

Instilling Faith and Noble Morals: The Implementation of Tauhid Education at a Madrasah Tsanawiyah

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ABSTRACT

Tauhid education aims to instill the belief in the oneness of Allah and the importance of worship. Proper teaching methods are essential to nurturing a generation with strong faith and noble morals. This study explores the learning process at MTs Al-Riyadl Cianjur to develop students with mature faith and high-quality character. This study employs a qualitative descriptive approach, focusing on the tauhid learning model. Data collection involved observations, interviews, and documentation, which were analyzed through data reduction, data presentation, and conclusion drawing. The study found that tauhid education utilizes various teaching methods, including lectures, question-and-answer sessions, discussions, drills, recitations, and uswah (role modelling). The effectiveness of these methods is influenced by supporting factors such as high student interest and teachers' strong competencies in classroom management. However, challenges include fluctuating student motivation, classroom management difficulties, and limited parental collaboration. Tauhid education is further reinforced through religious practices, such as Dhuha prayer, midday congregational prayer, reciting Al-Asma al-Husna, memorizing selected surahs, reading Juz 'Amma, and celebrating Islamic holidays. These practices strengthen students' moral and spiritual development. Effective tauhid education relies on appropriate teaching methods, teacher competence, and parental support. Enhancing these aspects can improve students' faith and character, making them more morally and spiritually grounded.

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1. INTRODUCTION

Moral degradation among today's youth has become a significant concern in society (Budiarto, 2020; Iskarim, 2016; Rulmuzu, 2021). The increasing cases of juvenile delinquency, including bullying

and drug abuse, indicate a decline in ethical values and noble character (Jondra et al., 2022; Solihat et al., 2024). This phenomenon is closely linked to the weakening of religious education, which plays a crucial role in shaping individuals' moral compass. Many young people struggle to differentiate between right and wrong without proper spiritual guidance, leading to behaviours that deviate from societal norms.

According to data from the Indonesian Child Protection Commission (KPAI) in 2019, bullying cases in schools continued to rise, with 107 victims and 127 perpetrators of school-age (Widyawati, 2019). This trend highlights the urgent need for strengthened moral and religious education. Additionally, the head of the National Narcotics Agency (BNN), Commissioner General of Police Heru Winarko, reported that drug abuse among teenagers had surged by 24-28 per cent compared to the previous year, where it stood at 20 per cent (Puslitdatin, 2019). These alarming figures emphasise the importance of reinforcing religious values in education to combat such behaviours.

Education is deemed successful when there is effective collaboration and supervision between parents, educators, and other stakeholders who prioritise moral development (Abidin, 2021). By reinforcing religious teachings, particularly tauhid education, students can develop a strong foundation of faith that prevents them from engaging in immoral activities. Tauhid, the Islamic concept of tauhid, is not merely about acknowledging the existence of Allah but also about recognising His divine attributes and submitting entirely to His will (Asyari, 2023). This belief fosters ethical behaviour, discipline, and a sense of responsibility among students.

In Indonesia, madrasahs such as Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA) provide in-depth religious education, including tauhid lessons on the subject of moral beliefs. These institutions are vital in instilling strong faith-based values that contribute to students' moral maturity (Baitiyah et al., 2024). The study of tauhid emphasises Allah's Oneness and encourages individuals to make Him their ultimate purpose in life. However, belief in tauhid is not limited to acknowledging Allah's existence; it requires absolute devotion and the rejection of any notion that equates anything with Him. Faith in tauhid must be accompanied by actions that reflect a commitment to Islamic teachings. This understanding fosters a sense of accountability and encourages youth to uphold high moral standards daily.

Several studies highlight the correlation between religious education and moral behaviour. A study by Robana (2012) students who received consistent religious instruction demonstrated higher ethical awareness and reduced involvement in delinquent activities. Another research by Melani (2024) Emphasised that schools integrating religious teachings within their curriculum produced students with stronger moral resilience and a lower tendency toward misconduct. Similarly, research by Helmi (2020) indicated that students enrolled in religious-based schools exhibited greater social responsibility and adherence to moral values. A study by Raudhatinur (2019) Religious education significantly contributes to emotional intelligence and ethical decision-making among adolescents. Moreover, research conducted by Shafwan (2024) demonstrated that tauhid-based education effectively reduced aggressive behaviour and increased empathy among students. Lastly, a report by Karyanto (2019) Highlighted that students who participated in structured Islamic teachings showed a marked improvement in discipline and respect for others.

