Tawhid-Based Character Mentoring Strategies" (Ashraf, 1985). Build communities of practice (CoP) among teachers of similar subjects to discuss and share lesson plans (RPP) that are integrated. Provide incentives for teachers who successfully develop best practices in tawhid integration. Teacher training colleges (LPTK) need to reform their education curricula to include compulsory courses on knowledge integration and Islamization of knowledge.

Encourage and fund interdisciplinary research between religious scholars (ulama) and scholars in general fields to produce integration models, modules, and textbooks for various educational levels (Bakar, 2008). Build an open digital repository containing lesson plans, teaching materials, learning videos, and research results related to tawhid integration, accessible to teachers everywhere. Academic journals

on Islamic education need to publish more articles on case studies and best practices of implementing tawhid-based curricula.

Schools must proactively build strategic partnerships with parents through regular and high-quality parenting programs, aligning visions, and providing practical guidance to create a conducive home environment (Hashi, 2011). Engage the community through partnership da'wah programs, social services by students, and making the school a community activity center. Equip students with critical media and digital literacy skills based on a tawhid perspective, enabling them to filter and respond healthily to external information flows.

Conclusion

A tawhid-based curriculum is a necessity and fundamental solution to the contemporary crisis in Islamic education. Its urgency is multidimensional, covering the theological aspect to preserve the purity of faith, the moral aspect to form a resilient generation's character, the social aspect to build a civilized society, and the academic aspect to create meaningful knowledge integration. The concept of this curriculum is built on theocentric, integrative, holistic, and transformative principles, with main characteristics including instilling faith, building character, and unifying revelation with reason.

Its implementation demands a high commitment to integrate tawhid values into the core of all subjects, transform the teacher's role into that of an exemplary murabbi, and create an Islamic school environment. Although faced with challenges such as a rigid national curriculum, teacher competency, and a secular environment, strategic solutions can be pursued through creative curriculum development at the school level, holistic teacher training, synergy with family and community, and the development of innovative teaching materials. Thus, the tawhid-based curriculum can not only be a theoretical discourse, but can be realized as an educational practice capable of producing a godly (rabbani) generation, whose knowledge increases their piety and whose deeds become a mercy to all creation.

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