This study further examines the role of tauhid education in shaping students' morals and behaviour, focusing on MTs Al-Riyadl Cianjur. Specifically, it seeks to address the following research questions: (1) How is the implementation of tauhid education for students at MTs Al-Riyadl Cianjur? and (2) What are the supporting factors for the implementation of tauhid education for students at MTs Al-Riyadl Cianjur? By analysing these aspects, this research contributes to the ongoing discourse on the effectiveness of religious education in addressing moral degradation among students. The findings are expected to provide valuable insights into the strategies that can be implemented to strengthen religious education and foster ethical behaviour in students.

This research is essential in addressing the ongoing moral decline among students by evaluating the role of tauhid education in shaping their ethical and religious values. Given the increasing juvenile

delinquency cases, the study seeks to understand better how tauhid education at MTs Al-Riyadl Cianjur is implemented and what factors support its success. By investigating the effectiveness of tauhid education in fostering moral resilience, this study aims to contribute to developing more structured and impactful religious education programs.

Furthermore, the findings of this research will benefit educators, policymakers, and parents in designing strategies to strengthen moral and religious education. Enhancing tauhid education can be a preventive measure against behavioural issues, ensuring students grow with strong moral character, integrity, and a deep understanding of their religious obligations. Therefore, this study is crucial in providing practical insights into the importance of tauhid education as a fundamental pillar in addressing moral degradation among the younger generation.

To address moral degradation, educational institutions, especially madrasahs, must actively strengthen students' faith through comprehensive tauhid education. Additionally, collaboration between parents, educators, and religious leaders is essential in ensuring that moral values are consistently reinforced at school and home. By doing so, society can prevent the rise of juvenile delinquency and cultivate a generation that upholds integrity, discipline, and noble character in all aspects of life.

2. METHODS

The method used in this study is a qualitative descriptive method. This method was chosen because it aims to describe the phenomena or social situations in the field and explain the variables studied in depth. Descriptive qualitative research is very appropriate for this study because it focuses on an in-depth understanding of Tauhid Education at MTs Al Riyadl. This approach allows researchers to directly explore students' experiences, perceptions, knowledge, and the environment that influences the Tauhid learning process.

The object of this study is Tauhid Education at MTs Al Riyadl. The population includes all students registered at the madrasah. The population refers to the entire group of individuals who are the focus of the study and have characteristics relevant to the objectives of the study. However, this study uses a sampling technique to represent the population due to limited time and resources.

The sample in this study was selected using a purposive sampling technique, which is a sampling technique based on specific considerations that are considered to be able to provide relevant and in-depth information about the study. The sample selection criteria in this study include students active in Tauhid learning, with different religious backgrounds, and teachers who teach related subjects. The sample size was determined based on sufficient information until the data obtained reached saturation or no longer provided new findings.

Data was collected through three main techniques: observation, interviews, and documentation. Observations were carried out by directly observing the Tauhid learning process in the classroom, interactions between teachers and students, and the teaching methods used. Interviews were conducted with students and teachers to explore their understanding of Tauhid Education, the challenges faced in the learning process, and the effectiveness of the teaching methods. Documentation includes data collection from written sources such as curriculum, syllabus, teaching materials, and academic records that support this study.

Data obtained from observation, interviews, and documentation were then analysed using qualitative analysis techniques. The stages of data analysis include data reduction, data presentation, and conclusion. Data reduction is done by sorting and filtering data relevant to the research's focus. Data presentation is carried out as descriptive narratives that systematically describe the research findings. Finally, conclusions are drawn by interpreting the data that has been collected to answer research questions and provide a more comprehensive understanding of Tauhid Education at MTs Al Riyadl. Data is analysed through data reduction, data presentation, and conclusion.

3. FINDINGS AND DISCUSSION

3.1. *Learning Methods in Tauhid Education*

Tauhid education in the Akidah Akhlak material at MTs Al-Riyadl Cianjur is implemented through various complementary methods so that students understand the concept of tauhid in theory and practice it in everyday life. Teachers start learning with a lecture method to provide a basic understanding of tauhid, explain the concepts of *rububiyah*, *uluhiyah*, and *asma wasifat* gradually, and insert real examples to make it easier to understand. One teacher said, "We usually start learning with a lecture, so students clearly understand tauhid. However, we always insert real examples so that it is not just theory." The observation results showed that this lecture method is more effective if accompanied by interactions and examples relevant to students' lives. After delivering the material, the teacher continues with a question-and-answer method to ensure student understanding, encouraging them to ask questions and provide answers to them. In this way, students can clarify concepts that are still confusing while building their involvement in learning. One teacher explained, "*Question and answer are important to tauhid learning because we want to ensure students understand, not just memorise concepts.*" Observation results show that active students understand the material faster, while passive students need additional encouragement from the teacher to be more involved in the learning process.

In addition, the discussion method is used to link the concept of tauhid to real life. Students are divided into small groups and given topics such as the impact of tauhid on social life, which are then presented in front of the class. The teacher provides responses and links the discussion results to the evidence from the Qur'an and hadith. One teacher said, "Discussion is very effective because students can exchange ideas and understand how tauhid plays a role in their daily lives." Observation results show that students are more enthusiastic when discussing than just listening to lectures, and some of them can provide concrete examples of how the value of tauhid shapes their personality.

To strengthen the memorisation of evidence related to tauhid, the teacher applies the drill method by asking students to memorise certain verses, such as QS. Al-Ikhlâs and QS. Az-Zariyat: 56. This exercise is carried out periodically, where students submit memorisation to their teacher or peers. The teacher in charge of this method said, "*We provide memorisation exercises of verses related to tauhid so that students not only understand the concept but also have a strong basis for their beliefs.*" The observation results showed that some students had difficulty memorising long verses, so the teacher provided a gradual method by understanding the meaning first before memorising.

To make learning more applicable, the teacher also applied the recitation method by giving students assignments, such as personal reflections on how they use the values of tauhid in everyday life. Some other assignments include compiling inspirational stories about faith or conducting observations in the surrounding environment. One teacher explained, "Reflection assignments help students understand that tauhid is not just a theory, but something that must be practised in life." After completing this reflection assignment, the observation results showed that some students showed increased awareness of worshipping and living life with the values of tauhid.

No less important, the teacher also applied the *uswah* or exemplary method by showing attitudes and behaviours that reflect the values of tauhid, such as sincerity, trust, patience, and discipline in everyday life. Teachers also guide students in the correct practice of worship, such as how to pray according to Islamic teachings. One teacher said, "Children are likelier to imitate what they see than just hear the theory. Therefore, we try to be an example in practising tauhid." The observation results showed that students tend to imitate their teachers' attitudes, such as maintaining honesty and discipline and showing an attitude of *tawakal* and sincerity in everyday life.

With a combination of lecture methods, questions and answers, discussions, drills, recitations, and examples, tauhid education at MTs Al-Riyadl Cianjur not only focuses on conceptual understanding but also forms students' character to be more religious and applies the values of tauhid in their lives. Through this interactive and applicable approach, students not only learn about tauhid as a theory but also understand its essence as a guideline for life that must be practised every day.

The results of the study on the implementation of tauhid education at MTs Al-Riyadl Cianjur show that tauhid learning in the Akidah Akhlak material is implemented through six main methods, namely lectures, questions and answers, discussions, drills (exercises), recitations (assignments), and *uswah* (exemplary behavior). Each technique is complementary in forming conceptual understanding and practising tauhid values in students' daily lives.

The lecture method provides an initial understanding of tauhid, which is then reinforced by the question-and-answer method to measure student understanding and encourage active interaction. The discussion method allows students to relate the values of tauhid to real life through joint discussion and reflection. The drilling method plays a role in practising memorising verses of the Qur'an and hadith related to tauhid. In contrast, the recitation method helps students reflect on and apply the values of tauhid in their daily lives. Finally, the *uswah* method is the primary strategy for instilling direct role models from teachers to students so that they understand tauhid cognitively and apply it to their attitudes and behaviour.

These findings show that tauhid education requires a comprehensive and contextual approach and cannot be taught with just one method. Lectures provide basic understanding as an initial method, but without questions and answers and discussions, students tend to be passive in receiving the material. With the discussion method, students are more actively involved in understanding how tauhid is relevant to their lives.

In addition, the drill and recitation methods prove that strengthening memorisation of the verses of the Qur'an related to tauhid is very important so that students not only understand the theory but also have a firm grip on the evidence. Meanwhile, the *uswah* or exemplary method has a significant impact on the internalisation of the values of tauhid in students. Teachers who display an attitude of sincerity, resignation, and discipline provide tangible examples of how a Muslim who believes in tauhid should behave.

Thus, these findings confirm that the multi-method approach in tauhid education is efficient in building understanding and practising the values of tauhid in students' daily lives. This also confirms that the success of tauhid education depends not only on the material taught but also on the teaching strategies used and the role model of the teacher as the main figure in the educational process.

This study's findings align with various educational theories that emphasise the importance of a multi-method approach in teaching tauhid. The lecture method has been proven effective in providing a basic understanding of tauhid. Still, without interaction, such as questions, answers, and discussions, students passively receive the material. Research by Rohayah et al. (2024) emphasises that the discussion method can increase students' active participation in understanding tauhid because they are more involved in connecting theory with real life. In addition, the drill and recitation methods play a vital role in strengthening the memorisation of the verses of the Qur'an related to tauhid. A study by Rubini (2021) shows that drills help students understand tauhid in theory and have a strong basis for internalising the values of tauhid.

The *uswah* method or role model also greatly influences tauhid education. Teachers who display an attitude of sincerity, resignation, and discipline provide tangible examples of how a Muslim who believes in tauhid should behave. Research by Setiawan (2017) Emphasises that teacher role models significantly impact the formation of student character based on the principles of tauhid. Tauhid education cannot be taught with just one method; it requires a comprehensive and contextual approach. Study by Samad et al. (2024) Revealed that integrating various teaching methods can increase the effectiveness of tauhid education because students not only understand the concept academically but can also practice it in everyday life.

Thus, the latest literature supports the finding that a multi-method approach in tauhid education is efficient in building understanding and practising the values of tauhid in students' daily lives. The success of tauhid education depends not only on the material taught but also on the teaching strategies applied and the role model of the teacher as the main figure in the educational process.

3.2. Habituation of Tauhid Education

MTs Al Riyadl, which has been established since 1962, started as a small place to study or can be called a surau; along with the development of the era and seeing the needs of the community for a place to study made MTs Al-Riyadl evaluate to make innovations so that it has good quality to become a place of general and religious learning called a madrasah. The learning content is focused on religious material and is implemented in schools as well as an effort so that students are always busy with activities that can strengthen their faith; the learning goals can also be achieved well. Judging from the vision and mission carried by MTs Al-Riyadl, namely "Becoming a superior essential education institution in fostering Islam, knowledge, independence and Indonesianness. Organising education that will produce graduates who are faithful, pious, and have good morals." This is translated into the learning objectives of faith and morals, which are then developed through a series of activities held by the school. The activities held include the following:

1. Dhuha prayer

Dhuha prayer is performed every Monday and Wednesday. With congregation at the Al-Istiqomah mosque under the supervision of teachers and led by the teacher on duty accompanied by a prayer after the dhuha prayer is read together and students are seen to be skilled/memorised thanks to the habits carried out at school and home, this activity aims to teach students in the ease of achieving sustenance efficiently and blessings not only in the form of material but also in the form of ease in gaining knowledge.

2. Dzuhur prayer in congregation

School hours require students to be at school for more than half a day, and Muslims' obligation to perform the 5 daily prayers requires teachers not to let their students neglect their prayers. Therefore, teachers try to hold congregational Dzuhur prayers at school with strict supervision. In addition, this teaches that congregational prayer is better than praying alone because the reward achieved in congregational prayer is more significant than praying alone.

3. Reading Asmaul Husana

Reading Asma'ul Husna is carried out every morning before starting the learning activity. This activity is carried out by all participants from grades 7 to 9 in each class. Reading Asma'ul Husna is applied starting from class for habituation so that students can ideally recognise Allah's attributes. This activity is also a common thread of learning that has been given by teachers in class in the content of the aqidah akhlak lesson in the material on recognising the attributes of Allah.

4. Reading the Shalawat

Reading the shalawat, done routinely every day in the morning before learning begins, is an activity implemented and made a habit so that students always remember their Messenger and always uphold their Prophet, making the Messenger a role model of life worthy of being imitated.

5. Memorizing Juz 'Amma/and selected letters

I will remember Juz's amma together in each class, which is done every morning before learning begins. I will also submit the memorisation of letters chosen along with their meanings, which will be submitted when students are ready to submit to the homeroom teacher. This activity aims to instil a sense of love for the Qur'an and produce a generation of the Qur'anic. In addition, this activity is expected to be a guideline for students' daily lives for the environment and society. This activity also aims to foster the religious character of students. Creating a sense of responsibility and discipline for implementing the memorisation of Juz 'amma. This activity is also supervised by the teacher so that it runs smoothly. Of course, there are awards for students who can complete the memorisation well.

6. Activities carried out on Islamic holy days

Commemorating every Islamic holiday by celebrating with a series of student creativity their teachers have built at school. Of course, these things are not far from Islamic religious values such as Marawis performances, religious speeches, hadlroh, qosidah, and drama performances taken from the story of the Prophet's example. And so forth. This is one of the teacher's efforts so that

students always remember Islamic holidays and the meaning of their implementation. This can also be a common thread in religious learning, as taught by teachers in class, to achieve learning success. The efforts made by the school in instilling tauhid education are realised through the activities described above, as well as the form of supervision carried out by the students. Students become accustomed to performing the Duha prayer and get used to praying five times daily when finished. praying and memorising juz 'amma during the fardhu prayers.

The research results show that Madrasah Tsanawiyah Al-Riyadl has implemented tauhid education comprehensively through various structured and habit-oriented activities. The tauhid education taught at this madrasah focuses on understanding theoretical concepts and emphasises the internalisation of tauhid values in students' daily lives. Activities such as Dhuha and midday prayers in congregation teach students to be disciplined in worship, instil the value of dependence on Allah, and strengthen togetherness in prayer. The habit of reading Asmaul Husna every morning before learning begins not only helps students recognise the attributes of Allah but also builds awareness of His oneness in every aspect of life. Meanwhile, reading prayers strengthens love for the Prophet and imitates his morals and struggle to spread tauhid.

Apart from obligatory worship and sunnah, the program to memorise Juz 'Amma and selected letters is an essential strategy in building a generation that loves the Koran and uses it to guide their lives. This process emphasises memorisation and understanding the meaning of the memorised verses so that students not only master them verbally but can also apply their values in everyday behaviour. The commemoration of Islamic holidays filled with various creative activities such as Marawis, hadlroh, religious speeches, qosidah, and Islamic drama function as educational media that strengthen students' understanding of the history and values of Islam in a more applicable and engaging context. This activity instils spiritual awareness and hones social skills, self-confidence, and the ability to express themselves by conveying Islamic messages. More than just a religious program, all activities implemented at MTs Al-Riyadl contain a strong Islamic character-building strategy. Teacher supervision in every activity ensures that the values of tauhid are genuinely embedded in students and become habits that continue to be carried into their lives, both in the school environment and outside of school. With this approach, tauhid education at MTs Al-Riyadl not only forms students who understand the concept of tauhid academically but also creates a generation of Muslims who internalise and practice Islamic values in their daily lives, making it a solid life principle in facing the challenges of the times.

The approach to tauhid education applied in Madrasah Tsanawiyah Al-Riyadl is in line with various theories of Islamic education and character formation. One relevant theory is the theory of habituation in Islamic education, which was put forward by Al-Ghazali. In his view, the formation of morals and understanding of tauhid must be carried out through continuous habituation so that these values are embedded in students' souls. (Agus, 2018). This is reflected in various activities implemented in the madrasah, such as congregational prayer, reading Asmaul Husna, shalawat, and memorising Juz 'Amma, which aims to form religious habits deeply rooted in students. In addition, Ki Hajar Dewantara's theory of internalisation of values also supports the concept of tauhid education at MTs Al-Riyadl. According to him, effective education must go through three stages: *ing ngarso sung tulodo* (giving examples in front), *ing madyo mangun karso* (encouraging and guiding in the middle), and *tut wuri handayani* (encouraging behind) (Rahayuningsih, 2021). The implementation of tauhid education in this madrasah reflects this theory, where teachers become the primary role models in worship and morals, actively guide students in various religious activities, and provide support and supervision so that good habits continue to develop.

Furthermore, the theory of multiple intelligences developed by Howard Gardner can also explain the success of the multi-method approach in tauhid education. Activities such as memorising the Qur'an, reciting Asmaul Husna, and praying in congregation develop spiritual intelligence, which according to Zohar & Marshall (2001) The highest form of intelligence shapes the meaning of one's life. By providing direct experience through the practice of worship and the appreciation of Islamic values

in daily activities, students understand tauhid cognitively and feel closeness to Allah emotionally and spiritually.

From the perspective of Vygotsky's social constructivism theory, learning about tauhid in madrasas is also very relevant because it emphasises social interaction in understanding religious concepts (Muhibin & Hidayatullah, 2020). Activities such as congregational prayer, commemorating Islamic holidays, and memorising the Qur'an are carried out in groups, allowing students to learn from each other in a supportive environment and form a religious learning community. Through this interaction, their understanding of the values of tauhid is strengthened and becomes not only individual knowledge but also part of their social identity.

In addition, Thomas Lickona's theory of character education supports the strategies implemented at MTs Al-Riyadl. Lickona (2012) Character education must include moral knowledge, feeling, and action. Activities such as memorising Juz 'Amma and understanding its meaning develop moral knowledge while praying in congregation and reciting shalawat, which forms a deep moral feeling. Implementing these values in students' daily lives, such as discipline in worship and politeness in interaction, is a tangible form of moral action, the ultimate goal of character education.

Thus, Islamic education and general education theories support the approach applied at MTs Al-Riyadl in building understanding and practice of tauhid. The habituation-based approach, exemplary behaviour, social learning, and character education ensure that the values of tauhid are not only taught as concepts but also internalised and practised in students' daily lives. This makes tauhid education at MTs Al-Riyadl an effective model for forming a generation with strong faith, noble morals, and commitment to Islamic teachings.

3.3. Supporting and Inhibiting Factors in the Implementation of Tauhid Education

Several supporting and inhibiting factors affect learning effectiveness in implementing tauhid education at MTs Al-Riyadl Cianjur. The results of interviews with several teachers found that the main supporting factors are high student interest in education and good teacher competence in managing learning. However, several obstacles exist, such as fluctuations in student interest in learning, challenges in classroom management, and lack of parental involvement in supporting children's education.

One of the main factors supporting the success of tauhid education is the high student interest in learning. Many students show enthusiasm in understanding the concept of tauhid, especially when the learning methods used are more interactive, such as discussions and direct practice. One teacher said, *"When learning is carried out with an interesting approach, such as group discussions and simulations, students are more active and interested in learning tauhid."* The observations also showed that students were more enthusiastic when allowed to connect the material with their personal experiences.

In addition, teacher competence in managing learning is also a significant supporting factor. Teachers at MTs Al-Riyadl Cianjur understand the concept of tauhid and practical methods for conveying it to students. One teacher said, *"We always try to improve the quality of learning by attending training and adapting methods that are more appropriate to the characteristics of students."* This is reinforced by observations in the classroom that show that teachers can convey material clearly and guide students in memorising and understanding the verses of the Qur'an related to tauhid.

Although there are supporting factors, tauhid learning also faces several obstacles. One of the main obstacles is the fluctuation of students' interest in learning. Students' interest in learning often fluctuates depending on various factors, such as psychological conditions, family environment, and the methods used in learning. A teacher stated, *"There are days when students are very enthusiastic, but there are also days when they seem less motivated, especially when learning is done in the form of lectures that are too long."*

In addition, challenges in classroom management are also an inhibiting factor. Some students tend to be less focused, especially when learning takes a long time, or the methods are less varied. One teacher said, *"Managing the class to remain conducive is challenging, especially when students get bored or are less focused on the material being delivered."* Observation results show that classes are more controlled when teachers use interactive methods than one-way lecture methods.

Another inhibiting factor is the lack of parental involvement in supporting children's education. Some parents find working together to support tauhid learning at home challenging. A teacher said, "We often face obstacles when communicating with parents about their children's development. Many parents are busy and pay little attention to their children's religious education." Interviews with several teachers found that students with parental support tend to be more disciplined and better understand tauhid than students who receive less attention from their families.

From the interviews and observations, it can be concluded that tauhid learning at MTs Al-Riyadl Cianjur is supported by high student interest in learning and teacher competence in delivering the material. However, several challenges must be overcome, such as fluctuating student motivation, difficulty managing the class, and lack of parental involvement. Therefore, more innovative learning strategies, such as more interesting variations in methods and increased communication between schools and parents, are needed to ensure that tauhid education can run effectively.

The study's results indicate that various supporting and inhibiting factors influence the effectiveness of tauhid learning at MTs Al-Riyadl Cianjur. The main supporting factors are students' high interest in learning and teacher competence in managing learning. Students tend to be more enthusiastic in understanding the concept of tauhid when the learning methods used are more interactive, such as discussions and direct practice. Competent teachers also play an essential role in delivering material more interestingly and guiding students in memorising and understanding the verses of the Qur'an related to tauhid. However, this study also found several inhibiting factors, such as fluctuations in students' interest in learning, which are influenced by psychological conditions and family environment, challenges in classroom management, especially in maintaining student focus, and lack of parental involvement in supporting children's religious education at home. These findings confirm that tauhid education's success depends on teaching methods in the classroom and support from the external environment, especially the family. Therefore, innovative strategies are needed in learning, including variations in more interesting methods and increased communication between schools and parents so that tauhid education can run more effectively and sustainably.

Research findings at MTs Al-Riyadl Cianjur show that high student interest in learning and good teacher competence are the main factors in learning tauhid. However, there are obstacles, such as fluctuations in student interest in education, challenges in classroom management, and lack of parental involvement. This analysis aligns with the constructivism theory by Piaget and Vygotsky, emphasising the importance of social interaction and direct experience in learning (Muhibin & Hidayatullah, 2020). In addition, the application of habituation in worship reflects the theory of habituation in Islamic education pioneered by Al-Ghazali, which emphasises the importance of continuous practice in forming religious character (Agus, 2018). The obstacles faced, such as fluctuations in learning interest and lack of parental involvement, can be analysed through the theory of motivation and parental involvement in education, highlighting the importance of external support in the learning process. Thus, a comprehensive and collaborative approach between students, teachers, and parents is needed to improve the effectiveness of tauhid learning at MTs Al-Riyadl Cianjur.

4. CONCLUSION

The implementation of Tauhid education at MTs Al Riyadl is integrated into Akidah Akhlak lessons for grades 7-9, covering pillars of faith, Al-Asma Al-Husna, commendable morals, and avoiding reprehensible morals. The material aligns with Tauhid *Uluhiyah*, *Rububiyah*, and *Asma' wa Sifat*, sourced from the Quran and Sunnah and adapted to the school curriculum. Various methods include lectures, discussions, Q&A, drills, recitations, and role modelling. Practical application is reinforced through daily religious activities such as congregational prayers, memorisation of Juz 'Amma, and Islamic holy day observances. Success is supported by students' enthusiasm, skilled teachers, parental cooperation, and a conducive community environment. Challenges include fluctuating student motivation, limited facilities, and classroom management issues.

This study has several limitations, such as its scope being limited to one madrasah, making the results not necessarily generalisable to other schools with different conditions. Additionally, the research focuses more on implementation without profoundly examining the long-term impact of Tauhid education on students' character outside the school environment. Other factors, such as the influence of technology and social media on students' understanding of Tauhid, have also not been thoroughly explored. Therefore, future research is recommended to conduct comparative studies in multiple madrasahs, examine the effectiveness of specific teaching methods, and explore the digital environment's impact on students' understanding and application of Tauhid in their daily lives.

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